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The Holy Scriptures,

Faithfully and truly translated

By Myles Coverdale,

Bishop of Exeter,

1535.

REPRINTED FROM THE COPY IN THE LIBRARY OF HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,
FOR SAMUEL BAGSTER, 15, PATERNOSTER ROW, LONDON.
M.DCCC.XXXVIII.

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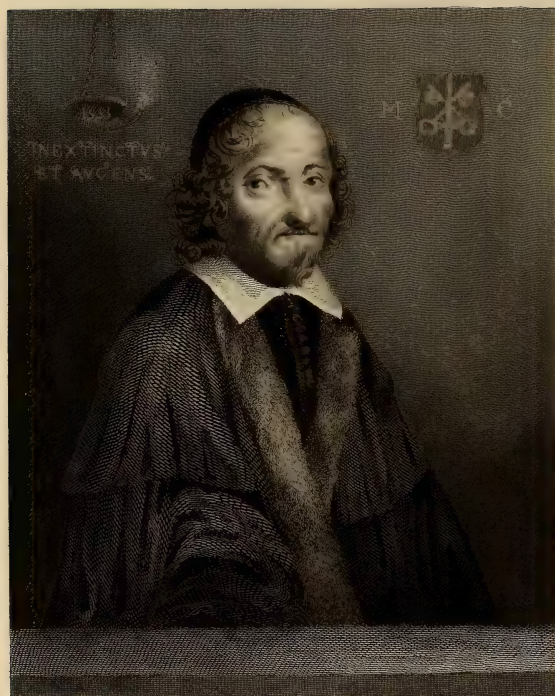
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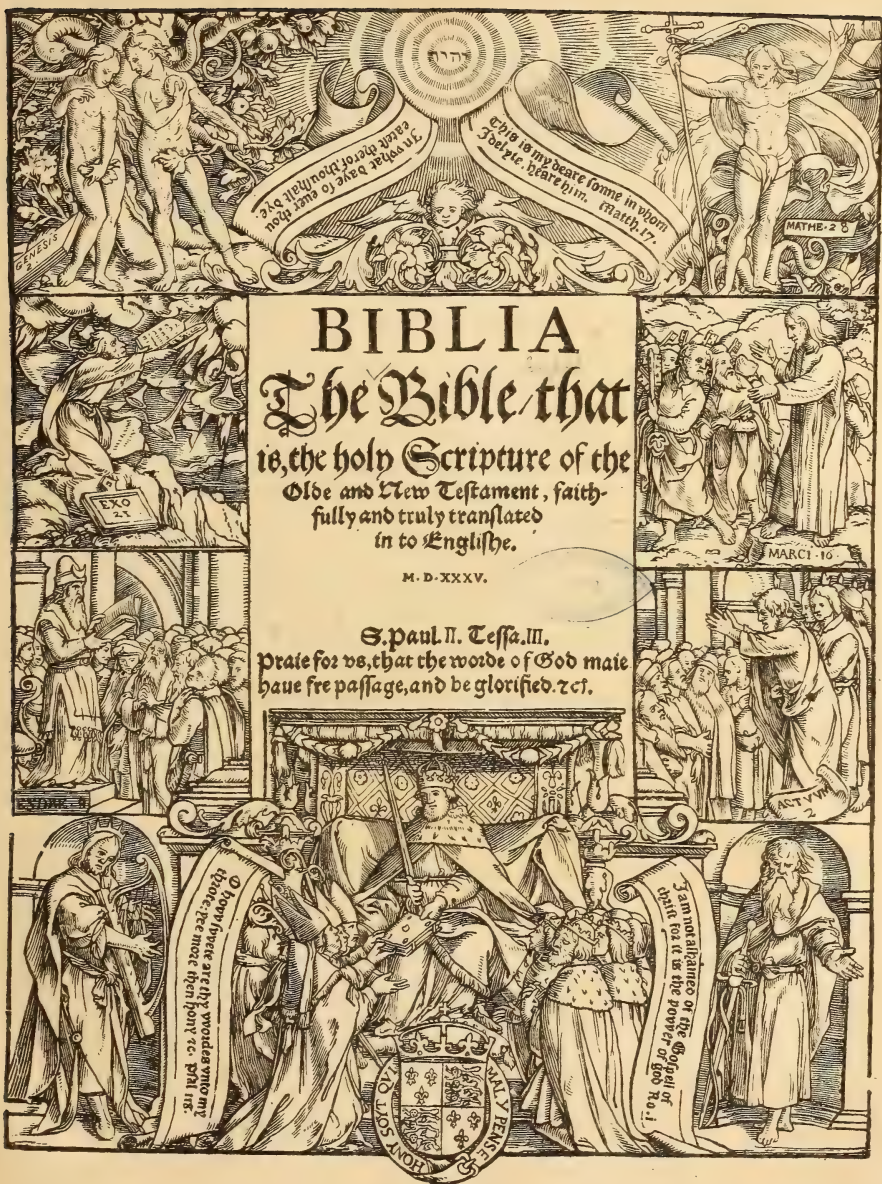
JUST PUBLISHED, in One Volume 8vo. price 6s., in cloth boards and lettered, very full information respecting this First Translation of the Holy Scriptures, the Translator, and, the Times in which he flourished, *entitled*

“ MEMORIALS of the Right Reverend Father in God, MYLES COVERDALE, sometime Lord Bishop of Exeter, who first translated the whole Bible into English: together with divers matters relating to the PROMULGATION OF THE BIBLE, in the Reign of Henry the Eighth.”

Paternoster Row, July, 1838.

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P R E F A C E

ACCUSTOMED in the present day to the highest degree of civil and religious liberty that man perhaps can ever expect to enjoy, free to express our opinions without the terrors of the stake or the tortures of the rack, to awe us into silence, or force us into dissimulation, it is with a mixture of curiosity and indignant surprise that we cast back our glance over a space of centuries, and see our ancestors struggling in all the mazes of ignorance and the labyrinths of superstition, alike passive under the mental tyranny of their monkish rulers and the bodily servitude of their despotic Lords.

But every thing in this world changes, and excessive tyranny only more effectually prepares the way for perfect freedom. The minds of men in some degree induced to reason by the measures of Henry the Eighth, were no longer to be blinded by false pretences or intimidated by impotent threats ; and the commencement of the Reformation dawned steadily and beautifully through the mists of papistic craft that the mental sloth of ages had permitted to accumulate.

It is difficult for us to imagine the despotic control at that time exercised over the whole faculties, whether physical or mental, of our ancestors ; and it requires some effort to picture to ourselves the revivifying effect that must have attended the spreading of the reformed doctrines. Men, who had seldom exerted their reasoning powers, were at once invited to discuss theological difficulties, and to solve the deepest mysteries of religion : and as by the reformed tenets every matter was open for discussion, there were few bounds set to inquiry ; but various tenets and various opinions were as quickly spread, as eagerly adopted.

At this critical moment a translation of that Book, by all allowed to be the only proper guide of conduct, the only safe chart by whose aid man could hope to steer through the stormy seas and dangerous shoals with which his course is surrounded, was published and set forth : and its effect in hushing controversy and silencing factious clamour,

may not unaptly be compared to that of the sun, when he breaks through the fast flitting clouds, and shining forth, dispels them by his brightness; and day, beautiful day, reigns in all its splendour.

The light that thus broke through the mental darkness of the reign of Henry the Eighth, fed as it was by the Holy Word of God, burnt purely and steadily; and although adverse winds and hostile gusts shook its flame for a time during the reign of Mary, they could not extinguish it, but left it to throw its calm and heavenly rays on our own and future ages.

That translation of the Bible is now for the first time reprinted,* and words of ours are not necessary either to point out its worth or to extol its merit, to cite it for its interest or celebrate it for its rarity—but it goes forth once again into the world as the labour of a man eminent for his piety and learning, as a faithful version of the original Scriptures, and as one of those means to which we may gratefully ascribe the establishment of our present national religion.

* *Sc. in modern days.*

Inner Temple.
June, 1838.

BIBLIOGRAPHICAL DESCRIPTION

OF

THE ORIGINAL EDITION OF THIS BIBLE, PRINTED IN 1535.

WHILE the reprint of this Bible cannot fail to be welcome to the public generally, there are many who, we feel certain, will not be dissatisfied to have some bibliographical details concerning so curious and valuable a book.

The following account will be purely and strictly of a bibliographical nature; both because it would exceed our limits to give any other, and because a work has been recently published,* in which full information on the subject renders any further notice on our part unnecessary.

The book itself is printed in a very peculiar angular Swiss or German type. Its size is a small folio, and there is no name of place or printer in it.

Many and various are the suppositions as to where it was printed. Some say Zurich, others Frankfort, and indeed most of the principal cities in Germany, in their turn, come in for a share of the honour. The only circumstance from which any satisfactory conclusion can be drawn, is the resemblance existing between the type or wood-cuts contained in it, and those in any work of which the printer is known. Proof of this description exists in favour of Frankfort, where some works were printed in the years 1533, 1539, and 1551, by Christian Egenolph, in which similar wood-cuts appear; but on very close examination, although seemingly precisely alike, they will be found to be different wood-cuts, copies of each other; so that this proof is of very little value, even independent of the fact, that other books, printed at other places, are to be found, which have some of the wood-cuts in them, apparently the same as those used in

the Bible. Then as to the resemblance of the type, which was indeed what induced Mr. Wanley to conclude it was printed at Zurich; it appears to be no better criterion than that of the wood-cuts, since somewhat similar type is to be found in books printed at several different places.

The only satisfactory proof that could be relied on, would be, tracing in the work of some known printer, *precisely the same* type as that used in this edition. Meantime we should be content to allow Zurich to enjoy the honour so long generally ascribed to it, of having put forth this volume; at least until such time as its rivals shall bring forward some stronger proof of their claims than any hitherto adduced. Indeed it seems to be somewhat in favour of the title of Zurich, that the only other edition of this Bible, printed abroad (in 1550), was printed at that place, in the house of Christopher Forshower, or Froshover, in a similar type, only smaller and sharper. Although this circumstance is indeed urged by some as first giving rise to the report, that the present edition had likewise been printed there.

The copies of this Bible known to exist, are those in the Libraries of the British Museum.—Bodleian. Public Library, Cambridge.—King's College, Cambridge.—Sion College.—All Souls' College.—Trinity College, Dublin.—Lambeth Library.—Bapt. Mns. Bristol.—DUKE OF SUSSEX.—Earl Jersey.—Earl Spencer.—Dr. Coombe.—The late William Coombes, Esq.—George Offor, Esq.—B. Harrison, Esq.—Rev. R. Daley.—Lea Wilson, Esq.; and Mr. Reed.^b

^b Two copies, besides those above enumerated, are in public libraries at Cambridge.

* Memorials of Myles Coverdale, 8vo., 1838. Bagster.

Bibliographical Description.

"Of seven copies of this edition," says Mr. Cotton, "which I have seen, that in the British Museum is the only one that has the title-page, and even that is made up from two copies. Of the others, the Bodleian copy is by far the finest." Not only is the title-page of the one in the Museum made up from two copies, but it is even made up from two separate wood-cuts of the same design; for in the one, as will presently be seen, the texts in the scrolls are in English, in the other, in Latin.

The title is as follows:—

"BIBLIA
The Bible, that
is, the holy Scripture of the
Olde and New Testament, faith
fully and truly translated out
of Douche and Latyn
in to Englyshe.
M.D.XXXV.

S. Paul. II. Tessa. III.

Praie for vs, that the worde of God maie
haue fre passage, and be glorified ¶.

S. Paul Col. III.

Let the worde of Christ dwell in you plen
teously in all wysdome ¶.

Josue I.

Let not the boke of this lawe departe
out of thy mouth, but exercyse thyselfe
therin daye and night ¶.

This mention of its being translated "out of Douche and Latyn," was no doubt a bookselling artifice of the time, to make the work circulate better, as being intimately connected with the reformed doctrines, which were then equally well known by the term of German or Dutch doctrines. Nay, we are even told that the early reformers of that day were commonly called Germans, on account of their adoption of those reformed opinions which first sprung up in Germany. That Coverdale did not follow Luther's version, it only requires a very slight comparison of texts to prove; but he no doubt

availed himself, where there occurred any difficult reading, of all the different means of assistance within his power, as indeed he himself intimates in his prologue to the reader.

The above title is printed in a compartment of six wood-cuts, of which the top and bottom ones are of the whole width of the page. The wood-cut at the top represents original sin, and Christ's resurrection; the one at the bottom represents the king seated on his throne, the bishops on his right hand, and the peers on his left, kneeling. The bishops are in the act of presenting the Bible to his Majesty, which he graciously receives. The royal arms underneath. A scroll on the bishops' side with the text, "O how swete are thy wordes vnto my throte: yee more then honey ꝑc. Psal. 118." On the other side a scroll, of which the Latin is, "Non enim erubescio Euangelii, virtus enim dei est in salutem Rom. i." On the right of this wood-cut, outside of the scroll, is a whole-length figure of St. Paul; on the left, also outside of the scroll, the figure of David playing on the harp. The other four wood-cuts represent Moses receiving the tables; Aaron reading the law to the people; our Saviour giving his disciples power to preach and heal; and St. Paul preaching. These cuts, as well as others, occurring throughout the work, are well executed, and Sebald Behem of Nuremberg was most probably the artist employed.

On the reverse of the title is, "The bokes of the whole Byble, how they are named in Englysh and Latyn, how longe they are wrytten in the allegacions, how many chapters euery boke hath, and in what leafe every one begynneth." It contains, however, only references to the first four parts; those to the Apocrypha and the New Testament were probably on another leaf, which is missing in this copy (the Museum one).

Then comes the dedication, "Vnto the most victorious Prynce and oure most gracyous soueraigne Lorde, kynge Henry the eyght, kynge of Englonde and of Fraunce, lorde of Irlonde, &c." signed "Youre

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graces humble subiecte and daylie oratour, Myles Couerdale." 5 pages. The Museum copy has "Quene Anne" in the dedication; Sion College has "Quene Jane;" Lambeth Library has a copy with each; the Bodl'ian has "Quene Anne;" All Souls' College has neither; Dr. Coombe's has neither; the late Mr. Coombes's has "Quene Anne."

Then "A prologe. Myles Couerdale Unto the Christen reader." 6 pages.

Then "The bokes of the hole Byble" &c., 2 pages. This is evidently part of another edition inserted in this copy (the Museum one), or rather this set of preliminary pieces do not belong to this title-page; since a portion of the same information is to be found printed on the reverse of the title-page.

The contents of "The first boke of Moses," 1 page.

"The first boke of Moses, called Genesis." Then should come, according to Herbert, a map of the Holy land. The four other books of Moses follow, with tables of contents prefixed to each: in all, fol. i—xc. Signature a i, to p vi, in sixes. The first leaf appears not to have any signature, or else it has been rubbed out in this copy (the Museum one), the second leaf being marked a ii.

Then comes a title-page: "*The seconde parte of the olde Testament.*" with the names of the books contained underneath. This in a compartment of wood-cuts. On the reverse "The boke of Josua. What this boke conteyneth." Joshua to Hester, fol. ii—cxx (the reverse of). Tables of contents at the commencement of each book. Signature a ij, to v v vi, in sixes.

"*The boke of Job,*" table of contents. "The Psalter." "The Prouerbes of Salomon," table of contents. "Ecclesiastes," table of contents. "Salomons Ballettes." From Job to Salomons Ballettes, fol. i—lii. Signature A a, to Ji iiij, in sixes.

Then comes another title-page: "*All the Prophetes in Englishe.*" with the names of the books contained underneath. This in a compartment of wood-cuts. On the reverse, the contents of "the Prophet

Essay." The contents prefixed to each Prophet. In all, fol. ii—cii, (the reverse of). Signature A a a ij, to Rrrvi, in sixes.

Another title-page: "*Apocripa* The bokes and treatises which amonge the fathers of olde are not rekened to be of like autorithe with the other bokes of the byble, nether are they foude in the Canon of the Hebrue." Then follow the names of the books. At the bottom, "Vnto these also belongeth Baruc, whom we haue set amōge the prophetes next vnto Jeremy, because he was his scribe, and in his tyme." This in a compartment of wood-cuts. On the reverse, "The translatoure vnto the reader." containing some observations on the nature of these books. Underneath the contents of the first book. The contents are prefixed to each book, except to "Certayne chapters of Hester." "The songe of the iij children." "The story of Susanna" and "The story of Bel," In all, fol. ii—lxxxiii (the reverse of), falsely numbered lxxxi. Signature A ij to O v, in sixes, the last leaf blank.

Then the title page: "*The new testament.*" underneath, the books named. Also in a compartment of wood-cuts. On the reverse, the contents of "The gospell of S. Mathew." The contents before each book. In all, fol. ii—cxlii (the reverse of). Signature AA ij, to TT v, in sixes.

On the reverse of the last leaf; "*Printed in the yeare of oure LORDE M.D.XXXV. and fynished the fourth daye of October.*"

At the beginning of Genesis are six cuts in wood, describing the six days' work of the creation; and in different parts of the work are other cuts, also in wood, some of them very spirited and well executed, representing the history therein mentioned, and most probably done, as before stated, by Sebald Behem of Nurembergh. There are also some initial letters of a very elegant character, from designs of Holbein.

This Bible, as will be seen by the above description, is divided into six parts, of which four have separate title-pages. That there should be no separate

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title-page to the first part is not odd, as it scarcely seemed to want one; but it is rather curious that there should be none to the third part; and that there never was any printed, and that it is not missing from the present copies, is clear, since the first leaf is numbered fol. i, which would not otherwise have been the case. The type, as before mentioned, is an angular Swiss or German. The title-page and its reverse are in the same letter as the body of the text. But the dedication, the prologue, the names of "the bokes of the whole Byble," and the contents of Genesis, are in a different character, and were most probably printed after the arrival of the volume in England. There are a few marginal references, which are in Roman letters. On fol. xli. of part I. is a large wood-cut of the Tabernacle and its contents; this is repeated on the reverse of fol. lvi. The initial letter of Genesis is a large flourished text capital. A full page contains fifty-seven lines.

Whether this edition ever had a table of the Epistles and Gospels for the Sundays, &c. at the end, is not known. No copy has yet been found, that we are

aware of, containing any such table; but it seems not improbable that it had, since we find one in the reprints in quarto and in folio, by Nicholson, in 1537; and also in the edition of 1550.

It is not known how many copies of this edition were issued from the press, but the number must have been very great, when we consider that it was the first edition of the whole Bible in English ever offered to the public, at a time, when, excited by the writings daily put forth by the reformers, they were most eager to peruse it; and that Grafton, when he published Matthew's Bible in 1537, although of a much larger size, and consequently more expensive, ventured to print as many as 1500 copies.

This Bible was reprinted in folio and in quarto in 1537, by Nicholson, in Southwark, with a very few slight and trifling alterations. It was also printed again in 1550, which last edition was put forth anew in 1553, with a reprinted title-page and preliminary pieces. The edition of 1535, as we find by a copy in the library of Earl Jersey, had also a reprinted title-page in 1536.

VNTO THE MOST VICTORIOUS PRYNCE AND OURE MOST GRACIOUS SOUERAIGNE LORDE,

KYNGE HENRY THE EYGHTE,

KYNGE OF ENGLONDE AND OF FRAUNCE, LORDE OF IRLONDE. ¶C. DEFENDOUR OF THE FAYTH, AND
VNDER GOD THE CHEFE AND SUPPREME HEADE OF THE CHURCH OF ENGLONDE.

¶ *The ryght & iust administracyon of the lawes that God gaue vnto Moses and vnto Iosua: the testymonye of faythfulnes that God gaue of Dauid: the plenteous abundaunce of wysdome that God gaue vnto Salomon: the lucky and prosperous age with the multiplicacyon of sede whiche God gaue vnto Abraham and Sara his wyfe, be geuē vnto you most gracious Prynce, with your dearest iust wyfe, and most vertuous Pryncesse, Queene Anne, Amen.*

CAIPHAS beyng bysshope of that yeare, lyke a blynde prophete (not vnderstandyng what he sayd) prophecied,^a that it was better to put Christ vnto death, then that all the people shulde perysshe: he meanyng, that Christ was an heretike, a deceauer of the people, & a destroyer of the lawe, and that it was better therfore to put Christ vnto death, thā to suffre hym for to lyue, and to deaceue the people. ¶c. where in very dede Christ was the true prophete, the true Messias, and the onely true Sauour of the worlde, sent of his heauenly father to suffre the moste cruell, most shamefull, and most necessary death for our redempcyon: accordyng to y^e meanyng of the prophecie truely vnderstonde.

Euen after the same maner y^e blynde bysshope of Rome, (that blynde Baalam I saye) not vnderstandyng what he dyd, gaue vnto your grace this tittle: *Defendour of the fayth*, onely bycause your hyghnes suffied your bysshoppes to burne Gods worde the rote of fayth, and to persecute the louers and mynisters of y^e same. where in very dede the blynde bysshope (though he knewe not what he dyd) prophecied, that by the ryghteous admyonstracyon and contynuall diligence of youre grace, the fayth shulde so be defended, that Gods worde the mother of Fayth with the frutes therof, shulde haue his fre course thorowe out all Christendome, but specyally in your realme.

Yf your hyghnesse now of your pryncely benignte wyll pardon me to compare these two bysshoppes (I meane bysshope Caiphas and the bysshope of Rome) & theyr prophcies together, I doute not but we shal fynde them agree lyke brethren, though the one be a Iewe and the other a counterfayte Christian. Fyrst, Caiphas prophecied that it was better to put Christ vnto death, then that the people shulde perysshe. The bysshope of Rome also, not knowyng what he prophecied, gaue youre grace this tittle: *Defendour of the fayth*. The trueth of both these prophcies is of the holy goost (as was Baalams prophecie) though they that spake thē, knewe not what they sayd. The trueth of Caiphas prophecie is, that it was necessary for mans saluacyon, that Christ by his death shulde ouercome death, and redeme vs. And the trueth of oure Baalams prophecie is, ^b y^e your grace in very dede shulde defende the Fayth, Yee euen the true fayth of Christ, no dreames, no fables, no heresie, no papisticall inuencions, but the vncorrupte fayth of Gods most holy worde, which to set forth (praysed be the goodnes of God, and increace youre gracyous purpose) your hyghnes with youre most honorable counsell, applyeth all his studye and endenoure.

These two blynde bysshopes now agree in y^e vnderstādyng of theyr prophcies: for Caiphas taketh Christ for an heretike, Oure Balaā taketh the worde

^a Io. 11. e.

^b Nume. 24. c.

An Epistle

of Christ for heresie. Caiphas iudgeth it to be a good dede to put Christ vnto death, that he shulde not deceaue the people. Oure Balaam calleth defendyng of the fayth, the suppressing, kepyng secrete, and burnyng of the worde of fayth: lest the lyght thereof shulde vter his darknes: lest his owne Decretales & Decrees, his owne lawes and constitucions, his owne statutes and inuencions shulde come to none effecte: lest his intollerable exactions and vsurpacions shulde lose theyr strengthe: lest it shulde be known what a thefe and murtherer he is in the cause of Christ, and how haynous a traytoure to God and man in defrauding all Christen kynges & prynces of theyr due obedience: lest we youre graces subiectes shulde haue eyes in the worde of God, at the last to spye out his crafty coueyaūce and iuglynges: and lest men shulde se, how sore he and his false Apostles haue deceaued all Christendome, specyally youre noble realme of Englonde.

Thus your grace seyth how brotherly the Iewysh bysshoppe and oure Balaam agree together, not onely in myter and outwarde appareance: but as the one persecuted the Lorde Iesus in his owne persone, so doth the other persecute his worde and resysteth his holy ordynance in the auctorite of his anoynted kynges. For so moche nowe as the worde of God is the onely trueth that dryueth awaye all lyes, and dis-closeth all iuglyng and disceate, therefore is oure Balaam of Rome so lothe that the scripture shulde be knowē in the mother tonge: lest yf kynges and prynces (specially aboue all other) were exercysed therin, they shulde reclame and chalenge agayne theyr due auctorite, which he falsely hath vsurped so many yeres, and so to tye hym shorter: and lest the people beyng taught by the worde of God, shulde fall from y^e false fayned obediēce of hym and his disguysed Apostles, vnto the true obedience commaunded by Gods owne mouthe: as namely, to obey theyr prynce, to obey father and mother. &c. and not to steppe ouer father and mothers bely to enter in to his paynted religions, as his ypocrites teache: For he knoweth well ynough, that yf the cleare Sonne of Gods worde come ones to the heate of the daye, it shal dryue awaye all the foule myst of his deuylsh doctrines. Therefore

were it more to the mayntenance of Antichristes kyngdome, that the worlde were styll in ignorance and blyndnes, and that the scripture shulde neuer come to lyghte. For the scripture (both in the olde testament and in the new) declareth most abouūdauntly that the office, auctorite and power geuen of God vnto kynges, is in earth aboue all other powers: let them call the selues Popes, Cardynalles, or what so euer they will, "the worde of god declareth them (yee and commaundeth them vnder payne of dampnacion) to be obedient vnto the temporall swerde: As in the olde Testament all the Prophetes, Prestes and Leuites were. And in the new Testament ^b Christ & his Apostles both were obedient them selues, and taught obedience of all men vnto theyr prynces ād temporall rulers: which here vnto vs in the worlde present the persone of God, and are called ^c Goddes in the scripture, by-cause of the excellēcy of theyr office. And though there were no mo auctorities but the same, to proue the peminence of the temporall swerde, Yet by this the scripture declareth playnly, that as there is nothyng aboue God, so is there no man aboue the kyng in his realme but that he onely vnder God is the chefe heade of all the cōgregacyon and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yet vnto this daye) a lounyng ceremonye vsed in your realme of Englonde, y^e whā your graces subiectes reade your letters, or begynne to talke or comē of your hyghnes, they moue theyr bonettes for a signe & token of reuerence vnto your grace, as to their most soueraigne lorde & heade vnder God. which thyng no man vseth to do to eny bysshoppe. wherby (yf oure vnderstondyng were nat blynded) we myght euidently perceauē, that euen very nature teacheth vs the same, that scripture cōmaūdeth vs: and that lyke as it is agaynst Gods worde that a kyng shulde not be the chefe heade of his people, euen so (I saye) is it agaynst kynde that we shulde knowe any other heade aboue hym vnder God.

And that no prest nor bysshoppe is exempte (nor can be lawfully) from the obedience of his prynce, the scripture is full both of straye cōmaūdemētes, & practises of the holiest men. *Aaron was obedient vnto Moses, and called hym his lorde, though he was

^a Ro. 13. a. ^b Math. 17. d. Tit. 3. a.

^c Exod. 22. d. Psal. 81. a.

* Nume. 12. b.

vnto the Kynges hyghnesse.

his owne brother. * Eleasar and Phineas were vnder the obediēce of Iosua. * Nathan the prophete fell downe to the grounde before kyng Daud, he had his Prynce in such reuerence (He made not the kyng for to kysse his fote as the bysshoppe of Rome maketh Emperours to do) Notwithstondyng he spared not to rebuke hym, and that ryght sharply whan he fell from the worde of God to adultery & manslaughter. For he was not afrayed to reprove hym of his synnes, nomore than Helyas the prophete stode in feare to saye vnto kyng Achab: † It is thou and thy fathers house that trouble Israel, because ye haue forsaken y^e commaundementes of the Lorde, and walke after Baal. And as Johan Baptyste durst saye vnto Kyng Herode: † It is not lawfull for the to take thy brothers wyfe. But to my purpose I passe ouer innumerable mo ensamples both of the olde Testament and of the new, for feare lest I be to teduous vnto your grace. Sūma, in all godly regimentes of olde tyme the kyng and tēporall iudge was obeyed of euery man, and was alwaye vnder God the chefe and supreme heade of the whole congregacyon, † and deposed euen prestes whan he sawe an vrgent cause, as Salomon dyd vnto Abiathar. who coulde than sonde agaynst the godly obediēce of his prynce (excepte he wolde be at defyaunce with God and all his holy ordinaunces) that were well acquaynted with the holy scripture, which so earnestly cōmendeth vnto euery one of vs the auctorite and power geuen of God vnto kynges and temporall rulers? Therefore doth Moses so strately † forbyde the Israelites to speake so moche as an euell worde agaynst the prynce of y^e people, moche lesse than to disobeye hym, or to withstonde hym. Doth not † Ieremy the prophete and † Baruc also exhorte the people in captiuite, to praye for the prosperous welfare of the kyng of Babilon, and to obeye hym, though he was an infidele? In the new Testament whā oure sauioure Christ (beyng yet fre & Lorde of al kynges & prynces) shewed his obediēce in payenge the trybute to oure ensample, † dyd he not a miracle there in puttyng the peece of money in the fysshes mouth (that Peter myght paye the customer therewith) and all to stablysshe the obediēce dū vnto

prynces? § Dyd not Ioseph and Mary the mother of our sauiour Christ departe frō Nazareth vnto Bethleē, so farre from home, to shewe theyr obediēce in payenge the taxe to the prynce? And wolde not oure Sauioure be borne in the same obediēce? † Doth not Paule pronounce hym to resyste God hym selfe, that resysteth the auctorite of his prynce? And (to be shorte) the Apostle Peter † dothe not onely stablysshe the obediēce vnto prynces and temporall rulers but affirmeth playnly the kyng (and no bysshoppe) to be the chefe heade. Innumerable places mo are there in scripture, which bynde vs to the obediēce of oure prynce, and declare vnto vs, that no man is nor can be lawfully excepte from the same: but that all the mynisters of Goddes worde are vnder the tēporall swerde: & Prynces onely to owe obediēce vnto God & his worde.

And where as Antichrist vnto youre graces tyme dyd thrust his heade into y^e imperiall crowne of your hyghnes (as he doth yet with other noble prynces mo) that lerned he of Sathā the authour of pryde, and therein doth he both agaynst the doctryne & also agaynst y^e ensample of Christe: whiche because his kyngdome was not of this worlde, medled with no temporall matters, as it is euident both by his wordes and practyse: Luc. xii. Math. xxvi. Ioh. vi. Ioh. xviii, where he y^e hath eyes to se, maye se: & he y^e hath eares to heare, maye heare, y^e Christes admystration was nothyng tēporall, but playne spiritual, as he hym selfe affirmeth & proueth in the fourth chapter of saynt Luke out of the prophete Esay: where all bysshoppes and prestes maye se, how farre theyr byndyng and lowsyng extendeth, and where in theyr office consisteth, namely in preachyng the Gospell. & c.

wherfore (most gracyous prynce) there is no tonge I thynke, that can fully expresse and declare the vntollerable iniuries, which haue bene done vnto God, to al prynces and to the comynalties of all christen realmes, sence they which shulde be onely the ministers of Gods worde, became lordes of the worlde, and thrust y^e true and iust prynces out of theyr rowmes. whose herte wolde not pitie it (yee euē with lamentacyon) to remember but onely the vntollerable wronge

* Ios. 4. c.

* 3 Reg. 1. c.

† 3 Reg. 18. b. Leuit. 18. b.

† Math. 14. a.

† 3 Reg. 2. d.

† Exod. 22. d.

* Ierem. 29. b.

† Bar. 2. c.

† Math. 17. d.

§ Lu. 2. a.

† Ro. 13. a.

† 1 Petr. 2. b.

An Epistle

done by that Antychrist of Rome vnto youre graces most noble predecessore kynge Iohn? I passe ouer his pestilent pykyng of Peter pens out of youre realme: his stealynge awaye of youre money for pardons: benefices and bysshopyrkes: his disceauyng of youre subiectes soules with his deuelyshe doctrynes and sectes of his false religions: his bloudsheddyng of so many of your graces people, for bokes of the scripture. whose herte wolde not be greued (yee and that out of measure) to call to remembraunce, how obstinate and disobedient, how presumptuous & stubborn that Antychrist made the bysshoppes of youre realme agaynst your graces noble predecessours in tymes past, as it is manifest in y^e Cronicles? I trust verely there be no suche now within youre realme: Yf there be, let them remembre these wordes of scripture: "Presumptuousnes goeth before destructio, & after a proude stomacke there foloweth a fall.

what is now the cause of all these vntollerable and nomore to be suffred abhominacions? Truly euen the ignorance of the scripture of God. For how had it els ben possible, that such blyndnes shulde haue come in to y^e worlde, had not y^e lyghte of Gods worde bene extyncte? How coulede men (I saye) haue bene so farre from the true seruyce of God, and from the due obedience of theyr prynces, had not the lawe of God bene clene shut vp, depressed, cast asyde, and put out of remembrance? As it was afore the tyme of that noble kynge Iosias, and as it hath bene also amonge vs vnto youre graces tyme: by whose most ryghteous admystracyon (thorowe the mercifull goodnes of God) it is now founde agayne, *as it was in the dayes of that most vertuous kynge Iosias. And praysed be the father, the sonne, and the holy goost worlde without ende, which so excellently hath endewed youre Pryncely hert with such seruientnes to his honour, and to the welth of youre louyng subiectes, that I maye ryghtuously (by iust occasyons in youre persone) copare youre hyghnes vnto that noble and gracyous kynge, y^e lanterne of lyghte amonge prynces, that feruent protectour and defender of the lawes of God: which comanded straitly (as youre grace doth) that the lawe of God shulde be redde and taught vnto all y^e people: set the prestes to theyr office in the worde

of god: destroyed Idolatry and false ydols: put downe all euell customes and abusyons: set vp the true honour of God: applyed all his studye and endeuoure to the ryghtuous admystracyon of the most vncorrupte lawe of God. &c. O what felicitie was amonge y^e people of Ierusalem in his dayes? And what prosperous health both of soule & body foloweth the lyke mynistracion in youre hyghnes, we begynne now (praysed be God) to haue experience. ^b For as false doctryne is the origenall cause of all euell plagis and destruccyon, so is y^e true executyng of the lawe of God ad the preaching of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicitie, ^c it bryngeth all goodnes with it, it bryngeth lernynge, it gedreth vnderstandynge, it causeth good workes, it maketh chyl dren of obedience, breuely, it teacheth all estates theyr office and duety. Seynge then that the scripture of God teacheth vs every thyng sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obeye: therfore (I saye) it causeth all prosperite, and setteth every thyng in frame: and where it is taught and knowen, it lygheneth all darkenesses, cōforteth all sory hertes, leaueth no poore man vnhelped, suffreth nothyng amysse vnamended, letteth no prynces be disobeyed, permytteth no heresie to be preached: but refourmeth all thinges, amēdeth that is amysse, and setteth every thyng in order. And why? because it is geuen by the inspiracyon of God, therfore is it euer bryngynge profyte and frute, by teachynge, by improvyng, by amēdyng and refourmyng all thē y^e wyl receaue it, ^d to make them perfecte & mete vnto all good workes.

Considerynge now (most gracyous prynces) the inestimable treasure, frute & prosperite euerlastynge, that God geueth with his worde, and trustynge in his infynite goodnes that he wolde brynge my symple and rude labour herin to good effecte, therfore as the holy goost moued other mē to do the cost herof, so was I boldened in God, to labour in the same. Agayne, consyderynge youre Imperiall maiestye not onely to be my naturall soueraigne liege Lorde & chefe heade of y^e church of Englōde, but also the true

• Proue. 16. c. * 4 Re. 22. b. 2 Par. 24. c. ^b Jerem. 44. d.

^c Sapie. 7. b. ^d 1 Tim. 3. b.

unto the Kynges hyghnesse.

defender and maynteyner of Gods lawes, I thought it my dutye and to belonge vnto my allegiaunce, whan I had translated this Bible, not onely to dedicate this translacyon vnto youre hyghnesse, but wholly to commytte it vnto the same: to the intent that yf any thyng therin be translated amysse (for in many thynges we fayle, euen whan we thynke to be sure) it may stōde in youre graces handes, to correcte it, to amende it, to improue it, yee & cleane to reiecte it, yf youre godly wysdome shall thynke it necessary. And as I do with all humbles submitte myne vnderstondyng and my poore translacyon vnto y^e spirite of trueth in your grace, so make I this protestacyon (hauyng God to recorde in my cōscience) that I haue neither wrested nor altered so moch as one worde for the mayntenaūce of any maner of secte: but haue with a cleare conscience purely & faythfully translated this out of fyue sundry interpreters, hauyng onely the manyfest trueth of the scripture before myne eyes: Trustyng in the goodnes of God, that it shalbe vnto his worshippe: quietnes and tranquillite vnto your hyghnes: a perfecte stablyshment of all Gods ordy-

naunces within youre graces domynion: a generall comforte to all Christen hertes, and a continuall thankfulnessse both of olde and yonge vnto god, and to youre grace, for beyng oure Moses, and for bringyng vs out of this olde Egypte from the cruell handes of our spirituall Pharao. For where were the Iewes (by ten thousande partes) so moch bounde vnto "Kynge Dauid, for subduyng of greate Goliath and all theyr enemyes, as we are to your grace, for delyueryng vs out of oure olde Babylonycall captiuyte? For y^e which delyueraunce and victory I beseke oure onely medyatoure Iesus Christ, to make soch meanes for vs vnto his heauenly father, y^e we neuer be vnthankfull vnto him ner vnto youre grace: but that we euer increace in the feare of him, in obedience vnto your hyghnesse, in loue vnfayned vnto oure neighbours: and in all vertue that commeth of God. To whom for y^e defendyng of his blessed worde (by your graces most rightfull administracyon) be honoure and thanks, glory and domynion, worlde without ende, Amen.

* 1 Reg. 17. g.

your graces humble subiecte and daylye oratour,
MYLES COUERDALE.

A P R O L O G E.

MYLES COUERDALE VNTO THE CHRISTEN READER.

CONSIDERYNGE how excellent knowlege and lernynge an interpreter of scripture oughte to haue in the tongues, and ponderynge also myne owne insufficiency therin, & how weake I am to perfourme y^e office of a translature, I was the more lothe to medle with this worke. Notwithstandynge whan I cōsidered how greate pytie it was that we shulde wante it so longe, & called to my remembraunce y^e aduersite of them, which were not onely of rype knowlege, but wolde also with all theyr hertes haue perfourmed y^t they beganne, yf they had not had impediment: considerynge (I saye) that by reason of theyr aduersyte it coule not so soone haue bene broughte to an ende, as oure most prosperous nacyon wolde fayne haue had it: these and other reasonable causes consydered, I was the more bolde to take it in hande. And to helpe me herin, I haue had sondrye translacions, not onely in latyn, but also of the Douche interpreters: whom (because of theyr synguler gyftes & speciaall diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordynge as I was requyred. But to saye the trueth before God, it was nether my labourer ner desyre, to haue this worke put in my hande: neuertheles it greued me y^t other nacyōs shulde be more plenteously prouyded for with y^e scripture in theyr mother tongue, then we: therefore whan I was instantly requyred, though I coule not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

where as some men thynke now y^e many translacyons make diuysyon in y^e fayth and in the people of God, y^t is not so: for it was neuer better with the congregacion of god, then whan euery church almost had y^e Byble of a sondrye trāslacion. Amonge the Grekes had not Origen a specyall translacyon? Had not Vulgarius one peculyar, & lykewyse Chrysostom? Besyde the seuentye interpreters, is there not the translacyon of Aquila, of Theodotio, of Symachus, and of sondrye other? Agayne amonge the Latyn men, thou findest y^t euery one almost vsed a specyall

& sondrye translacyon: for in so moch as euery byshoppe had the knowlege of y^e tongues, he gaue his diligence to haue the Byble of his awne translacion. The doctours, as Hireneus, Cyprianus, Tertullian, S. Iherom, S. Augustine, Hylarius & S. Ambrose vpon dyuerse places of the scripture, reade not y^e texte all alyke.

Therefore oughte it not to be taken as euell, y^t soch men as haue vnderstandynge now in oure tyme, exercise them selues in y^e tongues, & geue theyr diligence to translate out of one language in to another. Yee we ought rather to geue god hye thanks therefore, which thorow his sprete stereth vp mēs myndes, so to exercise them selues therin. wolde god it had neuer bene left of after y^e tyme of S. Augustine, then shulde we neuer haue come in to soch blindnes & ignoraūce, in to soch erreours & delusyons. For as soone as the Byble was cast asyde, & nomore put in exercise, then beganne euery one of his awne heade to wryte what so euer came in to his brayne and y^t semed to be good in his awne eyes: and so grewe y^e darknes of mēs tradiciōs. And this same is y^e cause y^t we haue had so many wryters, which seldome made mēcyon of y^e scripture of the Byble: & though they some tyme aleged it, yet was it done so farre out of season & so wyde from y^e purpose, that a mā maye well perceaue, how that they neuer sawe the oryginall.

Seynge then y^t this diligent exercise of translatinge doth so moch good & edifyeth in other languages, why shulde it do euell in oures? Doubtes lyke as all nacyons in y^e dyuersite of speaches maye knowe one God in the vnyte of faith, and be one in loue: euen so maye dyuerse translacyons vnderstonde one another, & that in the head articles & grounde of oure most blessed faith, though they vse sondrye wordes. wherefore me thynke we haue greate ocaseyon to geue thanks vnto God, that he hath opened vnto his church the gyfte of interpretacyon & of pryntynge, and that there are now at this tyme so many, which with soch diligēce and faithfulness interpret y^e scripture to the honoure of god and edifyenge of

To the Reader.

his people, where as (lyke as whan many are shut-ynge together) every one doth his best to be nyest the marke. And though they can not all attayne therto, yet shuteeth one nyer then another, and hyteth it better then another, yee one can do it better thē another. who is now then so vnreasonable, so despytefull, or enuyous, as to abhorre him y^e doth all his diligence to hytte y^e prycke, and to shute nyest it, though he mysse & come not nyest the mark? Ought not soch one rather to be commēded, and to be helped forwarde, that he maye exerceyse himselfe the more therin?

For the which cause (concyng as I was desyred) I toke the more vpon me to set forth this speciall translaycon, not as a checker, not as a reprobuer, or despyser of other mens translaycons (for amonge many as yet I haue founde none without occasion of greate thankesgeyunge vnto god) but lowly & faythfully haue I folowed myne interpreters, & that vnder correctyon. And though I haue fayled eny where (as there is noman but he mysseth in some thyng) loue shall constyre all to y^e best without eny peruerse iudgment. There is noman luyunge y^e can se all thynges, nether hath god geuen eny man to knowe every thyng. One seyth more clearly then another, one hath more vnderstondyng then another, one can vtter a thyng better then another, but noman ought to enuye, or dispyse another. He that can do better then another, shulde not set him at naught y^e vnderstondeth lesse: Yee he that hath y^e more vnderstondyng, ought to remembre that the same gyfte is not his but Gods, and y^e God hath geuē it him to teach & enforme the ignoraunt. Yf thou hast knowlege therefore to iudge where eny faute is made, I doute not but thou wilt helpe to amende it, yf loue be ioyned with thy knowledge. Howbeit wherin so euer I can perceaue by my selfe, or by the informacyon of other, that I haue fayled (as it is no wonder) I shall now by the helpe of God ouerloke it better & amende it.

Now wil I exhorte the (who so euer thou be y^e readest scripture) yf thou fynde oughte therin y^e thou vnderstondest not, or that apareth to be repugnaunt, geue no temerarious ner haystye iudgmēt therof: but ascrybe it to thyne awne ignorance, not to the scripture, thynke y^e thou vnderstondest it not, or y^e it hath some other meanyng, or y^e it is happly ouersene of y^e interpreters, or wronge prynced. Agayne, it shall greatly helpe y^e to vnderstonde scripture, yf thou marke not onely what is spoken or wyrtten, but of

whom, & vnto whom, with what wordes, at what tyme, where, to what intent, with what circumstance, consyderinge what goeth before, and what foloweth after. For there be some thynges which are done & wryttē, to the intente y^e we shulde do lykewyse: as whan Abraham beleueth God, is obedient vnto his worde, & defendeth Loth his kynsman from violent wronge. There be some thynges also which are wryttē, to the intente y^e we shulde eschue soch lyke. As whan Dauid lyeth with Vrias wyfe, & causeth him to be slayne. Therefore (I saye) whan thou readest scripture, be wyse & circumspecte: & whan thou comest to soch straunge maners of speakeyng & darke sentences, to soch parables & similitudes, to soch dreames or visions as are hyd from thy vnderstondyng, cōmytte them vnto God or to the gyfte of his holy sprete in them y^e are better lerned then thou.

As for the commendacyon of Gods holy scripture, I wolde fayne magnifye it as it is worthy, but I am farre vnsufficiēt therto. & therfore I thoughte it better for me to holde my tonge, then with few wordes to prayse or commēde it: exhortyng y^e (most deare reader) so to loue it, so to cleue vnto it, & so to folowe it in thy daylye conuersacyon, y^e other men seyng thy good workes & the frutes of y^e holy goost in the, maye prayse the father of heauen, & geue his worde a good reporte: for to lyue after the lawe of God, & to leade a vertuous conuersacyon, is the greatest prayse y^e thou canst geue vnto his doctryne.

But as touchyng the euell reporte and disprayse that the good worde of God hath by the corrupte and euell conuersacyon of some, y^e daylye heare it and professe it outwardly with theyr mouthes, I exhorte y^e (most deare reader) let not y^e offende the ner withdrawe thy mynde frō the loue of y^e truthe, nether moue y^e to be partaker in lyke vnthankfulnes: but seyng y^e lighte is come in to the worlde, loue no more the workes of darknes, receaue not the grace of god in vayne. Call to thy remembraunce how louyng & mercifull God is vnto the, how kyndly and fatherly he helpeth the in all trouble, teacheth thyne ignorance, healeth the in all thy sycknesse, forgeueth the all thy synnes, fedeth y^e, geueth the drynke, helpeth y^e out of preson, norysheth the in straunge countrees, careth for the, & seyeth y^e thou wante nothinge. Call this to mynde (I saye) & that earnestly, and consyde how thou hast receaued of god all these benefites (yee and many mo then thou canst desyre) how thou art bounde lykewyse to shewe

A Prologe.

thy selfe vnto thy neyghboure as farre as thou canst, to teach him yf he be ignoraunt, to helpe him in all his trouble, to heale his syknes, to forgeue him his offences, and that hartely, to fede him, & to cherish him, to care for him, and to se y^e he wante nothyng. And on this behalfe I beseke the (thou y^e hast y^e ryches of this worlde, and louest God with thy harte) to lyfte vp thyne eyes, and se how greate a multitude of poore people renne thorow euery towne: haue pitie on thyne awne flesh, helpe them with a good harte, and do with thy counsell all that euer thou canst, that this vnshamefast beggyng maye be put downe, that these ydle folkes maye be set to laboure, & that such as are not able to get theyr lyuynge, maye be prouyded for. At the leest thou y^e art of counsell with such as are in auctoryte, geue them some occasion to cast theyr heades together, and to make prouysyon for the poore. Put thi^e in remembrance of those noble cities in other countrees, that by the auctoryte of theyr prynces hane so rychely ad well prouided for theyr poore people, to the greate shame & dishonesty of vs, yf we lykewyse receauynge y^e worde of God, shewe not soch lyke frutes therof. wolde God y^e those men (whose office is to maynteyne y^e comon welth) were as diligent in this cause as they are in other. Let vs beware by tymes, for after vnthankfulnes there foloweth euer a plage: the merciful hande of God be with vs, & defende vs that we be not partakers therof.

Go to now (most deare reader) & syt the downe at the Lordes fete and reade his wordes, & (as Moses teacheth the Iewes) take them in to theyr herte, & let thy talkynge & communicacion be of them whan thou syttest in thyne house, or goest by y^e waye, whan thou lyst downe, & whan thou ryseth vp. And aboue all thynges fasshyon thy lyfe, & cōuersacion acordyng to the doctryne of the holy goost therin, that thou mayest be partaker of y^e good promyses of god in the Byble, & be heyre of his blessinge in Christ. In whom yf thou put thy trust, & be an vnfayned reader or hearer of hys worde with thy hert, thou shalt fynde swetenesse theryn, & spye woderous thynges, to thy vnderstondynge, to the auoydynge of all sedycious sectes, to the abhorrynge of thy olde synfull lyfe, & to the stablyshynge of thy godly cōuersacyon.

In the first boke of Moses (called Genesis) thou

mayest lerne to knowe the almighty power of god in creatynge all of naught, his infinite wysdome in ordryng the same, his ryghteousnes in punyshynge y^e vngodly, his loue & fatherly mercy in comfertynge the righteous with his promes. &c.

In the seconde boke (called Exodus) we se the myghty arme of god, in deluerynge his people from so greate bondage out of Egypte, and what prouysyon he maketh for them in the wildernes, how he teacheth them with his wholsome worde and how the Tabernacle was made and set vp.

In the thyrde boke (called Leuiticus) is declared what sacrifices the prestes & Leuites vsed, and what theyr office & ministracyon was.

In the fourth boke (called Numerus) is declared how the people are nombred and mustred, how the captaynes are chosen after y^e trybes & kynreds, how they wete forth to y^e battayll, how they pitched theyr tentes, & how they brake vp.

The fyfth boke (called Deuteronomium) sheweth how that Moses now beyng olde, rehearseth the lawe of god vnto y^e people, putteth them in remembrance agayne of all the wonders & benefites that god had shewed for them, and exhortheth them earnestly to loue y^e Lorde theyr god, to cleue vnto him, to put their trust in him and to herken vnto his voyce.

After the death of Moses doth Iosue bryng the people in to the lōde of promes where God doth wonderous thynges for his people by Iosue, which distributeth y^e londe vnto them, vnto euery trybe theyr possession. But in theyr wealth they forgat the goodnes of God, so that oft tymes he gaue thi^e ouer in to the hande of theyr enemies. Neuertheles whan so euer they called faithfully vpon him, and conuerted, he deluiered them agayne, as the boke of Iudges declareth.

In the bokes of the kynges, is describyed the regimēt of good and euell prynces, and how the decaye of all nacions commeth by euell kynges. For in Ieroboam thou seyst what myschefe, what ydolatrye & soch like abominacyon foloweth, whā the kyng is a maynteyner of false doctryne, ad causeth the people to synne agaynst God, which fallinge awaye from gods worde, increased so sore amonge them, that it was the cause of all theyr sorowe and misery, & the very occasion why Israel first and then Iuda, were caryed awaye in to captiuite. ¹Agayne, in Iosa-

^a Deute. 6. a.

^b 2 Par. 17. b.

To the Reader.

phat, in Ezechias and in Iosias thou seyst the nature of a vertuous kyng. He putteth downe the houses of ydolatrie, seyth that his prestes teach nothyng but y^e lawe of God, cōmaundeth his lordes to go with them, and to se that they teach the people. In these kynges (I say) thou seyst the cōdicyon of a true defender of y^e fayth, for he spareth nether cost ner labour, to manteyne the lawes of God, to seke the welth & prosperite of his people, and to rote out the wicked. And where such a prince is, thou seyst agayne, how God defendeth him and his people, though he haue neuer so many enemies. Thus wente it with thē in the olde tyme, and euen after y^e same maner goeth it now with vs: God be prayed therefore, ād graunte vs of his fatherly mercy, that we be not vnthankfull: lest where he now geueth vs a Iosaphat, an Ezechias, yee a very Iosias, he sende vs a Pharaο, a Ieroboam, or an Achab.

In the two first boke of Esdras & in Hester thou seyst the deluyeraunce of the people, which though they were but fewe, yet is it vnto vs all a speciall cōforte, for so moch as God is not forgetfull of his promes, but bryngeth them out of captiuite, acordyng as he had tolde them before.

In the boke of Iob we lerne comforte and pacience, in that God not onely punysheth the wicked, but proueth & tryeth the iust and righteous (howbeit there is noman innocent in his sighte) by dyuerse troubles in this lyfe, declaryng therby, y^e they are not his bastardes, but his deare sonnes, and that he loueth them.

In the Psalmes we lerne how to resorte onely vnto God in all oure troubles, to seke helpe at him, to call onely vpon him, to satle oure myndes by paciēce, & how we ought in prosperite to be thankfull vnto him.

The Prouerbes and the Preacher of Salomon teach vs wysdome, to knowe God, oure owne selues, and the worlde, and how wayne all thynges are, saue onely to cleue vnto God.

As for the doctryne of the Prophetes, what is it els, but an earnest exhortacion to eschue synne, & to turne vnto God? a faythfull promes of the mercy ād pardon of God, vnto all them y^e turne vnto him, and a threatenynge of his wrath to the vngodly? sauynge that here and there they prophcey also manifestly of Christ, of y^e expulsion of the Iewes, and callynge of the Heythen.

Thus moch thought I to speake of y^e olde Testament, wherin almyghtie God openeth vnto vs his

myghtye power, his wysdome, his louynge mercy & righteousnesse; for the which cause it oughte of no man to be abhorred, despysed, or lightly regarded, as though it were an olde scripture y^e nothyng beloged vnto vs, or y^e now were to be refused. For it is Gods true scripture & testimony, which the Lorde Iesus cōmaundeth the Iewes to search. who so euer beleueth not the scripture, beleueth not Christ, and who so refuseth it, refuseth God also.

The New Testament or Gospell, is a manyfest and cleare testimony of Christ how God performeth his oath and promes made in the olde Testament, how the New is declared and included in the Olde, and the Olde fulfilled and verified in the New.

Now where as the most famous interpreters of all geue sondrye iudgmentes of the texte (so farre as it is done by y^e sprete of knowlege in the holy goost) me thyne noman shulde be offended there at, for they referre theyr doinges in mekenes to the sprete of trueth in the congregacyon of god: & sure I am, that there commeth more knowlege and vnderstandinge of the scripture by theyr sondrie translaycons, then by all the gloses of oure sophisticall doctours. For that one interpreteth somthyng obscurely in one place, the same translateth another (or els he him selfe) more manifestly by a more playne vocable of the same meanyng in another place. Be not thou offended therefore (good Reader) though one call a scribe, that another calleth a lawyer: or elders, that another calleth father & mother: or repentaunce, that another calleth pennaunce or amendment. For yf thou be not disceaue by mens tradiciōs, thou shalt fynde no more dyuersite betwene these termes then betwene foure pens and a grote. And this maner haue I vsed in my translaycon, callynge it in some place pennaunce, that in another place I call repentaunce, and that not onely because the interpreters haue done so before me, but that the aduersaries of the trueth maye se, how that we abhorre not this worde pēnaunce (as they vntruly reporte of vs) no more then the interpreters of latyn abhorre penitence, when they reade respiscere. Onely our hertes desyre vnto God, is, that his people be not bylynded in theyr vnderstandynge, lest they beleue pennaunce to be ought saue a very repētaunce, amēdment, or conuersyon vnto God, and to be an vnfayned new creature in Christ, and to lyue acordyng to his lawe. For els shall they

A Prologe.

fal in to the olde blasphemy of Christes bloude, and beleue, that they the selues are able to make satisfaction vnto God for theyr awne synnes, from the which erreure god of his mercy and pléteous goodnes preserue all his.

Now to conclude: for so moch as all the scripture is wrytten for thy doctryne & ensample, it shalbe necessary for the, to take holde vpon it, whyle it is offred the, yee and with ten handes thankfully to receaue it. And though it be not worthely ministred vnto the in this translacyon (by reason of my rudnes) Yet yf thou be feruēt in thy prayer, God shal not onely sende it the in a better shappe, by the mynistracyon of other that beganne it afore, but shall also moue the hertes of them, which as yet medled not withall, to take it in hande, and to bestowe the gifte of theyr vnderstandyng theron, as well in oure language as other famous interpreters do in other languages. And I praye God, that thorow my poore ministracyon here in, I maye geue them that can do better, some occasyon so to do: exhortyng the (most deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Iudge, or ruler of y^e people, that thou "let not the boke of this lawe departe out of thy mouth, but exercise thyselfe therin both daye and nyghte, and be euer readyng in it as longe as thou lyuest: that thou mayest lerne to feare the Lorde thy God, & not to turne asyde from the commaundement, nether to the right hande ner to the left: lest thou be a knower of personnes in iudgmēt, ^band wrest the righte of the straunger, of the fatherles or of the wedowe, and so y^e curse to come vpon the. But what office so euer thou hast ^cwayte vpon it, and execute it, to the mayntenance of peace, to the welth of thy people, defendyng the lawes of God, and the louers therof, and to the destruccyon of the wicked.

^dYf thou be a preacher, and hast the ouersight of the flocke of Christ, awake and fede Christes shepe with a good herte, & spare no labour to do them good, seke not thy selfe, & beware of fylthy lucre, but ^ebe vnto y^e flocke an ensample, in y^e worde, in cōuersacyon, in loue, in feruentnes of y^e sprete, and be euer readyng, exhortyng, & teachyng in Gods worde, that the people of God renne not vnto other doctrynes and lest thou thy selfe (when thou shouldest teach other) be founde ignoraunt therein. And rather

then thou woldest teach the people eny other thyng then Gods worde take the boke in thyne hande, & reade the wordes enē as they stonde therein (for it is no shame so to do, it is more shame to make a lye) This I saye for soch, as are not yet experte in the scripture, for I reprove no preaching without the boke as longe as they saye the trueth.

Yf thou be a man that hast wyfe and childrē, first /loue thy wyfe, acordyng to the ensample of the loue, wherwith Christ loued the cōgregacion, and remembre that so doynge, thou louest euen thyselfe: yf thou hate her, thou hatest thine awne flesh: yf thou cherishe her and make moch of her, thou cherisest & makest moch of thyselfe, for she is bone of thy bones, & flesh of thy flesh. And who so euer thou be that hast children, ^fbryng them vp in the nurtour and informacion of the Lorde. And yf thou be ignoraunt, or art otherwyse occupied lawfully that thou canst not teach them thy selfe, then be euen as diligent to seke a good master for thy childrē, as thou wast to seke a mother to beare them: for there lieth as great weight in the one as in y^e other. Yee better it were for the to be vnborne, then not to feare God, or to be euel brought vp. which thyng (I meane bryngyng vp well of children) yf it be diligently looked to, it is the vpholdinge of all comon welthes: and the negligence of the same, the very decaye of all realmes.

Fynally, who so euer thou be, take these wordes of scripture in to thy herte, and be not onely an outwarde hearer, but a doer thereafter, and practyse thyselfe therin: that thou mayest fele in thine hert, the swete promyses therof for thy consolacion in all trouble, & for the sure stablyshinge of thy hope in Christ, and haue euer an eye to y^e wordes of scripture, that yf thou be a teacher of other thou mayest be within the boundes of the trueth, or at the least though thou be but an hearer or reader of another mans doynge, thou mayest yet haue knowlege to iudge all spretes, and be fre from euery erreure, to the vtter destruccyon of all sedicious sectes & straunge doctrynes, that the holy scripture maye haue fre passage, and be had in reputacion, to the worshipp of the author therof, which is euen God himselfe: to whom for his most blessed worde be glory & domynion now & euer. Amen.

^a Ios. 1. a. Deut. 17. d. ^b Deut. 24. ^c Roma. 12. b. 1 Pet. 4. b. ^d Actu. 20. d. 1 Petr. 3. a. ^e 1 Tim. 4. b. Ti. 2. a.

/ Ephe. 5. c.

^f Ephe. 6. a.

The boke of the hole Byble,

HOW THEY ARE NAMED IN ENGLYSH AND LATYN, HOW LONGE THEY ARE WRYTTEN IN THE ALLEGACIONS, AND HOW MANY CHAPTERS EUERY BOKE HATH.

The boke of the fyrst parte.

Abbreuiacion.	Boke.	Chapters.
Gen.	Genesis, the fyrst boke of Moses.	l.
Exo.	Exodus, the seconde boke of Moses.	xl.
Leui.	Leuiticus, the thyrd boke of Moses.	xxvii.
Num.	Numerus, the fourthe boke of Moses.	xxxvi.
Deut.	Deuteronomion, the fyfth boke of Moses.	xxxiii.

The boke of the seconde parte.

Abbreuiacion.	Boke.	Chapters.
Ios.	Iosue, the boke of Iosua.	xxiii.
Iud.	Iudicum, the boke of the Iudges.	xxi.
Ruth.	Ruth, the boke of Ruth.	iiii.
I. Reg.	Regum, the fyrst boke of the kynges.	xxxi.
II. Reg.	Regum, the seconde boke of the kynges.	xxiii.
III. Reg.	Regum, the thyrd boke of the kynges.	xxii.
IIII. Reg.	Regum, the fourth boke of the kynges.	xxv.
I. Par.	Paralipomenon, y ^e I. boke of y ^e Cronicles	xxx.
II. Par.	Paralipomenon, y ^e II. boke of y ^e Cronicles	xxxvi.
I. Esd.	Esdre, the fyrst boke of Esdras.	x.
II. Esd.	Esdre, the seconde boke of Esdras.	xiii.
Hester.	Hester, the boke of Hester.	x.

The boke of the thyrd parte.

Abbreuiacion.	Boke.	Chapters.
Iob.	Iob, the boke of Iob.	xlii.
Psal.	Psalterium, the Psalter.	cl.
Pro.	Prouerbia, the prouerbes of Salomon.	xxxi.
Eccle.	Ecclesiastes, the preacher of Salomon.	xii.
Cant.	Cantica Canticoru, Salomons balettes.	viii.

The Prophetes.

Abbreuiacion.	Boke.	Chapters.
Esa.	Esaia, Essay the prophete.	lxvi.
Iere.	Ieremias, Ieremy the prophete.	lii.
Tren.	Treni, the lamentacions of Ieremy.	v.
Bar.	Baruc, Baruc the prophete.	vi.
Eze.	Ezechiel, Ezechiel the prophete.	xlvi.
Dan.	Daniel, Daniel the prophete.	xii.
Ose.	Oseas, Oseas the prophete.	xliii.
Ioel.	Ioel, Ioel the prophete.	iii.
Amo.	Amos, Amos the prophete.	ix.
Abd.	Abdias, Abdy the prophete.	i.
Ion.	Ionas, Ionas the prophete.	iiii.
Mich.	Micheas, Micheas the prophete.	vii.
Na.	Naum, Naum the prophete.	iii.
Aba.	Abacuc, Abacuc the prophete.	iii.
Soph.	Sophonias, Sophony the prophete.	iii.
Agg.	Aggeus, Aggeus the prophete.	ii.
Zach.	Zacharias, Zachary the prophete.	xliii.
Mal.	Malachias, Malachy the prophete.	iii.

The Apocrypha.

Abbreuiacion.	Boke.	Chapters.
III. Esdre.	Esdre, the thyrd boke of Esdras.	ix.
IIII. Esdre.	Esdre, the fourth boke of Esdras.	xvi.
Tob.	Tobias, the boke of Tobias.	xliii.
Iudith.	Iudith, the boke of Iudith.	xvi.
	Certain Chapters of Hester.	vi.
Sap.	Sapientia, the boke of wysdome.	xix.
Eccli.	Ecclesiasticus, Iesus Syrac.	li.
Sus.	Susanna, the story of Susanna.	i.
Bel.	Bel, the story of Bell.	i.
I. Mac.	Machabeorum, the fyrst boke of the Mach.	xvi.
II. Mac.	Machabeoru, the secōde boke of the Mac.	xv.

The booke of the hole Bpble.

The new Testament.

Abbrenaiacion.	Boke.	Chapters.	Abbrenaiacion.	Boke.	Chapters.
Math.	Mathew the Euangelist.	xxviii.	I. Timo.	The fyrst Epistle vnto Timothy.	vi.
Mar.	Marke the Euangelist.	xvi.	II. Tim.	The seconde Epistle vnto Timothy.	iiii.
Luc.	Luke the Euangelist.	xxiii.	Tit.	The epistle vnto Tytus	iii.
Ioh.	Ihon the Euangelist.	xxi.	Phile.	The epistle vnto Philemon	i.
Act.	The Actes of the Apostles	xxviii.	I. Pe	The fyrst epistle of S. Peter	v.
Rom.	The Epistle to the Romaynes.	xvi.	II. Pe	The seconde epistle of S. Peter.	iii.
I. Cor.	The fyrst epistle to the Corinthians.	xvi.	I. Ioh.	The fyrst epistle of S. Ihon.	v.
II. Cor.	The seconde epistle to the Corinthians.	xiii.	II. Ioh.	The seconde epistle of S. Ihon	i.
Gal.	The epistle to the Galathians.	vi.	III. Ioh.	The thirde epistle of S. Ihon	i.
Ephe.	The Epistle to the Ephesians	vi.	Heb.	The epistle vnto the Hebrues	xiii.
Phil.	The epistle to the Philippians.	iiii.	Iac.	The epistle of S. Iames	v.
Col.	The epistle to the Collossians	iiii.	Iud.	The epistle of S. Iude.	i.
I. Tess.	The first Epistle to the Tesselonians.	v.	Apo.	The Reuelacion of S. Ihon.	xxii.
II. Tess.	The seconde Epistle to the Tesselonians.	iii.			

The first boke of Moses, called Genesis.

What this boke conteyneth.

Chap. I.

The creacion of the worlde in sixe dayes, and of man.

Chap. II.

The rest of the seuenth daye. The tre of knowledge of good & euell is forbyddē &c. Of the creation of Eua.

Chap. III.

The serpent deceaueth the woman : they transgresse and are dryuen out of paradyse.

Chap. IIII.

Abels offerynge pleaseth God : therfore doth his brother Cayn hate hym : murthereth hym : & is cursed. Of the chyldren of Cayn.

Chap. V.

Of the generacion, age & death of Adā : Seth and his sonnes vnto Noe.

Chap. VI.

The occasion of the floude : and of the prepyng of the arcke.

Chap. VII.

Noe with his housholde is preserued in the arcke : where as all the worlde periseth thorowe the floude.

Chap. VIII.

The floude abateth. Noe goeth out of arcke. &c.

Chap. IX.

God blesseth Noe and his sonnes : forbyddeth to eate the bloude of beestes, and to shed mā's bloude : maketh a conuenaunt (and geueth the raynbowe for a token of the same) that he wyll destroye the worlde no more by water. Noe is dronken. Ham vncouereth hym, and getteth his curse.

Chap. X.

The increace of mā's generaciō by Noes thre sonnes : which go abrode and begynne to buylde

Chap. XI.

The buyldyng of the towre of Babel is hyndreth thorowe the confusyon of the tonges. The generacion of Sem vntyll Abram : whiche goeth with Loth vnto Haran.

Chap. XII.

Abram goeth with Loth into a straunge londe at the worde of the Lord : which appeareth vnto hym in Canaan : and promiseth to geue the same londe vnto his sede : Afterwarde goeth Abram into Egypte and fayneth Saray to be his syster.

Chap. XIII.

Abram and Loth departe agayne out of Egypte : and haue so many cattell that they can not dwell together. Abram receaueth the blessinge and promes.

The i. boke of Moses.

Chap. XIII.

Loth is taken presoner : Abram deliuereth hym : Melchisedech fedeth Abram at his returnynge : Abram geueth hym tythes of the spoyles : and holdeth nothinge of the kynge of Sodoms goodes.

Chap. XV.

God conforteth Abram and promyseth hym sede : He beleueth and is iustified.

Chap. XVI.

Sarai geueth Abram leue to take hyr mayde whiche beareth hym Ismaell.

Chap. XVII.

The cōuenaunt of circumcisiyon. &c.

Chap. XVIII.

Thre mē appeare vnto Abrahā to whom the destruction of Sodome is declared.

Chap. XIX.

Loth receaueth the two angels : the men of Sodome go aboute to abuse them : Loth is deliuered : Sodome is destroyed : Loths wyfe is turned to a pyler of salt : and his daughters beare chyldren vnto hym.

Chap. XX.

Abraham departeth as a straunger in to Gerar : and fayneth Sarai to be his syster : the kynge taketh her and geueth hym her agayne.

Chap. XXI.

The byrth of Isaac : Agar is put out with hyr sonne. Abraham and Abimelech are sworne frendes.

Chap. XXII.

God tryeth Abraham whiche at his word wolde offre his owne sonne. The promes is confirmed vnto hym with an ooth.

Chap. XXIII.

The death of Sara : for whom Abraham byeth a pece of londe to burye her in.

Chap. XXIII.

Abraham wyll haue his sonne to mary in his owne kynred : the seruauit bryngeth Rebecca : who Isaac taketh to wyfe.

Chap. XXV.

Abraham begetteth mo chyldren by another wyfe : geueth his good vnto Isaac and dyeth. Isaac begynneth to growe : Esau selleth his byrth righte.

Chap. XXVI.

Isaac goeth into Gerar : fayneth Rebecca to be his syster : increaseth in ryches : The Philistines stoppe his welles. Abimelech & he are sworne frendes.

Chap. XXVII.

Isaac is blessed before Esau : and Esau threat-eneth hym : but he flyeth into Haram to Laban his mothers brother.

Chap. XXVIII.

Isaac sendeth Jacob awaye to mary amonge Labans daughters, Jacob seyth a vision, God confirmeth hym the promes made vnto Abrahā : wher vpon Jacob maketh a vowe.

Chap. XXIX.

Jacob geueth Labans shepe to drynke : serueth seuen yere for Rachell : Lea is geuen hym : & yet serueth he seuen yere mo for Rachell.

Chap. XXX.

Rachel geueth Jacob hyr mayden and so doeth Lea : they beare hym chyldren : his reward is appoynted with a condicion : wherby he is made ryche.

Chap. XXXI.

Jacob goeth home ward. Rachell stealeth hyr fathers ymages. Laban ouertaketh them and fyndeth not his ymages : they sweare together : the angell meteth Jacob.

Chap. XXXII.

Jacob sendeth presentes vnto Esau : Putteth God in remembrance of his promes : and wrestleth with the angell : whiche chaungeth his name and blesseth hym.

Chap. XXXIII.

Jacob and Esau are agreed. &c

Chap. XXXIII.

Dyna Jacobs daughter is forced by Sychem : wherof there commeth great bloud shедыnge.

The i. booke of Moses.

Chap. XXXV

Rachell dyeth at the byrth of Beniamin. Ruben lyeth with his fathers concubvne.

Chap. XXXVI.

Of the princes that came of Esau : and how Esau departeth from his brother.

Chap. XXXVII.

Ioseph is hated of his brethren : and solde in to Egypte.

Chap. XXXVIII.

Iuda lyeth with his doughter in lawe which beareth hym two sonnes.

Chap. XXXIX.

Ioseph is beloued : ⁊ because he wyll not consente to the inordinate desyre of his mastresse, he is put in pryson.

Chap. XL.

Ioseph expōideth the dreames of the two pre-soners.

Chap. XLI.

Ioseph declareth Pharaos dreame : and is made a Lorde of Egypte. The derth begynneth.

Chap. XLII.

Iosephs brethren come in to Egypte to bye corne : and are troubled of hym.

Chap. XLIII.

They come agayne for corne : brynge Ben-Iamyn with them : and are put to more trouble.

Chap. XLIIII.

As they go home he causeth thē be brought agayne : and put to more feare.

Chap. XLV.

Ioseph vttereth hym selfe to his brethren : and sendeth for his father.

Chap. XLVI.

Iacob commeth in to Egypte with all his people : Ioseph receaueth hym.

Chap. XLVII.

Pharao geueth them the londe of Gosen : the derth is great, in Egypte. ⁊c.

Chap. XLVIII.

Iacob is sycke : ⁊ blesseth Iosephs sonnes.

Chap. XLIX.

Iacob before his death telleth his sonnes what shall happen vnto them, and dyeth

Chap. L.

Ioseph burieth his father : and chargeth his brethren concernynge his bones : and dyeth in Egypte.

The first boke of Moses, called Genesis.

The first Chapter.

IN þ̃ begynnynge God created heauen ⁊ earth: and þ̃ earth was voyde and emptie, and darcknes was vpon the depe, ⁊ þ̃ sprete of God moued vpō the water.

And God sayde: let there be light, ⁊ there was light. And God sawe the light that it was good. Then God deuýded þ̃ light from the darcknes, and called the light, Daye: and the darcknes, Night. Then of the euenynge and mornynge was made the first daye.

And God sayde: let there be a firmament betwene the waters, and let it deuýde þ̃ waters a sunder. Then God made þ̃ firmamēt, and parted the waters vnder the firmamēt, from the waters aboue the firmament: And so it came to passe. And God called þ̃ firmament, Heauen. Then of the euenynge ⁊ mornynge was made the seconde daye.

And God sayde: let the waters vnder heauen gather thē selues vnto one place, þ̃ the drye londe maye appeare. And so it came to passe. And God called þ̃ drye londe, Earth: and the gatheringe together of waters called he, þ̃ See. And God sawe þ̃ it was good.

3 And God sayde: let þ̃ earth bringe forth grene grasse and herbe, that beareth sede: ⁊ frutefull trees, that maye beare frute, euery one after his kynde, hauynge their owne sede in them selues vpon the earth. And so it came to passe. And the earth brought forth grene grasse and herbe, þ̃ beareth sede euery one after his kynde, ⁊ trees bearinge frute, ⁊ hauynge their owne sede in them selues, euery one after his kynde. And God sawe that it was good. Then of the euenynge ⁊ mornynge was made the thirde daye.

^a Iob 26. b. Pro. 8. c.

And God sayde: let there be lightes in þ̃ firmament of heauen, to deuýde the daye frō the night, that they maye be vnto tokēs, seasons, dayes, and yeares. And let them be lightes in þ̃ firmament of heauen, to shyne vpon the earth: And so it came to passe. And God made two greate lightes: one greater light to rule the daye, and a lesse light to rule the night, and (he made) starres also. And God set them in the firmament of heauen, þ̃ they might shyne vpō earth, and to rule the daye and the night, and to deuýde the light from darcknes. And God sawe that it was good. Then of the euenynge and mornynge was made the fourth daye.

^b And God sayde: let the waters brynge forth creatures that moue and haue life, ⁊ foules for to flye aboue the earth vnder the firmamēt of heauen. And God created greate whalles, and all maner of creatures that lyue and moue, which the waters brought forth euery one after his kynde: and all maner of fethered foules, euery one after his kynde. And God sawe that it was good, and blessed them, sayenge: Growe, and multiplie, and fyll the waters of the sees, and let the foules multiplie vpon the earth. Then of the euenynge and mornynge was made the fifth daye.

And God sayde: let þ̃ earth brynge forth lyuynge soules, euery one after his kynde: catell, wormes ⁊ what as hath life vpon earth, euery one after his kynde. And so it came to passe. And God made þ̃ beastes of the earth euery one after his kynde, and catell after their kynde, and all maner wormes of the earth after their kynde. And God sawe that it was good.

And God sayde: let vs make man in oure

^d 4 Esd. 6. c.

similitude after oure licknesse, that he maye haue rule ouer the fysh of the see, and ouer the foules vnder y^e heauen, and ouer catell, and ouer all the earth, and ouer all wormes that crepe on y^e earth. "And God created man after his licknesse: after y^e licknesse of God created he him, male & female created he them.

And God blessed them, and sayde vnto them: ^aGrowe, and multiplie, and fyll the earth, and subdue it, & haue domynion ouer the fish of the see, and ouer the foules of the ayre, and ouer all the beastes that crepe vpon the earth.

^cAnd God sayde: lo, I haue geuen you all maner herbes that beare sede vpon the whole earth, and all maner frutefull trees that beare sede, to be meate for you. And to all beastes of the earth, and to all foules vnder the heauen, and to euery worme that hath life (vpon earth) all maner grene herbes to eate. And so it came to passe. "And God behelde all y^e he had made, and lo, they were exceeding good. Then of the euenyng and mornynge was made the sixte day.

The ij. Chapter.

ATHUS was heauē and earth fynished with all their hoost, and thus in the seuenth daye God ended his worke, which he had made,^e & rested in the seuenth daye from all his workes which he had made: And blessed the seuenth daye, & sanctified it, because y^e in it he rested from all his workes, which God created and made.

These are the generacions of heauē and earth whan they were created, in the tyme whan the LORDE God made heauen and earth: before there was eny twygg vpon earth, and or euer there grew eny grene herbe vpon the felde. For the LORDE God had yet sent no rayne vpon y^e earth, nether was there eny man to tylle the earth. But there arose a myst from the earth, & watered **B** all the londe. And y^e LORDE God shope man euē of the mould of the earth, & brethed in to his face y^e breth of life. / And so was man made a luyng soule.

The LORDE God also planted a gardē of pleasure in Eden, towarde y^e east, and set

man therein whom he had made. And the LORDE God caused to sprynge out of the earth all maner trees, pleasaut to loke vpon, and good to eate: and the tre of life in the myddest of the garden,^f and the tre of knowledge of good and euell.

And out of Eden there wente a ryuer, to water the garden, and there deuyded it selfe in to foure heade waters. The first is called Phison, which renneth aboute all the londe of Heuylā. ^gAnd there is founde golde, (& the golde of that cōtre is precious,) and there is founde Bedellion, and the precious stone ^h*Onix. The second water is called Gihon, which runneth aboute the whole londe of y^e Moriās. The thirde water is called Hydeckell, which runneth towarde the east syde of y^e Assiriās. The fourth water is Euphrates.

And the LORDE God toke man, & set him in the pleasaut garden of Eden, to dresse it & to kepe it. And the LORDE God commaunded man, sayēge: "Thou shalt eate of all maner trees in y^e garden: But of y^e tre of knowledge of good and euell, shalt thou not eate. For loke in what daye so euer thou eatest therof, thou shalt dye the death.

And the LORDE God sayde: It is not good y^e mā shulde be alone. I wil make him an helpe,ⁱ to beare him cōpany. And whan God the LORDE had made of the earth all maner beastes of the felde, & all maner foules vnder the heauē, he brought them vnto man, to se what he wolde call thē: For as mā called all maner of liuinge soules, so are their names. And man gaue names vnto all maner catell, & vnto the foules vnder the heauē, and vnto all maner beastes of y^e felde. But vnto man there was founde no helpe, to beare him company.

Then the LORDE God caused an herde slepe to fall vpon man, and he slepte. And he toke out one of his rybbes, and (in steade therof) he fylled vp y^e place with flesh. And the LORDE God made a woman,^k of y^e rybbe that he toke out of man, and brought her vnto him. Then sayde man: This is once bone of my bones, and flesh of my flesh. She shalbe called woman, because she was takē of man. / For this cause shal a man leaue father and mother, and cleue vnto his wife, &

^a Sap. 2. d. and 10. a. Eccli. 17. a. Mar. 10. a.
^b Iere. 29. b. Sap. 9. a. Psal. 8. b. ^c Gene. 9. a.
Psal. 103. 6. ^d Deut. 32. a. Eccli. 39. a. ^e Exo. 20. b.
Heb. 4. a. ^f Sap. 10. a. Tob. 8. b. ^g 1 Cor. 15.

^h Pro. 3. b. Apo. 2. a. ⁱ Eccli. 24. a. ^j Some
call it Sebam. ^k Eccli. 15. c. ^l Some reade: To
stode nexte by him. ^m 1 Cor. 11. a. ⁿ Matt. 19. a.
Mar. 10. a. Ephe. 5. c. ^o 1 Cor. 6. c. Gen. 3. b.

they two shalbe one flesh. And they were both naked, the man and his wife and were not ashamed.

The iij. Chapter

A BUT the serpent was sotyller then all the beastes of the felde^a (which \S LORDE God had made) and sayde vnto ^bthe woman: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden? Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tre that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest ye dye.

Then saide the serpent vnto the woman: ^cTush, ye shall not dye the death. For God doth knowe, that in what daye so euer ye eate of it, youre eyes shalbe opened, and ye shal be as God, and knowe both good and euell. And the woman sawe that \S tre was good to eate of, and lustye vnto the eyes, and a pleasaunt tre ^d to make wyse, and toke of the frute of it, and ate, and gaue vnto hir husbände also therof, and he ate. Then were the eyes of them both opened, and they perceived that they were naked,^e and sowed fygge leaues together, and made them apurns.

B And they herde the voyce of the LORDE God, which walked in the garden in the coole of the daye. And Adam hyd him self with his wyfe, from the presence of \S LORDE God amonge the trees of the garden. And \S LORDE God called Adam, and sayde vnto him: Where art thou? And he saide: I herde thy voyce in the garden, and was afraied, because I am naked, and therefore I hyd my self. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tre, wherof I commaunded the, \S thou shuldest not eate?

C Then sayde Adam: The woman which thou gauest me (to beare me company) gaue me of the tre, and I ate. And the LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent disceaue me so, that I ate.^d Then sayde the LORDE God vnto the serpent: Because thou hast done this, cursed be thou aboue all catell and aboue all beastes of the

felde. Vpon thy bely shalt thou go, \S earth shalt thou eate all the dayes of thy life. And I wyll put enemyte betwene the and the woman, and betwene thy sede^e and hir sede.^f The same shal treade downe thy heade, and thou shalt treade him on the heale.

And vnto the woman he sayde: I will increase thy sorow, whan thou art with childe: with payne shalt thou beare thy childre, and \S thy lust shal pertayne vnto thy husbände, and he shal rule the.

And vnto Adam he sayde: For so moch as thou hast herkened vnto the voyce of thy wyfe, and hast eaten of the tre, wherof I commaunded the, sayenge: thou shalt not eate of it. Cursed be \S earth for thy sake. With sorowe shalt thou eate therof, all the dayes of thy life. Thornes and thistles shalt it beare vnto the, and thou shalt eate the herbes of the felde. In the sweate of thy face shalt thou eate thy bred, tyll thou be turned agayne vnto earth, whēce thou art takē: ^gfor earth thou art, and vnto earth shalt thou be turned agayne.

And Adam called his wyfe Heua, because she is the mother of all luyng. And the LORDE God made Adam \S his wyfe garmentes of skynnes, \S those he put on them. And the LORDE God sayde: lo, Adam is become as it were one of vs, \S knoweth good \S euell. But now lest he stretch his hande, and take also of the tre of life, and eate, and lyue for euer. Then the LORDE God put him out of the garden of Eden, to tyll \S earth, whēce he was takē. And he cast Adam out. And before the garden of Eden he set Cherubes, and a naked fyrie swerde, to kepe \S waye vnto the tre of life.

The iij. Chaptr.

MOROUER Adam laye with Heua his wyfe, which cōceaued \S bare Cain, and sayde, I haue opteyned \S man of the LORDE. And she proceeded forth, \S bare his brother Abell. And Abell became a shepherde, but Cain became an huszbande man.

And it fortunēd after certaine daies, that Cain brought of the frute of the earth, an offrynge vnto \S LORDE. And Abell brought

^a Eccli. 25. d. ^b 2 Cor. 11. a. ^c Iere. 14. b. and 23. c.
^d Some reade: whyle it made wyse. ^e Gene. 2. d.
^f Apo. 12. c. ^g Matt. 4. a. ^h Col. 2. b. ⁱ Some

reade: Thou shalt bowe downe thy self before thy husbände. ^j Eccl. 40. b. Iob 34. b.

also of the firstlinges of his shepe, and of f fat of them. "And the LORDE had respecte vnto Abell and to his offerynge: but vnto Cain and his offerynge he looked not. Then was Cain exceddinge wroth, and his countenance chaunged. And the LORDE sayde vnto Cain: Why art thou angrie? and why doth thy countenance change? Is it not so? that yf thou do well, thou shalt receaue it: but and yf thou do euell, thy synne lyeth open in the dore? *Shal he then be subdued vnto the? and wilt thou rule him? And Cain talked with Abell his brother.

33 And it happened, that whan they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE vnto Cain: Where is Abell thy brother? He sayde: I can not tell. a Am I my brothers keeper? And he sayde: What hast thou done? c The voyce of thy brothers bloude crieth vnto me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hir mouth, and receaued thy brothers bloude of thine hande. Whan thou tyllest f grounde, she shall hensforth not geue hir power vnto the. d A vagabunde and a rennagate shalt thou be vpon f earth. And Cain sayde vnto f LORDE: my synne is greater, then that it maye be forgeuen me. Beholde, thou castest me out this daye from out of f londe, and from thy sight must I hyde my self, and must be a vagabunde and a rennagate vpon f earth. And thus shal it go with me: that who so fyndeth me, shal slaye me.

c But the LORDE sayde thus vnto him: f Who so euer slayeth Cain, it shalbe auenged seuenfolde. And the LORDE put a marck vpon Cain, that no man which founde him, shulde kyll him. So Cain wente out from f face of the LORDE, and dwelt in the lande Nod, vpon the east syde of Eden.

And Cain laye with his wyfe, which conceaued and bare Henoch. And he buylded a cite, and called it after the name of his sonne Henoch. And Henoch begat Irad, Irad begat Mahuiael. Mahuiael begat Mathusael. Mathusael begat Lamech.

And Lamech toke him two wyues: f one was called Ada, g the other Zilla. And Ada bare Label, of whom came they that dwelt in tentes and had cattell. And his brothers name

was Iuball: Of him came they that occupied harpes g pypes. And Zilla she also bare Tubalcain, a worker in all connyngye poyntes of metall g yron. And Tubalcains sister was called Naema.

And Lamech sayde vnto his wyues Ada and Zilla: Heare my voyce (ye wyues of Lamech) and herken vnto my wordes: for I haue slayne a man, and wounded my selfe: and (haue kyled) a yonge man, and gottē my self strypes. Cain shalbe auēged seue tymes: but Lamech seuen and seuentie tymes.

Adam laye yet with his wyfe agayne, g she bare a sonne, and called him Seth. For God (sayde she) hath apoynted me another sede, for Abell, whom Cain slew. And Seth begat a sonne also, and called him Enos. At the same tyme beganne men to call vpon the name of the LORDE.

The 6. Chapter.

a THIS is the boke of the generacion of a man, in the tyme whan God created man, and made him after the symillitude of God. Male and female made he them, and blessed thē, g called their names Man, in the tyme whan they were created. b And Adam was an hundreth and thirtie yeare olde, and begat a sonne, which was like his owne ymage, and called his name Seth: g lyued thereafter eight hūdreth yeare, and begat sonnes and daughters. And his whole age was nyne hundreth and thirtie yeares, and so he dyed.

Seth was an hundreth and fyue yeare olde, and begat Enos: g lyued thereafter eight hundreth and seuen yeare, and begat sonnes and daughters. And his whole age was nyne hūdreth and twolue yeares, and so he dyed.

Enos was nyentie yeare olde, and begat b Kenan: and lyued thereafter eight hundreth b g fyftene yeare, and begat sonnes g daughters. And his whole age was nyene hūdreth and fyue yeares, and so he dyed.

Kenan was seutētie yeare olde, and begat Mahalaliel: and lyued thereafter eight hundreth and fourtie yeare, and begat sonnes g daughters. And his whole age was nyene hundreth and ten yeares, and so he dyed.

Mahalaliel was thre score yeare olde g fyue, and begat Iared: and lyued thereafter eight

a Heb. 11. a. * Some reade: Let it be subdued vnto the, and rule thou it. b Sap. 10. a. c 1 Ioh. 3. b.

c Heb. 12. d. d Pro. 28. c. e Job 15. c. f Gen. 4. d. g 1 Par. 1. a.

hundredth and thirtie yeare, and begat sonnes and daughters. And his whole age was eight hundredth, nyentie and fyue yeares, and so he dyed.

C Jared was an hundredth and two τ sixtie yeare olde, and begat Henoeh: τ lyued thereafter eight hundredth yeare, and begat sonnes τ daughters. And his whole age was nyene hundredth and two and sixtie yeare, and so he dyed.

^a Henoeh was fyue and thre score yeare olde, and begat Mathusalah: and led a godly conuersacion thre hundredth yeares thereafter, and begat sonnes τ daughters. And his whole age was thre hundredth and fyue and thre score yeares. ^{*} And for so moch as he lyued a godly life, God toke him awaye, τ he was nomore sene.

Mathusalah was an hundredth τ seuē and foure score yeare olde, τ begat Lamech: and lyued thereafter seuē hundredth and two and foure score yeare, and begat sonnes τ daughters. And his whole age was nyene hundredth and nyene and tre score yeares, and so he dyed.

Lamech was an hundredth and two and foure score yeare olde, and begat a sonne, τ called him Noe, and sayde: This same shall cōforte vs in oure workes, and in the sorowe of oure hondes vpon the earth, [†] which the LORDE hath cursed. After this he lyued fyue hundredth and fyue τ nyentie yeare, and begat sonnes and daughters. And his whole age was seuē hundredth seuē and seuentie yeares, and so he dyed.

Noe was fyue hundredth yeare olde, and begat Sem, Ham and Iaphet.

The vi. Chapter.

SO whan men beganne to multiplie vpon the earth, and had begot them daughters, the children of God sawe the daughters of men, that they were fayre, and toke vnto the wyues such as they liked. Then sayde \ddagger LORDE: My sprete shal not allwaye stryue with man, for he is but flesh also. [†] I wil yet geue him respyte an hundredth and twēty yeares. There were gauntes also in the worlde at that tyme. For whan the children of God had lyen with the daughters of men, and begotten them children, \ddagger same (children)

became mightie in the worlde, and men of renowe.

But whan the LORDE sawe \ddagger the wickednes of man was increased vpon \ddagger earth, and that all \ddagger thought and imaginacion of their hert was but onely euell continually, [†] it repented him, that he had made man vpon the earth, and he sorowed in his hert, and sayde: I wyll destroye man kynde which I haue made, from the earth: both man, beast, worme, and foule vnder the heauen: for it repenteth me, that I haue made them. [†] Neuertheles Noe founde grace in the sight of the LORDE.

This is \ddagger generacion of Noe. Noe was a righteous and perfecte mā, [†] and led a godly life in his tyme, and begat thre sonnes: Sem, Ham and Iaphet. Notwithstandinge \ddagger earth was corrupte in \ddagger sight of God, and full of myschefe. Then God lokyd vpon \ddagger earth: and lo, it was corrupte (for all flesh had corrupte his waye vpon the earth.)

Then sayde God vnto Noe: The ende of **C** all flesh is come before me, for the earth is full of myschefe before them. And lo, I wyll destroye them with the earth. Make the an Arcke of Pyne tre, and make chambers in it, and pitch it within and without with pitch and make it after this fashion: The length shal be thre hundredth cubites, the bredth fiftie cubites, and the heygth thirtie cubites. A wyndow shalt thou make aboue of a cubyte greate: but the dore shalt thou set in the myddest in the syde of it: And the Arke shalt thou make with thre loftes one aboue another. For lo, I wyll bringe a floude of water vpon the earth, to destroye all flesh (wherin the breth of life is) vnder the heauē: All that is vpon earth, shal perishe.

But with the wyll I make a couenaunt, **B** and thou shalt go in to the Arcke with thy sonnes, with thy wyfe, and with thy sonnes wyues. And of all creatures what so euer flesh it be, thou shalt bringe in to the Arcke, euen a payre: the male and the female, that they maye lyue with the: Of foules after their kynde, of beastes after their kynde, and of all maner wormes of the earth after their kinde. Of every one of these shal there a payre go in vnto the, that they maye lyue. And thou shalt take vnto the all maner of

^a Eccli. 44. b. Heb. 11. a.

^b Gen. 3. d.

^{*} Sap. 4. b. 4 Re. 2. a.

^c 1 Pet. 3. c.

^a 1 Re. 15. c.

^c Esa. 42. c.

^f Eccli. 44. b.

meate that maye be eaten, and shalt laye it vp in stoare by the, that it maye be meate for the and them. And Noe dyd acordinge to all that God commaunded him.

The viij. Chapter.

AND ¶ LORDE sayde vnto Noe: Go in to the Arcke thou & thy whole house: ^afor the haue I sene righteous before me at this tyme. ^bOf all cleane beastes take vnto the seuen and seuen, the male and his female. And of vnclane beastes a payre, the male and his female. Like wyse of the foules vnder the heauen, seuen and seuen, the male and his female, that there maye be sede left a lyue vpon the whole earth.

For yet after seuen dayes, I will sende raine vpon the earth fourtie dayes and fourtie nightes, and wyll destroye all manner of thynges that I haue made, from of the face of the earth.

B And Noe dyd all that the LORDE commaunded him. Sixe hūdreth yere olde was he, whan the water floude came vpon earth. ^cAnd he wente in to the Arcke, with his sonnes, his wyfe, and his sonnes wyues, for the waters of the floude. Of cleane beastes and of vnclane, of all fethered foules, & of all that crepeth vpon earth, wente in vnto him to the Arcke by pares, a male and a female, as ¶ LORDE comaunded him. And whan the seuen dayes were past, the water floude came vpon the earth.

In the sixe hundreth yere of Noes age, vpon the seuentene daye of the seconde moneth, that same daye were all ¶ fountaynes of the greate depe broken vp, and the wyndowes of heauen were opened, and there came a rayne vpon ¶ earth fourtie dayes and fourtie nightes.

C Vpon the selfe same daye wēte Noe in to the Arcke, with Sem, Ham and Iaphet his sonnes, and with his wyfe, and the thre wyues of his sonnes, and all manner of beastes after their kynde, all manner of catell after their kynde, all manner of crepyng thynges (that crepe vpō the earth) after their kynde, and all manner of foules (what so euer coude flye & what so euer had fethers) after their kynde: These wente all vnto Noe in to the Arcke by cooules, of all flesh in whom was the breth of

life. And these were the male & the female of all manner of flesh, and wente in, acordinge as God commaunded him. And the LORDE shut (the dore) vpon him.

^dThen came the water floude fourtie dayes vpon the earth, and the water increased, and bare vp the Arcke, and lift it vp ouer ¶ earth. Thus the water preuayled, and increased sore vpon the earth, so that the Arcke wente vpon the waters. Yee the waters preuayled and increased so sore vpon earth, that all the hye mountaynes vnder the whole heauen were couered. Fyftene cubytes hye preuayled ¶ waters ouer the mountaynes, which were couered.

Then all flesh that crepte vpon earth, perished, both foules, catell, beastes, and all ¶ moued vpon earth, and all men. What so euer had the breth of life vpon the drye londe, dyed.

^eThus was destroyed all that was vpon the earth, both man and beast, both wormes and foules vnder ¶ heauē: all these were destroyed from the earth, Saue Noe onely remainyd, and they that were with him in the Arcke. And the waters preuayled vpon the earth, an hundreth and fyfte dayes.

The viij. Chapter.

THEN God remembred Noe and all the beastes, and all the catell that were with him in the Arcke, and caused a wynde to come vpon the earth: and ¶ waters ceased, and the fountaynes of the depe and the wyndowes of heauen were stoppe, and the rayne of heauē was forbydden, and the waters ranne styll awaye from ¶ earth, and decreased after an hundreth and fyfte dayes.

Vpon the seuentene daye of the seventh moneth rested the Arcke vpon the mountaynes of Ararat. And the waters wēte awaye and decreased vntyll the tenth moneth: for the first daye of the tenth moneth, the toppes of the mountaynes appeared.

After fourtie dayes Noe opened ¶ wyndow of the Arcke which he had made, & sent forth a rauen, which flew out, and ^fcame agayne, vntyll the waters were dried vp vpō the earth.

B Then sent he forth a doue from him, to wete, whether the waters were fallē vpon the earth. But when ¶ doue coude fynde no

^a 2 Pet. 2. b. ^b Leuit. 11. a. ^c Mat. 24. d. Luc. 17. c. ^d Eccli. 39. d. ^e Sap. 10. a.

^f Some reade: came not agayne.

restynge place for hir fete, she came agayne vnto him in to the Arke, for the waters were yet vpon the face of all the earth. And he put out his hande, and toke her to him in to the Arke.

Then he abode yet seven dayes mo, & sent out the doue agayne out of the Arke: & she returned vnto him aboute the euen tyde: and beholde, she had broken of a leaf of an olyue tre, & bare it in hir nebb. Then Noe perceived, that the waters were abated vpon the earth. Neuertheles he taried yet seven other dayes, and sent forth the doue, which came nomore to him agayne.

In the sixte hundreth and one yere of Noes age, vpon the first daye of y first moneth, the waters were dried vp vpon the earth. Then Noe toke of the hatches of the Arke, and sawe y the face of the earth was drye. So vpon the seven and twenty daye of the seconde moneth the whole earth was drye.

Then spake God vnto Noe, and sayde: Go out of the Arke, thou and thy wyfe, and thy sonnes, and thy sonnes wyues with the. As for all the beastes that are with the, what so euer flesh it be (both foule & catell and all maner of wormes that crepe vpon the earth) let them go out with the, and be ye occupied vpon the earth, growe and multiplie vpon the earth.

So Noe wente out, with his sonnes, and with his wife, and with his sonnes wyues. All the beastes also and all the wormes, and all the foules, and all that crepte vpon the earth, wente out of the Arke, euery one vnto his like.

And Noe buylded an altare vnto y LORDE, and toke of all maner of cleane beastes & of all maner of cleane foules, and offred brēt sacrifices vpon y altare. And y LORDE smelled the swete sauoure, & sayde in his hert: I wyl hence forth curse the earth nomore for mās sake, for the ymaginacion of mans hert is euell, euen from the very youth of him. Therefore from hēce forth I wil nomore smyte all that lyueth, as I haue done. Nether shall sowynge tyme and haruest, colde and heate Sommer and wynter, daye and night cease so longe as the earth endureth.

The ix. Chapter.

AND God blessed Noe and his sonnes, and sayde vnto them: increace & mul-

tiplie, and fyll the earth. The feare also and drede of you be vpon all beastes of the earth, vpon all foules vnder the heauen, and vpon all that crepeth on the earth, and all fshes of the see be geuen in to youre hādes. All that moueth and hath life, be youre meate. Euen as the grene herbe, so haue I geuē you all. Onely eate not the flesh with the bloude, wherin the soule is: For the bloude of you wherin youre soule is, wyl I requyre of the hande of all beastes: and the soule of mā wyl I requyre of mans hande, yee euery mans soule of anothers hande.

He that sheddeth mās bloude, his bloude shal be shed by man agayne, for God made man after his owne liknesse. As for you, be ye frutefull, and increace, and be occupied vpon the earth, that ye maye multiplie therein.

Farthermore, God sayde vnto Noe and to his sonnes with him: Beholde, I make my couenaunt with you, and with youre sede after you, and with euery lyuyng creature that is with you, both foule, catell, and all beastes vpon the earth with you, of all that is gone out of the Arke, what so euer beast of the earth it be: And thus I make my couenaunt with you, that hence forth all flesh shal not be destroyed with the waters of eny floude, and from hence forth there shal come no floude to destroye the earth.

And God sayde: This is the token of my couenaunt which I haue made betwene me and you, and all lyuyng creatures amonge you for euermore: My bowe will I set in the cloudes, and it shal be the token of my couenaunt betwene me and y earth: so that whā I brynge cloudes vpon the earth, the bowe shal appeare in the cloudes. And then wyl I thynke vpon my couenaunt betwixte me and you and all lyuyng creatures in all maner of flesh: so that from hence forth there shal nomore come eny floude of water to destroye all flesh. Therefore shall my bowe be in the cloudes, that I maye loke vpon it, and remembre the euerlastynge couenaunt, betwixte God and all lyuyng creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the tokē of the couenaunt, which I haue made betwene me and all flesh vpon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham and Iaphet.

^a Gene. 1. d.
7. c. and 17. d.

^b Leui. 11. a.
^c Exo. 21. c.

^d Gen. 1. d.
^e Tren. 4. b. Mat.

^f Apo. 13. b.

^g Gen. 1. d.

^h Esa. 54. a.
ⁱ Ecclesiastici 44. b.

As for Ham, he is the father of Canaā. These are Noes thre sonnes, of whom all londes were ouerspred.

¶ Noe began to take hede vnto *ȝ* tyllinge of the grounde, & planted a vynyarde. ^a And dranke of the wyne, and was dronken, and laye vncouered in his tente. Now when Hā the father of Canaan sawe his fathers preuties, he tolde his two brethren without. Thē toke Sem and Iaphet a mantell and put it vpō both their shulders, and wente backwarde, and couered their fathers secretes: & their faces were turned asyde, *ȝ* they shulde not se their fathers preuties.

So whan Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruauent of seruauentes be he vnto his brethren. He sayde morouer: Prayed be the LORDE God of Sem, and Canaan be his seruauent. God increase Iaphet, and let him dwell in the tentes of Sem, and Canaan be his seruauent.

And Noe lyued after the floude thre hundredth & fiftie yeaere, so *ȝ* his whole age was ix. hūdreth and fyfthe yeaere, and so he dyed.

The x. Chapter.

¶ THIS is the generacion of the childrē of Noe, Sem, Ham, and Iaphet, & they begat children after the floude.

^b The children of Iaphet are these: Gomer, Magog, Madai, Iauan, Tubal, Mesech, and Thyras. The childrē of Gomer are these: Ascnas, Riphath and Togarma. The children of Iauan are these: Elisa, Tharsis, Cithim and Dodanim: Of these are deuided the Iles of *ȝ* Heithen in their countrees, euery one after his speach, kynred and people.

The childrē of Ham are these: Chus, Misraim, Phut and Canaan. The children of Chus are these: Seba, Heuila Sabtha, Reyman and Sabthecha.

¶ The children of Reyman are these: Sheba and Dedā. Chus also begat Nemrod, which beganne to be mightie in the earth, and was a mightie hunter in the sight of the LORDE. Therof cometh the prouerbe: This is a mightie hunter before the LORDE like as Nemrod. And the originall of his kyngdome was ^c Babel, Erech, Acad & Chalne in *ȝ* londe of Synear. Out of that lōde came Assur,

and buylded Ninieue, and *ȝ* stretes of *ȝ* cite, and Calah, and Resen betwene Ninieue & Calah: This is a grete cite.^d Mizraim begat Ludim, Enamim, Leabim, Naphtuhim, Pathrusim & Casluhim, from whence came the Philistynes and Capthorims. Canaā also begat Zidon his eldest sonne, & Heth, Iebusi, Emori, Girgosi, Hiti, Arki, Sini, Aruadi, Zemari & Hamati: frō whence *ȝ* kynreds of *ȝ* Cananites are dispersed abroad. And *ȝ* Coastes of *ȝ* Cananites were frō Sidō forth thorow Gerar vnto Gasa, tyll thou comest vnto Sodoma, Gomorra, Adama, Zeboim, & vnto Lasa. These are the children of Ham in their kynreds, tungen, londes & people. And Sem which is *ȝ* father of all the children of Eber, & the elder brother of Iaphet, begat childrē also. And these are his children: Elā, Assur, Arphachad, Lud & Aram. The childrē of Aram are these: Vz, Hul, Gether & Mas.

And Arphachad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Iaketan, and Iaketan begat Almodad, Saleph, Hazarmaphet, Iarah, Hadoram, Vsal, Dikela, Obal, Abimael, Seba, Ophir, Heuila & Iobab: All these are *ȝ* childrē of Iaketan. And their dwellynge was from Mesa, tyll thou come vnto Sephar a mountayne of *ȝ* east. These are *ȝ* children of Sem in their generacions, tungen, londes and people.

This is now *ȝ* generacion of *ȝ* children of Noe in their kynredes & people. Of these were *ȝ* people vpon earth spred a brode after *ȝ* floude.

The xi. Chapter.

¶ MOROUER all the worlde had one ^a tonge & language. Now as they wente ^e towarde the East, they founde a playne in *ȝ* londe of Synear, & there they dwelt, & saide one to another: Come on, let vs make bryck & burne it. And they toke bryck for stone, & slyme for morter, And sayde: Come, let vs buylde a cite & a tower, whose toppes maye reach vnto heauē, *ȝ* we maye make vs a name, afore we be scatred abroad in all londes. Then came *ȝ* LORDE downe, to se *ȝ* cite & tower, *ȝ* *ȝ* childrē of mē had buylded. And *ȝ* LORDE saide: Beholde, the people is one,

^a Esa. 5. a. Matt. 21. a. ^b 1 Par. 1. a. ^c Gen. 11. b.

^d Ionaē 1. a.

^e Some reade: frō the east.

¶ haue one maner of language amōge thē all, ¶ this haue they begonne to do, ¶ wil not leaue of from all ¶ they haue purposed to do. **B** Come on, let vs go downe, ¶ cōfōunde their tonge euē there, ¶ one vnderstonde not what another saith. ¶ Thus ¶ LORDE scatred thē frō thēce in all lōdes, so ¶ they left of to buylde the cite. Therefore is it called Babell, because the LORDE cōfounded there the language of all the worlde, and from thēce scatred them abrode in to all londes.

These are ¶ generaciōs of Sem. Sem was an hundreth yeare olde, and begat Arphachsad two yeare after the floude, and lyued thereafter fyue hūdreth yeare, and begat sonnes and daughters.

Arphachsad was fyue ¶ thirtie yeare olde, and begat Salah, and lyued thereafter foure hundreth and thre yeare, and begat sonnes ¶ daughters.

C Salah was thirtie yeare olde, and begat Eber, ¶ lyued thereafter foure hūdreth ¶ thre yeare, ¶ begat sonnes and daughters.

Eber was foure and thirtie yeare olde, ¶ begat Peleg, and lyued thereafter foure hundreth and thirtie yeare, and begat sonnes ¶ daughters.

Peleg was thirtie yeare olde, and begat Regu, and lyued thereafter two hūdreth and nyene yeare, and begat sonnes ¶ daughters.

Regu was two and thirtie yeare olde, and begat Serug, and lyued thereafter two hundreth and seuen yeare, and begat sonnes and daughters.

Serug was thirtie yeare olde, and begat Nahor, and lyued thereafter two hundreth yeare, and begat sonnes ¶ daughters.

Nahor was nyene and twentye yeare olde, and begat Terah, and lyued thereafter an hundreth and nyentene yeare, and begat sonnes and daughters.

D Terah was seuentie yeare olde, and begat Abram, Nahor and Haran.

These are the generaciōs of Terah: Terah begat Abram, Nahor and Haran. ¶ And Haran begat Lot, but Harā dyed before Terah his father in ¶ londe where he was borne, at Vr in Chaldea.

Then Abram and Nahor toke them wyues. Abrams wife was called Sarai, ¶ ¶ Nahors wyfe

Milca the daughter of Haran, which was father of Milca and Isca. But Sarai was baren, and had no childe.

¶ Then toke Terah Abrā his sonne, ¶ Lot his sonne Harans sonne, ¶ Sarai his daughter in lawe, his sonne Abrams wife, ¶ caried them with him from Vr in Chaldea, to go in to the lande of Canaan. And they came to Haran, ¶ dwelt there. And Terah was two hundreth ¶ fyue yeare olde, and dyed in Haran.

The xij. Chapter.

AND ¶ LORDE sayde vnto Abram: ¶ ¶ Get the out of thy cōuntrie, and from thy kynred, and out of thy fathers house, in to a londe which I wil shew the. And I wil make of the a mightie people, and wyll besse the, and make the a greate name, yee thou shalt be a very blessynge. ¶ I wil besse them that besse the, and curse them that curse the: and in the shal all the generaciōs of the earth be besse.

Then wente Abram out, as the LORDE commaunded him, and Lot wente with him. Fyue ¶ seuentie yeare olde was Abrā, whan he wente out of Haran. So Abram toke Sarai his wife, and Lot his brothers sonne, with all their goodes which they had gotten, and soules which they begat in Harā, and departed to go in to ¶ londe of Canaan. ¶ And whē they were come in to the same londe, he wente thorow, tyll he came vnto the place of Sichem, and vnto the Okegroue of More: ¶ for ¶ Cananites dwelt in ¶ lōde at ¶ same time.

Then the LORDE appeared vnto Abrā, ¶ sayde: ¶ This londe wil I geue vnto thy sede. And there he buylded an aulter vnto ¶ LORDE, which appeared vnto him. Thē brake he vp frō thēce, vnto a mountayne ¶ laye on ¶ east syde of the cite of Bethel, ¶ pitched his tent: so ¶ he had Bethel on the west side, and Ay on ¶ east syde: ¶ there buylde he an altare also vnto the LORDE, ¶ called vpon the name of the LORDE. Afterwarde departed Abram farther, ¶ toke his iourneye southwarde. But there came a derth in the londe.

Then wente Abram downe in to Egipte to kepe himself there as a straunger, for the derth was sore in the londe. And whan he

^a Deu. 32. a. ^b Iosu. 24. a. 1 Par. 1. b. ^c Gen. 20. c. Gen. 22. d. ^d Iosu. 24. a. 2 Esd. 9. b. Iudit. 5. b. ^e Acto. 7. a. ^f Gen. 27. d. Gene. 18. c. Gen. 22. c.

Acto. 3. d. ^g Gen. 14. c. ^h Gen. 10. d. and 13. a. ⁱ Gen. 17. a.

was come nye for to entre in to Egipte, he sayde vnto Sarai his wife: Beholde, I knowe y^e thou art a fayre woman to loke vpon. Now when the Egipcians se the,^a they wil saye: She is his wife, and so shal they slaye me, and saue the alyue. Therefore (I pray y^e) saye thou art my sister, that I maye fare the better by reason of the, and that my soule maye lyue for thy sake.

Now when he came in to Egipte, y^e Egipcians sawe y^e woman, y^e she was very faire: ⁊ Pharaos prynces sawe her also, ⁊ prayed her before him. Then was she brought in to Pharaos house, and Abram was well intreated for hir sake: and he had shepe, oxē, and he Asses, seruauntes, maydēs, she Asses and Camels.

^aBut y^e LORDE played Pharao ⁊ his house with greate plages, because of Sarai Abrās wife. Then Pharao called Abrā vnto him, and sayde: Why hast thou dealt thus with me? Wherefore toldest thou not me at the first, y^e she was thy wife? Why saydest thou then, that she was thy sister? Wherefore I toke her to my wife. And now lo, there is thy wife, take her, and go thy waye. He gaue his officers also a charge ouer him, to conueye him out, and his wife, and all that he had.

The xiiij. Chapter.

SO Abrā departed out of Egipte, with his wife, ⁊ with all y^e he had, ⁊ Lot with him also, towarde y^e south. Abram was very rich in catell, siluer ⁊ golde. And he wente on forth from the south vnto Bethel, vnto the place where his tent was at y^e first, betwene Bethel and Ay: euen vnto y^e place where he had made the altare before, ⁊ where he called vpon the name of the LORDE. Lot also which wente with him, had shepe, greate catell ⁊ tentes: so y^e the londe was not able to receaue them, that they might dwell together: for ^athe substance of their riches was so greate, that they coude not dwell together. And there fell a strife betwene the hirdmen of Abrams catell, and the hirdmen of Lots catell. The Cananites also and the Pheresites dwelt at that tyme in the londe.^c

Then sayde Abram vnto Lot: O let there be no strife betwene me and the, and betwene my hyrdmen and thine, for we are brethrē. Is not all the whole londe open before the?

Depart from me, I praye the. Yf thou wilt go to the left hande, I wil take the right: Or yf thou wilt go to the right hande, I wil take the left. Then Lot lift vp his eyes, and behelde all the cowntre rounde aboute Iordā, that it was a plenteous cowntre of water. For before the LORDE destroyed Sodoma and Gomorra, it was rounde aboute Zoar, euen as the pleasant garden of the LORDE, and as the londe of Egipte.

Then Lot chose all the coastes of Iordā, and toke his iourney towarde y^e East. ^eAnd so the one brother departed from the other. Abram dwelt in the lande of Canaan, and Lot in the cities of the same coastes, and pitched his tent towarde Sodome. But y^e men of Sodome were wicked, and ^asynned exceedingly agaynst the LORDE.

Now when Lot was departed from Abram, the LORDE saide vnto Abram: Lift vp thine eyes, and loke from the place where thou dwellest, northwarde, southwarde, eastwarde, and westwarde: for all the londe that thou seist, wyll I geue vnto the ^aand to thy sede for euer, and wyll make thy sede as the dust of the earth: so that yf a man can nombre the dust of the earth, he shall nombre thy sede also. Arise, and go thorow the londe, in the length and bredth, for I wyl geue it vnto the.

So Abram remoued his tent, and ^awente and dwelt in y^e Okegroue of Mamre, which is in Ebron, and buylded there an altare vnto the LORDE.

The xiiij. Chapter.

AND it chauned in the tyme of Amraphel the kyng of Synear, Arioch the kyng of Ellasar, Kedorlaomer the kyng of Elam, ⁊ Thydeal the kyng of y^e Heithen, That they made warre with Bera y^e kyng of Sodome, and with Birsā the kyng of Gomorra, ⁊ with Sineab the kyng of Adama, ⁊ with Semeaber the kyng of Zeboim, and with the kyng of Bela, which is called Zoar. These came all together in to the brode valley, where now the salt see is: for twolue yeares were they subiectes vnto kyng Kedorlaomer, ⁊ in the thirtieth yeare they fell from him. Therefore in the fourteenth yeare came Kedorlaomer, and the kynges y^e were with him, ⁊ smote the Giauntes in Astaroth Karnaim, ⁊

^a Gen. 20. a. and 26. a. ^b Esa. 43. a. ^c Gen. 12. b.
^d Gen. 36. a. ^e Gen. 12. b. ^f Eccli. 25. a. Iere. 40. a.

^g Deut. 2. b.

^h Eze. 16. e.

ⁱ Acto. 7. a.

^j Gen. 14. e.

Susim at Ham, & Emim in the felde of Kiriathaim, and y^e Horites in their owne mount Seir vnto the playne of Pharan, which bordreth vpō the wildernes. And then they turned, & came to the well of iudgment (which is Cades) & smote all the countre of the Amalechites, and also the Amorites, that dwelt in Hazezon Thamar.

33 Then wente out the kynge of Sodome, & the kynge of Gomorra, & the kynge of Adama, and the kynge of Zeboim, and the kynge of Bela (called Zoar) & prepared them selues to fight in the brode valley with Kedorlaomer the kynge of Elam, & with Thideal y^e kynge of the Heithen, & with Amraphel y^e kynge of Synear, & with Arioch the kynge of Ellasar: foure kynges with fyue. And y^e brode valley had many slyme pyttes. But the kynge of Sodoma and Gomorra were put to flight, & fell there, & the residue fled vnto y^e mountaynes. Then toke they all the goodes at Sodoma and Gomorra, & all their vytales, & wente their waye. They toke Lot also Abrams brothers sonne, & his good (for he dwelt at Sodome) and departed.

Ⓒ Then came one that had escaped, and tolde Abram the Aleaunt, which dwelt in the Okegroue of Mamre the Amoryte, which was the brother of Escol & Aner: for these were confederate with Abram.

Now whan Abram herde y^e his brother was taken, he harnessed his bonde seruauntes borne in his owne house, thre hundred & eightene, & folowed after them vntill Dan, & deuyded thē, & fell vpō them by night with his seruauntes, and smote thē, and chased them awaye vnto Hoba, which lieth on y^e left hande of the cite of Damascos, and brought agayne all the goodes, and also his brother Lot, and his goodes, y^e women also and the people. And as he came agayne from the slaughter of Kedorlaomer & of the kinges that were with him, the kynge of Sodome wente to mete him in to the playne felde, which is called kynges dale.

34 But Melchisedech the kynge of Salem brought forth bred and wyne. And he beyng the prest of the most hye God, blessed him and sayde: Blessed be thou Abram vnto the most hye God possessor of heauen and earth.

And praysed be God the Hiest, which hath delyuered thine enemies in to thy handes. And Abram gaue him tythes of all.

Then sayde the kynge of Sodome vnto Abram: Geue me the soules, and take y^e goodes vnto thy self. But Abram sayde vnto the kynge of Sodome: I lift vp my honde vnto the LORDE the most hye God, possessor of heauen and earth, that I wyll not take of all that is thyne, so moch as a threde or a shue lachet, lest thou shuldest saye: I haue made Abram ryche: Saue onely that which the yonge men haue spent, and the men Aner Escol and Mamre, that wente with me, let them take their parte.

The rb. Chapter.

IT happened after these actes, y^e the worde 35 of y^e LORDE came vnto Abra in a rysion, and sayde: Feare not Abram, I am thy shyld and thy exceeding greate rewarde. But Abram sayde: LORDE LORDE, what wilt thou geue me? I go childles, and the seruaunt of my house (this Eleasar of Damascos) hath a sonne. And Abram sayde morouer: Beholde, vnto me hast thou geuen no sede: and lo, the sonne of my householde shal be myne heyre. And beholde, the worde of the LORDE spake vnto him, and saide: He shal not be thine heyre, but one that shal come out of thine owne body, he shal be thine heyre. And he bad him go forth, and sayde: Loke vp vnto heauen, and tell y^e starres: Canst thou nombre them? And he sayde vnto him: *Euen so shal thy sede be.

36 Abram beleued the LORDE, and y^e was counted vnto him for righteousnes. And he sayde vnto him: I am y^e LORDE, y^e brought the from Vr out of Chaldea, to geue y^e this londe to possesse it. But Abram sayde: LORDE LORDE, Wherby shall I knowe, that I shall possesse it? And he sayde vnto him: Take a cow of thre yearre olde, and a she goate of thre yearre olde, and a ramme of thre yearre olde, and a turtill doue, and a yonge pigeon. And he toke all these, and deuyded them in the myddes, and layde the one parte ouer agaynst the other, but the foules deuyded he not. And the foules fell vpō the flesh, but Abram droue them awaye.

^a Gen. 13. d. ^b Iosu. 10. b. 1 Re. 30. b. Iere. 41. c.
^c Iob 39. b. ^d Num. 31. b. ^e Hebr. 7. a. ^f Deu.
10. d. Esa. 49. d. Iere. 33. d. * Ro. 4. d. ^g Psal.

105. d. Rom. 4. a. Gala. 3. a. Iaco. 2. c. † Gen. 11. d.
^a Iere. 34. d.

Now when the Sonne beganne to go downe, there fell an heuy slepe vpon Abram. And lo, feare and greate darcknes fell vpon him. And he sayde vnto Abram: knowe this of a suertye, that "thy sede shalbe a straüger, in a londe that is not theirs. And they shall make bonde men of them, and intreate them euell foure hundreth yeares. But the people who they shal serue, wyl I iudge. Afterwarde shall they go forth with greate substance: and thou shalt departe vnto thy fathers in peace,^c and shalt be buried in a good age. And after the fourth generacion^d they shall come hither agayne, for the wickednes of y^e Amorites is not yet full.

So whan the Sonne was downe, and it was waxed darcke: Beholde, there smoked a fornace, and a fyre brande wente betwene y^e partes. "The same daye made the LORDE a couenaüt with Abram, and sayde: Vnto thy sede wil I geue this löde, from the water of Egipte, vnto the greate water Euphrates: the Kenytes, the Kenizites, the Kydmonites, the Hethites, the Pherezites, the Giautes, the Amorites, the Cananites, the Gergesites, and the Iebusites.

The xviij. Chapter.

SARAI Abrams wife bare him no children: but she had an handmayde an Egipcian, whose name was Agar, and sayde vnto Abram: Beholde, the LORDE hath closed me, that I can not beare. "Go in (I praye the) vnto my mayde: peraduenture I shalbe multipliéd by her, more then by myself. And Abram herkened vnto the voyce of Sarai. Than Sarai Abrams wife toke Agar hir mayde y^e Egipcian (after they had dwelt ten yeare in the londe of Canaan) and gaue her vnto hir huszbande Abrā, to be his wife. And he wente in vnto Agar, and she conceaued. Now whan she sawe y^e she had conceyued, she despyed hir mastresse.

Then sayde Sarai vnto Abram: I must suffre wronge for thy sake. I layde my mayde by the: but now because she seyth, that she hath conceaued, I must be despyed in hir sight: the LORDE be iudge betwene me and the. And Abram sayde vnto Sarai: Be-

holde, thy mayde is vnder thine auctorite, do with her, as it pleaseth the.

Now whan Sarai dealt hardly with her, she fled from her. But the angell of the LORDE founde her besyde a well of water in the wilderness (euen by the well in the waye to Sur) and sayde vnto her: Agar Sarais maide, whence comest thou? and whyther wylt thou go? She sayde: I fle fro my mastresse Sarai. And the angel of the LORDE sayde vnto her: Returne to thy mastresse agayne, and submitte thyself vnder hir hande.

And the angel of the LORDE sayde vnto her: Beholde, I wil so encrease thy sede, that it shall not be nombred for multitude. And the angel of the LORDE sayde further vnto her: Beholde, thou art with childe,^a and shalt bringe forth a sonne, and shalt call his name Ismael, because the LORDE hath herde thy trouble. He shal be a wyld man. His hande agaynst euery man, and euery mans hande agaynst him: and he shal dwel ouer agaynst all his brethren.

And she called the name of the LORDE y^e spake vnto her: Thou art the God that seist me. For she sayde: Of a suertye I haue sene the back partes of him that sawe me. Therefore called she the well: The well of the liuinge that sawe me. Which (well) is betwene Cades and Bared.

And Agar bare Abram a sonne,^a and Abram called his sonnes name which Agar bare him, Ismael. And Abram was foure score yeare olde and sixe, whan Agar bare him Ismael.

The xviij. Chapter.

NOW whan Abram was nyentye yeare olde and nyene, the LORDE appeared vnto him, and sayde vnto him: * I am the allmightie God, walke before me, and be vnrupte. And I wyl make my couenaunt betwene me and the, and wyl multiplie the exceedyngly. Then fell Abram vpon his face.

And God talked furthur with him, and sayde: Beholde, It is I, and haue my couenaüt with the, and thou shalt be a father of many people. Therefore shalt thou nomore be called Abram, but thy name shal be Abraham: ^aFor I haue made the a father of many nacions, and I wil multiplie the exceed-

^a Act. 7. a. Exod. 12. f. Iudit. 5. b. Gala. 3. c.
^b Exo. 12. a. ^c Gene. 25. a. ^d Deut. 20. c. ^e Gen. 24. a. 3 Re. 4. b. ^f Esa. 66. b. ^g Gen. 30. a.

^b Gen. 17. c. Iudi. 13. b. ^c Gal. 4. c. ^d Some reade I am the God Schadai (that is: plenteous in power, abundaunt, sufficiēt, and full of all good.) ^e Rom. 4. c.

ingly, and wil make people of ſ, *yee and kynges also ſhal come out of the. Morouer I wil make my couenaüt betwene me and the, ⁊ to thy ſede after the throw out their poſterities, that it maye be an euerlaſtinge couenaunt, ſo that I wyll be the God of the, and of thy ſede after the. And vnto the and to thy ſede after the, will I geue the lande, wherin thou art a ſtraunger: euen all the lande of Canaan for an euerlaſtinge poſſeſſion, and will be their God.

13 And God ſayde morouer vnto Abraham: Kepe my couenaunt then, thou and thy ſede after the. This is my couenaunt which ye ſhal kepe betwene me and you, and thy ſede after ſ thorow out their poſterities. Euery manchild that is amonge you, ſhalbe circumcyded: and ye ſhall circumcyde the fore ſkynne of youre fleſh. This ſame ſhalbe a token of the couenaunt betwene me and you. Euery manchild whan it is eight dayes olde, ſhalbe circyded thorow out youre poſterities: In like maner all housholde folkes borne at home, or bought, or eny other alſo that is a ſtraüger and not of thy ſede. Thus ſhall my couenaunt be in youre fleſh for an euerlaſtinge couenaunt. And yf there ſhalbe any manchild vncircumcided in the fore ſkinne of his fleſh, his ſoule ſhalbe roted out from his people, becauſe he hath broken my couenaunt.

C And God ſayde vnto Abraham: Sarai thy wyfe ſhall nomore be called Sarai, but Sara ſhalbe hir name: for I will bleſſe her, and geue the a ſonne of her. *I wil bleſſe her, and people ſhall come of her, yee and kynges of many people. Then fell Abrahā vpō his face, and laughed, and ſayde in his hert: Shal a childe be borne vnto me that am an hundreth yere olde? And ſhall Sara ſ be nyentie yere olde, beare? And Abrahā ſayde vnto God: O that Iſmael might lyue in thy ſight. Then ſayde God: †Yee euen Sara thy wyfe ſhall beare the a ſonne, and thou ſhalt call his name Iſaac: for with him wil I make my euerlaſtinge couenaunt, and with his ſede after him. And as concernynge Iſmael alſo, I haue herde thy request: Beholde, I haue bleſſed him, and will increaſe him, and multiplye him exceedingly. ‡Twolue

prynces ſhal he beget, and I wyll make a greate nacion of him.

But my couenaunt wyll I make with Iſaac, D whom Sara ſhal beare vnto the, euē this tyme twolue moneth. And he left of talkynge with him, and God wente vp from Abraham. Than toke Abraham his ſonne Iſmael, and all the ſeruautes borne in his houſe, and all that were bought, (as many as were men children in his houſe,) and circumcyded the foreskynne of their fleſh, euen the ſame daye, as God had ſayde vnto him. And Abraham was nyentie yere olde and nyne, whan he cut of the foreskynne of his fleſh. As for Iſmael, he was thirtene yere olde, whan the foreskynne of his fleſh was circumcyded. Euen vpon one daye were they all circumcyded: Abraham, and Iſmael his ſonne, and all the men in his houſe, (whether they were borne at home, bought, or eny other ſtraüger:) they were all circumcyded with him.

The ruij. Chapter.

A ND the LORDE appeared vnto him in the †Okegroue of Mamre, as he ſat in his tent dore in the heate of ſ daie. And as he lift vp his eyes, and looked, beholde, there ſtoode thre men ouer agaynſt him. And whan he ſawe them, he ranne to mete them from his tent dore, and bowed him ſelf downe vpon the grounde, and ſayde: †LORDE, yf I haue founde fauoure in thy ſight, go not by thy ſeruaüt. There ſhalbe brought you a litle water, ⁊ ye ſhall waſh youre fete, ⁊ reſt youre ſelues vnder the tre. †And I wyll fet you a morſell of bred, to comforte your hertes withall, and then ſhall ye go youre wayes, for therfore are ye come to youre ſeruaunt. They ſayde: do euen ſo as thou haſt ſpoken.

Abraham wente a pace in to the tent to Sara, and ſayde: †Make haist, ⁊ mangle thre peckes of fyne meele, knede it, and bake cakes. And he ranne to the beaſtes, ⁊ fet a calf that was tender and good, and gaue it vnto a yonge man, which made it ready at once. And he toke butter and mylke and of the calfe that he had prepared, and ſet it before the, †ſtoode him ſelf by them vnder the tre, ⁊ they ate. Then ſaide they vnto him: where is Sara thy wyfe? He answered:

* Mat. 1. a. * Leui. 12. a. Gen. 21. a. † Mat. 1. a.
† Gen. 16. c. Iudi. 13. b. † Re. 13. a. Luc. 1. c. † Gen.
25. b. † Gen. 13. a. † I Re. 28. c. † Iudi. 19. b.

Pſal. 103. b. † Mat. 13. e. Luc. 13. b. † Tob.
12. b. Iudi. 13. c.

In within þe tent. Then sayde he: aboute this tyme twolue moneth, * (yf I lyue) I will come to the agayne, and Sara thy wyfe shal haue a sonne. And Sara herde that out of the tent dore, which was behynde his backe. And Abraham and Sara were both olde, & well stryken in age: so that it wente nomore with Sara after þe maner of wemen: therfore laughed she with in hir self, and sayde: Now that I am olde & my lord olde also, shal I yet geue my self to lust?

Then sayde þe LORDE vnto Abraham: Wherefore doth Sara laugh, and saye: Is this true in dede, that I shal beare, and yet am olde? Shulde eny soch thinge be to harde for the LORDE? "Aboute this tyme (yf I lyue) I will come to the agayne, & Sara shal haue a sonne. Then Sara denyed it, and sayde: I laughed not, for she was afraied. But he sayde: It is not so, thou dydest laugh. Then the men stode vp from thence, and turned them toward Sodome: and Abraham wente with them, to brynge them on their waye.

C Then sayde the LORDE: How can I hyde from Abraham, þe thinge that I wil do? seyng he shal be a greate and mightie people, and all þe people vpō earth shalbe blessed in him? For I knowe him that he wil cōmaunde his children and his housholde after him, to kepe the waye of þe LORDE, and to do after right and conscience, that the LORDE maye bringe vpō Abraham what he hath promised him. And the LORDE sayde: There is a crie at Sodome and Gomorra, which is greate, & the synnes are exceedinge greuous: therfore will I go downe & se, whether they haue done all together, accordinge to that crye, 'which is come before me, or not, that I maye knowe. And the men turned their face, and wete toward Sodome. But Abraham stode still before þe LORDE, and stepte vnto him, and sayde:

Wilt thou then destroye the righteous with the vngodly? Peraduēture there maye be fiftie righteous within þe cite: wilt thou destroye those, and not spare the place, for fiftie righteous sake that are therin? That be farre fro the, þe thou shuldest do this, and to slaye the righteous with the vngodly, and that the righteous shulde be as the vngodly. That be farre from the. Shulde not the iudge of all

the worlde do accordinge to right? And the LORDE sayde: Yf I fynde fiftie righteous at Sodome in the cite, I wil spare all the place for their sakes.

Abraham answered, and sayde: O se, I haue taken vpon me to speake vnto the LORDE, howbeit I am but ^adust and aszhes. Peraduēture there maye be fyue lesse then fiftie righteous therin: Wilt thou then destroye the whole cite because of those fyue? He sayde: yf I fynde fyue and fourtie therin, I will not destroye them.

And he proceded further to speake vnto him, and sayde: Peraduēture there might be fourtie founde therin. And he sayde: I wil do nothinge vnto them for those fortyes sake. Abraham sayde: Oh let not my LORDE be angrie, that I speake yet more. Peraduēture there might be thirtie founde therin. And he sayde: Yf I fynde thirtie therin, I will do nothinge vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my LORDE.

Peraduēture there might be twētie founde therin. He answered: I wyll not destroye them for those twēties sake. And he sayde: O let not my LORDE be angrie, that I speake yet once more. Peraduēture there might be ten founde therin. He saide: I wil not destroye them for those ten sake.

And the LORDE wente his waye, whan he had left talkyng with Abraham. And Abraham returned vnto his place.

The xii. Chapter.

IN the euenyng came the two angels vnto Sodome. And Lot sat vnder the gate of the cite. And whē he sawe them, he rose vp for to mete them, and bowed him self downe to the grounde vpon his face, & sayde: Se lordes, turne in (I praye you) in to youre seruantes house, and tarye all night: let youre fete be waszhen, so maye ye ryse to-morrow by tymes, and go youre waye. Neuertheles they sayde: Nay, but we wyll byde in the stretes all night. "Then compelled he them sore: and they turned in vnto him, and came in to his house. And he made them a feast, and baked swete cakes, and they ate.

But before they wente to rest, the men of the cite of Sodome came and compased the

* Some reade: As soone as the frute cā lyue. † 1 Pet. 3. a. Ecclij. 25. a. ‡ 4 Re. 4. b. Ro. 9. a.

⁊ Eze. 16. e. † Ion. 1. a. ‡ Gen. 2. b. † Luc. 14. c. and 24. c. ‡ Tob. 12. d.

house rounde aboute, yonge and olde, all the people from all quarters, and called Lot, and sayde vnto him: Where are the mē that came vnto the to the night? Bring them out here vnto vs, * that we maye knowe them.

33 And Lot wente out at the dore vnto thē, and shut the dore after him, and sayde: "O brethren, do not so wickedly. Beholde, I haue two daughters, which yet haue knowne no man: them will I brynge out vnto you, do with them as it liketh you. Onely do nothinge vnto these men of God, for therefore are they come vnder the shadowe of my rofe. But they sayde: Come thou hither. Then sayde they: Camest not thou onely herin as a stranger, and wilt thou now be a iudge? Wel, we will deale worse with the thē with them.

34 And they pressed sore vpon f man Lot. And when they ranne to, and wolde haue broken vp the dore, the men put out their hondes, and pulled Lot vnto them in to the house, and shut to the dore. And the men at f dore of the house were "smyttē with blyndnesse both small and greate, so that they coude not fynde the dore.

And f men saide vnto Lot: Hast thou yet here eny sonne in lawe, or sonnes or daughters? Who so euer belongeth vnto the in the cite, brynge him out of this place: for we must destroye this place, because the crye of them is greate before the LORDE, which hath sent vs to destroye them. Then wente Lot forth, and spake to his sonnes in lawe, which shulde haue married his daughters, and sayde: O stonde vp, and get you out of this place, for the LORDE wyll destroye this cite. Neuertheles they toke it but for a sporte.

Now whan the mornynge arose, the angels caused Lot to spede him, and sayde: "Stonde vp, take thy wife & thy two daughters which are at hande, that thou also perishe not in the synne of this cite. But whyle he prolonged the tyme, the men caught him and his wife, and his two daughters by the hande (because the LORDE was mercifull vnto him,) and brought him forth, & set him without the cite.

And whē they had brought him out, they sayde: Saue thy soule, and loke not behynde the, nether stonde thou in all this countre: Saue thy self vpon the mountayne, that thou

perish not. Then sayde Lot vnto thē: Oh no my LORDE, beholde, in as moch as thy seruāt hath founde grace in thy sight, now make thy mercy greate, which thou hast shewed vnto me, in that thou sauest my soule alnye. I can not saue my self vpon the mountayne. There might some mysfortune fall vpon me, that I shulde dye. Beholde, here is a cite by, that I maye flye vnto, and it is a litle one: let me saue myself there in. Is it not a litle one, that my soule maye lyue?

Then sayde he vnto him: Beholde, I haue lokyd vpon the in this poynte also, that I will not ouerthrowe the cite, wherof thou hast spoken. Haist the, and saue thy self there: for I can do nothinge tyll thou be come thither. Therefore is the cite called Zoar. And the Sonne was vp vpon the earth, whan Lot came in to Zoar.

35 Then the LORDE caused brymstone and fyre to rayne downe from the LORDE out of heauen vpon Sodoma and Gomorra, and ouerthrew those cities, the whole region, and all that dwelt in the cities, and that that grew vpon the earth. And his wife lokyd behynde her, and was turned in to a pillar of salt.

Abraham rose vp early in the mornynge, and gat him vnto the place, "where he had stonde before the LORDE, and turned his face towarde Sodoma and Gomorra, and all f londe of that countre, and lokyd. And beholde, there rose vp a smoke from f countre, as it had bene f smoke of a fornace. For whan God destroyed f cities of the region, he thought vpon Abraham, and conueyed Lot out of the cities which he ouerthrew, wherin Lot dwelt.

And Lot departed out of Zoar, and dwelt in the mountaynes with both his daughters (for he was affrayed to tary at Zoar) and so remayned he in a caue with both his daughters.

Then sayde f elder vnto the yonger: Oure father is olde, and there is not a man more vpon earth, that can come in vnto vs after the maner of all the worlde. Come therefore, let vs geue oure father wyne to drynke, and lye with him, that we maye saue sede of oure father. So they gaue their father wyne to drynke that same night. And the elder daughter wente in, ^a and laye with hir father:

* Leui. 18. c. " Iudic. 19. b. ^b 2 Pet. 2. c.
^c 4 Re. 6. d. ^d Sap. 10. b. ^e Esa. 13. d. Iere. 50. g.

Ose. 11. b. Amos 4. c.
^e Gen. 18. c.

^f Lu. 17. d. Sap. 10. b.
^g Leui. 18. a.

and he perceaued it not, nether when she laye downe, ner when she rose vp.

On the morow the elder sayde vnto the yonger: Beholde, yesternight laye I with my father: let vs geue him wyne to drynke this night also: that thou mayest go in and lye with him, that we maye saue sede of oure father. So they gaue their father wyne to drynke that night also: And the yonger arose like wyse, and laye with him: & he perceaued it not, nether when she laye downe, ner when she rose vp.

Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, and called him Moab, of whom come & Moabites vnto this daye. And & yonger bare a sonne also, and called him the sonne Ammi, of whom come the children of Ammon vnto this daye.

The xx. Chapter.

AS for Abraham, he departed thence, in to the south cowntre, and dwelt betwixte Cades and Sur, and was a straunger at Gerar, and sayde of Sara his wife: "She is my sister. Then Abimelech the kinge of Gerar sent for her, and caused her be fett awaye.

But God came to Abimelech by night in a dreame, & sayde vnto him: Beholde, thou art but a deed man, for the womans sake which thou hast taken, for she is a mans wife. Neuertheles Abimelech had not yet touched her, and sayde: LORDE, wilt thou sleie a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure hert & with innocent handes haue I done this.

And God sayde vnto him in a dreame: I knowe that thou dydest it with a pure hert, and therefore I kepte the, that thou shuldest not synne agaynst me, nether haue I suffred the to touch her. Now therefore delyuer the man his wife ageyne, for he is a prophet: and let him pray for &, and thou shalt lyeue. But and yf thou delyuer her not ageyne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the mornynge, and called all his seruantes, and tolde all these thinges in their eares, and the men were sore afrayed, and Abimelech called

Abraham, and sayde vnto him: Wherefore hast thou done this vnto vs? And what haue I offended &, that thou shuldest brynge on me and on my kyngdome so greate a synne? Thou hast not dealt with vs, as a man shulde deale. And Abimelech saide morouer vnto Abraham: What sawest thou, & thou hast done this thinge?

Abraham sayde: I thought: Peradventure there is no feare of God in this place, & they shall sleie me for my wifes sake, And of a trueth she is my sister, for she is my fathers daughter, but not my mothers daughter, and is become my wife. So whan God charged me to wädre out of my fathers house, I sayde vnto her: Shew this kyndnes vpon me, that, where so euer we come, thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen, seruantes and maydens, and gaue them vnto Abraham, and delyuered him Sara his wife agayne, and sayde: Beholde, my londe stondesth open before the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousande syluer pens: lo, he shalbe vnto the a couerynge of the eyes, for all that are with the, and euery where, and a sure excuse.

As for Abraham, he prayed vnto God: Then God healed Abimelech, and his wyfe, and his maydens, so that they bare childe. For afore the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wife.

The xxi. Chapter.

THE LORDE also vysited Sara, accordinge * as he had promysed: & dealt with her, euen as he had sayde. And Sara was with childe, and bare Abraham a sonne in his olde age, euen in the tyme appoynted, like as God had spoken vnto him afore. And Abraham called his sonne which was borne vnto him (whō Sara bare him) Isaac, and circumcided him the eight daye, † like as God commaunded him. An hundredth yere olde was Abrahā, whan his sonne Isaac was borne vnto him.

And Sara sayde: God hath prepared a ioye for me, for who so euer hearth of it, wyll reioyse with me. She sayde morouer: Who wolde haue saide vnto Abraham, that

* Gen. 12. c. and 26. a. † Gen. 12. c. * Gen. 18. b.

* Heb. 11. c. † Mat. 1. a. Iosu. 24. a. † Gen. 17. b.

Sara shulde geue children sucke, and beare him a sonne in his olde age? And the childe grew, and was weened. And Abraham made a greate feast, in y daye whan Isaac was weened.

13 And Sara sawe the sonne of Agar the Egipcian (whom she had borne vnto Abraham) that he was a mocker, and sayde vnto Abraham: "Cast out this bonde mayden and hir sonne, for this bonde maydēs sonne shall not be heyre with my sonne Isaac. This worde displeased Abraham sore, because of his sonne.

Neuertheles God sayde vnto him: let it not displease the because of the childe and the hand mayde: What so euer Sara hath sayde vnto the, folowe it, ^afor in Isaac shall the sede be called vnto the. ^bAs for the bonde maydens sonne, I wyll make a people of him also, because he is of thy sede.

Then Abraham rose vp early in the mornynge, and toke bred and a botell with water, and put it vpon Agars shulders, and gaue her the childe, and sent her awaye. Then departed she, and wandred out of the waye in y wyldernes beside Berseba. Now whan the water in the botell was out, she layed the childe vnder a bush, and wente, and sat hir downe ouer on y other syde, a bowe shote of. For she sayde: I can not se the childe dye. And she sat hir downe ouer on y other syde, and lifte vp hir voyce, and wepte.

C Then God herde the voyce of the childe, and the angell of God called vnto Agar out of heauen, and sayde vnto her: What ayleth the, Agar? Feare not, for God hath herde y voyce of the childe, where he lyeth. Aryse and take the childe, and holde him by the hande, ^dfor I wyll make a greate people of him. ^eAnd God opened hir eyes, that she sawe a well of water.

Then wente she and fylled y botell with water, and gaue y childe drynke. And God was with the childe, which grew vp, and dwelt in y wildernes, and became a connyng archer, and dwelt in y wildernes of Pharan, and his mother toke him a wyfe out of the londe of Egipte.

^fAt the same tyme talked Abimelech and Phicol his chefe captayne with Abraham, and sayde: God is with the in all that thou doest.

Therefore sweare now vnto me by God, that thou wilt not hurt me, ner my children, ner my childers children: but that thou shalt shewe vnto me (and to the londe wherin thou art a straunger) ^gthe same kyndnesse that I haue done vnto the.

Then sayde Abraham: I wyll sweare. And Abraham rebuked Abimelech for the well of water, ^hwhich Abimelechs seruantes had taken awaye by violence. Then answered Abimelech: I knewe not who dyd it, nether dyddest thou tell me, and I haue not herde of it but this daye.

Thē toke Abraham shepe and oxen, and gaue them vnto Abimelech, and they both made a bonde together. And Abraham set seuen lames by them selues. Then sayde Abimelech vnto Abraham: What meane those seuen lames, which thou hast set by them selues? He answered: seue lames shalt thou take of my hande, that they maye be wytnes vnto me, that I haue dygged this well. Therefore is the place called Berseba, because they sware there both together. And so they made the bonde at Berseba.

Then rose Abimelech and Phicol his chefe captayne, and departed agayne in to the londe of y Philistynes. And Abraham planted trees at Berseba, and called vpon the name of the LORDE y euerlastinge God, and was a straunger in y londe of the Philistynes a longe season.

The rrj. Chapter.

A**F**TER these actes God tempted Abraham, ⁱand sayde vnto him: Abraham. And he answered: I am here. And he sayde: Take thy sonne, this onely sonne of thine, euē Isaac whom thou louest, and go thy waye in to the londe of Moria, ^koffre him there for a burntofferynge, vpon a mountayne that I shal shew the. Then Abraham stode vp by tymes in the mornynge, and saddled his Asse, and toke with him two yonge men, and his sonne Isaac, and cloue wodd for the brent offerynge, gat him vp, and wente on vnto the place, wherof the LORDE had sayde vnto him.

Vpon the thirde daye Abraham lift vp his eyes, and sawe the place a farre of, and sayde vnto his yonge mē: Tary ye here with the

^a Iudic. 11. a. Galat. 4. c.

^b Rom. 9. a.

^c Gen.

17. c.

^d Gen. 17. c.

^e Ess. 41. c.

^f Gen. 26. d.

^g Gen. 20. d.

^h Gen. 26. b.

ⁱ Iudit. 8. d. Eccl.

44. c. Heb. 11. d.

Asse: as for me and the childe, we wyl go yonder: and whan we haue worshipped, we wyl come to you againe. And Abrahā toke the wodd to the brentofferynge, and layed it vpon Isaac his sonne. As for him self, he toke the fyre and a knyfe in his hande, and wente on both together.

Then sayde Isaac vnto his father Abraham: My father. Abraham answered: here I am, my sonne. And he sayde: lo, here is fyre and wodd, but where is the shepe for the brentofferynge? Abraham answered: My sonne, God shall prouyde him a shepe for the brentofferynge. And they wente both together.

And whan they came to the place which God shewed him, Abraham buylded there an altare, and layed the wodd vpon it, and bande his sonne Isaac, layed him on the altare, aboue vpō the wodd, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham Abraham. He answered: Here am I. He sayde: Laye not thy handes vpon the childe, & do nothinge vnto him: *for now I knowe that thou fearest God, and hast not *spared thine only sonne for my sake. Then Abraham lift vp his eyes, and sawe behynde him a ramme, holdē fast by the hornes in the breres, and wente, and toke the ramme, and offred him for a brent sacrifice, in steade of his sonne. And Abraham called the place: The LORDE shall prouyde. Therefore it is a comon sayenge yet this daye: Vpon the mountayne shal the LORDE prouyde.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tyme, and sayde: ^bI haue sworn by myne owne self (sayeth the LORDE) that for so moch as thou hast done this, and hast not spared thine only sonne, I wyl prosper and multiplie thy sede as the starres of heauen, and as the sonde vpon the see shore. ^cAnd thy sede shall possesse the gates of his enemies: and ^din thy sede shal all the nacions of the earth be blessed, because thou hast herkened vnto my voyce.

So Abraham turned ageyne to the yonge men, and they gat vp, and wente together vnto Berseba, and dwelt there.

After these actes it fortunēd, that it was tolde Abraham: Beholde, Milca hath borne children also vnto thy brother Nahor: namely, [†]Hus [‡] eldest, and [§]Bus his brother, and Kemnel, of whom came the Syrians: and Ceced, and Haso, and Pildas, and Iedlaph and Bethuel. And Bethuel begat Rebecca. These eight dyd Milca beare vnto Nahor Abrahams brother. And his concubyne called Rehuma, bare also: namely, Theba, Sahan, Thahas, and Maacha.

The xxiij. Chapter.

SARA was an hundreth and seuē and twentye yeare olde: so longe lyued she, and dyed in the head cite which is called Hebron, in the lande of Canaan. ^aThen wente Abraham, to mourne and wepe for her. Afterwarde he stode vp from his coarse, and talked with the Hethites, and sayde: I am a straüger and an indweller amonge you, geue me a possession to bury in with you, that I maye bury || my coarse by me.

Then the Hethites answered Abraham, and sayde vnto him: O heare lorde, thou art a prynce of God amonge vs: bury thy dead in the best of oure sepulchres, there shall none of vs forbyd [‡], that thou shuldest not bury thy deed in his sepulchre. Then Abraham stode vp, and thanked the people of [§]londe: namely the Hethites.

And he talked with them, and sayde: Yf it be yourc wyll that I burye my coarse by me, heare me the, & speake for me to Ephron the sonne of Zoar, that he maye geue me the dubble caue, which he hath in [‡]ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amōge you. For Ephron dwelt amonge the Hethites.

Then answered Ephron the Hethite vnto Abraham, that the Hethites might heare, before all that wente out and in at the gates of his cite, and sayde: No my lorde, but heare me: As for the felde, and the caue also that is therin, I geue it the: and in the sight of my people I geue it the, to burye thy deed in.

Then Abraham thanked the people of the londe, and talked with Ephron, that the people of the londe might heare, and sayde: Heare me then, Receaue of me the money that I

^a 1 Mac. 2. f. ^{*} Ro. 8. d. ^b Heb. 6. b. Ecclesiastici 44. c. ^c Gen. 24. g. [†] Gen. 12. a. Galat. 3. b.

Act. 3. d. [‡] Job 1. a. [§] Job 32. a. ^d Act. 8. a.
|| Some reade: my coarse that lyeth before me.

geue the for the felde, and so wyll I burye my deed there.

C Ephron answered Abraham, and sayde vnto him: Heare me my lorde: The felde is worth foure hundredth Sycles of syluer: but what is that betwixte me and the? Burye thy deed. Abraham herkened vnto Ephron, and weyed him the money which he had sayde, that the Hethites might heare: namely foure hundredth syluer sycles of currant money amonge marchauntes.

Thus Ephrons felde (where in the dubble caue is) which lyeth ouer before Mamre, euen the felde and the caue, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sight of the Hethites, and of all that go out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble caue of the felde, that lyeth ouer before Mamre (that is, Hebron) in the londe of Canaan. So the felde and the caue therein was made sure of the Hethites vnto Abraham, for a possession to bury in.

The xxiiij. Chapter.

A **B**RAHAM was olde and well stricken in age, and the LORDE had blessed him in all thinges. And he sayde vnto his eldest seruaunt of his house, which had the rule of all his goodes: "Laye thine hāde vnder my thye, that I maye make the sweare by ꝑ LORDE the God of heauen and earth, that thou take no wife vnto my sonne amonge ꝑ daughters of ꝑ Cananites, (amonge whom I dwell) but that thou go in to my cuntrye, and * to myne owne kynred, and brynge my sonne Isaac a wife.

The seruaunt sayde: What and the woman wyl not folowe me in to this cuntrye? shal I then cary thy sonne agayne in to yonder londe, where thou camest out of? Abraham sayde vnto him: Beware of that, that thou brynge not my sonne thither agayne. The LORDE, the God of heauen, which toke me fro my fathers house and from the londe of my kynred, and that talked with me, and sware also vnto me, and sayde: "Vnto thy sede wyll I geue this londe: Euen he shall sende his angell before the, that thou maiest brynge my sonne a wife from thence. But yf the woman wyll not folowe the, thou art discharged of this oath: onely brynge not my

sonne thither agayne. Then ꝑ seruaunt layed his hāde vnder his master Abrahams thye, and sware the same vnto him.

So the seruaunt toke ten Camels of the Camels of his master and departed, and had with him of all maner of goodes of his master, and gat him vp, and departed vnto Mesopotamia, to the cite of Nahor. Then let he the Camels lye downe without before the cite besyde a well of water in the euenynge, aboute the tyme that the women vsed to go forth, and to drawe water. And he sayde:

O LORDE, thou God of my master Abraham, mete me to daye, and shew mercy vnto my master Abraham. Lo, I stonde here besyde the well of water, ꝑ the mens daughters of this cite wyll come forth to drawe water: Now yf there come a damsell, to whom I saye: bowe downe thy pytcher, ꝑ let me drynke, and yf she saye: drynke, and I wyll geue thy Camels drynke also: That ꝑ same be she, whom thou hast prouyded for thy seruaunt Isaac: ꝑ that I maye knowe by ꝑ same that thou hast shewed mercy vpon my master.

And or euer he had left of speakynge, beholde, Rebecca the daughter of Bethuel (which was the sonne of Milca, that was the wyfe of Nahor Abrahams brother) came forth, and bare a pytcher vpon hir shulder, and she was a very fayre damsell of face, and yet a virgin, and vnknowne of eny man: She wente downe to the well, and fylled hir pitcher, and came vp agayne. Then ranne the seruaunt to mete her, and sayde: Let me drynke a litle water out of thy pitcher. And she sayde: drynke syr.

And haistely let she downe the pitcher in hir hande, and gaue him drynke. And whan she had geuen him drynke, she sayde: I wyll drawe for thy Camels also, tyll they haue dronke ynough. And she made haist, and poured out hir pitcher in to the trough, and ranne agayne to the well to drawe, and drew for all his Camels. The mā marueyled at her, and helde his tonge, tyll he knewe whether the LORDE had prospered his iourney or not.

Now whan the Camels had all dronken, he toke a goldē earynge of half a Sycle weight, and two bracelettes for hir handes, weyng ten Sycles of golde, and sayde: Daughter, whose art thou? tell me. Is there rowme for

^a Gen. 47. g. ^b Gen. 28. a. Deut. 7. a. ^{*} Gen. 11. d.

^c Gen. 15. d.

vs in thy fathers house to lodge in? She sayde vnto him: I am the daughter of Bethuel, the sonne of Mylca, "whom she bare vnto Nahor. And sayde morouer vnto him: We haue plentye of litter and prouender, and rowme ynough to lodge in.

32 Then the man bowed himself, and thanked the LORDE, and sayde: Prayed be the LORDE the God of my master Abraham, which hath not withdrawn his mercy and his trueth fro my master, for the LORDE hath brought me the waye to my masters brothers house. And the damsell ranne and tolde all this in hir mothers house. And Rebecca had a brother called Laban.

And Laban ranne to the man without by the well syde: and that came by the reason that he sawe the earynges, and the braceletttes vpon his sisters handes, and herde the wordes of Rebecca his syster, that she sayde: thus spake the man vnto me.

And whan he came to the man, beholde, he stode by the Camels at the well syde. And he sayde: Come in * thou blessed of the LORDE, wherfore stondest thou without? I haue dressed the house, and made rowme for $\frac{y}{f}$ Camels. So he brought the man in to $\frac{y}{f}$ house, and vnbridled the Camels, and gaue them litter and prouender, and water to wash his fete, and the mens that were with him, and set meate before him.

33 Neuertheles he sayde: I wil not eate, tyll I haue fyrst tolde myne earāde.^b They answered: Tell on. He sayde: I am Abrahams seruauant, and the LORDE hath prospered my master richely, so $\frac{y}{f}$ he is become greate: and he hath geuen him shepe and oxē, syluer and golde, seruantes and maidens, Camels and Asses: yee and ^cSara my masters wife hath borne my master a sonne in hir olde age: vnto him hath he geuen all that he hath.

And my master hath taken an ooth of me and saide: Thou shalt not take a wife for my sonne amonge the daughters of the Cananites, in whose lande I dwell, but go thy waye to my fathers house and to myne owne kynred, and there take a wyfe for my sonne. But I sayde vnto my master: What and the woman wyl not folowe me? Then sayde he vnto me: The LORDE (before whom I walke) shall sende his angell with the, and prospere thy journey, that thou mayest take a wife for my

sonne of myne owne kynred, and of my fathers house. And so whan thou comest to my kynred, yf they geue her not vnto $\frac{y}{f}$, thou shalt be discharged of myne ooth.

So I came this daye vnto the well of water, and sayde: O LORDE thou God of my master Abraham, Yf thou hast prospered my journey that I go: Beholde, I stonde here by the well of water: Now yf there come forth a virgin to draw water, and I saye vnto her: geue me a litle water to drinke out of thy pitcher, and she saye vnto me: Drynke thou, and I wyll drawe water for thy Camels also: that the same be the womā, which the LORDE hath prouyded for my masters sonne. Now or euer I had spoken out these wordes in my hert, beholde, Rebecca commeth forth with a pitcher vpon hir shulder, and goeth downe to the well, and draweth.

Then sayde I: geue me a drynke. And immediatly she toke downe the pitcher fro hir shulder, and sayde: drynke, and I wyll geue thy Camels drynke also. So I dranke, and she gaue the Camels also to drynke. And I axed her, and sayde: Doughter, whose art thou? She answered: I am $\frac{y}{f}$ daughter of Bethuel the sonne of Nahor, whom Milca bare vnto him. Then layed I the earynge vpon hir face, and the braceletttes vpon hir handes, and bowed myself, and thanked the LORDE, and prayed the God of my master Abraham, which had brought me $\frac{y}{f}$ right waye, to take my masters brothers daughter vnto his sonne.

Yf ye be they then that shew mercy and faithfulness vnto my master, tell me: Yf not, yet tell me, that I maye turne me to $\frac{y}{f}$ right hande or to the left.

Then answered Laban and Bethuel, and sayde: This is come of the LORDE, therefore can we saye nothings agaynst the, nether euell ner good. There is Rebecca before the, take her, and go thy waye, that she maye be thy masters sonnes wife, as the LORDE hath sayde. When Abrahams seruauant herde these wordes, he bowed him self vnto the LORDE flat vpon the earth, and toke forth Jewels of syluer and golde, and rayment, and gaue them vnto Rebecca. But vnto hir brethren and the mother, he gaue spycs. Then he ate and dronke, and the men also that were with him, and taried there all night.

^a Gen. 22. d.^e Some reade thou beloued.^b 1 Re. 16. c.^c Gen. 21. a.

5 But in the mornynge he arose, and sayde: Let me departe vnto my master. Neuerthelesse hir brother and hir mother sayde: Let the damsell tary with vs at the leest ten dayes, and then shall she go. Then sayde he vnto them: holde me not, for the LORDE hath prospered my journey: let me go, that I maye departe vnto my master. Then sayde they: let vs call the damsell, and axe her, what she sayeth therto. And they called Rebecca, and sayde vnto her: Wilt thou go with this man?

And she answered: Yee I wyll go with him. So they let Rebecca their syster go with hir norse and Abrahams seruaunt, and his men. And they blessed Rebecca, and sayde vnto her: Thou art oure syster, growe in to many thousande tymes thousandes, and thy seide possesse the gates of his enemies.

So Rebecca gat hir vp with hir damells, and satt them vpon the Camels, and wente their waye after the man. And the seruaunt toke Rebecca, and departed.

As for Isaac, he was commynge from * the well of y luyngge ⁊ seynge, for he dwelt in the south cowntre, and was gone forth to his meditations in the felde aboute the euen tyde. And he lift vp his eyes, and sawe, that there were Camels commynge. And Rebecca lift vp hir eyes, and sawe Isaac. Then lighted she of the Camell, and sayde vnto y seruaunt: What man is this, that commeth agaynst vs in the felde? The seruaunt sayde: The same is my master.

Then toke she hir cloke, and put it aboute her. And the seruaunt tolde Isaac all the earande that he had done. Then Isaac brought her in to his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her. So Isaac was comforted ouer his mother.

The xxb. Chapter.

12 A BRAHAM toke another wife called Ketura, which bare him Simram ⁊ Iaksan, Medan ⁊ Midian, Iesbak and Suah. Iaksan begat Seba and Dedan. The children of Dedan were Assurim, Latusim, and Leumim. The children of Midian were Ephraim, Hanoth, Abida and Eldaa. All these are the children of Ketura. And Abraham gaue all his goodes vnto Isaac: As for the

children that he had of the concubynes, he gaue them giftes, and (whyhe he yet lyued) he sent the awaye from his sonne Isaac, eastwarde in to the east cowntre.

This is the age of Abraham which he lyued: euen an hundreth and fyue and seuentye yere, and fell sicke and dyed in a good age, whan he was olde, ⁊ ⁊ had lyued ynough and was gathered vnto his people. And his sonnes Isaac and Ismael buried him in the dubble caue in the felde of Ephron the sonne of Zoar the Hethite, which lyeth ouer before Mamre, ⁊ in the felde that Abraham bought of the Hethites. There was Abraham buried with Sara his wife. And after the death of Abraham God blessed his sonne Isaac. And he dwelt by the well of the luyngge and seynge.

This is the generacion of Ismael Abrahams sonne, whom Agar Saras mayde the Egipcian bare vnto him. And these are the names of Ismaels children, of whom their kynredes are named. The eldest sonne of Ismael, Nebaioth, Cedar, Abdeel, Mibsan, Misma, Duma, Masa, Hadar, Thema, Iethur, Naphis, and Kedma. These are the childre of Ismael with their names in their courtes and cities ⁊ twolue londeprynces. And this is the age of Ismael, euen an hundreth and seuen and thirtie yere, and he fell sicke and dyed, and was gathered vnto his people. He dwelt from Heuila vnto Sur towarde Egipte, as men go to the Assirians. And he dyed in the presence of all his brethren.

This is the generacion of Isaac the sonne of Abrahā. Abraham begat Isaac. Isaac was fourtye yere olde, whan he toke to wyfe Rebecca the daughter of Bethuel y Syrian of Mesopotamia, ⁊ Sister of Laban the Syrian.

Isaac besought the LORDE for his wyfe (because she was baren) and the LORDE was intreated, and Rebecca his wyfe conceaued. And the children stroue together in hir wombe. Then sayde she: Yf it shulde go so with me, why am I then with childe? And she wente for to axe the LORDE. And the LORDE sayde vnto her: Two maner of folke are in thy wombe, and two maner of people shall be deuyded out of thy body, and the one nacion shall ouercome the other, ⁊ and the greater shall serue the lesse.

* Gen. 24. c.

* Gen. 10. a.

⁊ Gen. 13. c.

⁊ Gen. 32. c.

† Gen. 17. c.

⁊ 2 Re. 8. c. Rom. 9. b.

Now when the tyme came that she shulde be deluyered, ^a beholde, there were two twyns in hir wombe. The first that came forth, was reed, all rough as an hyde, and they called him Esau. Anone thereafter came his brother forth, which helde the hele of Esau with his hâde,^b and they called him Iacob. Three score yere olde was Isaac, when they were borne. And when the boies were growne vp, Esau became an hunter, ^c an huszbande man. As for Iacob, he was a symple man, and dwelt in the tentes. And Isaac loued Esau, because he ate of his venison. But Rebecca loued Iacob.

And Iacob dight a meace of meate. Thē came Esau from the felde, and was weery, and sayde vnto Iacob: Let me proue of ^d y reed meace of meate, for I am fayntie (therfore is he called Edom.) But Iacob sayde: Sell me this daye thy byrthright. Esau answered: Lo, I must dye neuerthelesse, what good then shall my byrthright do me? Iacob sayde: Then swere vnto me euen this same daye. And he sware vnto him, and so he solde his byrthright vnto Iacob.^e Then Iacob gaue him bred and that meace of ryse. And he ate and dronke, and stode vp, and wente his waye. And so Esau regarded not his byrthright.

The xxvi. Chapter.

THERE came a derth in the londe, passinge the other ^f that was in Abrahams tyme. And Isaac wente to Gerar, vnto Abimelech the kyng of ^g y Philistynes. Then the LORDE appeared vnto him, and sayde: ^h Go not downe in to Egipte, but tary in the lande that I shall saye vnto the. Be thou a straüger in this lande, and I wil be with the and blesse the. For vnto the and thy sede wyll I geue all this londe, and wyll perfourme myne ooth that I sware to thy father Abraham. And I wyll multiplye thy sede as the starres of heauen,ⁱ and vnto thy sede wyll I geue all this londe, and thorow thy sede shall all nacions be blessed, because Abraham was obedient vnto my voyce, and kepte myne ordinaunces, my cōmaundementes, my statutes, and my lawes.

So Isaac dwelt at Gerar. And when the men of the same place axed him of his wyfe,

he sayde: she is my sister. ^k For he was afraied to saye: she is my wyfe, (thinkinge thus:) they might slaye me for Rebeccas sake, for she was beutifull to loke vnto. Now when he had bene there a longe season, Abimelech the kyng of the Philistynes loked out at a wyndow, and sawe Isaac sportinge with Rebecca his wyfe.

Then Abimelech called Isaac, and sayde: ^l Beholde, she is thy wyfe, why saydest thou then: She is my sister? Isaac answered him: I thought, I might peradventure haue died because of her. Abimelech sayde: Why hast thou then done this vnto vs? It coude lightly haue come to passe, that some of the people might haue lyeu with thy wyfe, and so hadde thou broughte synne vpō vs. Thē Abimelech commaunded all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the death.

And Isaac sowed in that londe, and fōude the same yere an hundreth buszshels, for the LORDE blessed him. And he became a greate man, wente forth, and grew, tyll he was exceedinge greate, so that he had moch good in shepe and greate catell, and a greate housholde. Therefore had the Philistynes envye at him, ^m and stoppedd all the welles, that his fathers seruauantes had dygged in the tyme of Abraham his father, and fylled them with earth, In so moch that Abimelech also himself sayde vnto him: Departe from vs, for thou art farre mightier then we.

Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And when he was satied, he caused to dygge vp the welles agayne, that they had dygged vp in his father Abrahā's tyme, which the Philistynes had stoppe after the death of Abraham, and he called thē after ⁿ y same names that his father had named them withall.

Isaacs seruauantes also dygged in the valley, and there they founde a well of luyng water.

^o But the hyrdmen of Gerar stroue with Isaacs hyrdmen, and saide: The water is oures. Then called he the well Eseek, because they had done him wronge.

Then dygged they another well, and stroue for that also: therfore called he it Sytena. So he gatt him from thence, and dygged

^a Iosu. 24. a. ^b Ose. 12. a. ^c Heb. 12. c. ^d Gen. 12. c. ^e Ecclesiastici 44. d. ^f Gen. 15. c. and 22. c.

^g Gen. 12. c. and 20. a. ^h Gen. 21. c. ⁱ Gen. 13. a.

another well, for the which they stroue not: therefore he called it Rehoboth, and sayde: Now hath the LORDE made vs rowne, and lett vs growe in the londe. Afterwarde he departed thence vnto Berseba.

23 And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and wyl blesse the, and multiplie thy sede for my seruauit Abrahams sake. Then buylded he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruantes dygged a well.

And Abimelech wente vnto him from Gerar, and Ahusath his frende, and Phicol his chefe captayne. 24 But Isaac sayde vnto them: Wherefore come ye to me? seyng ye hate me, and haue put me awaye from you? They sayde: We se with open eyes, that the LORDE is with the, therefore we deuyd that there shulde be an ooth betwixte vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we haue not hurte the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

As for the, thou art ʒ blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and sware one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruantes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therefore is ʒ cite called Bersaba vnto this daye.

The xxij. Chapter.

25 **W**HAN Esau was fourtye yeare olde, he toke wyues: Iudith the daughter of Beri the Hethite, and Basmath the daughter of Elon the Hethite: both these were disobedient vnto the sprete of Isaac and Rebecca.

And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne. He answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not whan I shal dye. Now therefore take thy geer, thy quyer and thy bowe, and get the forth to the felde, and take me some

venyson, and make me meate (soch as I loue) and brynge it me herein, that I may eate, ʒ my soule maye blesse the, before I dye.

But Rebecca herde these wordes, that Isaac sayde vnto his sonne. And Esau wente his waye in to the felde, to hunte venyson, and to brynge it home. Then sayde Rebecca vnto Iacob hir sonne: beholde, I haue herde thy father talkinge with Esau thy brother, and sayenge: Brynge me venyson, and make me meate, that I maye eate, and blesse the before ʒ LORDE, yer I dye. Now therefore my sonne, heare my voyce, what I commaunde the: Go thy waye to the flocke, and fetch me two good kyddes, that I maye make meate of them for thy father, soch as he loueth: this shalt thou brynge in vnto thy father, that he maye eate, that he maye blesse the before his death.

Neuertheles Iacob sayde vnto Rebecca his mother: Beholde, my brother Esau is rough, and I am smooth: then might my father peradventure fele me, and I shulde seme vnto him as though I begyled him, and so brynge a curse vpon me and not a blessinge. Then sayde his mother vnto him: That curse be vpon me my sonne, folowe thou my voyce: go thy waye and fetch it me. So he wente his waye, and fetched it, and brought it vnto his mother.

Then his mother made meate, aordinge 26 as his father loued, and toke Esaus hir elder sonnes costly rayment (which she had with her in ʒ house) and put them vpon Iacob hir yonger sonne. But the kyddes skynnes put she aboute his handes, and where he was smooth aboute the neck: and so she put the meate with bred (as she had made it) in hir sonne Iacobs hande.

And he brought it in vnto his father, and sayde: My father. He answered: here am I, who art thou my sonne? Iacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: aryse, syt vp, and eate of my venyson, that thy soule maye blesse me. But Isaac sayde vnto his sonne: My sonne, how hast thou founde it so soone? He answered: The LORDE thy God brought it to my hande.

Then sayde Isaac vnto Iacob: Come nere my sonne, that I maye fele the, whether thou be my sonne Esau or not. So Iacob wete

* Gen. 21. c.

ʒ Iudic. 11. a.

vnto Isaac his father. And when he had felt him, he sayde: The voyce is Iacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as f handes of his brother Esau. And he blessed him.

B And he sayde vnto him: art thou my sonne Esau? He answered: Yee I am. Then sayde he: Bringe me here then to eate of thy venyson my sonne,* that my soule maye blesse the. Then he brought it him, and he ate: and he brought him wyne also, and he dranke. And Isaac his father sayde vnto him: Come nye, and kysse me my sonne. So he came nye, and he kyssed him.

Then smelled he the sauoure of his clothes, and blessed him, and sayde: Beholde, the smell of my sonne is as f smell of the felde, which f LORDE hath blessed.^a God geue the of the dew of heauen, and of the fatnesse of the earth, and plenteousnes of corne and wyne. Nacions be thy seruantes, and people fall downe at thy fote. Be thou lorde ouer thy brethren, and thy mothers children fall downe at thy fote. ^bCursed be he, that curseth the: and blessed be he, that blesseth the.

E Now whan Isaac had made an ende of blessinge, and Iacob was scace gone out from his father Isaac, his brother Esau came from his huntinge, and made meate also, and brought it vnto his father, and sayde vnto him: Aryse my father, and eate of thy sonnes venyson, that thy soule maye blesse me. Then answered him Isaac his father: Who art thou? He sayde: I am Esau thy firstborne sonne. Then was Isaac exceedingly amased aboue measure, and saide: Who? Where is then the hunter that brought me, and I haue eaten of all afore thou camest, and haue blessed him? And he shall be blessed still.

Whan Esau herde these wordes of his father, he cried loude, and was exceedyng sory, and sayde vnto his father: O blesse me also my father. But he sayde: Thy brother came with sotylyte, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Iacob, for he hath vndermined me now two tymes. My byrth right hath he awaye, and beholde, now taketh he awaye my blessinge also.

F And he sayde: Hast thou not kepte one

blessyng for me? Isaac answered, and sayde vnto him: I haue made him lorde ouer f , and all his brethren haue I made his seruantes. With corne t wine haue I prouyded him. What shal I do vnto the now my sonne? Esau sayde vnto his father? Hast thou not one blessinge more my father? O blesse me also my father.

And he lift vp his voyce, t wepte.^c Then Isaac his father answered and sayde vnto him: ^dBeholde, thou shalt haue a fat dwellinge ypon earth, t of f dew of heauen from aboue: with thy swerde shalt thou get thy luyngne, and shalt serue thy brother. And it shall come to passe, f thou shalt put of his yock,^e and plucke it from thy neck.

And Esau bare euell wyll vnto Iacob, **G** because of the blessinge that his father had blessed him withall,^f and sayde in his herte: The tyme wyll come shortly, that my father shal mourne, for I wil slaye my brother Iacob. Thē was it tolde Rebecca of these wordes of hir elder sonne, and she sent, and bad call for Iacob hir yonger sonne, and saide vnto him: Beholde, thy brother Esau threateneth the, that he wil slaye the. And now my sonne heare my voyce: Get the vp, and flye vnto my brother Laban in Haran, and tary there with him a while, t tyll the furiousnes of thy brother be swaged, and till his wrath agaynst f be turned from the, and he forget what thou hast done vnto him. So wyll I then sende for the, and cause the be fetched from thēce. Why shulde I be robbed of you both in one daye?

And Rebecca sayde vnto Isaac: I am weery of my life, because of the daughters of Heth: Yf Iacob take a wife of the daughters of Heth, f which are as the daughters of this londe, what shall this life then profit me?

The xxvii. Chapter.

THEN called Isaac his sonne Iacob and **A** blessed him, and charged him, t sayde vnto him: Take not a wife of the daughters of Canaan, but get the vp, and go in to Mesopotamia vnto the house of Bethuel thy mothers father, and take f there a wife of f daughters of Laban thy mothers brother. And the Allmightie God blesse the, and make the frutefull, and multiplye the, (that thou mayest be a multitude of people) and geue the the

* that my hert maye wyssh the good. ^a Heb. 11. d. Eccli. 3. b. ^c Gen. 12. a. ^d Heb. 12. c. ^e Heb. 11. d.

^f 4 Re. 8. c. ^g Abd. 1. a. ^h Gen. 33. a. ⁱ Gen. 10. c.
 || Some reade: talked lougly with him.

blessynge of Abraham vnto f t thy sede with the, that thou mayest possesse the lande, wherein thou art a straunger,* which God gaue vnto Abraham. So Isaac let Iacob departe, that he might go in to Mesopotamia vnto Laban the sonne of Bethuel of Siria, f brother of Rebecca, his and Esaus mother.

B Now when Esau sawe that Isaac had blessed Iacob, and let him departe in to Mesopotamia, that he might take a wife there: and f , as he blessed him, he charged him, t sayde: Thou shalt not take a wife of the daughters of Canaan, and that Iacob obeyed his father and his mother, and was gone vnto Mesopotamia: seynge also that Isaac his father looked not gladly vpon the daughters of Canaan, he wente his waye vnto Ismael, and besyde the wyues that he had afore, he toke a Mahaloth the daughter of Ismael (Abraha's sonne) the sister of Nebaioth, to wife.

C As for Iacob, he departed from Bersaba, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was downe. And he toke a stone of f place, t put it vnder his heade, and layed him downe in f same place to slepe. And he dreamed, and beholde, there stode vpon f earth, a ladder, whose toppes reached vnto the heauen. And beholde, the angels of God b wente vp and downe vpon it, and the LORDE stode vpon it, and sayde:

a I am the LORDE God of thy father Abraham, and the God of Isaac: The londe f thou lvest vpon, wyl I geue vnto the, c and to thy sede: and thy sede shal be as f dust of f earth. And thou shalt sprede forth towarde the west, east, north, and south: and t thorow the and thy sede shall all the kynreds vpon earth be blessed. And beholde, I am with f , and wyl kepe the where so euer thou goest, t wyl brynge the hither agayne in to this lande: for I wil not leaue the, tyll I haue made good, all that I haue promysed the.

D Now when Iacob awaked from his slepe, he saide: Surely the LORDE is in this place, and I knew not. And he was afraied, and sayde: How fearfull is this place? here is no thinge els but an house of God, t a gate vnto heauē. And Iacob arose early in the mornynge, and toke the stone f that he had layed vnder his heade, and set it vp, and poured oyle

vpon it. And he called the place Bethel, but afore the cite was called Lus. And Iacob made a vowe, and sayde: c Yf God wyl be with me, and kepe me in this iourney f I go t geue me bred to eate, and clothinge to put on, and brynge me peaceably home agayne vnto my father: The shall the LORDE be my God, and this stone that I haue set vp, shal be an house of God: and all that thou geuest me, I wyl geue the the tenth therof.

The xxi. Chapter.

THEN Iacob gat him vp vpon his fetes: **A** and wente in to the east cowntre, t looked aboute him, and beholde, there was a well in the felde, and f flockes of shepe therby, for the flockes dranke of the well. And there laye a greete stone at the welles mouth, and thither they vsed to brynge the flockes, and to roule the stone from f mouth of the well, and to geue the shepe drynke, t so they put the stone agayne vpon the welles mouth in to his place.

And Iacob sayde vnto them: Brethren, whēce be ye? They answered: we are of Haran. He sayde vnto them: Knowe ye Laban the sonne of Nahor? They answered: We knowe him well. He sayde: a Is he in good health? They answered: he is in good health. And lo, there commeth his daughter Rachel with the shepe. He sayde: It is yet hye daye, t is not yet tyme to dryue in the catell: geue the shepe to drynke, t go youre waye, t fede them. They answered: We can not, tyll all the flockes be brought together, and tyll we roule the stone from the welles mouth, t so geue the shepe drynke.

Whyle he yet talked with them, Rachel **B** came with hir fathers shepe, for she kepte f shepe. Whan Iacob sawe Rachel f daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he wēte, t rouled the stone from the welles mouth, and gaue his mothers brother shepe to drynke, and kyssed Rachel, lift vp his voyce, and wepte, and tolde her, f he was hir fathers brother, and f sonne of Rebecca. Then ranne she, and tolde her father.

Whā Laban herde of Iacob his sisters sonne, he ranne to mete him, and embraced him, and kyssed him, and brought him in to his house.

* Gen. 15. d. and 24. a.

a Gen. 36.

b Ioh. 1. c.

c Eccli. 44.

d 1 Par. 17. c.

e Gen. 12. a.

f Gen. 31. b.

g 1 Par. 4. b.

h Gen. 43. e.

And so he tolde him all this matter. The sayde Laban vnto him: Wel, thou art my bone and my flesh. Abyde with me a moneth longe. But after that saide he vnto Iacob: Because thou art my brother, shalt thou therefore serue me for nought? Tell me, what shall thy wages be. Laban had two daughters, the eldest was called Lea, & the yongest Rachel. And Lea was tender eyed, but Rachel was beutyfull & well fauoured of face, and Iacob loued her well, and sayde: I will serue the seuen yeare, for Rachel thy yongest daughter. Laban answered: It is better that I geue her the, then vnto another: tary thou with me.

¶ So Iacob serued seuen yeare for Rachel, and they semed vnto him but few dayes, he loued her so well. And Iacob saide vnto Laban: geue me my wyfe, for the tyme is come that I shulde lye with her. The Laban bad all the people of that place, and made a mariage. But at euē he toke his daughter Lea, and brought her in vnto him, and he laye with her. And Laban gaue Zilpa his mayde vnto his daughter Lea to be hir mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou done this vnto me? Haue not I serued ŷ for Rachel? Why hast thou then begyled me? Laban answered: It is not the maner in oure countre, to mary the yongest before the eldest. Holde out this weke, & I will geue the this also, for the seruyce ŷ thou shalt do me yet seuen yeares more. Iacob dyd so, & helde out ŷ weke. Then gaue he him Rachel his daughter to wyfe. And Laban gaue Bilha his mayden vnto Rachel his daughter to be hir mayden. So he laye with Rachel also, & loued Rachel more the Lea, and serued him yet seuen yeares more.

¶ But when the LORDE sawe, that Lea was nothinge regarded, he made her frutefull, and Rachel baren. And Lea cōceaued, and bare a sonne, whom she called Ruben, and sayde: "The LORDE hath loked vpon my aduersite. Now wyll my huszbande loue me. And she conceaued agayne, and bare a sonne, and sayde: The LORDE hath herde that I am despyed, and hath geuē me this also, and she called him Symeon. She cōceaued yet agayne, and bare a sonne, and sayde: Now wyll my huszbande kepe me company agayne,

¶ 1 Par. 2. a.

for I haue borne him thre sonnes, therefore called she his name Leui. She conceaued ŷ fourth tyme, and bare a sonne, and sayde: Now wyll I geue thanks vnto the LORDE, therefore called she him Iuda, and left bearynge.

The xii. Chapter.

¶ WHEN Rachel sawe that she bare no children vnto Iacob, she had enuy at hir sister, & saide vnto Iacob: Geue me childrē also, or els I am but deed. But Iacob was very wroth at Rachel, & sayde: Am I then in Gods steade, which kepeth ŷ frute of thy wombe from ŷ? Neuertheles she sayde: Beholde, there is Bilha my mayden, lye with her, ŷ she may beare vpon my lappe, & that I maye be increased by her. And so she gaue him Bilha hir mayden to wyfe.

And Iacob laye with her. So Bilha conceaued, and bare Iacob a sonne. Then sayde Rachel: God hath geuen sentence on my syde, and herde my voyce, and geuē me a sonne, therefore called she him Dan. Bilha Rachels mayde cōceaued agayne, and bare another sonne vnto Iacob. Then sayde Rachel: God hath turned it with me, and my sister, and I haue gottē the vpper hande. And she called him Nephthali.

Now whan Lea sawe that she had left bearynge, she toke Silpa hir mayde, and gaue her vnto Iacob to wyfe. So Silpa Leas mayde bare Iacob a sonne. Then saide Lea: This is good lucke, & she called him Gad. After this Silpa Leas mayde bare Iacob another sonne. Then sayde Lea: Well is me, for the daughters will call me blessed, and she called him Asser.

Ruben wente out in the tyme of ŷ wheate haruest, and founde Mandragoras in the felde, and brought them home vnto his mother Lea. Then sayde Rachel vnto Lea: Geue me some of thy sonnes Mādragoras. She answered: Hast thou not yough that thou hast taken awaye my huszbande, but wilt take awaye my sonnes Mādragoras also? Rachel saide: Wel, let him lye with the this night for thy sonnes Mādragoras. Now whan Iacob came home at euen from the felde, Lea wente forth to mete him, and sayde: Thou shalt lye with me, for I haue bought the for my sonnes Mādragoras.

And he slepte with her that night. And God herde Lea, and she conceaued, and bare

Jacob the fifth sonne, ⁊ sayde: God hath rewarded me, because I gaue my mayden vnto my huszbande, and she called him Isachar. Lea conceaued yet agayne, and bare Iacob the sixte sonne, and sayde: God hath endewed me with a good dowry. Now wyl my huszbande dwell with me agayne, for I haue borne him sixe sonnes, ⁊ she called him Zabulon. After that she bare a doughter, whom she called * Dina.

Neuertheles God thought vpō Rachel, and herde her, and made her frutefull. Then she conceaued, and bare a sonne, and sayde: God hath taken away my rebuke, and she called him Ioseph, and sayde: God geue me yet another sonne.

Now whan Rachel had borne Ioseph, Iacob sayde vnto Laban: ^b Let me go, ⁊ departe in to my place and vnto myne owne lande: geue me my wyues and my children, (for the which I haue serued the) ⁊ I maye go: for thou knowest, what seruyce I haue done the. Laban sayde vnto him: Can I not fynde fauoure in thy sight? I perceauē, that God hath blessed me for thy sake. Appoynte thou the rewarde, ⁊ I shal geue the. But he saide vnto him: Thou knowest how I haue serued the, and what maner of catell thou hast vnder me. Thou haddest but litle afore I came hither, but now is it growne in to a multitude, and the LORDE hath blessed ⁊ for my sake. And now whan shall I loke to myne owne house also? He saide: What shal I then geue the?

Iacob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me ⁊ I saye, then wyl I fede and kepe thy shepe agayne. I wyl go thorow all thy flockes to daye, and separate thou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lambes. Now loke what shalbe partie coloured and spotted amonge the kyddes, the same shal be my rewarde: so shal my righteousnes testifie with me to daye or tomorow, whan it cometh vnto my rewarde before the, so that, what so euer is not spotted and partye coloured amonge the kyddes, and blacke amonge the lambes, let that be theft with me.

Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundered out the speckled and partye coloured

goates, and all the spotted and partye coloured kyddes (where there was eny whyte vpon them) and all that was black amonge the lambes, and put them vnder the hande of his children, and made rowme of thre dayes iourney wyde betwixte him and Iacob. So Iacob kepthe the residue of Labans flocke.

But Iacob toke stauē of grene wyllyes, hasell and of chestnottrees, and pylled whyte strekes in them, and layed the stauē that he had pylled, in the drynkinge troughes before the flocke, which came there to drynke, that they shulde conceaue, whan they came to drynke. So the flockes conceaued ouer ⁊ stauē, and brought forth speckelde, spotted and partye coloured.

Then Iacob parted ⁊ lambes, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that put he vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Neuertheles in the first buckynge tyme of the flockes, he layed the stauē in the drynkinge troughes before the eyes of the flockes, that they shulde conceaue ouer the stauē. But in the latter buckynge tyme he layed them not in. So the later were Labans, but the firstlinge were Iacobs. Thus the man became exceedinge riche, so that he had many shepe, maydens ⁊ seruantes, Camels and Asses.

The xxxi. Chapter.

HE herde also of ⁊ wordes of Labans children, that they sayde: Iacob hath brought all oure fathers good vnto him self, ⁊ of oure fathers good hath he gotten these riches. And Iacob behelde Labans countenance, ⁊ beholde, it was not towarde him as yesterdaye and yeryesterdaye.

And the LORDE sayde vnto him: ^c Departe agayne to thy fatherlāde, and to thy kynred, I wyl be with the. Then sent Iacob and bad call Rachel and Lea in to the felde to his flockes, and sayde vnto them: I se youre fathers countenance, that it is not towarde me like as yesterdaye and yeryesterdaye: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

And he hath disceaumed me, and chaunged my wages now ten tymes. But God hath not

* Ge. 34. a.

^a 1 Par. 2. a.^b 3 Re. 11. d.^c Gen. 39. a.^d Gen. 32. b.

suffred him, to do me harme. Yf he sayde: The partye coloured shalbe thy rewarde, then the whole flocke bare partye coloured. Yf he sayde: The speckelde shalbe thy rewarde, the whole flocke bare speckelde. Thus hath God withdrawn youre fathers goodes from him, and geuen them vnto me. For when the buckynge tyme came, I lift vp myne eyes and sawe in a dreame, and beholde, the rammes leapte vpon the flocke that was speckelde, spotted, & partye coloured.

And the angel of God sayde vnto me in a dreame: Iacob. And I answered: here am I. He sayde: lift vp thine eyes, and beholde, the rammes leape vpon the speckelde, spotted, and partye coloured flocke: for I haue sene all *ŷ* Laban doth vnto the. I am *ŷ* God at * Bethel, where thou dydest anoynte the stone, & maydest a vowe there vnto me. Get the vp now, & departe out of this londe, & go agayne in to the londe of thy kynred.

Then answered Rachel and Lea, and sayde vnto him: As for vs, we haue no porcion ner inheritaunce more in oure fathers house, & he hath coited vs as straungers, for he hath solde vs, & spent vp oure wages. Therefore hath God withdrawe oure fathers riches from him vnto vs & oure children. What so euer now God hath sayde vnto the, that do.

So Iacob gat vp, and set his children and wyues vpon Camels, and caried awaye all his catell and all his substaunce, that he had gotten at Mesopotamia, *ŷ* he might come vnto Isaac his father in the lande of Canaan. Labā was gone to clyppe his flocke, and Rachel stole awaye *ŷ* hert of Laban *ŷ* Syrian, in *ŷ* he tolde him not that he fled. So he fled, & all that was his, gat vp, and passed ouer the water, & wente straight towards the mount Gilead.

Vpon the thirde daye it was tolde Laban, that Iacob fled. And he toke his brethrē vnto him, and folowed after him seuen dayes iourney, and ouertoke him vpon the mount Gilead. But God came vnto Laban the Syrian in a dreame by night, & sayde vnto him: Bewarre, that thou speake nothinge to Iacob but good. And Labā drew nye vnto Iacob. As for Iacob, he had pyched his tente vpon the mount. And Laban with his brethrē pyched his tent also vpon the same mount Gilead.

* Gen. 28. d. * Gen. 38. b. 2 Re. 13. e. † Gen. 35. a.

Then sayde Laban vnto Iacob: What hast thou done, that thou hast stollen awaie my hert, and caried awaye my daughters, as though they had bene taken captiue with *ŷ* swerde? Wherefore kepest thou that secrete, that thou woldest flye, and hast stollen awaye fro me, and toldest me not, that I might haue brought the on the waye with myrth, with synginge, with tabrettes and harpes? and hast not suffred me to kysse my children and daughters? Thou hast done foolishly, and so moch might I haue made, that I coude haue done you euell: but youre fathers God saide yesterdaye vnto me: Bewarre, that thou speake nothinge vnto Iacob but good. And for so moch then as thou woldest nedes departe, and longedest sore after thy fathers house, why hast thou stollen away my goddes?

Iacob answered and sayde vnto Laban: I was afrayed, that thou shuldest haue taken away thy daughters from me: but loke by whom thou fyndest thy goddes, let the same dye here before oure brethren. Seke that thine is by me, and take it awaye. (But he knew not, that Rachel had stollen them.) Then wente Laban in to Iacobs tent, and in to Leas tent, and in to both the maydens tētes, and founde nothinge: and out of Leas tente he wente in to Rachels tent. Then toke Rachel the ymages, and layed them vnder the Camels strawe, and sat downe vpon them. But Laban searched the whole tent, and founde nothinge. Then sayde she vnto hir father: Be not angrie my lorde, that I can not ryse vp vnto the: for it goeth with me after the maner of women. So he sought, and founde not the ymages.

And Iacob was wroth, and chode with Laban, answered & sayde vnto him: What haue I trespassed or offended, *ŷ* thou art so whote vpon me? Thou hast searched all my housholde stuff, & what hast thou founde of thy housholde stuff? Laye it here before my brethren & thine, *ŷ* they maye iudge betwene vs both. Twentye yeare haue I bene with the: thy shepe & goates haue not bene vnfrutefull, the rammes of thy flocke haue I not eaten: Loke what was *†*orne of beasts, I brought it not vnto *ŷ*, I was fayne to paie it my self: thou requyrest it of my hande, whether it were stollen from me by daye or by night. On the daye tyme the heate cōsumed

‡ Ex. 22. b.

me, and the frost on the night, and my shepe departed fro myne eyes.

J Thus haue I serued twentye yere in thy house, fourtene yeares for thy daughters, & sixe for thy flocke, and ten tymes hast thou changed my rewarde: & yf the God of my father the God of Abraham, and the feare of Isaac had not bene on my syde, thou haddest latten me go awaye emptye. But God hath loked vpon myne aduersite and laboure, and rebuked the yesterdaye.

Laban answered and sayde: The daughters are my daughters, & the children are my childrē, and the flockes are my flockes, & all that thou seist is myne. What can I do this daye vnto these my daughters, or to their children whom they haue borne? Now therefore come on, let vs make a couenaunt (I & thou) which maye be a wytnesse betwene me and the. Then toke Iacob a stone, & set it vp (for a pilor or markstone) and sayde vnto his brethren: Gather stones. And they toke the stones, and made an heape, & ate vpon the same heape. And Labā called it Iegar Sahadutha, but Iacob called it Gilead: (either of them after the properte of his language.)

C Then sayde Laban: * This heape be wytnesse betwene me and the this daye (therfore is it called Gilead) and a testimony, for he sayde: The LORDE loke betwene me and yf whan we are departed † one from † other: †, thou vexe my daughters, or take other wyues vnto them. There is no mā with vs, but lo, God is the wytnesse betwene me and the. And Laban sayde morouer vnto Iacob: Beholde, this is the heape, and this is the markstone that I haue set vp betwixte me and the: the same heape be wytnesse, and the same markstone also be wytnesse, yf I passe ouer vnto the, or yf thou passe ouer this heape & markstone vnto me, to do eny harme. The God of Abraham, and the God of Nahor, and the God of their fathers, be iudge betwene vs.

And Iacob sware vnto him by the feare of his father Isaac. And Iacob offred an offerynge vpon the mount, and called his brethrē to eate bred. And whan they had eaten, they taried vpon the mount all night. But vpon the morow Laban rose vp early, kyssed his childrē & daughters, & blessed thē, & departed, and came agayne vnto his place. As for Iacob, he wente on his journey, & the angels

of God met him. And whan he sawe them, he sayde: It is Gods hoost, & called the same place Mahanaim.

The xxxij. Chapter.

I ACOB sent messaugers before him to his brother Esau † into the lande of Seir, of the felde of Edom, & commaunded thē, & sayde: Saye thus vnto my lorde Esau: Thy seruauit Iacob sendeth † this worde: I haue bene out with Laban, & haue bene hither to amonge straungers, & haue oxen & Asses, shepe, seruauites & maydēs, and haue sent forth to shewe it the my lorde, † I might fynde fauoure in thy sight.

The messaugers came agayne vnto Iacob, and sayde: We came vnto thy brother Esau, & he commeth forth also agaynst the with foure hundred men. Then was Iacob sore afrayed, and wyst not what waye to turne him self, & deuyded the people that was with him, and the shepe, and the oxen, & the Camels in to two droues, & sayde: Yf Esau come vpon the one droue, and smyte it, the other shal escape.

Iacob sayde morouer: O God of my father Abrahā, God of my father Isaac, LORDE thou that saydest vnto me: † Departe agayne to thine owne londe and to thy kynred, and I wyl do the good: I am to litle for all the mercies and all the trueth that thou hast shewed vnto thy seruauit (for I had nomore but this staff whan I wente ouer this Iordan, and now am I become two droues) deluyer me from † hande of my brother, frō the hāde of Esau, for I am afrayed of him, lest he come and smyte me the mother with the children. Thou saydest: I wyl do the good, and wyl make thy sede as the sonde of † see, which can not be nombred for multitude.

And there he taried that night, and toke of **C** soch as came to hande, * a present vnto his brother Esau, two hundred she goates, twentye he goates, two hundred shepe, twentye rammes and thirtie mylck camels with their foales, fortye kyne, ten bullockes, twentye she Asses with ten foales, and put them in the handes of his seruauites, euery flock by them selues, & sayde vnto them: Go ye forth before me, & put a space betwixte one flocke after the other, and commaunded the first and sayde:

When my brother Esau meteth the, and

* Iosu. 22. f. & 24. f. † Iosu. 24. a.

† Gen. 31. b. * 1 Re. 25. c.

axeth the: Whose art thou? ⁊ whyther goest thou? and whose are these that thou dryuest before the? Thou shalt saye: They be thy seruauit Jacobs, which sendeth a present vnto his lorde Esau, and commeth behynde vs him self.

Thus commaunded he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Like as I haue tolde you, so speake ye vnto Esau, whan ye mete him, and saye vnto him also: Beholde, thy seruauit Iacob is behynde vs. For he thought: I wyll reconcyle him with the present that goeth before me, after warde wyll I se him my self, peradventure he shall receaue me to grace.

So the present wente before him, but he taried in the tente the same night, and rose vp in y^e night, and toke his two wyues and the two maydens and his eleuen sonnes, and wente vnto the foorde of Iacob, toke them and caried them ouer the water, so that all that he had came ouer, and taried him self alone on this syde.

Then wrestled there a man with him vntyll the breake of y^e daye. And whan he sawe y^e he might not ouercome him, he touched the senowe of his thye, and y^e senowe of his thye shrancke in wrestlinge with him. And he sayde: Let me go, for y^e daye breaketh on. But he answered: I will not let y^e go, excepte thou blesse me. He sayde: What is thy name? He answered: Iacob. He sayde: Thou shalt nomore be called Iacob, but Israel, for thou hast stryuen with God and with men, and hast preuayled. And Iacob axed him, ⁊ sayde: Tell me, what is thy name? But he sayde: Why axest thou what my name is? And he blessed him there. And Iacob called the place Peniel, for I haue sene God face to face, ⁊ my soule is recouered. And as he came ouer frō Peniel, y^e Sonne rose ypō him, ⁊ he halted vpon his thye. Therefore eate the children of Israel no vane vpon the senow of y^e thye vnto this daye, because y^e vane vpon the senow of Iacobs thye was touched.

The xxxiiij. Chapter.

IACOB lift vp his eyes, ⁊ sawe his brother Esau cōmyng with foure hundred men: and he deuyded his children vnto Lea vnto Rachel, and to both the maydēs, and set the

maydens with their children before, and Lea with hir childrē after, and Rachel with Ioseph hynder most. And he wente before them, and bowed him self to the grounde seven tymes, tyll he came to his brother. * But Esau ranne to mete him, and embraced him, and fell aboute his neck, ⁊ kyssed him, and wepte, and lift vp his eyes, and sawe the wyues with the children, and sayde: What are these with the? He answered: They are the children, which God hath geuen vnto thy seruauit. And the maydens came forth with their children, and dyd their obeysaunce vnto him.

Lea came forth also with hir childrē, and kneled vnto him. Afterwarde came Ioseph and Rachel forth, and kneled vnto him likewise. And he sayde: What meanest thou with all the droue that I met? He answered: that I might fynde grace in the sight of my lorde. Esau sayde: I haue ynough my brother, kepe that thou hast. Iacob answered: Oh nay, but yf I haue founde grace in thy sight, receaue my present of my hande (for I sawe thy face, as though I had sene the face of God) and be at one with me. Take this present in good worth, that I haue brought y^e, for God hath geuen it me, ⁊ I haue ynough of all thinges. So he compelled him to take it.

And he sayde: Let vs go on and take oure iourney, I wyll go in thy company. But he sayde vnto him: My lorde, thou knowest that I haue tender children by me, and small and greate catell also, which are yet but yonge: yf they shulde be dryūe ouer in one daye, the whole flocke wolde dye. Let my lorde go on before his seruauit. I wyll dryue after fayre and softly, (there after as the catell ⁊ the children can go,) tyll I come to my lorde in Seir. Esau sayde: Yet wil I leaue some of my people with the. He answered: What nede is it? Let me but onely fynde grace in the sight of my lorde.

So Esau departed againe the same daye toward Seir, and Iacob toke his iourney toward Sucoth, and buylded him an house, and made tētes for his catell. Therefore is the place called Sucoth.

Afterwarde came Iacob peaceably vnto the cite of Sichem, which lyeth in y^e lande of Canaan, after that he was come agayne out of Mesopotamia, and pitched before the cite,

^a Ose. 12. a. ^b Gen. 35. b. ^c Re. 18. d. ^e Iudic. 13. c.

^{*} Ge. 27. g. ^d 2 Re. 19. e. Hest. 15. b. ^f Gen. 28. d.

and bought a pece of londe of the children of Hemor \S father of Sichem for *an hundreth pens. There pitched he his tent, and there he set vp an altare, and called vpon the name of the mightie God of Israel.

The xxxiiij. Chapter.

ADINA \S daughter of Lea, which she bare vnto Iacob, wente out to beholde the daughters of the londe. Whan Sichem the sonne of Hemor the Heuite (which was lorde of the löde) sawe her, he toke her, and laye with her, and forced her, and his hert hanged vpon her, and he loued \S damsell, and talked louyngly with her, and spake to his father Hemor: Get me this mayden to wife.

And Iacob vnderstode, that Dina his daughter was defyled, and his sonnes were with the catell in the felde, and Iacob helde his tonge tyll they came. Then Hemor the father of Sichem wente forth vnto Iacob to comen with him. In the meane season came Iacobs sonnes from \S felde. And whan they herde it, it greued the men, and they were very wroth, that he had wrought folly in Israel, and lyen with Iacobs daughter: for so was not the vse to do.

B Then comened Hemor with thē, and sayde: My sonne Sichems hert longeth for youre daughter, O geue hir him to wife: make frendshippe with vs, geue vs youre daughters, and take ye oure daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therin. And Sichem sayde vnto hir father and brethren: Let me fynde grace with you: loke what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardely, I will geue it acordinge as ye wyll axe, onely geue me the damsell to wife.

Then Iacobs sonnes answered Sichem and Hemor his father (and spake disceatfully, because their sister Dina was defyled) τ sayde vnto them: That can we not do, to geue oure sister to an vncircumcided man: for that were a shame vnto vs.

C Neuertheles we wyll consente vnto you, yf ye wyll be like vnto vs, and be circumcided as many as are males amonge you: then will we geue you oure daughters, and take youre daughters vnto vs, and dwell with you, and be one people. But yf ye wyll not herken vnto

vs, to be circumcided, then wyl we take oure daughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the yonge man deferde not to do the same, for he had lust to Iacobs daughter: and he was holden in honour aboue all in his fathers house. Then came Hemor and Sichem his sonne vnder \S gate of cite, and comened with the citisens of the cite, and saide: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe brode of both the sydes, we wyl take their daughters vnto vs, and geue them oure daughters.

But then wyll they consent vnto vs, to dwell by vs, and to be one people with vs, yf we circumeise all the men children amonge vs, like as they are circumcysed: their catell and goodes, and all that they haue, shal be ours, yf we consent vnto them, that they maye dwel with vs.

And they herkened vnto Hemor and Sichem his sonne, as many as wente out and in at \S gate of his cite, and circumcided all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was panefull to them) \S the two sonnes of Iacob Simeon and Leui Dinas brethren, toke euery man his swerde, and wente boldly in to the cite, \dagger and slew all the males, and slew Hemor also and Sichem his sonne with the edge of the swerde, and toke their sister Dina out of Sichems house, and wente their waye.

Then came Iacobs sonnes ouer the slayne, and spoyled the cite (because they had defyled their sister) and toke their shepe, oxen, Asses, and what so euer was in the cite and in the londe, and all maner of goodes: All their children and wyues toke they captiue, and spoyled all \S was in the houses.

And Iacob sayde vnto Symeon and Leui: Ye haue brought it so to passe, \S I stynke before the inhabitants of this lande, \S Cananites and Pheresites, τ I am but a small nombre: Yf they gather them selues now together against me, they shal slaye me, so shal I be destroyed with my house. But they answered: Shulde they the deale with oure sister as with an whoore?

The xxxv. Chapter.

AND God sayde vnto Iacob: Get the vp, and go vnto Bethel, τ dwell there, and

* Iosu. 24. f.

* Some reade: an hūdreth lābes.

\S Iudith 9. a.

\dagger Ge. 49. a.

make there an altare vnto the God, that appeared vnto the, *whan thou fleddest from thy brother Esau. Then sayde Iacob vnto his housholde and to all ȳ were with him: Put awaye from you ȳ straunge [†]goddess, that are amonge you, and clesne youre selues, and chaunge youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God, [†]which herde me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

33 Then gaue they him all the straunge goddesses that were vnder their handes, and their earynges, and he buried them vnder an Oke that stode besyde Sichem, & departed. And there came a feare of God vpon the cities that laye rōude aboute, so that they folowed not after ȳ sonnes of Iacob. So came Iacob vnto Lus in ȳ lande of Canaan (which is called Bethel) and all the people that were with him, and there he bylde an altare, and called ȳ place Bethel, because the LORDE appeared vnto him there, whan he fled from his brother. Then dyed [†]Debora Rebekcas nurse, and was buried beneth Bethel vnder the Oke, and it was called the Oke of lamentacion.

[†]And God appeared agayne vnto Iacob, after that he was come out of Mesopotamia, and blessed him, & saide vnto him: [†]Thou art called Iacob, neuertheles thou shalt nomore be called Iacob, but Israel shal be thy name. And so was he called Israel.

© And God sayde vnto him: [†]I am the All mightie God, be frutefull and multiplye: people and a multitude of people shal come of the, and [†]kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, wyl I geue vnto the, & wyl geue it vnto thy sede after the. So God departed from him, from ȳ place where he talked with him. And Iacob set vp a piler of stone, in the place where he talked with him, & poured drynk-offerynges thereon, and poured oyle vpon it. And Iacob called ȳ place where God talked with him, Bethel.

34 And he departed from Bethel: and whan he was yet a felde brode from Ephrath, Rachel traueyled, & the byrth came harde vpon hir. But whan she had soch payne in traueylng, ȳ myd wife sayde vnto her: [†]a feare not, for thou

shalt haue this sonne also. But as hir soule was departyng, ȳ she must dye, she called him Ben Oni: neuertheles his father called hi Bē Iamin. [†]So Rachel died, & was buried in the waye towardē Ephrath, which now is called Bethlehē. And Iacob set vp a piler vpon hir graue, there is Rachels grauestone vnto this daye. And Israel departed, and pitched his tent beyonde the tower of [†]Eder.

And it chaunced, that when Israel dwelt in that londe, Ruben wente [†]and laye with Bilha his fathers concubine, and that came to Israels eares.

And Iacob had twolue sonnes. The sonnes of Lea were these: Ruben Jacobs first borne sonne, Simeon, Leui, Iuda, Isachar, & Zabulō. The sonnes of Rachel, were Ioseph and Ben Iamin. The sonnes of Bilha Rachels mayde: Dan, and Nepthali. The sonnes of Silpa Leas mayde: Gad and Aser. These are ȳ sonnes of Iacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the head cite which is called Hebron, where in Abrahā [†]Isaac were straungers. And Isaac was an hundredth & foure score yeaere olde, & fell sicke, and dyed, & was gathered vnto his people, whan he was olde, & had lyued ynough: and his sonnes Esau & Iacob buried him.

The xxxvi. Chapter.

THIS is the generaciō of Esau, which is called Edom. Esau toke wyues of the daughters of Canaan. [†]Ada the daughter of Elō the Hethite: & Ahalibama the daughter of Ana, the childes childe of Zibeon the Heuyte: And Basmath [†]Ismaels daughter, the sister of Nebaioth. And Ada bare Eliphaz vnto Esau. Basmath bare Reguel. Ahalibama bare Ieus, Iaelam, & Korah. These are the childre of Esau, ȳ were borne vnto him in the lande of Canaan.

And Esau toke his wiues sonnes & daughters, and all the soules of his house, his substaunce, and all the catell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye frō his brother Iacob: for their substaunce was so greate, that they coude not dwell together: and the londe wherein they were straungers, might not

* Ge. 28. b. † Ge. 31. e. † Ge. 28. d. † Gen. 24. g.
[†] Ose 12. a. † Gen. 32. e. 3 Re. 18. d.
[†] Ge. 17. a. † Mat. 1. a. † 1 Re. 4. d. † Gen.

48. b. † Mich. 4. b. ** Ge. 49. a. †† Ge. 27. a.
 †† Ge. 28. b.

holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

33 This is ꝑ generaciō of Esau, of whō are come ꝑ Edomites vpon ꝑ mount Seir. And these are ꝑ names of the childrē of Esau: Eliphaz ꝑ sonne of Ada Esaus wife: Reguel ꝑ sonne of Basmath Esaus wife: The sonnes of Eliphaz were these: Theman, Omar, Zepho, Gaethan & Kenas. And *Thimna was a concubine of Elyphas ꝑ sonne of Esau, and bare him Amaleck. These are ꝑ children of Ada Esaus wyfe.

The children of Reguel are these: Nahath, Serah, Samma, Misa. These are the children of Basmath Esaus wife.

The children of Ahalibama Esaus wife, the daughter of Ana, that was the childes childe of Zibeon (which she bare vnto Esau) are these: Ieus, Iaelam and Korah.

C These are the prynces amōge the childrē of Esau. The children of Eliphaz the first sonne of Esau, were these: The prynce Theman, ꝑ prynce Omar, the prynce Zepho, the prynce Kenas, the prynce Korah, the prynce Gaethan, the prynce Amaleck. These are the prynces of Eliphaz in the lāde of Edō, and are the children of Ada.

And these are the children of Reguel Esaus sonne: ꝑ prynce Nahath, ꝑ prynce Serah, ꝑ prynce Sāma, ꝑ prynce Misa. These are ꝑ prynces of Reguel in ꝑ londe of ꝑ Edomites, & they are ꝑ children of Basmath Esaus wife. These are the children of Ahalibama Esaus wife: The prynce Ieus, ꝑ prync Iaelam, the prynce Korah. These are the prynces of Ahalibama, ꝑ daughter of Ana Esaus wife.

10 These are ꝑ childrē of Esau and their prynces. He is Edom. The children of Seir ꝑ Horite ꝑ dwelt in the londe, are these: Lothan, Sobal, Zibeon, Ana, Dison, Ezer & Disan. These are the prynces of the Horites, all children of Seir in the londe of Idumea. But ꝑ childrē of Lothan were these: Hori, & Hemā, & Lothās sister was called †Thimna.

The children of Sobal were these: Aluā, Manahat, Ebal, Sepho & Onā. The childrē of Zibeō were: Aia & Ana. This is the same Ana ꝑ foude †Mules in ꝑ wyldernes, whā he kepte his fathers Zibeons Asses. The children of Ana were: Dison: & Ahalibama, ꝑ is ꝑ daughter of Ana. The childrē of Dison were: Hemdan, Eszban, Iethrā & Charan. The

children of Ezer were: Bilhan, Seauā, & Ackan. The children of Disan were: Vz & Aran.

These are ꝑ prices of ꝑ Horites: The prync Lothan, ꝑ prynce Sobal, ꝑ prynce Zibeō, ꝑ prynce Ana, ꝑ prynce Dison, ꝑ prync Ezer, ꝑ prynce Disan. These are the prynces of the Horites, which ruled in ꝑ londe of Seir.

15 The kynges that reigned in the londe of Edumea (before the childrē of Israel had eny kynge) are these: Bela ꝑ sonne of Beor was kynge in Edumea, & ꝑ name of his cite was Dinhaba. And whā Bela died, Iobab ꝑ sonne of Serah of Bosra was kynge in his steade. When Iobab dyed, Husam out of ꝑ lōde of the Themanites was kynge in his steade. When Husam dyed, Hadad ꝑ sonne of Bedad (which slewe ꝑ Madianites in ꝑ Moabites felde) was kynge in his steade, & the name of his cite was Auth. When Hadad dyed, Samla of Masreck was kynge in his steade. Whā Samla died, Saul of Rehoboth by ꝑ water syde, was kynge in his steade. When Saul dyed, Baal Hanā the sonne of Achbor was kynge in his steade. Whā Baal Hanā the sonne of Achbor dyed, Hadad was kynge in his steade, & the name of his cite was Pagu, & his wifes name was Mehet Abeel, the daughter of Matred, the daughter of Mesahab. Thus are the prynces of Esau called in their kynreds, places & names: The prynce Thymna, ꝑ prynce Alua, ꝑ prynce Ietheth, the prynce Ahalibama, the prynce Ela, the prynce Pynon, the prynce Kenas, ꝑ prynce Theman, ꝑ prync Mibzar, the prync Magdiel, ꝑ prynce Irā. These are the prynces in Edumea, like as they dwelt in ꝑ lāde of their possessions. And Esau is ꝑ father of ꝑ Edomites.

The xxxviij. Chapter.

1 IACOB dwelt in ꝑ lande, wherin his father was a straunger, namely in the lāde of Canaā. And these are ꝑ generaciōs of Iacob. Ioseph was seuētene yeaere olde, whā he became a keeper of the catell with his brethern, & the lad was with the children of Bilha & Silpa his fathers wyues, and tolde their father of ꝑ euell reporte ꝑ was of thē. Israel loued Ioseph more thē all his childrē because he had begottē him in his olde age, and he made him a cote of many coloures.

Now whā his brethrē sawe, ꝑ his father loued him more thē all his brethrē, they had

* Ge. 36. d. † Ge. 36. b.

‡ Leu. 19. e. * 1 Par. 1. d.

euell wyll at him, & coude not speake a freflylly worde vnto hi. *Ioseph also had once a dreame, and tolde his brethre therof. The hated they him y more, for he sayde: Heare I praye you what I dreamed. Me thought we were byndinge sheeues vpō y felde, & my shefe arose, and stode vp, and youre sheeues rounde aboute made obeysaunce vnto myshefe.

33 Then sayde his brethre vnto him: Shalt thou be oure kinge, and haue domyniō ouer vs? And they hated him yet y more, because of his dreame, & his wordes. And he had yet another dreame, which he tolde his brethre, & saide: Beholde, I had yet another dreame: Me thought y Sonne & y Moone & eleuen starres made obeisaunce to me. And whā this was tolde his father and his brethre, his father reprobud him, & sayde vnto him: What maner of dreame is this, y thou hast dreamed? Shall I & thy mother, & thy brethren come & fall before y vpon the grounde? And his brethre had envie at him. But his father marked this sayenge.

C Now whā his brethren were gone forth to kepe their fathers catell in Sichē, Israel sayde vnto Ioseph: Do not thy brethren kepe the catell in Sichem? Come, I wil sende the vnto thē. He answered: †Here am I. And he sayde: Go thy waye, and loke whether it be well with thy brethren and with y catell, and brynge me worde agayne how it is. And he sent him out of the valley of Hebron, to go vnto Sichem.

Then a certayne man founde him, waddinge out of his waye in the felde, which axed him, and sayde: Whom sekest thou? He answered: I seke my brethren: tell me I pray the where they kepe. The man sayde: They are gone from hence, for I herde them saye: let vs go vnto Dothan. Then folowed Ioseph after his brethren, and founde them at Dothan.

34 Now when they sawe him a farre of, afore he came at thē, they deuyseed to sleve him, and sayde one to another: Lo, there cometh the dreamer, †come on, and let vs sleve him, & cast him in a pytt, and saye: a wicked beast hath deuoured him: thē shal it be sene, what his dreames are.

When Ruben herde that, he wolde haue delyuered him out of their handes, & sayde: y O let vs not sleve a soule. Ruben sayde

morouer vnto him: Shed no bloude, but cast him in to this pytt y is in the wyldernes, & laye ye no hādes vpon him. (He wolde haue delyuered him out of their hādes, y he might haue brought him agayne vnto his father.)

35 Whan Ioseph now came to his brethre, they stryped him out of his cote, that partye coloured cote which he had vpon him, & toke him and cast him in to a pytt. But the same pytt was emptye, and no water in it, & they sat them downe to eate. In the meane season they lift vp their eyes, and sawe a cōpany of Ismaelites cōmynge from Gilead, with their camels, which bare spyses, balme, and myrre, and were goinge downe in to Egipte.

Then saide Iuda vnto his brethre: what helpeth it vs, that we sleve oure brother, and hyde his bloude? Come, let vs sell him vnto the Ismaelites, that oure handes be not defyled vpon him, for he is oure brother, oure flesh and bloude. And they herkened vnto him.

And as the Madianites marchaunt men wente by, they drew Ioseph out of the pytt, and solde him vnto the Ismaelites (for twētye syluer pens) which brought him in to Egipte.

36 Now whan Ruben came agayne vnto the pytt, & founde not Ioseph therin, he rent his clothes, and came agayne to his brethre and sayde: The lad is not yonder, whyther shal I go? Then toke they Iosephs cote & slewe a goate, and dyped the cote in y bloude, and sent awaye that partie coloured cote, and caused it be brought vnto their father and sayde: This haue we founde, loke, whether it be thy sonnes coate, or no.

But he knewe it, and sayde: It is my sonnes coate, †a wicked beast hath deuoured him, & rauyshinge beast hath rauyshed Ioseph. And Iacob rēte his clothes, and put a sack cloth aboute his loynes, & mourned for his sonne a longe season. And all his sonnes & daughters came vnto him to cōforte him. But he wolde not be cōforted, & saide: With sorowe wil I go downe in to the graue vnto my sonne. And his father wepte for him. But the Madianites †solde him in Egipte vnto Potiphar Pharaos chefe Marshall.

The xxxiiij. Chapter.

37 I T fortunat at the same time, y Iuda wente downe frō his brethren, & gat him to a man

* Gen. 42. a. † 1 Reg. 3. d. ‡ Matt. 21. d. Mar. 12. a. Luc. 20. b. § Gen. 42. c. ¶ Act. 7. b.

|| Ge. 44. d. † Psa. 104. c.

called Hyra at Odollam. And there Iuda sawe a mā of Canaās daughter called Sua, and toke her. And whē he had lye with her, she concealed and bare a sonne, whom she called Er.

And she concealed agayne, & bare a sonne whō she called Onā. She proceeded yet further, & bare a sonne, whō she called Sela. And whā she had borne him, she left of bearinge.

And Iuda gaue his first sonne Er a wife, whose name was Thamar. But he was wicked before the LORDE, therefore the LORDE slew him. Then sayde Iuda vnto his sonne Onan: Go lie with thy brothers wife, and marye thyself with her, that thou mayest rayse vp sede vnto thy brother. But when Onan knewe that the sede^a shulde not be his owne, when he laye with his brothers wife, he let it fall vpon the earth and destroyed it, & he shulde not geue sede vnto his brother. This thinge that he dyd displeased the LORDE sore, and he slewed him also.

Then sayde Iudas vnto Thamar his sonnes wyfe. Remayne a wyddow in thy fathers house, tyll my sonne Sela be growne: for he thought: peraduenture he might dye also like as his brethren. So Thamar wente hir waye, and remained in hir fathers house. Now whā many dayes were past, & daughter of Sua Iudas wife dyed. And whan Iuda had left mournynge, he wente vp vnto Thimnath^{*} to clyppe his shepe with his shepherde Hyra of Odollam.

Then was it tolde Thamar: beholde, thy father in lawe goeth vp vnto Thimnath, to clyppe his shepe. Then put she of & wyddowes garments that she had vpon her, couered and dysgyssed hir self, & sat hir downe without the porte by the waye syde towarde Thymnath. For she sawe that Sela was growne, and she was not geuen vnto him to wife.

Now whan Iuda sawe her, he thought it had bene an whoore, for she had couered hir face: and he gat him to her in the waye, and saide: I praye the let me lye with the, for he knewe not that it was his daughter in lawe. She answered: What wilt thou geue me, that thou mayest lie with me? He sayde: I wil sende the a kydd from the flocke. She answered: Geue me a pledge then, tyll thou

sende it me. He sayde: What pledge wilt thou that I geue the?

She answered: Thy signet, and thy bracelet, and thy staff that thou hast in thy hāde. Then he gaue it her, and laye with her, and she was with childe of him. And she gat hir vp, and wente hir waye, and layed of hir cloke, and put on hir wyddowes garnētes agayne.

Iuda sent the kydd by his shepherde of Odolla, to fetch the pledge agayne from the woman, and he founde her not. Then axed he the men of the same place, & sayde: Where is the whoore[†] that sat without in the waye? They answered: There hath no whoore bene here. And he came agayne vnto Iuda, and saide: I haue not founde her, morouer & men of the same place saide: that there hath no whoore bene there. Iuda sayde: Let her take it vnto her, lest we happily be shamed, for I haue sent the kydd, and thou hast not founde her.

After thre monethes it was tolde Iuda: Thamar thy daughter in lawe hath plaied the whoore: and beholde, by whordome is she gotten with childe. Iuda sayde: brynge her forth, that she maye be brent. And whan she was brought forth, she sent vnto hir father in lawe, and sayde: By the man[‡] I oweth these, am I with childe. And she sayde: Knowest thou whose is this signet, this bracelet & this staff? Iuda knewe thē, & sayde: She is more righteous thē I, for I gaue hir not my sonne Sela: But he laye nomore with her.

Whan the tyme came that she shulde be delyuered, there were two twyns founde in hir wombe. And as she was now in trauelynge, the one put out his hande. Then the mydwife toke and boude a reed threde aboute it, and saide: This shal come out first. But whan he pluckte in his hande agayne, his brother came forth. And she sayde: Wherfore is there a rent mayde for thy sake? And he was called[†] Phares. Afterwarde came his brother forth, which had & reed threde aboute his hande, and he was called Zarah.

The xxxij. Chapter.

I^aOSEPH was brought downe in to Egipte, & Potiphar an Egipciā^b Pharaos chefe marshall bought him of & Ismaelites, & brought him downe. And & LORDE was with Ioseph, in so moch & he became a luckye mā, & was

^a Deut. 25. a. ^{*} Ge. 31. c. ² Re. 13. e.

[†] 1 Para. 2. a. Matt. 1. a. ^b Gen. 37. f.

in his master ȝ Egipcians house. And his master sawe ȝ the LORDE was with him: for what so euer he dyd, the LORDE made it to prospere in his hāde: so ȝ he founde fauoure in his masters sight, ȝ was his seruaut. He made him ruler of his house, and put all that he had, vnder his hande. And from the tyme forth that he had made him ruler of his house and all his goodes, ȝ LORDE blessed the Egipcians house for Iosephs sake: and there was nothyng but the very blessinge of the LORDE in all ȝ he had in ȝ house ȝ in the fælde, therefore left he all ȝ he had, in Iosephs hande. And medled with nothyng himself, saue onely the bred that he ate. And Ioseph was fayre of bewtye, and well fauoured of face.

33 And it fortunēd after these actes, that his masters wife cast hir eyes vpon Ioseph, and sayde: Slepe with me. But he denyed, and saide vnto her: Beholde, my master knoweth not what is in ȝ house, and all that he hath, that hath he put vnder my hande. And there is no man so greates in the house as I, and he hath kepte nothyng fro me, excepte the: for thou art his wife. How shulde I then do so greates euell, and synne agaynst God? But she spake soch wordes vnto Ioseph daylie. Neuertheles he herkened not vnto her, to slepe by her, or to be in her company.

Ⓢ It fortunēd vpon a tyme, that Ioseph wente in to the house to do his busynesse, and there was none of ȝ folkes of the house thereby. And she caught him by his garment, ȝ sayde: Slepe with me. But he left the garment in hir hande, and fled, and gat him out of the house.

Now whā she sawe that he had left his garmēt in hir hande, and fled out, she called the folkes in the house, and sayde vnto thē: Lo, he hath brought vs in the Hebrue, to do vs shame. He came in here vnto me, to slepe by me: but I cried with loude voyce. And whan he herde that I made a noyse ȝ cried, he left his garmēt here by me, and fled, and ranne out.

34 And she layed vp his garmēt by her, tyll his master came home, and tolde him euen the same wordes, and sayde: The Hebrue seruaut whom thou broughtest here vnto vs, came in here to me, for to do me shame. But whan I made a noyse and cried, he left

his garment here by me, and fled out. Whan his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the Hebrue seruaut done vnto me, he was very wroth.

Then his master toke him, and put him in the preson, ȝ wherin the kinges presoners laie. And there he laye in preson. But the LORDE was with him, and had mercy vpon him, ȝ caused him to fynde fauoure in the sight of the officer of ȝ preson, so that he committed all the presoners of the preson vnto his hādes: that what so euer were done, might be done by him. For the officer of the preson sawe, ȝ the LORDE was with him in all ȝ was vnder his handes, and that what so euer he dyd, the LORDE made it to come prosperously to passe.

The xl. Chapter.

35 AND it fortunēd after this, that ȝ kynge of Egiptes chefe butlar and ȝ chefe baker offended their lorde the kynge of Egipte. And Pharaos was angrie with them, ȝ caused them be put in preson in ȝ chefe marshalls house, where Ioseph laye presoner. And the chefe marshall put Ioseph vnto them, ȝ he might serue them. And so they were in preson for a season.

And they dreamed, both the butlar ȝ the baker in one night, euery mā his owne dreame, and euery dreame had his interpretaciō. Now in the mornynge whan Ioseph came in vnto them, and sawe that they lokēd sadly, he axed them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Ioseph sayde: Interpretinge belongeth vnto God, but tell it me yet.

Then the chefe butlar tolde Ioseph his dreame, and saide vnto him: I dreamed that there was a vyne before me, which had thre braunches, and it budded, grewe and bare blossoms, and the grapes therof were rype. And I had Pharaos cuppe in my hande, ȝ toke (the grapes) and wronge thē in to ȝ cuppe, and gaue Pharaos the cuppe in his hāde.

Ioseph sayde: This is the interpretaciō: The thre braunches are thre dayes, and ouer thre dayes shall Pharaos take the, and putt the in thine office agayne, that thou mayest geue him the cuppe in his hande after the olde maner, whā thou wast his butlar. But

whan thou art in thy prosperite, thynke vpon me, and shewe me kyndnesse, that thou mayest certifie Pharaο of me, y he maie bringe me out of this house: for I was preuely caried out of the lande of the Hebrues, and here also haue I done nothinge, that they shulde haue put me in this dongeon.

¶ Whan the chefe baker sawe, that the interpretation was good, he sayde vnto Ioseph: I dreamed, that I bare thre wyker baskettes vpon my heade, and in y vppermost baszket all maner of bakē meates vnto Pharaο, and the foules ate out of the baszket vpon my heade.

Ioseph answered, and sayde: This is the interpretation: The thre baszkettes are thre dayes, and after thre dayes shall Pharaο take the, and hange the vpon the galowe, and the foules shal eate thy flesh from of y.

And vpon the thirde daye it came to passe, that Pharaο helde his * byrth daye, and made a feast vnto all his seruantes, and toke the chefe butlar and the chefe baker before all his seruantes, and restored the chefe butlar to his butlarshipe agayne, so that he reached the cuppe in to Pharaοs hande. As for the chefe baker, he caused him be hanged like as Ioseph had interpreted vnto him. Neuerthelesse the chefe butlar thought not on Ioseph, but forgat him.

The xlii. Chapter.

¶ AND after two yeaes Pharaο had a dreame, how that he stode by a water syde: and beholde, out of the water there came seuen goodly kyne, and fatteshed, and wente fedinge in the medowe. After these he sawe other seuen kyne come out of the water, which were euell faoured and leane fleshed, and wente by the kyne vpon y water syde: and the euell faoured leene kyne ate vp the seuen goodly and fatt kyne. Then Pharaο awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seuen eares of corne grewe vpon one stalke, full and good. Afterwarde he sawe seue thynne and blasted eares come vp, and the seuen thynne eares deuoured the seuen greate and full eares. Then Pharaο awaked, and sawe that it was a dreame. And whan it was daye, his sprte was troubled, and he sente out, & caused to

call all the soithsayers in Egipte & all the wyse men, and tolde them his dreame. But there was none, that coude tell Pharaο the interpretation of it.

Then spake the chefe butlar vnto Pharaο, and saide: This daye do I remembre my fawte. Whan Pharaο was angrie with his seruantes, and put me in preson with y chefe baker in y chefe marshals house, we dreamed both in one night euery mā his dreame, hauinge his owne interpretation. Then was there with vs a yonge man an Hebrue, the chefe marshals seruauant, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto euery mā according to his dreame. And as he declared it vnto vs, so came it to passe. For I was restored vnto myne office, and he was hanged.

Then Pharaο sent and called for Ioseph and they let him out of the dongeon. And he let himself be shauen, and chaunged his clothes, and came in vnto Pharaο. Then saide Pharaο vnto him: I haue dreamed a dreame, and there is no man that can interpret it: but I haue herde tell of the, that whā thou hearest a dreame, thou declarest it. Ioseph answered Pharaο, and sayde: God shall geue Pharaο a prosperous answeere, yee well without me.

Pharaο sayde vnto Ioseph: I dreamed that I stode by a water syde, and beholde, out of the water there came seuen kyne, fatteshed and goodly, and wente fedinge in y medowe. And after them I sawe other seue kyne come out, thynne, euell faoured, and leenfleshed. So euell faoured sawe I neuer in all the lande of Egipte. And the seuen leene and euell faoured kyne, ate vp the seuen first fat kyne. And whan they had eatē them vp, a man coude not perceaue that they had eaten them, & were as euell faoured as they were afore. Then I awaked.

And I sawe agayne in my dreame seuen eares of corne, growinge vpō one stalke, full and good. Afterwarde there spronge vp seuen wythred eares, thynne and blasted, and the seuen thynne eares deuoured the seuen good eares. And I haue shewed it vnto my soithsayers, but they can tell me nothinge therof.

Ioseph answered Pharaο: Both Pharaοs dreames are one. God sheweth Pharaο what he wil do. The seuen good kyne are seuen yeaes, and the seuen good eares are seuen

* Mat. 14. a.

yeares also. It is one dreame. The seuen leene and euell fauoured kyne, that came vp after them, are seuen yeares. And the seuen thynne and blasted eares, shalbe seuen yeares of derth. This is now the thinge which I tolde Pharaο, that God sheweth Pharaο, what he wyll do.

Beholde, there shal come seuen yeares with greate plenteousnes in y whole lande of Egipte, and after the same there shall come seuen yeares of derth, so that all this plenteousnes shalbe forgotten in y lande of Egipte: and the derth shall consume the lande, so that the plenteousnes shal not be perceaued in the lande, because of the derth that commeth thereafter, for it shall be very greate. Where as Pharaο dreamed the seconde tyme, it signifieth that this thinge is surely prepared of God, and that God wil shortly brynge the same to passe.

¶ Let Pharaο now proude for a man of vnderstandinge ⁊ wysdome, whom he maye set ouer the lande of Egipte, and se that he ordene officers in the londe, and take y fifth (parte) of the lande of Egipte in the seuen plenteous yeares, and gather all y foode y shal come of the plenteous yeares, that they maye laye vp corne vnder Pharaοs power for sustenance in the cities, and kepe it, y there maye be foode founde prepared for the lande in the seuen deare yeares, which shall come vpon the lande of Egipte, that the lande be not destroyed of honger. The sayenge pleased Pharaο well and all his seruantes. And Pharaο sayde vnto his seruantes: How might we fynde such a man, in whom is the sprete of God? And sayde vnto Ioseph: For so moch as God hath shewed y all this, there is none of soch vnderstandinge ⁊ wysdome as thou.

¶ Thou shalt be ouer my house, and acordinge vnto thy worde^a shall all my people obeye: onely in the kynges seate wyll I be more then thou. And he sayde: Beholde, I haue set the ouer the whole lande of Egipte. And he toke of his ringe from his hāde, and gaue it Ioseph in his hāde, and clothed him with whyte sylke, and honge a cheyne of golde aboute his neck, and made him ryde vpō the seconde charet: and caused it be proclaimed before him, that men shulde bowe their knees

vnto him, as to him whō Pharaο had set ouer the whole lande of Egipte.

And Pharaο sayde vnto Ioseph: I am Pharaο: without thy wyll shall no man moue his hande or his fote in all the lāde Egipte. And he called him * Zaphnath Paena, ⁊ gaue him a wife, euen Asnath the daughter of Potiphar the prest of On. So Ioseph wente out, for to vyset the lande of Egipte. (And he was thirtie yeare olde, whan he stode before Pharaο.) And he departed from Pharaο, and wente thorow all the lande of Egipte.

And the londe dyd so those seuen plenteous yeares, and they gathered all the foode of the seuen yeares that were in the lande of Egipte, ⁊ layed it in the cities. Loke what foode grewe in the felde rounde aboute euery cite, they put it therin. So Ioseph layed vp the corne in stoare, and that moch aboute measure, as the sonde of the see: in so moch y he left of nombrynge of it, for it coude not be nombred.

^b And vnto Ioseph there were borne two sonnes (before y derth came) whom Asnath the daughter of Potiphar prest of On bare vnto him. And the first called he Manasses: for God (sayde he) hath caused me to forget all my labour, and all my fathers house. The seconde called he Ephraim: for God (sayde he) hath caused me to growe in y lande of my trouble.

Now whan y seuen plenteous yeares were ended in Egipte, then beganne the seuen deare yeares to come, wherof Ioseph had sayde. And there was derth in all landes, but in all the lāde of Egipte there was foode. Now whan the lande of Egipte beganne to suffre honger also, the people cryed vnto Pharaο for bred. But Pharaο sayde vnto all y Egipcians: Go vnto Ioseph, what he sayeth vnto you, y doo. So whan there was derth in all y lāde, Ioseph opened all y was by him, ⁊ solde vnto the Egipcians. Thus y derth preuayled in the lande, ⁊ all countrees came to Egipte to bye at Ioseph: for the derth was mightie in all landes.

The xliij. Chaptr.

WHAN Iacob sawe that there was moch corne in Egipte, he sayde vnto his sonnes: Why gape ye? Beholde, I heare that

^a Psal. 104. c. Act. 7. b. * Zaphnath Paena, that is to saye: An expouider of secrete thinges, or a man to whō

secrete thiges are opened. ^b Gen. 46. c. ^c Act. 7. b.

there is moch corne in Egipte, go downe & bye vs corne, ⁊ we maie lyue, & not dye. So Iosephs ten brethrē wente downe to bye corne in Egipte. As for Ben Iamyn Iosephs brother, Iacob wolde not let him go with his brethrē, for he sayde: Some mysfortune might happen vnto him. So ⁊ childrē of Israel came to bye corne, amonge other ⁊ came with them: for there was derth also in ⁊ lande of Canaan. But Ioseph was gouernoure in the lande, and solde corne vnto all the people in the lande.

Now whā his brethrē came to him, they fell downe to the grounde before him vpon their faces. And he sawe them, & knewe thē, and helde him self straunge towarde them, and talked roughly with them, and saide vnto them: Whence come ye? They sayde: Out of the lande of Canaan to bye vytaile. Neuertheles though he knewe them, yet knewe they not him. And Ioseph thought vpon ⁊ dreames that he had dreamed of them,* and sayde vnto them: Ye are spies, and are come to se where the lande is open.

33 They answered him: No my lorde, thy seruauntes are come to bye vytaile: we are all one mans sonnes, we are vnfayned, and thy seruauntes were neuer spies. He sayde vnto thē: No, but ye are come to se where the lande is open. They answered him: We thy seruauntes are twolue brethren, the sonnes of one man in the lāde of Canaan, and the yongest is with oure father: as for one, he is awaye.

Ioseph sayde vnto them: This is it that I sayde vnto you: spies are ye. Here by wyll I proue you: By the life of Pharaο ye shall not get hence, excepte youre yongest brother come hither. Sende awaye one of you to fetch youre brother, but ye shalbe in preson. Thus wyll I trye out youre wordes, whether ye go aboute with trueth or not: for els, by the life of Pharaο ye are spies. And he put thē together in wardē thre dayes longe.

¶ Vpon the thirde daye he sayde vnto thē: Yf ye wil lyue, thē do thus, for I feare God: Yf ye be vnfayned, let one of youre brethren lye bounde in youre preson: but go ye youre waye, and cary home the necessary foode, & brynge me youre yongest brother, so wyll I beleue youre wordes, that ye shall not dye. And so they dyd.

* Gen. 37. a.

And they sayde one to another: This haue we deserved against oure brother, in that we sawe the anguysh of his soule, whan he besought vs, and we wolde not heare him: therefore cometh now this trouble vpon vs. Ruben answered them, and saide: Tolde not I you ⁊ same, whan I sayde: * O synne not agaynst ⁊ lad, but ye wolde not heare. Now is his bloude requyred. But they knew not that Ioseph vnderstode it, for he spake vnto thē by an interpreter. And he turned him from them, and wepte. Now whan he had turned him to them agayne, and talked with them, he toke Symon from amonge them, & bounde him before their eyes, and commaunded to fyll their sakes with corne, and to put euery mans money in his sack, and to geue euery one his expenses by the waye. And so was it done vnto them.

And they laded their corne vpon their Asses, and departed thence. But whan one opened his sacke to geue his Asse prouender in the Inne, he spied his money in his sack mouth, and sayde vnto his brethren: My money is restored me agayne: lo, it is in my sack. Then their hertes fayled them, and they were afraied amonge them selues, and sayde: Wherefore hath God done this vnto vs?

Now whan they came home to Iacob their father in the lāde of Canaan, they tolde him all that had happened vnto them, & sayde: The man that is lorde of the londe, spake roughly to vs, and toke vs for spies of the countre. And whan we answered: we are vnfayned, & were neuer spies, but are twolue brethren the sonnes of oure father: one is awaye, and the yongest is yet this daye with oure father in the lande of Canaan, He sayde: Hereby wyll I marke, that ye are vnfayned: Leaue one of youre brethren with me, & take foode necessary for youre houses, & go youre waye, and brynge youre yongest brother vnto me: so shal I knowe that ye are no spies, but vnfayned: thē shal I deluyr you youre brother also, and ye maye occupie in the lande.

And whan they opened their sackes, euery man founde his boundell of money in his sacke. And whā they and their father sawe, that it was the bundels of their money, they were afraied.

Then sayde Iacob their father: Ye haue robbed me of my children. Ioseph is awaye,

* Ge. 37. d.

Simeon is awaye, and ye will take Ben Iamin awaye: It goeth all ouer me. Ruben answered his father & sayde: Yf I brynge him not to the agayne, then slaye my two sonnes: delyuer him but in to my hande, I wyl brynge him agayne vnto the. He sayde: my sonne shal not go downe with you: for his brother is deed, and he is left alone. Yf eny mysfortune shulde happen vnto him by the waye y^e ye go, ye shulde bringe my graye hayre with sorowe downe vnto the graue.

The xliij. Chapter.

BUT the derth oppressed y^e lande. And whan all the vytales that they had brought out of Egipte were spent, Iacob their father sayde vnto them: Go agayne, and bye vs a litle foode.

The Iuda answered him, and sayde: The man sware vnto vs, and sayde: ye shal not se my face, excepte youre brother be with you. Yf so be now that thou wilt sende oure brother with vs, we wil go downe, and bye the foode. But yf thou wilt not sende him, we wyl not go downe. For the man sayde vnto vs: Ye shal not se my face, excepte youre brother be with you.

Israel sayde: Wherefore haue ye done this euell vnto me, to tell y^e man, that ye had yet a brother? They answered: The man enquired so strately of vs and of oure kynrede, & sayde: Is youre father yet a lyue? Haue ye yet a brother? Then tolde we him, as he axed vs. How coulde we knowe, that he wolde saye: brynge youre brother downe with you? Then sayde Iuda vnto Israel his father: Let the lad go with me, that we maye get vs vp and take oure iourney, and lyue, and not dye, both we and thou, and oure childrē. * I wyl be suertye for him, of my handes shalt thou requyre him. Yf I brynge him not vnto the agayne, & set him before thine eyes, I wil beare y^e blame my life longe. For yf we had not made this tarienge, we had now bene come agayne twyse.

Then sayde Israel their father vnto the: Yf it must nedes be so, then do this: take of the best frutes of the lande in youre sakes, and brynge the man a present: a curtesy balme, and hony, and spyes, and myrre, and dates, and almondes. Take other money with you also, and the money that was brought

agayne in your sacke mouthes, cary it agayne with you: peraduenture it was an ouersight. And take youre brother, get you vp, & go agayne vnto the man. The Allmightie God geue you mercy in the sight of y^e man, that he maye let you haue youre other brother, and Ben Iamin. As for me, I must be as one, that is robbed of his children.

Then they toke the present, and other money with them, and Ben Iamin, gat the vp, and wente in to Egipte, and stode before Ioseph. Then Ioseph behelde them with Ben Iamin, and sayde vnto the ruler of his house: Bring these men in, and sley, & make ready, for they shal dyne with me at noone. And the man dyd as Ioseph had him, & brought the men in to Iosephs house.

Whan they were brought in to Iosephs house, they were afrayed, and sayde: We are brought hither because of the money, that came agayne in oure sackes at the first, to pyke a quarell with vs, and to laye somethinge to oure charge, and to take vs for bonde seruantes with oure Asses.

Therefore came they to y^e man, that was ruler of Iosephs house, and talked with him at the doore, and sayde: Syr, + we came downe at the first to bye foode, and whan we came in the Inne, and opened oure sackes, beholde, euery mans money was in his sack mouth with full weight: therefore haue we brought it with vs agayne, & haue brought other money with vs also, to bye foode: but we can not tell, who put oure money in oure sackes.

He sayde: Be content, feare you not, youre God euen y^e God of youre fathers hath geuē you y^e treasure in youre sackes, I had youre money. And he brought forth Simeon vnto them, and led them in to Iosephs house, and gaue them water to wash their fete, & gaue their Asses prouender.

And they made readye y^e present, ageynst Ioseph came at noone: for they herde, y^e they shulde dyne there. Now whan Ioseph wente in to the house, they brought him home y^e present that they had, and fell downe to the grounde before him. But he welcomed them curteously, and sayde: Is youre father (that olde man which ye tolde me of,) in good health? Is he yet aloue? They answered: Thy seruauent oure father is in good health,

* Gen. 44. e.

+ Gen. 42. e.

and is yet alyue. And they bowed them selues, and fell downe before him.

And he lift vp his eyes, and sawe his brother Ben Iamin his mothers sonne, and saide:

* Is this youre yongest brother, that ye tolde me of? And he sayde morouer: God be mercifull vnto the my sonne. And Ioseph made haist (for the grounde of his hert was kyndled towarde his brother) and sought how he might wepe, & wente in to his chamber, and wepte there.

¶ And whan he had washed his face, he wente out, and refrayned him self, and sayde: set bred (on the table.) And they brought vnto him by him self, and vnto them by the selues, and to the Egipcians also that ate with them, by them selues. (For the Egipcians darre not eate bred with the Ebrues, that is an abhominacion vnto them.) And they were set ouer agaynst him, the first borne accordinge to his first byrth, and the yongest after his youth. They marueled at it amonge them selues, and there were brought them sundrye meates from his table. But Ben Iamins parte was fyue tymes more then the other. And they dronke, and were mery with him.

The xliiij. Chapter.

¶ **A**ND Ioseph commaunded the ruler of his house, and sayde: Fyll the mens sakes with foode, as moch as they maye carye, and put euery mans money in his sacke mouth, & put my syluer cuppe in the sack mouth of the yongest with the money for fyve tayles. He dyd as Ioseph had sayde. And on the morow whan it was daye, they let fyve men go with their Asse.

But whan they were out of the cite, and not come farre, Ioseph sayde to the ruler of his house: Vp, and folowe after the me, and whan thou ouertakest them, saie vnto them: Wherefore haue ye rewarded euell for good? Is not that it, that my lorde drynketh out of? and that he prophecieth withall? It is euell done of you, that ye haue done.

¶ **I** And whan he had ouertaken them, he sayde the same wordes vnto them. They answered him: Wherefore saiest my lorde soch wordes? God forbyd, that thy seruantes shulde do eny soch thinge? Beholde, the money that we foude in oure sakes mouthes, that brought

we vnto the agayne, out of the lande of Canaan: how shulde we then haue stollen either syluer or golde out of thy lordes house? Loke by whom it shall be founde amonge thy seruantes, let him dye: yee and we also wyll be my lordes bondmen. He sayde: let it so be, as ye haue spoken. Loke by whom it shall be founde, let him be my seruauant, but ye shalbe harmlesse.

And they made haist, and toke downe euery man his sack to the grounde, and euery man opened his sack: And he searched & beganne at the greatest vnto the yongest, and the cuppe was founde in Ben Iamins sacke. Then rente they their clothes, and euery man lade the burthen vpon his Asse, & wente agayne vnto the cite. And Iuda wente with his brethren vnto Iosephs house (for he was there yet) and they fell before him on the grounde. Ioseph sayde vnto them: What maner of dede is this, that ye haue done? Knewe ye not, that soch a man as I am, can prophecy?

Iuda sayde: What shall we saye vnto my lorde? or how shal we speake? and what excuse shal we make? God hath founde out fyve wickednesse of thy seruantes. Beholde, we and he, by whom the cuppe is founde, are my lordes seruantes. But he sayde: God forbyd that I shulde do so. The man by whom the cuppe is founde, shall be my seruauant, but go ye vp in peace vnto youre father.

The stepte Iuda vnto him, and sayde: My lorde, let thy seruauant speake one worde in thine eares my lorde, be not displeased at thy seruauant also, for thou art euē as Pharao. My lorde axed his seruantes, and sayde: Haue ye yet a father or brother? Then answered we: We haue a father, which is olde, and a yonge lad begotten in his age, and his brother is deed, & he is left alone of his mother, and his father loueth him.

¶ **I** Then saydest thou: Brynge him downe vnto me, and I wil se him. But we answered my lorde: The lad can not come from his father, yf he shulde come from him, he were but a deed man. Then saydest thou vnto thy seruantes: ¶ Yf youre yongest brother come not hither with you, ye shall se my face no more. Then wente we vp vnto thy seruauant my father, and tolde him my lordes wordes. Then sayde ouer father: Go youre waye agayne, and bye vs a litle foode. But we

* Gen. 42. b. * 3 Re. 3. d.

¶ Gen. 43. a.

sayde: We can not go downe, excepte oure youngest brother be with vs, then wyl we go downe: for we darre not loke the man in the face, yf oure yongest brother be not with vs. Then sayde thy seruauit my father vnto vs: Ye knowe that my wife bare me two sonnes, one wente out fro me, and I sayde: he is torne in peces. *Yf ye take this fro me also, and eny mysfortune happē him, then shal ye brynge my gray heer with sorowe downe vnto the graue.

32 Yf I now come home vnto my father, & the lad be not with me (seyng his soule hangeth by the soule of this) then shall it come to passe, that yf he se not the lad there, he shal dye. So shal we thy seruantes brynge the gray heer of thy seruauit oure father with sorowe downe to the graue. For I thy seruauit became suertye for the lad vnto my father, and sayde: yf I brynge him not agayne, I will beare the blame all my lyfe longe. Therefore let thy seruauit byde here in steade of þ̄ lad, to be my lordes bonde man, and let the lad go vp with his brethren. For how can I go vp vnto my father, yf the lad be not with me? Then shulde I se the mysery that shulde happen vnto my father.

The xlv. Chapter.

21 **T**HEN coude not Ioseph refrayne him self before all them that stode aboute him: and he cōmaunded euery man to go out from him, and there stode no man by him, whan Ioseph vttered him self vnto his brethren. And he wepte loude, so that þ̄ Egipcians and Pharaos housholde herde it. *And he sayde vnto his brethren: I am Ioseph, is my father yet alue? And his brethren coude not answere him, they were so abashed before his face. But he sayde: Come nye vnto me. And they came nye. And he sayde: I am Ioseph youre brother, *whom ye solde in to Egipte. And now vexē not youre selues, & thinke not þ̄ there is eny wrath, because ye solde me hither. +For God sent me hither before you, for youre lyues sake. For these are now two yeaes, that þ̄ derth hath bene in the lande, and there are yet fyue yeaes behynde, wherin there shalbe no plowinge ner haruest.

23 But God sent me hither before you, þ̄ he might let you remayne vpon earth, and to

saue youre lyues by a greate delyuerance. And now, it was not ye then that sent me hither, but God which hath made me a father vnto Pharao, & lorde ouer all his house, and a prynce in the whole lande of Egipte. Haist you therefore, and go vp vnto my father, and saye vnto him: Thy sonne Ioseph sendeth the this worde: God hath made me lorde in all Egipte, come downe vnto me, tarye not, thou shalt dwel in the lande of Gosen, and be with me: thou and thy children, and thy childers childrē, thy small and greates catell, and all that thou hast. There wyl I make prouysion for the (for there are yet fyue yeaes of derth) that thou perishe not with thine house, and all that is thyne. Beholde, youre eyes and the eyes of my brother Ben Iamin se, that I myne owne self speake vnto you by mouth. Shewe my father all my worshippe in Egipte, and all that ye haue sene: haist you, and come downe hither with my father.

And he fell aboute his brother Ben Iamyns neck, and wepte, and Ben Iamin wepte vpon his neck also. And he kyssed all his brethren, and wepte vpon them. And afterwarde talked his brethren with him. And this tydinges came in to Pharaos house: Iosephs brethren are come, which pleased Pharao well, and all his seruantes.

And Pharao spake vnto Ioseph: Saye vnto thy brethren: Do thus, lade youre beastes, go youre waye, and whan ye come in to the lande of Canaan, take youre father and youre housholde, and come vnto me, I wyl geue you of the goodes in the lāde of Egipte, so that ye shall eate the fatt in the lande. And he commaunded them, Do thus, Take you charettes out of þ̄ lande of Egipte for youre children and wyues, and brynge youre father, and come, and regarde not youre housholde stuff: for the goodes of all the lāde of Egipte shalbe yours.

24 The children of Israel dyd so, and Ioseph gaue thē charettes acordinge to Pharaos commaundement, and expenses by the waye, and gaue them all, vnto euery one a change of rayment: but vnto Ben Iamin he gaue three hundreth syluer pens, and fyue change of rayment. As for his father, he sent him ten Asses laden with goodes out of Egipte, and ten Asses with corne and bred, and vytayles for his father by þ̄ waye. So he sent awaye

* Gen. 37. f.

þ̄ Gen. 42. e.

+ Gen. 43. b.

* Act. 7. b.

* Gen. 37. c.

+ Gen. 50. c.

his brethren, and sayde vnto them: Strue not by the waye.

¶ Thus they departed out of Egipte, and came to the lande of Canaan vnto Iacob their father, and tolde him, and sayde: Thy sonne Ioseph is yet aloue, and is a lord in all the lande of Egipte. But his hert wauered, for he beleued them not. Thē tolde they him all the wordes of Ioseph, which he had sayde vnto them. And whan he sawe f̄ charettes that Ioseph had sent to fetch him, his sprete reuyued, & he sayde: I haue ynough, that my sonne Ioseph is yet a liue I wil go, and se him, before I dye.

The rlii. Chapter.

¶ ISRAEL toke his iourney with all that he had. And whan he came to Berseba, he offered offerynges vnto f̄ God of his father Isaac. And God spake vnto him in a vision by night: Iacob Iacob. He sayde: here am I. And he saide: I am f̄ mightie God of thy father, be not afrayed to go in to Egipte, for there wyl I make a greate people of the. I wyl go downe with the, & wil brynge the vp also. And Ioseph shal laye his hande vpon thine eyes.

Then Iacob gat him vp from Berseba, and f̄ children of Israel caried Iacob their father with their children and wyues vpon the charettes that Pharaο had sent to cary him. And they toke their catell & substaunce which they had gotten in the lande of Canaan, and so came in to Egipte: * Iacob & all his sede with him, his children & his childers children with him, his daughters, and the daughters of his children, & all his sede.

¶ These are f̄ names of the children of Israel, which came in to Egipte, Iacob & his sonnes. † The first borne sonne of Iacob: Ruben. The children of Ruben: Hanoch, Pallu, Hezron and Charmi. ‡ The children of Simeon: Iemuel, Iamin, Ohad, Iachim, Zohar and Saul the sonne of the Cananitish woman. The childrē of Leui: Gerson, Cahath & Merari. The childrē of Iuda: Er, Onan, Sela, Phares & Serah. But Er and Onan dyed in the lande of Canaan. The childrē of Phares: Hesron and Hamul. The children of Isachar: † Thola, Phua, Job & Semron. The children of Zabulon: Sered,

Elon and Iahleel. These are the childrē of Lea, which she bare vnto Iacob in Mesopotamia with his daughter Dina. These all together with sonnes & daughters make thre & thirtie soules.

The childrē of Gad: Zipheon, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The children of Asser: Iemna, Iesua, Iesui, Bria & Sera their sister. The children of Bria: Heber and Malchiel. These are the children of Silpa, ‡ whom Laban gaue vnto Lea his daughter, and she bare vnto Iacob these sixtene soules.

The childrē of Rachel Iacobs wife: Ioseph and Ben Iamin. And vnto Ioseph in f̄ lande of Egipte f̄ were borne Manasses and Ephraim, whom Asnath the daughter of Potiphar prest of On bare vnto him. The children of Ben Iamin: Bela, Becher, Asber, Gera, Naamā, Ehi, Ros, Mupim, Hupim and Ard. These are the children of Rachel, which were borne vnto Iacob, fourtene soules altogether.

The children of Dan: Husim. The childrē of Nephtali: Iahzeel, Guni, Iezer, Sillem. These are the children of Bilha, whom Laban gaue vnto his daughter Rachel, & she bare Iacob these seven soules. All the soules f̄ came with Iacob in to Egipte, † which proceeded out of his loynes (besyde the wyues of his childrē) are altogether sixe & sixtie soules. And Iosephs childrē which were borne vnto him in Egipte, were two soules: so that all the soules of the house of Iacob which came in to Egipte, were seuentye.

And he sent Iuda before him vnto Ioseph, to shew him the waye to Gosen, & they came in to the lande of Gosen. Then Ioseph bended his charett fast, and wente vp to mete Israel his father vnto Gosen. And whan he sawe him, he fell aboute his neck, & wepte sore vpon his neck. Then sayde Israel vnto Ioseph: Now am I content to dye, for so moch as I haue sene thy face, that thou art yet aloue.

Ioseph sayde vnto his brethren, & to his fathers house: I will go vp, & tell Pharaο, & saye vnto him: My brethrē and my fathers house are come vnto me out of the lande of Canaan, and are keepers of catell (for they are men that deale with catell:) their small & greate catell, and all that they haue, haue they brought with them. Now yf Pharaο call

* Iosu. 24. a. Act. 7. b. * Esa. 52. a. † Nu. 26. a.

‡ 1 Par. 5. a.

† 1 Par. 8. a.

‡ Ge. 29. d.

§ Ge. 41. g.

‡ Deut. 10. d.

you, and saye: what is youre occupaciō? then ye shal saye: Thy seruantes are men y haue dealt with catell from oure youth vp hytherto, both we & oure fathers, that ye maye dwell in the lande of Gosen: for the Egipcians abhorre all keepers of catell.

The xlvij. Chapter.

THEN came Ioseph, and tolde Pharaō & sayde: My father and my brethren, their small & greate catell, & all y they haue, are come out of y lande of Canaan: & beholde, they are in the lande of Gosen. And he toke fyue of his brethren, & presented them vnto Pharaō. Then sayde Pharaō vnto his brethren: What is youre occupaciō? They answered: Thy seruantes are keepers of catell, we and oure fathers also. And they sayde morouer vnto Pharaō: We are come to dwell with you in the lande, for thy seruantes haue no pasture for their catell, so sore doth the derth oppresse the lande of Canaan. Now therefore let thy seruantes dwell in the lande of Gosen.

Pharaō sayde vnto Ioseph: Thy father and thy brethren are come vnto the: the lande of Egipte is open before the, let them dwell in the best place of the lande, & se y they dwell euen in the lande of Gosen. And yf thou knowest that there be men of actiuyte amōge thē, make thē rulers of my catell.

Ioseph brought in Iacob his father also, & set him before Pharaō. And Iacob thanked Pharaō. But Pharaō axed Iacob: How olde art thou? Iacob sayde: The tyme of my *pylgremage is an hūdreth and thirtie yeares: litle and euell is the tyme of my pilgremage, and attayneth not vnto the tyme of my fathers in their pylgremages. And Iacob thanked Pharaō, and wēte out from him.

So Ioseph prepared dwellinges for his father and his brethren, & gaue them a possession in the lande of Egipte, euen in the best place of the lande, namely, in the lande of Raemeses, as Pharaō cōmaunded. And he made prouysion for his father and his brethren, and all his fathers house with bred, euen as yonge children.

There was no bred in all the londe, for the derth was very sore: so y the lande of Egipte & the lande of Canaan were famished by y reason of the derth. And Ioseph brought

together all the money that was founde in Egipte and Canaan, for y corne that they bought. And he layed vp all the money in Pharaos house.

Now whan money fayled in the lande of Egipte and Canaan, all the Egipcians came vnto Ioseph, & saide: Geue vs bred. Why suffrest thou vs to dye before y, because we are without money? Ioseph saide: Brynge hither youre catell, so wil I geue you for youre catell, seynge ye are without money. Then brought they their catell vnto Ioseph. And he gaue thē bred for their horses, shepe, oxen and Asses. So he fed them with bred y yeare, for all their catell.

Whan y yeare was ended, they came vnto him the next yeare, & sayde vnto him: We wil not hyde it from oure lorde, y not onely the money, but all the catell also is spent vnto oure lorde: & there is nothinge left more for oure lorde, but onely oure body & oure lande. Wherefore suffrest thou both vs to dye, and oure londe? Take vs and oure lāde for bred, that we and oure lande maye be bonde vnto Pharaō: geue vs sede, that we maye lyue and not dye, & y the lande become not a wilderness.

So Ioseph toke all the lande of Egipte in for Pharaō: for the Egipcians solde euery man his lande, because y derth was so mightie vpon them: and so the lōde became Pharaos, with the people that wente out and in at his cities, from one syde of Egipte vnto the other, excepte the prestes londe, that toke he not in: For it was ordered of Pharaō for the prestes, that they shulde eate that which was appoynted them, which he gaue them, therefore they neded not to sell their londes.

Then sayde Ioseph vnto the people: Beholde, I haue taken possession of you and youre lande this daye for Pharaō, Beholde, there haue ye sede, sowe the londe, and of the corne ye shall geue the fifth parte vnto Pharaō: foure partes shalbe yours, to sowe the londe for youre sustenance, and for youre houses and children.

They sayde: Let vs but lyue, & fynde grace before the oure lorde, we wyl gladly be Pharaos seruantes: So Ioseph made thē a lawe vnto this daye ouer the Egipcians londe, to geue Pharaō the fifth parte, excepte the prestes londe, which was not bonde vnto Pharaō.

So Israel dwelt in Egipte in the londe of Gosen, and had it in possession, and grew and multiplied exceedingly. And Iacob lyued seuentene yere in the lande of Egipte, so that his whole age was an hūdreth and seven and fourty yeres.

Now when the tyme came that Israel shulde dye, he called Ioseph his sonne, and sayde vnto him: Yf I haue founde grace in thy sight, * then laye thine honde vnder my thye, y thou shalt shewe mercy and faithfulness vpon me, and not burye me in Egipte, but I will lye by my fathers, and thou shalt carie me out of Egipte, and burye me in their buryall. He sayde: I wil do as thou hast sayde. But he sayde: ' Then swere vnto me. And he sware vnto him. The Israel bowed himself toward the bed heade.

The xliiij. Chapter.

AFTER this it was tolde Ioseph: Beholde, thy father is sicke. And he toke with him his two sonnes Manasses and Ephraim. Then was it tolde Iacob: beholde, thy sonne Ioseph cometh vnto y. And Israel toke a corage vnto him, and sat vp vpō y bed, and sayde vnto Ioseph: The Almightye God appeared vnto me at Lus in y lāde of Canaan, and blessed me, and sayde vnto me: Beholde, I wil cause y to growe and increase and wyll make a multitude of people of y, and wil geue this lāde vnto thy sede after y for an euerlasting possession. Therefore shal now thy two sonnes Manasses and Ephraim (which were borne vnto the in Egipte, before I came hither vnto the) be myne, like as Ruben and Simeon. As for those that thou begetttest after the, they shal be thine owne. But these shalbe named with the names of their brethren in their inheritance.

And whā I came out of Mesopotamia, Rachel dyed by me in the lāde of Canaan, by the waye, when there was yet but a felde brede vnto Ephrath: and I buried her in the waye toward Ephrath, which now is called Bethlehem.

And Israel loked vpon Iosephs sonnes, and sayde: What are these? Ioseph answered: They are my sonnes, which God hath geuen me here. He sayde: Brynge the hither to me, y I maye blesse the. (For Israels eyes were heuy for age, and he coude not well se.)

And he brought the vnto him. So he kyssed them, and embraced the, and sayde vnto Ioseph: Beholde, I haue sene thy face, which I thought not: and lo, God hath caused me to se thy sede also. And Ioseph toke them from his lappe, and they fell downe to the grounde vpon their face.

Then Ioseph toke them both, Ephraim in his right hande toward Israels left hāde, and Manasses in his left hande toward Israels right hāde, and brought the vnto him. But Israel stretched out his right hande, and layed it vpō y heade of Ephraim y yōgest and his left hande vpō Manasses heade, and did so wyttling with his handes, for Manasses was y firstborne. And he blessed Ioseph, and sayde: The God before whō my fathers Abrahā and Isaac haue walked: y God y hath fed me my lyfe longe vnto this daye: the angell which hath delyuered me frō all euell, blesse these laddes, y they maye be called after my name, and after y name of my fathers Abrahā and Isaac, y they maye growe and multiplie vpon earth. But whā Ioseph sawe y his father layed y right hāde vpō Ephraims heade, it displeased him, and he lift vp his fathers hande, to remoue it frō Ephraims heade vnto y heade of Manasses, and sayde vnto him: Not so my father, this is y firstborne, laye thy right hāde vpō his heade. Neuertheles his father wolde not, and sayde: I knowe it well my sonne, I knowe it well, this shal be a people also, and shal be greate: but his yonger brother shal be greater the he, and his sede shal be full of people. So he blessed them the same daye and sayde: In y shal Israel blesse, so y it shal be sayde: God set the as Ephraim and Manasses. And so he set Ephraim aboue Manasses.

And Israel sayde vnto Ioseph: Beholde, I dye, and God shall be with you, and brynge you agayne in to y lande of youre fathers. I haue geuen the a peece of londe, without thy brethren, which I gat with my swerde and my bowe out of the hande of the Amorites.

The xliij. Chapter.

AND Iacob called his sonnes, and sayde: Gather you, y I maie tell you, what shal happen vnto you in y last times: Come together, and heare ye childre of Iacob: Herken vnto Israel youre father.

* Ge. 24. a. † Ge. 25. d. ‡ Ge. 28. c. § Gen. 41. g. ¶ Gen. 25. d. † Iosu. 17. a. § Heb. 11. d.

¶ Iere. 31. b. ¶ Ioh. 4. a.

Rubē my first sonne, *thou art my power and the begynnyng of my strength, chefe in gouernance, & chefe in auctorite. Thou passet forth swiftly as y water. Thou shalt not be the chefast: For †thou hast clymmed vp vpon thy fathers bed, euen than defyledest thou my couch with goynge vp.

Symeon and Leui brethren, their deedly weapens are perloous instrumentes. In to their secretes come not my soule, and my worshippe be not ioyned with their congregacion: §for in their wrath they slew a man, and in their self wyl they houghed an ox. Cursed be their wrath, because it is so fearece: and their indignacion, because it is so rigorous. I wil deuyde them in Iacob, and scatter them in Israel.

¶Luda, thou art he. Thy brethren shall praye the: for thy hāde shal be in thine enemies neck: thy fathers children shall stoupe vnto the. ¶Iuda is a yonge lyon, thou art come vp hye my sonne, frō the spoyle. **He kneeled downe and couched himself as a lyon & as a lionesse: who wil rayse him vp? The cepter shal not be remoued frō Iuda, ner a master frō his fete, till the Worthye come, and vnto him shal the people fall. He shall bynde his foale vnto the vyne, and his Asses colte to y noble branch. He shal wash his garment in wyne, and his mantell in the bloude of grapes. His eyes are roudier then wyne, and his teth whyter then mylck.

¶Zabulon shal dwell in the hauen of the see, and in the porte of shippes, and shal border vpon Sydon.

Isachar shal be a stronge Asse, & laye him downe betwixte y borders. And he saw rest, that it was good, and the lande, that it was pleasaunt. And bowed downe his shulder to beare, and became a seruauit vnto trybute.

¶Dan shal be iudge in his people, as well as a trybe in Israel. Dan shalbe a serpent in the waye, and an edder in the path, and byte the horse in the heles, that his ryder maye fall backward. **LORDE** I loke for thy saluacion.

As for Gad, a wapened hoost of men shal fall violently vpon him, but he shall hurte them in the hele.

Of Asser cōmeth his fat bred, and he shal geue delicates vnto kynge.

¶Nephthali is a swift hynde, and geueth goodly wordes.

The fruteful sonne Ioseph, that florishinge sonne to loke vpon, the daughters go vpō the wall. And though the shoters angered him, stroue with him, and hated him, yet his bowe bode fast, and the armes of his hādes were made strōge by the handes of y Mightie in Iacob. Of him are come herdmen & stones in Israel. Of thy fathers God art thou helped, & of the Allmightie art thou blessed, with blessinges of heauen from aboue, with blessinges of y depe y lyeth vnder, with blessinges of brestes & wombes. The blessinges promised vnto thy father and my fore elders go mightely, after the desyre of the hyst in the worlde: these shal light on Iosephs heade, and on the toppe of his heade, that was separate from his brethren.

Ben Iamin, a raushinge wolfe. In the mornynge shal he deuoure the praye, but in the euenynge he shal deuyde the spoyle.

All these are the twolue trybes of Israel: and this is it that their father spake vnto them, whan he blessed them, euery one with a sundrye blessinge.

And he commaunded them, and sayde vnto them: I shal be gathered vnto my people, †burye me with my fathers in y caue which is in the felde of Ephron the Hethite, in the dubble caue that lyeth ouer against Mamre in y lande of Canaā, which Abrahā bought with the felde, of Ephron the Hethite for a possession to burye in. ¶There buryed they Abrahā & Sara his wife, there buried they Isaac also & Rebecca his wife: & there buried I Lea, in the good of the felde & of the caue therin, which was bought of the Hethites.

And whan Iacob had ended this commaundement vnto his children, he pluckte his fete together vpon the bed, and died, and was gathered vnto his people. Thē fell Ioseph vpon his fathers face, and wepte, and kyssed him.

The I. Chapter.

AND Ioseph cōmaūded his seruauites y Phisiciās, to embawne his father. And the Phisicians embawmed Israel, till fourty dayes were ended (for so longe endured the dayes of embawminge) & the Egipcians beywayled him seuentye dayes.

* Gen. 29. f. † Dou. 21. c. ‡ Gen. 35. c. 1 Par. 6. a. § Gen. 34. d. || 1 Pa. 6. a. ¶ Mich. 5. b. ** Nu.

23. d. ° Ios. 19. a. ° Iud. 13. 14. 15. 16. 17. 18. ° Iud. 4. 5. † Gen. 23. c. ° Gen. 25. c. ° Act. 7. b.

Now whan the mournynge dayes were ended, Ioseph spake vnto Pharaos housholde, & sayde: Yf I haue founde fauoure in youre sight, the speake vnto Pharao and saie: My father hath taken an ooth of me, & sayde: Beholde, I dye, "burye me in myne owne graue, which I dygged for myself in the lāde of Canaan. Therefore wyl I now go vp, and burye my father, and come agayne. Pharao saide: Go thy waye vp, and burye thy father, acordinge as thou hast sworne vnto him.

33 So Ioseph wete vp, to burye his father. And there wete with him all Pharaos seruantes y were the elders of his courte, and all y elders of the lande of Egipte, & all Iosephs housholde, and his brethren, and his fathers housholde. Onely their children, shepe & oxen left they in y lāde of Gosen, & toke their iourney vp with him, vpō charettes and horses, and the company was excedinge greate.

Now whan these came to the playne of Atad y lyeth beyonde Iordane, they made there a very greate and bytter lamentacion, & he mourned for his father seūc dayes. And whā the people in the lande (the Cananites) sawe the mournynge in the playne of Atad, they sayde: The Egipcians make there greate lamētacion. Therefore is the place called: The lamentacion of the Egipcians, which lyeth beyonde Iordane.

And his children dyd as he had cōmaunded them, and caried him to y lande of Canaan, and buried him in y dubble caue, that Abraham bought with the felde for a possession to bury in, of Ephron y Hethite ouer ageynst Mamre. So Ioseph toke his iourney agayne in to Egipte with his brethren, and with all those that wente vp with him to burye his father, whan they had buried him.

But Iosephs brethrē were afrayed, whā their father was deed, and sayde: Ioseph might happily haue indignacion at vs, and recompense vs all the euell that we dyd vnto him, "therefore let they saye vnto him: Thy father commaunded before his death, and sayde: Thus shal ye saye vnto Ioseph: O forgeue thy brethren the offence and their synne, that they dyd so euell vnto the. O forgeue now this trespass of vs the seruantes of thy fathers God. But Ioseph wepte, whan they spake so vnto him.

And his brethren wente, and fell downe before him, and sayde: Beholde, here are we thy seruantes. Ioseph sayde vnto thē: Feare ye not, for I am vnder God. Ye thought euell ouer me, but God hath turned it vnto good, to do as it is come to passe this daye, for the sayunge of moch people. Therefore be not ye now afrayed, I wyl care for you and youre children. And he comforted them, and spake louyngly vnto them.

Thus dwelt Ioseph in Egipte with his fathers house, and lyued an hūdreth and ten yeaere, and sawe Ephrayms children, vnto y thirde generacion: In like maner the children of Machir the sonne of Manasses, begat children also vpon Iosephs lappe.

And Ioseph sayde vnto his brethren: I dye, and God wyl vyset you, and brynge you out of this lande, to the lande that he sware vnto Abraham, Isaac and Iacob. Therefore toke he an ooth of the childrē of Israel, and sayde: Whan God shal vyset you, the cary my bones frō hence. So Ioseph dyed, whā he was an hūdreth and ten yeaere olde, and they embawmed him, & layed him in a chest in Egipte.

^a Gen. 47. g. ^{*} Eccli. 22. b. ^b Gen. 49. e. Act. 7. b. ^c Gen. 23. c. ^d Gen. 37. d. ^e Tob. 14. a.

Iob 42. c. Psal. 127. a. ^f Hebr. 11. d. [†] Exo. 13. d. Iosu. 24. f.

The ende of the first boke of Moses, called Genesis.

The seconde boke of Moses, called, Exodus.

What this boke conteyneth.

Chap. I.

The childrē of Israel increase in Egipte. The kynge commaundeth to slaye the, and to drowne them.

Chap. II.

The byrth of Moses, which is layed vpō the water. Pharaos doughter taketh him and bringeth him vp. He slayeth one of the Egipcians, and flyeth his waye in to Madian, where he marieth. The children of Israel crye vnto the LORDE.

Chap. III.

God appeareth vnto Moses in the bush, and sendeth him vnto the kynge and the people.

Chap. IIII.

Moses is loth to go, & excuseth himself. But the LORDE enfourmeth him, maketh him stronge, and comforteth him. Moses taketh leue of his father in lawe, to go vnto his people.

Chap. V.

Moses and Aaron go vnto the kynge, which oppresseth the people the more.

Chap. VI.

God geueth Moses more instrucciō and sendeth him vnto the people. The trybes are nombred.

Chap. VII.

Moses and Aaron go vnto the kynge, and shewe tokens before him : but the kynge waxeth hard harted.

Chap. VIII.

After many tokens Pharaο graunteth to let the people go : but assone as the plage ceaseth, he is as vngodly as afore

Chap. IX

There commeth a death amōge all the catell : the commeth the sores, blaynes, and the hayle.

Chap. X.

The greshoppers and darcknes in Egipte. Pharaο forbyddeth Moses to come eny more in his sight.

Chap. XI.

The LORDE promiseth to brynge yet another plage vpon Egipte, and cōmaundeth the Israelites to borowe Jewels of syluer and golde of the Egipcians.

Chap. XII.

The vse of the Easterlambe. God slayeth all the firstborne. Pharaο dryueth all the people out of the lande.

Chap. XIII.

God commaundeth to sanctifie all the firstborne vnto him, and carieth them towarde the lande of promyse, not the next waye but thorow the wyldernes, by a cloude in the daye tyme, and a pyler of fyre in the night.

Chap. XIII.

Pharaο foloweth vpō the people of God, which delyuereth his owne, carieth them thorow the reed see, & drowneth the enemies therin.

The ij. boke of Moses.

Chap. XV.

Moses and the people synge a songe of thankes-geuyng vnto the LORDE, and come to Marath, where the bytter water is made swete.

Chap. XVI.

The LORDE sendeth quayles and the Manna to the vnpatient people.

Chap. XVII.

Water cometh out of the stonye rocke. They fight agaynst Amaleck.

Chap. XVIII.

Iethro bryngeth Moses his wife and children, and geueth him a good counsell.

Chap. XIX.

The LORDE appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.

Chap. XX.

The LORDE geueth Moses the two tables of the commaundementes vnto the people.

Chap. XXI.

Lawes and statutes concernynge bodely thinges. Of murthur, theft and other mo.

Chap. XXII.

Of theft. Of hurte that is done with wyll or vnawarres. Of thinges geue to kepe. Of borowyng and pledges.

Chap. XXIII.

Many dyuerse lawes & statutes.

Chap. XXIII.

Of the boke and bloude of the couenaunt.

Chap. XXV. XXVI.

The LORDE comaundeth Moses to make the Sanctuary, and the thinges belonging therto.

Chap. XXVII.

Of the altare and the apparell therof. Of the courte of the habitacio. Of the oyle and lampes.

Chap. XXVIII.

How the prestes were arayed and consecrated.

Chap. XXIX.

The consecratinge of Aaron, of his sonnes, and of the altare.

Chap. XXX.

Of the altare of incense, and the brasen lauer, the anyoyntinge oyle and incense.

Chap. XXXI.

The workmen are called. The keypyng of the Sabbath. The two tables of wytnes are geuen Moses.

Chap. XXXII.

They make the golden calf, Moses in his displeasure breaketh the tables, and punyseth the transgressours

Chap. XXXIII.

The people mourne. Moses pitcheth the tabernacle, and the LORDE talketh with him.

Chap. XXXIII.

Moses receaueth other tables of the LORDE with certaine lawes. The people are afayed at the brightnes of his face.

Chap. XXXV.

Certaine statutes cōcerninge the Tabernacle. The workemen are appoynted.

Chap. XXXVI.

What the thinges be that they made.

Chap. XXXVII.

The tabernacle of witness with the stauces, Cherubins, the table, candelstickes.

Chap. XXXVIII.

The altare of brētofferiges with the thinges belonging therto.

Chap. XXXIX.

Of the prestes garmentes.

Chap. XL.

The LORDE comaundeth Moses to set vp the tabernacle, & to order the apparell therof.

The first Chapter.

A THESE are f names of the c childrē of Israel, that came with Iacob in to Egipte: euery one came in with his house, Ruben, Simeon, Leui, Iuda, Isachar, Zabulō, Ben Iamin, Dan, Nephtali, Gad and Aser. And of all the soules that came out of the loynes of Iacob, there were seuentie.

As for Ioseph, he was in Egipte all ready. Now whā Ioseph was deed, and all his brethren, and all they that lyued at that tyme, the children of Israel grewe,^b and increased, and multiplied, and became exceedinge mightie, so f the lande was full of them.

B Thē came there a new kynge ouer Egipte, which knewe nothinge of Ioseph, and sayde vnto his people: Beholde, the people of the children of Israel are many, t mightier then we: Vp, let vs deale wysely with them, f there be not so many of them. For yf there shulde ryse vp eny warre agaynst vs, they might ioyne them selues also vnto oure enemies, and ouercome vs, t so get them out of the lande.

And he set worke masters ouer them, to kepe them vnder with burthens. (For they buylded the cities Phiton and Raemeses, for treasuries vnto Pharaο.) But the more they vexed them, the more they multiplied and grew.

C Therefore had they indignaciō at the children of Israel, and the Egipcians compelled the children of Israel without mercy to do seruyce, and made their lyues bytter vnto them with greuous laboure in claye and brycke, and with allmaner of bondage in f felde, and with allmaner of laboure, which they layed vpon them without mercy.

And the kynge of Egipte sayde vnto the mydwuyes of the Hebrueswemen. (Of the which one was called Siphra, and the other Pua:) Whan ye helpe the women of the Hebrues, and se vpon the stole, that it is a sonne, then slaye him: but yf it be a daughter, let her lyue. Neuertheles the mydwuyes feared God, t dyd not as the kynge of Egipte commaunded them, but let the children lyue.

D Then the kynge of Egipte called the mydwuyes, and sayde vnto them: Wherefore do ye this, that ye let the children lyue? The mydwuyes answered Pharaο: The women of the Hebrues are not as the women of Egipte,

for they are sturdy women: or euer the mydwuyes come at them, they are deluyered.

Therefore God dealt well with the mydwuyes. And the people multiplied, and became exceedinge mightie. And for so much as the mydwuyes feared God, * he made them houses. Then Pharaο commaunded all his people and sayde: All the sonnes that are borne, cast in to the water, but let all the daughters lyue.

The ij. Chapter.

A ND there wente forth a man of the house of Leui,^c and toke a daughter of Leui. + And the wife conceaued and bare a sonne. And whan she sawe f it was a proper childe, she hyd him thre monethes. And whan she coude hyde him no longer, she toke an Arke of redes, and dawbed it ouer with sylme and pitch, and layed the childe therin, and set it amonge the redes by the waters brynke. But his sister stode a farre of, to wete what wolde come of him.

And Pharaοs daughter came downe, to wash herself in the water: And hir maydens walked by the water syde: and whan she sawe the Arke amonge the redes, she sent one of hir maydens, and caused it to be fett. And whan she opened it, she sawe f childe: and beholde the babe wepte. Then had she pytie vpon it, and sayde: It is one of the Hebrues children.

Then sayde his syster vnto Pharaοs daughter: Shal I go, and call the a nurse of the Hebrues women, to nurse f the childe? Pharaοs daughter sayde vnto her: Go thy waye. The mayde wente, and called the childes mother. Then sayde Pharaοs daughter vnto her: Take this childe, and nurse it for me, I wyll geue f thy rewarde. The woman toke the childe, and nursed it.

And whan the childe was growne, she brought it vnto Pharaοs daughter, and it became hir sonne, and she called him Moses. For she sayde: I toke him out of the water.

Vpon a tyme whan Moses was greate, he wente forth vnto his brethren, and lokod vpon their burthens, and sawe, that an Egipcian smote one of his brethren f Hebrues. And he lokod rounde aboute him: and whan he sawe that there was no man, he slew the Egipcian, and buried him in the sonde.

^a Gen. 46. b Psal. 104. c Act. 7. c. * Psalmo

126. a.

^c Exod. 6. c.⁺ Act. 7. c. Heb. 11. d.

The next daye he wente forth also, and sawe two men of the Hebrues stryunge together, and sayde to the vngodly: Wherefore smyttest thou thy neighbour? But he sayde: * Who made the a ruler or iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egypcian? The was Moses afrayed, and sayde: How is this knowne? And Pharao herde of it, and sought for Moses, to slaye him. But Moses fled from Pharao, and kepte him in the lande of Madian, and sat him downe by a wells syde.

The prest Madian had seuen daughters, which came to drawe water, and fylled the troughes, to geue their fathers shepe to drinke. Then came the shepherdes, and droue the awaye. But Moses gat him vp, and helped them, and gaue their shepe to drynke. And when they came to Reguel their father, he said: How came ye so soone to daie? They sayde: A man of Egipte deluyered vs from y shepherdes, and drew vnto vs, and gaue the shepe to drynke. He sayde vnto his daughters: Where is he? Wherefore let ye the man go, that ye called him not to eate with vs?

And Moses was content to dwell with the man. And he gaue Moses his daughter Zipora, which bare him a sonne, and he called him Gerson, for he sayde: I am become a straunger in a straunge lande. And she bare him yet a sonne, whom he called Elieser, and sayde: The God of my father is my helper, and hath deluyered me from Pharaos hade.

But after this in processe of tyme, the kynge of Egipte dyed. And the childre of Israel sighed ouer their labour, and cried. And their crye ouer their labour, came before God. And God herde their cōplaynte, and remēbred his couenaunt † with Abraham Isaac and Iacob. And God loked vpon the childre of Israel, and God knew it.

The iij. Chapter.

MOSEs kepte the shepe of Iethro his father in lawe prest of Madian, and droue the shepe on the backsyde of the wyldernes, and came to the mountayne of God, Horeb. And the angell of y LORDE appeared vnto him in a flāme of fyre out of the bush. And he sawe that y bush brent with fyre, and yet

was not consumed, and saide: I wil go hence, and se this greate sight, why y bush is not brent.

Whan the LORDE sawe, that he wente his waye to se, God called vnto him out of the bush, and sayde: Moses, Moses. He answered: Here am I. He sayde: Come not hither, put thy shues of thy fete,^b for the place where vpon thou stondest, is an wholly groude. And he sayde morouer:^c I am the God of thy father, the God of Abraham, y God of Isaac, and the God of Iacob. And Moses couered his face, for he was afrayed to loke vpon God.

And the LORDE sayde: I haue sene the trouble of my people in Egipte,^d and haue herde their crye ouer those that oppresse them. I knowe their sorowe, and am come downe to deluyer them from the power of the Egipcians, and to carye them out of that lode, in to a good and wyde londe, euen in to a londe that floweth with mylke and hony: namely, vnto the place of the Cananites, Hethites, Amorites, Pheresites, Heuytes and Iebusites. For so moch now as the cōplaynte of the children of Israel is come before me, and I haue sene their oppression wherwith the Egipcians oppress them: Go now thy waye therfore,^e I wil sende the vnto Pharao, that thou mayest brynge my people the children of Israel out of Egipte. Moses sayde vnto God: Who am I, y I shulde go vnto Pharao, and brynge the children of Israel out of Egipte?

He sayde: I wyll be with the: and this shall be the token, y I haue sent the. Whan thou hast brought my people out of Egipte, ye shal serue God vpon this mountayne. Moses sayde vnto God: Beholde, whan I come to the childre of Israel, and saye vnto them: The God of youre fathers hath sent me vnto you, and they saye vnto me: What is his name? what shal I saye vnto them? God saide vnto Moses: I wyl be what I wyll be. And he sayde: Thus shalt thou saye vnto y children of Israel: I I wyl be hath sent me vnto you. And God sayde morouer vnto Moses: Thus shalt thou saye vnto the children of Israel: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, y God of Iacob hath sent me vnto you, this is my name

* Ge. 19. b. Mat. 21. c. Act. 7. c. † Nu. 12. a.
Exo. 18. a. † Iudic. 2. c. Gen. 15. c. † 4 Es. 14. a.
Act. 7. d. † Iosu. 5. d. † Matt. 22. d. Mar. 12. c.

Luc. 20. c. † Exo. 22. c. Eccli. 21. a. † Act. 7. e.
† Iudi. 6. c. † Ioh. 8. c. † Heb. 11. c.

D for euer, and my memoriall from childe to childes childe. Go thy waye therefore, and gather the elders of Israel together, and saye vnto them: The LORDE God of youre fathers, the God of Abraham, the God of Isaac, the God of Iacob hath appeared vnto me, and sayde: I haue vysited you, and sene what is done vnto you in Egipte, and haue sayde: I wil brynge you out of the trouble of Egipte, in to y^e lande of y^e Cananites, Hethites, Amorites, Pheresites, Heuites & Iebusites: in to a lode y^e floweth with mylke and hony. And yf they heare thy voyce, then shalt thou and the elders of Israel go in to the kynge of Egipte, and saye vnto him: "The LORDE God of y^e Hebrues hath called vs. ^aLet vs go now therfore thre dayes iourney in the wyldernes, y^e we maye do sacrifice vnto the LORDE oure God.

32 But I knowe, that the kynge of Egipte wil not let you go, but thorow a mightie hade. For I wil stretch out myne hande, & smyte Egipte with all maner of wonders which I will do therin: after y^e shal he let you go. "And I wil geue this people fauoure in the sight of the Egipcians: so that whan ye go forth, ye shal not go forth emptie: but euery wife shall borowe of hir neyghboursse & of her that sogourneth in hir house, Iewels of syluer and golde and rayment: those shal ye put vpon youre sonnes and daughters, and spoyle the Egipcians.

The iiii. Chapter.

33 **M**OSSES answered, & sayde: Beholde, they shall not beleue me, ner heare my voyce, but shal saye: The LORDE hath not appeared vnto the. The LORDE sayde vnto him: What is y^e, that thou hast in thine hande? He saide a staff. He sayde: Cast it from the vpon the grounde. And he cast it fro him: then was it turned to a serpent. And Moses fled fro it. But y^e LORDE saide vnto him: Stretch forth thine hande, & take it by the tayle. Then stretched he forth his hande, and toke it, and it became a staff agayne in his hande. Therefore shal they beleue that y^e LORDE God of thy fathers, the God of Abraham, the God of Isaac & God of Iacob hath appeared vnto the.

33 And the LORDE sayde furthermore vnto him: Thrust thine hade in to thy bosome.

^a Exo. 5. a.^b Exo. 8. f.^c Exo. 11. a. and 12. e.

And he thrust it in to his bosome, & toke it out: beholde, the was it leper like snowe. And he saide: Put it in to thy bosome agayne. And he put it agayne in to his bosome, & toke it out: beholde, the was it turned againe as his flesh. Yf they wil not beleue the, ner heare y^e voyce of the first token, yet shal they beleue the voyce of the seconde token. But yf they wil not beleue these two tokens ner heare thy voyce, then take of the water of the ryuer, and poure it vpon the drye londe: so shall the same water y^e thou hast takē out of y^e ryuer, be turned vnto bloude vpō y^e drye londe.

But Moses sayde vnto the LORDE: "Oh **C** my LORDE, I am a man that is not eloquēt, from yesterdaye & yesterdaye, & sence the tyme y^e thou hast spoken vnto thy seruaut: for I haue a slowe speach, & a slowe tunge. The LORDE sayde vnto him: Who hath made the mouth of man? Or who hath made the domme, or the deaf, or the seynge or y^e blynde? Haue not I the LORDE done it? Go now thy waye therfore, I wil be with thy mouth, & teach the what thou shalt saye.

But Moses sayde: My LORDE, sende whom thou wilt sende. Then was the LORDE very angrye at Moses, and saide: Do not I knowe then, y^e thy brother Aaron the Leuite is well spoken? And beholde, he shal go forth to mete y^e: "¶ whan he seyth the, he shal reioyce from his hert. Thou shalt speake vnto him, & put the wordes in his mouth: & I wil be with thy mouth & his, and teach you what ye shall doo: & he shall speake vnto the people for the. He shal be thy mouth, & thou shalt be his God. And take in thine hande this staff, wherwith thou shalt do tokens.

Moses wēte, and came agayne vnto Iethro his father in lawe, and sayde vnto him: Let me go (I praye the) that I maye turne agayne vnto my brethrē, which are in Egipte, and se whether they be yet aluye. Iethro sayde vnto him: Go thy waye in peace. The LORDE sayde also vnto him in Madian: Go thy waye, turne againe in to Egipte, for y^e mē are deed, that sought after thy life. So Moses toke his wife, and his sonnes, and caried them vpon an Asse, & wente againe in to the lande of Egipte, & toke the staff of God in his hande. And the LORDE saide vnto Moses: When thou comest agayne in to Egipte, se y^e thou do

^d Iere. 1. a. Acto. 8. b.^e Exod. 4. e.

all the wonders (before Pharaο) which I haue put in thy hāde. "But I wil hardē his hert, ⁊ he shall not let the people go. And thou shalt saie vnto Pharaο: Thus sayeth ⁊ LORDE: Israel is my firstborne sonne, ⁊ I saie vnto the: Let my sonne go, ⁊ he maye serue me: Yf thou wilt not let him go, ⁊ then wil I slaye thy firstborne sonne.

¶ And as he was by the waye in the Inne, the LORDE met him, and wolde haue slayne him. Then toke Zipora *a stone, and circumcyded the foreskynne of hir sonne, and touched his fete, and sayde: A bloody brydegrome art thou vnto me. Thē let he him go. But she sayde: A bloody brydegrome, because of the circumcision.

And the LORDE sayde vnto Aaron: Go mete Moses in the wilderness. And he wēte, ⁊ met him on the mount of God, and kyssed him. And Moses tolde Aaron all the wordes of the LORDE, which had sent him: ⁊ all the tokens ⁊ he had charged him withall. And they wēte, ⁊ gathered all the elders of the childrē of Israel. And Aaron tolde all ⁊ wordes, ⁊ the LORDE had spokē vnto Moses: ⁊ dyd the tokens before the people, ⁊ the people beleued. And whan they herde ⁊ the LORDE vsyted the children of Israel, and loked vpon their trouble, they bowed them selues, and worshipped.

The b. Chapter.

¶ AFTERWARDE wente Moses ⁊ Aaron, ⁊ spake vnto Pharaο: Thus sayeth the LORDE the God of Israel: let my people go, ⁊ they maye kepe holy daye vnto me in the wilderness. Pharaο answered: †What felowe is the LORDE, that I must heare his voyce, and let Israel go? I knowe not the LORDE, nether wil I let Israel go.

They sayde: The God of the Hebrues hath called vs. Let vs go now therfore three dayes iourney in the wilderness, ⁊ do sacrifice vnto the LORDE oure God, ⁊ there happen not vnto vs pestilence or swerde. Thē sayde ⁊ kyng of Egipte vnto thē: Why make ye ⁊ people (thou Moses ⁊ Aaron) to leaue thyr worke? Get you hēce to youre labour. Pharaο saide morouer: Beholde, ⁊ people are to many in ⁊ lande, and yet wil ye byd them ceasse from thyr labour.

¶ The same daye therfore dyd Pharaο

cōmaunde the workmasters of the people, and their officers, and sayde: Ye shal not gather and geue the people eny more strawe, to burne bryck, as yesterdays and yesterdays. Let them go, and gather them strawe them selues. And the nombre of the brycke which they made yesterdays ⁊ yesterdays, shall ye laye vpon them neuertheles, and mynish nothinge therof: for they are ydle. Therfore crye they and saye: We wil go, and do sacrifice vnto oure God. Let the men be kepte downe with labour, ⁊ they maye haue to do, ⁊ not to turne them selues to false wordes.

Then wente the workmasters of the people ⁊ their officers out, ⁊ spake vnto the people: Thus sayeth Pharaο: There shall no strawe be geuen you, go youre waye youre selues, and get you strawe, where ye can fynde it. But of youre labour there shall nothinge be mynished. Then were the people scatred in all ⁊ lande of Egipte, to gather stubble, that they might haue strawe.

And the workmasters haisted them forward, ⁊ sayde: Fulfill youre daye worke, like as whan ye had strawe. And the officers of ⁊ children of Israel, whom Pharaοs workmasters had set ouer them, were beaten, ⁊ it was saide vnto them: Wherefore haue ye not fulfilled youre appoynted daye worke to daye and yesterdays, like as in tymes past?

¶ Than wente the officers of the children of Israel, ⁊ cōplayned vnto Pharaο: Wherefore wilt thou deale thus with thy seruantes? Thy seruantes haue no strawe geuen thē, ⁊ yet must we make the brycke that are appoynted vs. And beholde, thy seruantes are beaten, ⁊ thy people are euell intreated. Pharaο sayde: Ye are ydle, ydle are ye, therfore saye ye: we will go, and do sacrifice vnto the LORDE. Go now youre waye therfore, ⁊ worke: there shall no strawe be geuen you, but the nombre of brycke shal ye delyuer.

¶ Then sawe the officers of the children of Israel, ⁊ it was not amended, for it was sayde: ye shal mynish nothinge of the daye worke of the brycke. And whan Moses ⁊ Aaron wente from Pharaο, they came forth to mete them, ⁊ sayde vnto them: The LORDE loke vpon you, ⁊ iudge it, for ye haue made the sauoure of vs to stynte before Pharaο and his seruantes, and haue geuen them a swerde in their handes, to slaye vs.

* Exod. 7. a.

b Exod. 12. c.

* Iosu. 5. a.

† Iob 21. b.

But Moses came agayne vnto the LORDE, and sayde: LORDE, wherfore dealest thou so euell with this people? Wherfore hast thou sent me? For sence the tyme that I wente in vnto Pharaο, to speake vnto him in thy name, he hath dealt euell with this people, and thou hast not deluyered thy people. The LORDE sayde vnto Moses: Now shalt thou se, what I wil do vnto Pharaο, for thorow a mightie hande must he let them go, thorow a mightie hande must he dryue them from him out of his lande.

The bi. Chapter.

32 **A**ND God spake vnto Moses, and sayde vnto him: I am y LORDE, and I appeared vnto Abraham, Isaac and Iacob, an Allmightie God: but y my name, LORDE, haue I not shewed vnto them: My couenaunt also haue I made with them, b that I wil geue them the lande of Canaan, the lande of their pilgrimage, wherin they haue bene straungers. Morouer I haue herde the complaynte of the children of Israel, whom y Egipcians oppresse with labour, and haue remembered my couenaunt.

Therefore saye vnto the childrē of Israel: I am the LORDE, and wil brynge you out from youre burthens in Egipte, and wil rydd you from youre labour, and wil delyuer you thorow a stretched out arme and greate iudgmētes, and will receaue you for my people, and will be youre God: so that ye shal knowe, that I the LORDE am youre God, which brynge you out from the burthen of Egipte, and will brynge you in to the lande, ouer the which I haue lift vp my hande, to geue it vnto Abraham, Isaac and Iacob, y same wil I geue vnto you for a possession. I the LORDE.

33 Moses tolde this vnto the childrē of Israel. But they herkened not vnto him, for very anguyshe of sprete, and for sore labour. The spake the LORDE vnto Moses, and sayde: Go thy waye, and speake vnto Pharaο the kyng of Egipte, y he let the childrē of Israel go out of his lande. But Moses spake before y LORDE, and saide: Beholde, y childrē of Israel herke not vnto me, how shulde Pharaο the heare me? And I am also of vncircumcised lippes.

a Exo. 14. b. * Ge. 32. e. b Gen. 17. a. c Exo. 4. c. d Ge. 46. b. Nu. 26. a. 1 Par. 6. a. e Num. 3. c.

So the LORDE spake vnto Moses and Aaron, and gaue the a commaundemēt vnto the childrē of Israel, and vnto Pharaο the kyng of Egipte, y they shulde brynge the childrē of Israel out of Egipte.

c These are y heades of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Hezron, Charmi: These are the generacions of Ruben.

The children of Simeon are these: Iemuel, Iamin, Ohad, Iachin, Zophar, and Saul the sonne of the Cananitish woman: These are the generacions of Symeon.

These are the names of the childrē of Leui in their generaciōs: c Gerson, Kahath and Merari: Leui was an hundredth and seuen and thirtie yeare olde. The children of Gerson are these: Libni and Semei in their generacions. The childrē of Kahath are these: Amram, Iezear, Hebron, Vsiel. c Kahath was an hundredth and thre and thirtie yeare olde. The children of Merari are these: Maheli and Musi. These are y generacions of Leui in their kynreds.

And Amram toke f his vnclēs daughter † Iochebed to wife, which bare him Aaron and Moses. Amram was an C. and vij. and thirtie yeare olde. The childrē of Iezear are these: Korah, Nepheg, Sichri. The children of Vsiel are these: Misael, Elzaphan, Sithri.

Aaron toke Elizaba y daughter of Aminadab Nahassons sister to wife, which bare him Nadab, Abihu, Eleasar, Ithamar.

The childrē of Korah are these: Assir, Elkana, and Abiassaph. These are y generaciōs of y Korahites. Eleasar Aarons sonne toke one of the daughters of Putiel to wife, which bare him Phineas. These are the heades amonge the fathers of the generacions of the Levites.

This is y Aaron and Moses, vnto whom y LORDE sayde: Bringe y childrē of Israel out of the lande of Egipte with their armies. It is they (namely Moses and Aaron) y spake vnto Pharaο the kyng of Egipte, y they might brynge the children of Israel out of Egipte. The same daie spake y LORDE vnto Moses in y lande of Egipte, and sayde: I am y LORDE, speake thou vnto Pharaο y kyng of Egipte, all y I saye vnto y . And

f 1 Par. 24. b. c Exod. 2. a. † Nu. 26. g.

he answered before ꝑ LORDE: Beholde, I am of vncircumcised lippes,^a how shall Pharao the heare me?

The viij. Chapter.

THE LORDE sayde vnto Moses: Beholde, I haue made the a God ouer Pharao, ⁊ Aarō thy brother shal be thy prophet. Thou shalt speake all ꝑ I cōmaūde ꝑ: but Aaron thy brother shal speake vnto Pharao, ꝑ he maye let the childrē of Israel go out of his lande. ^aNeuertheles I wil harden Pharaos hert, ꝑ I maye multiplie my tokens ⁊ wonders in the lande of Egipte. And Pharao shal not heare you, ꝑ I maye shewe my hande in Egipte, ⁊ brynge myne armyes, euen my people the childrē of Israel out of ꝑ lande of Egipte, by greate iudgmētes. And ꝑ Egipcians shal knowe, ꝑ I am the LORDE, when I shal stretch out my hande vpon Egipte, and brynge the children of Israel out from amonge them.

Moses and Aaron dyd as the LORDE cōmaūded them. And Moses was foure score yeare olde, ⁊ Aaron thre ⁊ foure score yeare olde, when they spake vnto Pharao. And ꝑ LORDE sayde vnto Moses ⁊ Aaron: Whan Pharao sayeth vnto you: Shew youre wonders, then shalt thou saye vnto Aaron: Take thy staff, and cast it before Pharao, ⁊ it shal turne to a serpent.

Then wēte Moses ⁊ Aaron in vnto Pharao, ⁊ dyd as the LORDE cōmaūded them. And Aaron cast his staff before Pharao ⁊ before his seruantes, ⁊ it turned to a serpēt. Then Pharao called for ꝑ wyse men ⁊ Sorcerers. And the Sorcerers of Egipte also dyd like wyse with their Sorceries, and eueri one cast his staff before him, ⁊ they turned vnto serpentes. But Aarons staff deuoured their staues. So Pharaos hert was hardened, and he herkened not vnto them, euen as the LORDE had sayde.

C And the LORDE sayde vnto Moses: The hert of Pharao is hardened, he refuseth to let ꝑ people go. Get ꝑ vnto Pharao in the mornyng, beholde, he shal come vnto ꝑ water, mete thou him vpō the waters brynke, ⁊ take ꝑ staff which turned to a serpēt, in thine hande, ⁊ saye vnto him: The LORDE God of the Hebrues hath sent me vnto the, ⁊ sendeth ꝑ worde: ^aLet my people go, that they maye

serue me in the wyldernes: but hither to thou woldest not heare.

Therefore thus sayeth the LORDE: Hereby shalt thou knowe, ꝑ I am ꝑ LORDE. Beholde, with the staff ꝑ I haue in my hande, wil I smyte the water which is in ꝑ ryuer, ⁊ it shal be turned in to bloude: so that the fishes in the ryuer shall dye, ⁊ the ryuer shall stynke: ⁊ it shall greue the Egipcians to drynke of ꝑ water of the ryuer.

And ꝑ LORDE spake vnto Moses: Saye vnto Aaron: Take thy staff, ⁊ stretch out thine hāde ouer ꝑ waters of Egipte, ouer their ryuers ⁊ brokes ⁊ poudes, ⁊ ouer all water poles, ꝑ they maye be turned to bloude, ⁊ that there maye be bloude in all ꝑ lande of Egipte, both in vessels of wodd and stone.

^aMoses ⁊ Aaron dyd as ꝑ LORDE cōmaūded them, ⁊ lift vp the staff, ⁊ smote the water ꝑ was in the ryuer, before Pharao ⁊ his seruantes, ⁊ all the water in the ryuer was turned in to bloude, ⁊ the fysh in the ryuer dyed, ⁊ the ryuer stanke, so ꝑ the Egipcians coude not drynke of the water of ꝑ ryuer, ⁊ there was bloude in all the lande of Egipte. And the Sorcerers also of Egipte, dyd likewyse with their Sorceries. But Pharaos hert was hardened, ⁊ he herkened not vnto the, like as the LORDE had sayde. And Pharao turned him self, ⁊ wente home, ⁊ set not his hert there on. All the Egipcians dygged rōūde aboute ꝑ ryuer, for water to drinke: for they coude not drynke of ꝑ water out of the ryuer. And this endured seuen dayes longe, that the LORDE smote the ryuer.

The viij. Chapter.

THE LORDE sayde vnto Moses: Go thy waye to Pharao, ⁊ speake vnto him: Thus saieth the LORDE: Let my people go, ꝑ they maye serue me: Yf thou wilt not let the go, beholde, I wil smyte all ꝑ borders of thy lōde with frogges, so ꝑ the ryuer shal scraule with frogges: these shal clymme vp, ⁊ come in to thine house, in to thy chamber, where thou slepest, vpon thy bed, and in to the houses of thy seruantes, amonge thy people, in to thine ouens, and vpon thy dowe: and the frogges shall come vp vpon the, and vpon thy people, and vpon all thy seruantes.

^aAnd the LORDE spake vnto Moses: Saie vnto Aaron: Stretch forth thine hande with

^a Exod. 6. b. ^b Exo. 4. d. ^c Exod. 8. a. ^d Psal. 77. c.

^c Psal. 77. c. and 104. d.

thy staff ouer the streames, ⁊ ryuers, ⁊ pondes, and let frogges come vpon the londe of Egipte. And Aaron stretched his hāde ouer the waters in Egipte, ⁊ there came vp frogges, so ⁊ the londe of Egipte was couered.

The Sorcerers also dyd likewise, with their Sorcerirs, ⁊ caused frogges to come vpō ⁊ lode of Egipte. Thē called Pharaō for Moses ⁊ Aaron, ⁊ sayde: *Praye the LORDE for me, ⁊ he maye take awaye the frogges fro me ⁊ fro my people, ⁊ I will let ⁊ people go, ⁊ they maye do sacrifice vnto the LORDE.

Moses sayde: Hauē thou the honoure before me, ⁊ appoynte me, whā I shal praye for ⁊, for thy seruantes and for thy people: ⁊ the frogges maye be dryuen awaye frō the ⁊ frō thy house, ⁊ remayne onely in the ryuer. He sayde: Tomorrow. He sayde: Euen as thou hast sayde, ⁊ thou mayest knowe, ⁊ there is none like vnto the LORDE oure God: And the frogges shal be takē from the, ⁊ from thy house, from thy seruantes, ⁊ from thy people, ⁊ remayne onely in the ryuer.

So Moses ⁊ Aaron wēt from Pharaō, ⁊ Moses cried vnto the LORDE for the appoyntment ouer the frogges, which he had promysed vnto Pharaō. And ⁊ LORDE dyd as Moses sayde. And the frogges dyed in ⁊ houses, in ⁊ courtes, ⁊ vpon ⁊ felde: ⁊ they gathered thē together, here an heape, ⁊ there an heape, ⁊ the lande stanke of them. But whan Pharaō sawe ⁊ he had gotten breth, his hert was hardened, and he herkened not vnto thē, euen as the LORDE had sayde.

And the LORDE spake vnto Moses: Saie vnto Aaron: Stretch out thy staff, ⁊ smyte the dust vpon the earth, ⁊ there maye be lyse in the whole lōde of Egipte. They dyd so. And Aaron stretched out his hande with his staff, ⁊ smote the dust vpon the earth, ⁊ there were lyse vpon men and vpon catell: All the dust of the lande was turned vnto lyse in all the lande of Egipte.

The Sorcerers also assayde likewise with their Sorcerirs ⁊ they might brynge forth lyse, but they coude not. And ⁊ lyse were vpon men ⁊ catell. Then sayde ⁊ Sorcerers vnto Pharaō: It is the fynger of God. But Pharaos hert was hardened, ⁊ he herkened not vnto thē, euen as the LORDE had sayde.

And ⁊ LORDE saide vnto Moses: Get ⁊ vp tomorrow by tymes, ⁊ stonde before Pharaō:

beholde, he wil go vnto the water, ⁊ speake thou vnto him: Thus saith ⁊ LORDE: let my people go, ⁊ they maye serue me: yf not, beholde, I wil cause cruell wormes (or flies) to come vpon the, thy seruantes, thy people, ⁊ thy house, so ⁊ all the Egipcians houses, ⁊ the felde, and what theron is shall be full of cruell wormes: ⁊ the same daye wil I separate the londe of † Gosen, wherin my people are, so ⁊ no cruell worme shalbe there, that thou mayest knowe, that I am ⁊ LORDE in the myddest of the earth. And I wil set a deluyeraunce betwene my people and thynne. Tomorrow shal this token come to passe.

And the LORDE dyd so. And there came perlous cruell wormes in to Pharaos house, in to his seruantes houses, ⁊ vpon all the londe of Egipte: and the londe was marred with noysome wormes.

Thē called Pharaō for Moses ⁊ Aaron, ⁊ sayde: Go youre waye, ⁊ do sacrifice vnto youre God in ⁊ londe. Moses sayde: It is not mete, ⁊ we shulde so do, so shulde we offer ⁊ abhominacion of ⁊ Egipcians vnto the LORDE oure God. Beholde, yf we shulde offer the abhominacion of ⁊ Egipcians before their eyes, shulde they not stone vs? Thre dayes iourney will we go in the wyldernes, and do sacrifice vnto the LORDE oure God † like as he hath sayde vnto vs.

Pharaō sayde: I wil let you go, ⁊ ye maie do sacrifice vnto the LORDE youre God in the wyldernes (onely ⁊ ye go no farther) ⁊ praye for me. Moses sayde: Beholde, whan I am come forth from ⁊, I wil praye vnto ⁊ LORDE, ⁊ the cruell wormes maye be taken from Pharaō, ⁊ from his seruantes, ⁊ frō his people, euen tomorrow: onely disceaue me nomore, that thou woldest not let the people go to do sacrifice vnto the LORDE.

And Moses wēt out from Pharaō, and prayed vnto the LORDE. And the LORDE dyd as Moses sayde, ⁊ toke awaye the cruell wormes from Pharaō, from his seruantes, and from his people, so ⁊ there remainyd not one. But Pharaō hardened his hert euē then also, and let not ⁊ people go.

The ix. Chapter.

THE LORDE sayde vnto Moses: Go in † to Pharaō, and speake vnto him: Thus sayeth the LORDE God of ⁊ Hebrues:

* 3 Re. 13. b. Exod. 9. f. and 10. c. Acto. 8. c.

† Ge. 47. g. † Exod. 3. c.

let my people go, ꝑ they maye serue me. Yf thou wilt not, but holde them longer, beholde, the hande of the LORDE shal be vpon thy cattell in the felde, vpon horses, vpon Asses, vpon Camels, vpon oxen, vpon shepe with a very sore pestilence. And ꝑ LORDE shall make a diuysion betwene the cattell of the Israelites & the Egipcians, so ꝑ there shal nothinge dye of all that the children of Israel haue. And ꝑ LORDE appoynted a tyme, and sayde: Tomorow shal the LORDE do this vpon earth.

33 And the LORDE dyd the same on the morow. And there dyed of all maner of cattell of the Egipcians: but of ꝑ cattell of ꝑ childre of Israel there dyed not one. And Pharaos sent thither, & beholde, there was not one of the cattell of Israel deed. But Pharaos hert was hardened, so ꝑ he let not ꝑ people go. Then sayde ꝑ LORDE vnto Moses & Aaron: Take youre handes full of aszshes out of the fornace, & let Moses sprenkle it towarde heauen before Pharao, that it maye be dust in all the lande of Egipte, & that there maye be sores & blaynes vpon men & vpon cattell in all the lande of Egipte.

And they toke aszshes out of ꝑ fornace, & stode before Pharao, & Moses sprenkled it towarde heauē. Then were there sores and blaynes vpon men & vpon cattell, so that the Sorcerers might not stōde before Moses by reason of the sores. For there were sores vpō the Sorcerers as well as vpon all the Egipcians. But the LORDE hardened Pharaos hert, so that he herkened not vnto them, euē as the LORDE had sayde vnto Moses.

Then sayde the LORDE vnto Moses: Get the vp tomorow by tynes, & stonde before Pharao, & speake vnto him: Thus sayeth ꝑ LORDE God of the Hebrues: let my people go, ꝑ they maye serue me, els wyll I at this tyme sende all my plagis in to thine hert, & vpon thy seruauētes & vpon thy people: that thou mayest knowe, ꝑ there is none like me in all londes. For I will now stretch out my hande, & smyte the & thy people with pestilence, so ꝑ thou shalt be roted out from the euen. Yet haue I *stered ꝑ vp for this cause, euen to shew my power vpon ꝑ, and that my name might be declared in all londes.

13 Thou holdest my people yet, & wilt not let them go, beholde, tomorow aboute this tyme

* Some reade: I haue holden the vp.

wyll I cause a mightie greate hayle to rayne, soch as hath not bene in the londe of Egipte, sence the tyme that it was grouēd, hither to. And now sende thou, & saue thy cattell, & all ꝑ thou hast in the felde: for all men & cattell that shalbe founde in the felde, & not brought in to the houses, yf the hayle fall vpon them, they shall dye. Now who so feared the worde of the LORDE amonge Pharaos seruauētes, caused his seruauētes & cattell to flye in to the houses: but loke whose hertes regarded not the worde of ꝑ LORDE, left their seruauētes and cattell in the felde.

Then sayde the LORDE vnto Moses: 35 Stretch out thy hande towarde heauē, that it maye hayle vpon all the lande of Egipte, vpon men, vpon cattell, & vpon all herbes of the felde in the lande of Egipte. So Moses stretched out his staff towarde heauen, and the LORDE caused it to thonder & hayle, so ꝑ the fyre ranne alonge vpon the earth. Thus the LORDE hayled & rayned vpon the londe of Egipte, so that the hayle & fyre wente so horribly together, as neuer was in all the lāde of Egipte, sence the tyme that there were people therin. And the hayle smote the whole land of Egipte, all that was vpon ꝑ felde, both men & cattell, & smote all the herbes vpon the felde, & brake all the trees vpon ꝑ felde, saue onely in the lande of Gosen, where the childre of Israel were, there it hayled not. Then sent Pharao & called for Moses & Aaron, & sayde vnto them: Now haue I synned, ꝑ LORDE is righteous, but I & my people are vngodly. Yet praye ye vnto the LORDE, that the thonder & hayle of God maye cease, then wyll I let you go, that ye shal tary here no longer. Moses sayde vnto him: Whan I am come out of the cite, I wyll stretch out myne handes vnto the LORDE, so shal the thonder cease, & there shal be nomore hayle: that thou mayest knowe, that the earth is the LORDES. But I knowe, ꝑ both thou & thy seruauētes feare not yet the LORDE God. Thus the flax and the barlye were smytten: 36 for the barlye was shot vp, & ꝑ flax was boullid: but the wheate and ꝑ rye were not smytten, for they were late sownen.

So Moses wente from Pharao out of ꝑ cite, & stretched out his hādes vnto ꝑ LORDE. And ꝑ thōder & the hayle ceased, & the rayne dropped not vpō the earth. But whā Pharao

* Psal. 77. e. and 104. d.

sawe þ̃ the rayne ⁊ thonder ⁊ hayle ceased, he synned agayne, and herdened his hert, he ⁊ his seruantes. So Pharaos hert was hardened, þ̃ he let not the childrē of Israel go, euē as the LORDE had sayde by Moses.

The x. Chapter.

AND the LORDE saide vnto Moses: Go in vnto Pharao, for I haue hardened his hert ⁊ the hertes of his seruantes, þ̃ I might do these my tokēs amonge thē, ⁊ that thou mightest shewe it in the eares of thy children ⁊ of thy childers children, what I haue done in Egipte, and how I haue shewed my tokens amonge thē, that ye maye knowe, how that I am the LORDE.

So Moses ⁊ Aaron wente in vnto Pharao, ⁊ spake vnto him: Thus sayeth þ̃ LORDE God of the Hebrues: How longe refuseth thou to submyt thy self vnto me, to let my people go, þ̃ they maye serue me? Yf thou wilt not let my people go, beholde, tomorrow wil I cause greshoppers to come vpon all places, þ̃ they maye couer the lande, so þ̃ the lande can not be sene, ⁊ they shal eate vp þ̃ is left you ⁊ was deliuered frō the hayle: ⁊ shal eate vp all your grene trees vpon the felde, ⁊ shal fyll thy house, all thy seruantes houses, ⁊ all the Egiptians houses: soch as thy fathers ⁊ thy fathers fathers haue not sene, sens the tyme þ̃ they were vpon earth vnto this daye. And he turned him, ⁊ wente out from Pharao. Then saide Pharaos seruantes vnto him: How longe shall we be snared after this maner? Let the men go, that they may serue þ̃ LORDE their God. Knowest thou not yet, þ̃ Egipte is destroyed? Moses ⁊ Aaron were brought agayne to Pharao, which saide vnto them: Go youre waye, ⁊ serue þ̃ LORDE youre God. But who are they þ̃ shall go? Moses sayde: We wil go with yonge ⁊ olde, with sonnes and daughters, with shepe and oxē: for we haue a feast of the LORDE. He sayde vnto thē: Let it be so, the LORDE be with you: Shulde I let you go ⁊ youre childrē also? loke that ye haue not some myscheffe in hāde. Not so, but go ye that are men, and serue the LORDE, for that was youre desyre. And they thrust them out from Pharao.

Thē saide þ̃ LORDE vnto Moses: Stretch out thine hande ouer þ̃ londe of Egipte, for

the *greshoppers, þ̃ they maye come vpō þ̃ londe of Egipte, ⁊ eate vp all the herbes in the londe, with all þ̃ escaped the hayle. Moses stretched out his staff ouer þ̃ lande of Egipte, ⁊ the LORDE brought an east wynde in to the londe all þ̃ daye ⁊ all þ̃ night, ⁊ in the mornynge, the east wynde brought the greshoppers. And they came ouer the whole lande of Egipte, and lighted in all places of Egipte, so exceadinge many, that before tyme there were neuer soch, nether shalbe here after: for they couered the londe, and made it darcke. And they ate vp all the herbes in þ̃ londe, ⁊ all the frutes vpon the trees which remayned from þ̃ hayle, ⁊ left no grene thinge behinde in the trees ⁊ herbes vpon the felde in all the lande of Egipte.

Then Pharao called for Moses ⁊ Aaron in all þ̃ haist, ⁊ saide: I haue synned against the LORDE youre God, ⁊ agaynst you: forgeue me my synne this once also, ⁊ pray the LORDE youre God, þ̃ he maye take awaye fro me this death onely. And he wēte out from Pharao, ⁊ prayed vnto the LORDE. Thē the LORDE turned a maruelous strōge west wynde, and toke vp the greshoppers, ⁊ cast them in to the reed see, so that there was not one left in all the quarters of Egipte. But the LORDE hardened Pharaos hert, that he let not the childrē of Israel go. The LORDE sayde vnto Moses: Stretch out thine hāde towarde heauen, that it be so darck in the londe of Egipte, þ̃ it maye be felt. And Moses stretched out his hāde towarde heauen, thē was there a thicke darkness "in all the londe of Egipte three dayes, so þ̃ in thre dayes no mā sawe another, nor rose vp from þ̃ place where he was. But with the childrē of Israel there was light in their dwellings. Then Pharao called for Moses, ⁊ sayde: Go youre waye ⁊ serue the LORDE: onely leaue youre shepe ⁊ youre oxen here: let youre childrē go with you also. Moses sayde: Thou must geue vs offringes and brent offeringes, that we maye do sacrifice vnto the LORDE oure God. Oure catell shal go with vs, and there shal not one hooffe be left behynde: for we must take therof for the seruyce of the LORDE oure God. Morouer we knowe not wherewithall we shal serue þ̃ LORDE, tyll we come thither. But the LORDE hardened Pharaos hert, þ̃ he wolde

* Psal. 104. d. Sap. 16. b. Ioel 1. a. Apo. 9. a.

* Sap. 17. a.

not let them go. And Pharao sayde vnto him: Get the hence fro me, & bewarre, that thou come nomore in my sight: For loke what daie so euer thou comest in my sight, thou shalt dye. Moses answered: Eue as thou hast sayde, I wil come no more in thy sight.

The xi. Chapter.

AND the LORDE sayde vnto Moses: I wil yet brynge a plage vpon Pharao and Egipte: after γ shal he let you go from hence, & shal not onely let all go, but also dryue you hence. Therefore saye now vnto the people, γ every man borowe of his neighbour, & every woman of hir neighbouresse, Jewels of syluer & golde: for the LORDE shal geue the people fauoure in the sight of γ Egiptia γ s. And Moses was a very greate man in the lande of Egipte, in γ sight of Pharaos seruautes, & in the sight of the people.

B And Moses sayde: Thussayeth the LORDE: At mydnight wil I go out in the lande of Egipte, & all γ first borne in the lande of Egipte shall dye: from Pharaos first sonne (γ sitteth vpon his seate) vnto the first sonne of the mayde seruaunte which is behynde γ myll: & all the first borne amonge the catell: & there shalbe a greate crie in all the lande of Egipte, soch as neuer was, ner shalbe. But amonge all the childre of Israel there shall not a dogg quatch with his tonge, fro men vnto catell, γ ye maye knowe, how γ the LORDE hath put a differce betwixte Egipte & Israel. Th γ shal all these thy seruautes come downe vnto me, & fal at my fote, & saye: Get the out, thou & all the people that are vnder the. After that wyl I departe. And he wete fro Pharao with a wroth full displeasure. The LORDE saide vnto Moses: Pharao herkeneth not vnto you, γ many worders maye be done in γ lade of Egipte. And Moses & Aaron dyd all these worders before Pharao: but γ LORDE hardened his hert, γ he wolde not let γ childre of Israel go out of his londe.

The xij. Chapter.

THE LORDE sayde vnto Moses & Aaron in the londe of Egipte: This moneth shal be with you γ first moneth & at it ye shall begynne the monethes of the yere. Speake

ye vnto all the congregacion of Israel, & saye: Vpon γ tenth daye of this moneth let every one take a * labe (or a kydd) where a housholder is, to every house a labe. But yf the housholde be to few for a lambe, th γ let him & his neighbour γ is next vnto his house, take it accordinge to the nombre of γ soules, and counte to the lambe, what every man maye eate. But it shal be a lambe without blemish, a male, & of a yere olde. From amonge the lambes & goates shal ye take it.

And ye shal kepe it vnto γ fourtene daye of the moneth. And every man of the congregacion of Israel shal slaye it aboute the eueninge. And they shal take of his bloude, and stryke it on both the syde postes of the dore, and on the vpperdore post of the house, that they eate it in. And so shal they eate flesh γ same night, roasted at the fyre, & vneleued bred, and shal eate it with sowre sawse. Ye shal not eate it rawe, ner sodden with water, but onely roasted at the fyre, his heade with his fete and pertenaunce. And ye shal leaue nothyng of it ouer vntyll the mornynge: but yf eny thinge be left ouer vntyll the mornynge, ye shal burne it with fyre.

Of this manner shal ye eate it: Ye shal be gyrded aboute youre loynes, and haue youre shues vpon youre fete, and staues in youre handes, and ye shal eate it with haist: for it is γ LORDES Passeouer. For in the same night wil I go thorow the londe of Egipte, & smyte all the firstborne in the lande of Egipte, from men vnto catell, & vpon all the goddes of Egipte wyl I do execucion. Euen I the LORDE. And the bloude shal be youre token, vpon the houses wherin ye are: γ when I se the bloude, I maye passe ouer, and that the plage happen not vnto you, to destroye you, when I smyte the londe of Egipte.

And this daye shall ye haue for a remembrance, and ye shall kepe it holy for a feast vnto the LORDE, ye & all youre posterities, for a perpetuall custome. Seven dayes shall ye eate vneleued bred: namely, vpon the first daie shal ye leaue of with leued bred in youre houses. Who so euer eateth leued bred from the first daye vnto γ seuenth that soule shal be roted out from Israel. The first daye shall be called holy amonge you, and the seuenth also. No maner of worke

* Exo. 3. e. and 12. a.
c Eze. 9. a.

* Eccli. 45. a.
† Psa. 135. a.

* Ioh. 1. d.
d Heb. 11. e.

* Exo. 23. b. and 34. c.

shall ye do therin, saue what belongeth to the meate for all maner of soules, that onely maye ye do for you. And kepe you to leuended bred.

For euen vpon that same daye wil I brynge youre armies out of the londe of Egipte, therfore shall ye and all youre posterities kepe this daye for a perpetuall custome. Vpon the fourtene daye of the first moneth, ^aat euen, shall ye eate vneuended bred, vnto the one and twentye daye of the moneth, at euen: so that there be no leuended bred founde in youre houses seuen dayes. For who so euer eateth leuended bred, that soule shall be roted out from the congregacion of Israel, whether it be a straunger or borne in the londe. Therfore eate no leuended bred, but onely vneuended bred in all youre dwellynges.

¶ And Moses called all the Elders of Israel, and sayde vnto them: Chose out, and take to euery housholde a shepe, and kyll Passeouer vnto the LORDE; and take a bunch of ysopo, and dyppe it in the bloude in the basen, and stryke it vpon the vpperposte and vpon the two syde postes, and none of you go out at the dore of his house vntyll [†] mornynge, for the LORDE wyll go aboute and plage the Egipcians. And whan he seyth the bloude vpo the vpperposte, and vpon the two syde postes, he wyl passe ouer by the dore, and not suffice the destroyer to come in to youre houses to plage. Therfore kepe this custome for the and thy children for euer.

And whan ye be come in to [‡] londe that the LORDE shal geue you, (as he hath sayde) then kepe this seruyce.* And whan youre children saye vnto you: What seruyce is this, that ye haue? Ye shal saye: It is the sacrifice of the LORDES Passeouer, which passed ouer by the children of Israel in Egipte, whan he plaged the Egipcians, and saued oure houses. Then the people bowed them selues, and worshipped. And the children of Israel wente and dyd, as the LORDE had commaunded Moses and Aaron.

¶ ^bAnd at mydnight the LORDE smote all the firstborne in the lande of Egipte: from Pharaos first sonne (which sat vpon his seate) vntyll the first sonne of the presoner that was in the preson, and all the firstborne of the catell. Then Pharao arose [‡] same night, and all his seruauantes, and all the Egipcians, [¶]

there was a greate crye in Egipte: for there was no house wherin there was not one deed.

And he called for Moses and Aaron in [‡] night, and sayde: 'Get you vp, and departe out fro my people, ye and the children of Israel: go youre waye, and serue the LORDE, as ye haue sayde: and take youre shepe and youre oxen with you, [†]as ye haue sayde, and departe, and blesse me also. And the Egipcians were feare vpon the people, to dryue them haistely out of the londe, for they sayde: we are all but deed.

And the people toke the rawe dowe, before it was leuended (for their foode) bounde in their clothes vpon their shulders. And the children of Israel had done [‡]as Moses sayde, and borrowed Iewels of syluer and golde, and clothes of the Egipcians: the LORDE also had geuen the people fauoure in the sight of the Egipcians, that they lent them, and so they spoyled the Egipcians.

Thus [‡] children of Israel toke their iourney [¶] from Raemes^d to Suchoth, [¶]sixte hundreth thousande men of fote, besyde childre. There wente with them also moch comō people, and shepe, and oxen, and excedinge many catell.

And of the rawe dowe that they brought out of Egipte, they baked vneuended cakes: for it was not leuended, in so moch as they were thrust out of Egipte, and coude not tary: nether had they prepared them eny other meate.

The tyme [‡] the children of Israel dwelt in Egipte, is foure hondreth and thirtie yeares. Whan the same were ended, the whole hoost of the LORDE wente out of the londe of Egipte in one daye. Therfore shall this night be kepte vnto the LORDE, because he brought them out of the londe of Egipte: And the children of Israel shall kepe it vnto the LORDE, they and their posterities.

And the LORDE sayde vnto Moses and Aaron: [¶]This is the maner of the keypyng of Passeouer: There shal no straunger cate of it. But who so is a bought seruauit let him be circumcysed, [¶]then eate therof. A straunger and an hyred seruauit shal not eate of it. In one house shal it be eatē. Ye shal cary none of his flesh out of the house, and [¶]ye shal not breake a bone of him. The whole congregacion of Israel shal do it.

^a Leui. 23. a. Nu. 28. c. ^{*} Ios. 4. d. ^b Exo. 11. b. [†] Exo. 10. f. [‡] Exo. 3. e. and 11. a. ^d Num. 33. a.
Psal. 77. e. and 134. c. Sep. 18. c. ^c 1 Reg. 6. b. Hebr. 11. e. [¶] Nu. 11. e. [¶] Nu. 9. b. Ioh. 19. d.

But yf there dwel a straunger with the, ⁊ wil holde Passeouer vnto the LORDE, let him circumcyse euery one that is male, and then let him first come, and do it, and be as one that is borne in the londe: for there shal no vncircumcysed eate therof. One maner of lawe be vnto him ⁊ is borne in the londe, ⁊ vnto the straüger ⁊ dwelleth amöge you. And all the childrē of Israel dyd as the LORDE commaunded Moses ⁊ Aaron. So vpō one daye the LORDE brought the childrē of Israel out of the lōde of Egipte with their armyes.

The xiiij. Chapter.

AND the LORDE spake vnto Moses, ⁊ saide: "Sanctifie vnto me euery firstborne, ⁊ breakeþ all maner of Matrices amonge the childrē of Israel, both of men ⁊ catell: for they are myne. Then saide Moses vnto ⁊ people: Thinke vpō this daye, in the which ye are gone out of Egipte from the house of bōdage, how ⁊ ⁊ LORDE brought you out frō thence with a mightie hāde. Therefore shall ye eate no sowre dowe. This daye are ye gone out, euē in ⁊ moneth of Abib.

"Now whā ⁊ LORDE hath brought ⁊ in to ⁊ lande of ⁊ Cananites, Hethites, Amorites, Heuites ⁊ Iebusites, which * he sware vnto thy fathers to geue ⁊ (euen a londe that floweth with mylke ⁊ hony) then shalt thou kepe this seruyce in this moneth. Seuē dayes shalt thou eate vñleuened bred, ⁊ vpon the seuenth daye is the LORDES feast: therfore shalt thou eate vñleuened bred seuē dayes, that there be no sowre dowe, ner sowred bred sene in all thy quarters.

13 And thou shalt tell thy sonne at the same tyme, ⁊ saye: Because of that, which ⁊ LORDE dyd for me, whan I departed out of Egipte. Therefore shalt it be a signe vnto ⁊ in thine hande, and a token of remembraunce before thine eyes, that the lawe of ⁊ LORDE maye be in thy mouth, how that ⁊ LORDE brought the out of Egipte with a mightie hande: Therefore kepe this maner yearly in his tyme.

Whan the LORDE now hath brought ⁊ in to ⁊ lande of the Cananites (as he hath sworne vnto the and thy fathers) * and hath geuen it the, then shalt thou sunder out vnto the LORDE all that breaketh the Matrice, and firstborne amonge thy catell, such as is male.

The firstborne of the Asse shalt thou bye out with a shepe: but yf thou redeme it not, then breake his neck. All the firstborne of men amonge thy children shalt thou redeme.

And whan thy childre axeth the to daie or tomorow: What is this? Thou shalt saye vnto him: The LORDE brought vs out of Egipte from the house of bondage with a mightie hande: for whan Pharaο was loth to let vs go, the LORDE slew all the firstborne in the lande of Egipte, from the firstborne of men vnto ⁊ firstborne of the catell: therfore offer I vnto the LORDE all that breaketh ⁊ Matrice, beyng a male, and ⁊ firstborne of my children I redeme. And this shal be a signe vnto the in thine hande, and a token to thinke vpon before thine eyes, how that the LORDE brought vs out of Egipte with a mightie hande.

Now whan Pharaο had let ⁊ people go, **14** God led them not the waye thorow the lōde of the Philistynes, which was ⁊ nexte: for he thoughte: The people might repēt, whā they se warre, and so turne in agayne in to Egipte. Therefore led he the people aboute, euen the waye thorow the wyldernes by ⁊ reed see. And the childrē of Israel wente harnesssed out of the londe of Egipte. And Moses toke Iosephs bones with him, † for he toke an ooth of the children of Israel, and sayde: God wyll surely vyset you, therfore cary awaye my bones with you from hence.

So they toke their journey frō Suchoth, ⁊ pitched their tētes in Ethā in ⁊ edge of the wildernes. **15** And ⁊ LORDE wēte before the by daye in a piler of a cloude, to lede the ⁊ right waye: and by night in a piler of fyre, that he might shewe the light to walke both by daie and night. The piler of the cloude departed neuer from the people by daye, and the pyler of fyre departed not from the by night.

The xiiij. Chapter.

AND the LORDE spake vnto Moses, **16** and sayde: Speake vnto the children of Israel, and byd them that they turne aboute, ⁊ pitch their tentes before the valley of Hyroth, betwixte Migdol ⁊ the see toward Baal Zephō, and there pitch ⁊ tentes right ouer by the see. For Pharaο shall saye of

* Exo. 22. d. and 34. c. Num. 8. c. 1 Re. 1. d. Luc. 2. d. **17** Exo. 23. c. 32. g. 33. a. * Ge. 15. d. Exod.

3. d. * Gen. 15. d. † Ge. 50. d. Iosu. 24. f. **18** Nu. 14. b. Neem. 9. c. 1 Cor. 10. a. Esaie 4. b. * Num. 33. b.

the children of Israel: They can not tell how to get out of the londe, the wyldernes hath shut them in. And I wyll harden his hert, [¶] he shal folowe after them, [¶] I wil get me honoure vpon Pharao, and vpon all his power. And [¶] Egipcias shal knowe, [¶] I am the LORDE. And they dyd so.

B And when it was tolde [¶] kinge of Egipte, [¶] [¶] people fled, his hert [¶] his seruantes were turned agaynst [¶] people, [¶] saide: Why haue we done this, that we haue let Israel go, [¶] they shulde not serue vs? And he bounde his charettes fast, and toke his people with him, and toke sixe hūdreth chosen charettes, and the other charettes besyde that were in Egipte, and the captaynes ouer all his: for the LORDE hardened [¶] hert of Pharao kynge of Egipte, that he folowed after the children of Israel. And the children of Israel wente out with an hye hande.

C And the Egipcians folowed after thē, [¶] [¶] ouertoke them (where they had pitched by [¶] see) with horses and charettes, and horsmē, and with his power, in the valley of Hyrath toward Baal Zephon. And whan Pharao came nye them, [¶] the children of Israel lift vp their eyes, and beholde, [¶] Egipcians wente behinde thē, and they were sore afayed, and cried vnto the LORDE.

And sayde vnto Moses: Were there no graues in Egipte, [¶] [¶] thou hast brought vs awaye to dye in the wyldernes? Wherefore hast thou done this vnto vs, that thou hast caried vs out of Egipte? Is not this it, that we sayde vnto the in Egipte? Leauē of, [¶] let vs serue the Egipcians: for it were better for vs to serue the Egipcians, then to dye in the wyldernes? Moses sayde vnto the people: [¶] Feare you not, stonde styll, and beholde, what a saluacion the LORDE shall shewe vpon you this daye: [¶] for these Egipcians whom ye se this daye, shall ye neuer se more for euer: the LORDE shal fight for you, onely quyetē youre selues.

D The LORDE sayde vnto Moses: Wherefore criest thou vnto me? Speake vnto [¶] children of Israel, [¶] they go forward. But lift thou vp thy staff, [¶] stretch out thine hāde ouer [¶] see, [¶] [¶] parte it asunder, [¶] the children of Israel maye go in thorow [¶] myddest of

it vpon the drye grounde. Beholde, I wyll harden [¶] hert of the Egipcians, [¶] they shall folowe after you. Thus wyl I get me honoure vpon Pharao, [¶] vpon all his power, vpō his charettes and horsmen: and the Egipcians shal knowe, that I am [¶] LORDE, whan I haue gotten me honoure vpon Pharao, vpon his charettes, and vpon his horsmen.

[¶] Then the angell of God [¶] wente before the armies of Israel, remoued, and gat him behynde them: and the cloudy piler remoued also from before them, and stode behinde thē and came betwixe the armies of the Egipcians and the armies of Israel. It was a darcke cloude, and gaue light that night, so that all the night longe these and they coude not come together.

E Whā Moses now stretched forth his hāde ouer [¶] see, [¶] the LORDE caused it to passe awaye thorow a mightie eastwynde all that night, and made the see drye, [¶] and [¶] water deuyded it self a sunder. And the children of Israel wente in thorow the middest of [¶] see vpon the drye grounde: and [¶] water was vnto them as a wall, vpon their right hande [¶] vpō their lefte. And [¶] Egipcias folowed, [¶] wente in after thē, all Pharaos horsmen, [¶] charettes, [¶] horsmē, euē in to [¶] myddest of [¶] see.

Now whan the mornynge watch came, the LORDE [¶] looked vpō the armies of the Egipcians out the piler of fire and [¶] cloude, [¶] troubled their armies, and smote the wheles from their charettes, [¶] ouerthrew them with a storme. Then sayde the Egipcians: [¶] Let vs flye from Israel, the LORDE fighteth for the agaynst the Egipcians.

F But [¶] LORDE saide vnto Moses: Stretch out thyne hande ouer the see, that [¶] water maye come agayne vpon the Egipcians, vpon their charettes, and horsmen. Then Moses stretched out his hande ouer the see, and the see came agayne before daye in his course and strength, and the Egipcians fled agaynst it. Thus the LORDE ouerthrew them in the myddest of the see, [¶] so that the water came agayne, and couered [¶] charettes and horsmen, and all Pharaos power which folowed after them in to the see, so that there remayned not one of them. But the children of Israel [¶] wente drye thorow [¶] myddest of the

^a Iosu. 24. b. ^b Psal. 105. a. ^c 2 Pa. 20. c. Esa. 30. c. ^d Deu. 28. g. ^e Sap. 14. a. ^f Psal. 104. c. ^g Neem. 9. b. ^h Iosu. 2. b. and 4. d. ⁱ Iudith 5. c.

Psal. 77. b. ^a Iudith 9. a. ^b Deu. 32. d. Sap. 10. d. ^c Esa. 11. f.

see, and the water was vnto them as a wall vpon their right hande and vpon their lefte.

Thus the LORDE deluyered Israel in y daye from the hande of the Egipcians. And they sawe the Egipcians deed vpon y see syde, and the greате hande y the LORDE had shewed vpon the Egipcians. And y people feared y LORDE, and beleued him, and his seruauнт Moses.

The xv. Chapter.

THEN sange Moses and the childrē of Israel this songe vnto the LORDE, and sayde:

I will synge vnto y LORDE, for he hath done gloriously, howe y charēt hath he ouer throwne in the see.

The LORDE is my strength, and my songe, and is become my saluacion.

This is my God, I wil magnifie him: He is my fathers God, I wil exalte him.

The LORDE is the right man of warre, LORDE is his name. The charettes of Pharaο y his power, hath he cast in to the see.

His chosen captaynes are drowned in the reed see, y deupe hath couered them: they fell to the grounde as a stone.

Thy right hande (O LORDE) is glorious in power: thy right hāde (O LORDE) hath smytten the enemies.

And with thy greате glory thou hast destroyed thine aduersaries: thou sentest out thy wrath, y it cōsumed them, euen as stobbe.

In the breth of thy wrath the waters fell together, the floudes wente vpon a heape: The depes plomped together in y myddest of the see.

The enemie thought: I will folowe vpon them, and ouertake them, and deuyde y spoyle, and coole my mynde vpon them.

I wil drawe out my swerde, and my hande shal destroye them.

Thou blewest with thy wynde, the see couered them, and they sancke downe as leed in the mightie waters.

LORDE, who is like vnto the amonge y goddes? Who is so glorious in holynes, fear full, laudable, and doinge wonders?

Whan thou stretchedest out thy right hande, the earth swallowed them vp.

Thou of thy very mercy hast led this people,

whom thou hast deluyered, and with thy strength thou hast brought them vnto the dwellynge of thy Sanctuary.

Whan y nacions herde this, they raged, sorowe came vpon the Philistynes.

Then were y prynces of Edom afraied, tremblynge came vpō y mightie of Moab, all the indwellers of Canaan waxed faynte harted.

Let feare and drede fall vpon them thorow thy greате arme, that they maye be as styll as a stone, tyll thy people (O LORDE) be gone thorow, tyll thy people whom thou hast gotten, be gone thorow.

Brynge them in, and plante them vpon the mountayne of thy enheritaunce, vnto y place that thou hast made for thyne owne dwellynge: euen to thy tēple (O LORDE) which thy handes haue prepared.

The LORDE shal be kyng for euer y euer. For Pharaο wente in to the see with horses, and charettes, and horsmen, and the LORDE made the see fall agayne vpon them.

But the children of Israel wēte drye thorow the myddest of the see.

And Miriam the prophetisse, Aarons sister, toke a tymbrell in hir hande, and all the women folowed out after her with timbrels in a daunse. And Miriam sange before thē: O let vs synge vnto the LORDE, for he hath done gloriously, man and horse hath he ouer throwne in the see.

Moses caused the children of Israel to departe out from the reed see, vnto the wyldernes of Sur, y they wente thre dayes in y wildernes, y they founde no water. Then came they to Marath, but they coude not drinke y water for bytternes, for it was very bytter. Therefore was it called Marah, (y is bytternes.) Then y people murmured against Moses, y sayde: What shal we drynke? And Moses cried vnto y LORDE, which shewed him a tre: this he put in y water, thē was it swete.

There he made thē a statute, and a lawe, and tempted them, and sayde: Yf thou wylt herken vnto the voyce of y LORDE thy God, y do that which is right in his sighte, and geue eare vnto his commaundementes, y kepe all his statutes, then wyl I laye vpon y none of the sicknesses, that I layed vpon Egipte, for I am the LORDE thy surgione.

^a 1 Ma. 4. a. ^b Exod. 15. c. ^c Psal. 117. b.
Esa. 12. a. ^d Exo. 15. a. ^e Num. 33. b.

^f Iudith 5. d. Eccli. 38. a. ^g Re. 4. f. ^h Deut. 28. f.

The xvi. Chapter.

AND they came vnto Elim, where there were twolue welles of water, and seuentie palme trees, and there they pitched by y water syde. From Elim they toke their journey, and the whole congregacion of the children of Israel came in to the wyldernes of Sin (which lyeth betwene Elim and Sinai) vpon the fyfthene daye of the seconde moneth, after that they were departed out of the londe of Egipte. And y whole multitude of the children of Israel *murmured agaynst Moses and Aaron in y wildernes, and saide vnto them: Wolde God we had dyed in the londe of Egipte by the hande of the LORDE, whan we sat by y flesh pottes, and had bred ynough to eate: for ye haue brought vs out in to this wyldernes, to cause this whole multitude dye of hunger.

The sayde y LORDE vnto Moses: beholde I wyl rayne you bred from heauen, and let the people go out, and gather daylie, what they nede, that I maye proue whether they walke in my lawe or not. But vpon the sixte daye they shal prepare the selues, that they maye brynge in twyse as moch as they gather daylie.

Moses and Aaron saide vnto all the children of Israel: At euen ye shall knowe, that the LORDE hath brought you out of the lode of Egipte, and in the mornynge shall ye se the glory of the LORDE: for he hath herde youre grudgings agaynst the LORDE. For what are we, that ye grudge agaynst vs?

*Moses sayde morouer: At euen shall the LORDE geue you flesh to eate, and in the mornynge bred ynough: because y LORDE hath herde youre grudgings, that ye haue grudged agaynst him. For what are we? Your murmuringe is not agaynst vs, but against the LORDE. And Moses sayde vnto Aaron: Speake vnto the whole multitude of y children of Israel: Come forth before the LORDE, for he hath herde youre murmurings.

C And whyle Aaron spake thus vnto the whole congregacion of the childre of Israel, they turned them toward the wyldernes: and beholde, the glory of the LORDE appeared in a cloude, and the LORDE sayde vnto Moses: I haue herde the murmuringe

of y children of Israel. Tell them: At euen shall ye haue flesh to eate, and in the mornynge shal ye be fylled with bred, & ye shall knowe, that I am the LORDE youre God.

And at euen the quayles came vp, and couered the tentes: and in the mornynge the dewe laye rounde aboute the tentes. And whan the dew was falle, beholde, there laye a thinge in the wildernes, thynne and small, as the horefrost vpon the grounde.

And whan the children of Israel sawe it, they saide one to another:† This is Mā. For they wyst not what it was. But Moses sayde vnto them: It is the bred that y LORDE hath geuē you to eate. This is it that y LORDE hath commaunded: Euery one gather for himself as moch as he eateth, and take a Gomor for euery heade, acordinge to the nombre of the soules in his tente.

And the children of Israel dyd so, and gathered some more, some lesse. But whan it was measured out with y Gomor, †be that gathered moch, had not the more: and he y gathered litle, wanted nothinge, but euery one gathered for himself, as moch as he ate. And Moses sayde vnto them: Let no mā leaue ought therof vntyll the mornynge. But they harkened not vnto Moses. And some left of it vntill the morninge. Then waxed it full of wormes and stanke. And Moses was angrie at them.

And euery mornynge they gathered for them selues, as moch as euery one ate: but as soone as it was whote of the Sonne, it melted awaye. And vpon the sixte daye they gathered twyse as moch of bred, two Gomors for one. And all the rulers of the congregaciō came in, and tolde Moses. And he sayde vnto them: This is it, that the LORDE hath sayde: Tomorrow is the Sabbath of the holy rest of the LORDE: loke what ye wil bake, that bake: and what ye wyll seeth, that seeth and that remaineth ouer, let it remayne, y it maye be kepte vntyll the mornynge. And they let it remayne tyll the morow, as Moses commaunded. Then stanke it not, nether was there eny worme therin. Thē sayde Moses: Eate that to daye, for to daye is y Sabbath of the LORDE, to daye shal ye fynde none in the felde. Sixe dayes shall ye gather it, but the seuenth daye is the Sabbath, wherin there shal be none.

* Nu. 11. a. * Num. 11. d.

† Some reade: What is this? † 2 Cor. 8. b.

But vpon the seuenth daye there wente out some of the people to gather, and founde nothinge. Then sayde y LORDE vnto Moses: "How longe refuse ye to kepe my commandementes and lawes? Beholde, y LORDE hath geuen you the Sabbath, therefore vpon the sixte daye he geueth you bred for two dayes: therefore let euery man now byde at home, and noman go forth of his place vpon the seuenth daye.

f So the people rested vpō y seuenth daye. And the house of Israel called it Man, and it was like Coriander sede, and whyte,^a t had a taist like symnells with hony.

And Moses sayde: This is it that y LORDE hath commanded: Fill a Gomor therof to be kepte for youre posterities, y they maye se the bred, wherwith I fed you, whan I brought you out of y lande of Egipte. And Moses sayde vnto Aaron: Take a cruse, and put a Gomor full of Man therin, and laye it vp before the LORDE, to be kepte for youre posterities, as the LORDE commanded Moses. So Aaron layed it vp there for a testimony to be kepte.

^a And the children of Israel ate man fourtye years, tyll they came vnto a lande, where people dwelt: euen vntyll they came to y borders of the lande of Canaan ate they Man. A Gomor is the tenth parte of an Ephā.

The xliij. Chapter.

a **A**ND the whole multitude of the children of Israel wēte on their iourneys out of the wyldernes of Sin (as the LORDE cōmaunded thē) t pitched in Raphidim. "Then had the people no water to drynke. And they chode with Moses, t sayde: Geue vs water, y we maye drynke. Moses sayde vnto thē: Why chydye ye with me? Wherfore tēpte ye y LORDE? But whan the people thyrsted there for water, they murmured agaynst Moses, t sayde: / Wherfore hast thou caused vs to come out of Egipte? to let vs, oure children, and oure cattell dye of hunger?

b Moses cried vnto the LORDE, and sayde: What shal I do with this people? They are all most ready to stone me. The LORDE saide vnto him: Go before the people, t take some of the elders of Israel with y , and take

in thine hande thy staff, wherwith thou smotest the water, and go thy waye: Beholde, ^a I wyl stonde there before the vpon a rock in Horeb, there shalt thou smyte the rocke, so shall there water runne out, that the people maye drynke. Moses dyd so before the elders of Israel. ^a Then was that place called Massa Meriba, because of the chydyinge of the children of Israel, and because they tempted y LORDE, and sayde: Is the LORDE amonge vs, or not?

c Then came Amaleck, t fought agaynst Israel in Raphidim. And Moses sayde vnto Iosua: Chose vs out men, go out, t fight against Amaleck, tomorow wil I stōde vpō the toppe of the hyll, t haue y staff of God in my hande. And Iosua dyd as Moses bade him, t fought agaynst Amalek. Moses t Aaron t Hur wente vp to y toppe of the hyll. And whā Moses helde vp his hāde, Israel had the victory: ⁱ but whan he let downe his hande, Amalek had the victory.

But Moses hādes were heuy, therefore toke they a stone, t layed it vnder him, that he might syt vpon it. And Aaron t Hur stayed vp his hādes, the one vpon the one syde, and the other vpon y other syde. So his handes were stedfast vnto y Sonne wente downe. And Iosua discomfited Amalek, t his people thorow the edge of the swerde.

And y LORDE sayde vnto Moses: Wryte this for a remēbraunce in a booke, t cōmytte it vnto y eares of Iosua: ^a for I wyl rote out Amalek from vnder heauen, so that he shall nomore be remembred. And Moses buylded an altare vnto the LORDE, and called it: ⁱ The LORDE Nissi, for he sayde: The battayll of the LORDE shalbe agaynst Amalek thorow an hande vnder the defence of God from childe to childes childe.

The xliij. Chapter.

a **A**ND whan Iethro y prest in Madian a Moses father in lawe herde of all y God had done with Moses t his people of Israel, how y the LORDE had brought Israel out of Egipte, he toke Zipora Moses wife, whom he had sent backe, with her two sonnes. The one was called Gerson, for he saide: ^a I am become a straunger in a straunge londe.

^a Eze. 20. b. ^b Num. 11. b. ^c Heb. 9. a. ^d Iudit. 5. d.
Neem. 9. d. Iosua. 5. c. ^e Nu. 33. b. ^f Nu. 20. a.
Iudit. 7. d. ^g Psal. 77. b. 1 Cor. 10. a. ^h Nu. 20. b.

Deu. 9. d. ⁱ Iudit. 4. c. ^j Nu. 24. d. 1 Re. 15. a.
^k That is: The LORDE is he that lifeth me vp.
^l Exod. 2. d.

And the other was called Eliaser, for he sayde: The God of my fathers hath bene my helpe, and hath deluyered me from Pharaos swerde.

Now whā Iethro Moses father in lawe, and his sonnes and his wife came vnto him in the wyldernes by the mount of God, where he had pitched his tent, he sent worde vnto Moses: I Iethro thy father in lawe am come vnto the, and thy wife and both hir children with her. Then wente Moses forth to mete him, and dyd obeysaunce vnto him, and kyssed him. And whan they had saluted ech other, they wente in to the tente.

Then Moses tolde his father in lawe all that the LORDE had done vnto Pharaο and the Egipcians for Israels sake, and all the trauaile that had happened them by ꝑ waye, and how the LORDE had deluyered them. Iethro reioysed ouer all ꝑ good that the LORDE had done for Israel, ꝑ he had deluyered them from the hāde of the Egipcians. And Iethro sayde: Prayed be the LORDE, which hath deluyered you from the hande of the Egipcians and of Pharaο, (and) that knoweth how to deluyer his people from the Egipcians hande. Now I knowe, that the LORDE is greater thē all goddes, because they dealt proudly with them. And Iethro toke brentofferynges, and offered vnto God. Then came Aaron and all ꝑ elders of Israel to eate bred with Moses father in lawe before God.

On the next morow sat Moses to iudge the people, and the people stode rōide aboute Moses from the mornynge vntyll ꝑ euen. But whan his father in lawe sawe all that he dyd with the people, he sayde: What is this, that thou doest with the people? Wherefore syttest thou alone, and all ꝑ people stonde rōide aboute from the morninge vntyll the euen? Moses answered him: The people come to me, ꝑ axe counsell at God: for whan they haue any thinge to do, they come vnto me, that I maye iudge betwixte euery one ꝑ his neyghboure, and shewe them the statutes of God, and his lawes.

His father in lawe sayde vnto him: It is not well that thou doest. Thou weeriest thy self, and the people that is with the. This busynesse is to sore for the, thou canst not perforce it alone. But herken vnto my voyce, I will geue the counsell, and God shall be

with the. Be thou vnto the people to God warde, and brynge the causes before God, and prouide them with statutes and lawes, that thou mayest shewe thē the waie wherin they shulde walke, and the workes that they shulde do.

But loke out amonge all the people, for honest men, that feare God, such as are true, ꝑ hate couetousnes: make these rulers ouer them, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they maye allwaye iudge the people. But where there is eny greate matter, ꝑ that they brynge the same vnto the, and iudge the small causes them selues: so shall it be lighter for the, yf they beare the burthen with the. Yf thou shalt do this, then mayest thou endure the thinge that God chargeth the withall, and all this people maie go peaceably vnto their place.

Moses herkened vnto the voyce of his father in lawe, and dyd all that he sayde. And he chose honest men out of all Israel, and made them heades ouer the people, some ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten, that they might allwaye iudge the people. As for such causes as were herde, they brought them vnto Moses, and iudged the small matters them selues. So Moses let his father in lawe departe in to his owne londe.

The xix. Chapter.

IN the thirde moneth after that the children of Israel were gone out of the londe of Egipte, they came the same daye in to the wyldernes of Sinai (for they were departed from Raphidim, and wolde in to the wyldernes of Sinai) ꝑ and there they pitched in the wyldernes ouer against the mounte. And Moses wente vp vnto God.

And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Iacob, and tell the children of Israel: Ye haue sene what I haue done vnto the Egipcians, and how I haue borne you vpon Eagles wynges, ꝑ brought you vnto my self. Yf ye wyll harken now vnto my voyce, and kepe my couenaunt, ye shal be myne owne before all people: for the whole earth is myne: and ye shall be vnto me ꝑ a presterly kingdome, and an holy people. These are the wordes that thou shalt saye vnto the children of Israel.

^a Deut. 1. c.

^b Num. 11. d.

^c Nu. 33. b.

^d Exo. 24. a.

^e Deu. 14. a.

^f 1 Pet. 2. b.

B Moses came and called for the elders of the people, and layed before them all these wordes, that the LORDE had commaunded. And all the people answered together, and sayde: *All that the LORDE hath sayde, wyll we do.

And Moses tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayde vnto Moses: Beholde, I wyll come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beleue the for euer. And Moses shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Moses: Go vnto the people, and sanctifie thē to daye and to-morow, y they maye wash their clothes, and be ready agaynst the thirde daye: for vpon the thirde daye shall the LORDE come downe vpon mount Sinai before all the people. And set markes rounde aboute the people, and saye vnto them: Bewarre, that ye go not vp in to y mount, ner touch y border of it. † For who so euer toucheth y mōūt, shal dye y death. There shal no hāde touch it, but he shall either be stoned, or shot thorow: whether it be beest or man, it shal not lyue. When the horne bloweth, then shal they come vp vnto the mounte.

C Moses wente downe from the mount vnto the people, and sanctified them. And they waszshed their clothes. And he sayde vnto them: Be ready agaynst the thirde daye, and no man come at his wife.

Now whan the thirde daye came (and it was early) it beganne to thonder and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trumpet exceedinge mightie. And the people that were in the tentes, were afrayde. And Moses brought the people out of the tentes to mete with God, and they stode vnder the mount.

But all mount Sinai smoked, because y LORDE came downe vpō it with fyre. And the smoke therof wente vp as the smoke of a fornace, so that the whole mount was exceedinge terrible. And the noyse of the trompet wete out, and was mightie. Moses spake, ⁊ God answered him loude. Now whan the LORDE was come downe vpon mount Sinai, euen vpon the toppe of it, he called Moses

vp vnto y toppe of the mount. And Moses wente vp.

Then sayde the LORDE vnto him: Go downe, and charge the people, y they preasse not vnto the LORDE to se him, and so many of them perishe. The rulers also that come nye vnto y LORDE, shal sanctifie them selues, lest the LORDE smyte thē. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, ⁊ sayde: Set markes aboute the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get y downe. Thou and Aaron with the shalt come vp: but the rulers and y people shal not preasse to come vp vnto y LORDE, lest he smyte thē. And Moses wente downe to the people, and tolde them.

The rr. Chapter.

AND the LORDE spake all these wordes, ⁊ and sayde: † I am the LORDE thy God, which † haue brought the out of the londe of Egipte from y house of bondage.

Thou shalt haue none other Goddes in my sight. § Thou shalt make the no grauen ymage ner eny similitude, nether of it that is aboue in heauen, ner of it that is beneth vpon earth, ner of it that is in the water vnder the earth. Worshipec them not, and serue them not: for I the LORDE thy God am a ¶ gelouse God, vsytinge y synne of the fathers vpon the children, vnto y thirde and fourth generacion, of them that hate me: And do merceye vpō many thousandes, that loue me, and kepe my commaundementes.

Thou shalt not take the name of y LORDE thy God in vayne. ¶ For the LORDE shal not holde him vngiltie, that taketh his name in vayne.

Remember the Sabbath daie, that thou sanctifie it. ¶ Sixe dayes shalt thou laboure and do all thy worke: But vpon the seuenth daye is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, nether thou, ner thy sonne, ner thy daughter, ner thy seruauent, ner thy mayde, ner thy catell, ner thy straunger that is within thy gates. For in sixe dayes the LORDE made heauen and earth, and the see, and all that

* Exo. 24. a. Deut. 5. d. and 26. d. † Heb. 12. c. † Deut. 4. b. † Deut. 5. a. † Exo. 14. c. § Deu. 4. c. and 27. b. ¶ Naū. 1. a. Exo. 34. a. Deu. 7. b.

¶ Leui. 19. c. Eccli. 23. b. ¶ Le. 24. b. ¶ Exo. 23. b. 34. c. 35. a. Eze. 20. b. ¶ Gene. 2. a.

therin is, and rested vpon the seuenth daye: therfore the LORDE blessed the seuenth daye, & halowed it.

¶ Honoure thy father and thy mother, that thou mayest lye longe in the londe, which the LORDE thy God shal geue the.

¶ Thou shalt not kyll.
¶ Thou shalt not breake wedlocke.
¶ Thou shalt not steale.

¶ Thou shalt beare no false wytnesse agaynst thy neighbour.

¶ Thou shalt not *lust after thy neighbours house.

¶ Thou shalt not lust after thy neighbours wife, ner his seruauit, ner his mayde, ner his oxe, ner his Asse, ner all that thy neighbour hath.

¶ And all the people sawe the thonder and the lightenyng, and the noyse of the trompet, and how that the mountayne smoked, and were afrayed, and stackerd, & stode as farre of, and sayde vnto Moses: ¶ Talke thou with vs, we wil heare: and let not God talke with vs, we might els dye. And Moses sayde vnto the people: Be not afrayed, for God is come to proue you, and that his feare maye be before youre eyes, & ye synne not.

¶ And the people stode as farre of. But Moses gat him in to the darcke cloude, where in God was. And the LORDE spake vnto him: Thus shalt thou saye vnto the children of Israel: Ye haue sene, that I haue talked with you from heauen: therfore shal ye make nothinge with me: goddesses of syluer and golde shal ye not make you.

¶ Make me an altare of earth, wher vpon thou mayest offer thy burntofferings, & peaceofferings, thy shepe and thine oxen. For loke in what place so euer I make & remembrance of my name, there wil I come vnto the, and blesse the.

¶ And yf thou wilt make me an altare of stone, thou shalt not make it of hewen stone: For yf thou lift vp thy tole vpon it, thou shalt vnhalowe it. Morouer thou shalt not go vp vpon steppes vnto myne altare, that thy shame be not discouered before it.

The xxi. Chapter.

¶ THESE are the lawes, that thou shalt laye before them. ¶ Yf thou bye a ser-

uaunt that is an Hebrue, he shal serue the sixe yeares, in the seuenth yeare shall he go out fre and lowse. ¶ Yf he came alone, then shal he go out alone also: but yf he came married, then shall his wife go out with him. ¶ Yf his master haue geuē him a wife, & she haue borne him sonnes or daughters, the shall the wife and & children be the masters, but he shall go out alone. Neuertheles: yf the seruauant saye: I loue my master, and my wife and children, I wil not go out fre: then let his master brynge him before the Goddes, and holde him to the dore or post, and bore him thorow the eare with a botkin, and let him be his seruauant for euer.

¶ Yf a man sell his doughter to be an hand mayde, then shal she not go out as the men seruantes. But yf she please not hir master, and he haue not married her, then shal he let her go fre: but to sell her vnto a straunge people he hath no auctorite, for so moch as he hath despysed her. ¶ Yf he promyse her vnto his sonne, then shal he do vnto her after the lawe of daughters. But yf he geue him another wife, then shall he mynyshe nothinge of hir foode, rayment, and dewtye of mariage. ¶ Yf he do not these thre, then shal she go out fre, and paye nothinge.

¶ He that smytheth a man that he dye,^a shall dye the death. ¶ Yf he haue not layed wayte for him, but God let him fall in his hande vnawares, then wil I appoynte the a place, where he shal flye vnto. But yf a man presume vpon his neighbour, and slaye him with disceate, then shalt thou take the same fro myne altare, that he maye be slayne. Who so smytheth his father or mother, shall dye the death.

¶ He that stealeth a man, and selleth him, so that he be founde by him,^c the same shall dye the death.

¶ ¶ Who so curseth father and mother, shall dye the death. ¶ Yf men stryue together and one smyte another with a stone, or with his fist, so that he dye not, but lyeth in bedd: ¶ Yf he ryse, and go forth vpon his staff, the shall he that smote him, be vngiltie: saue that he shal paye the losse of his tyme, and geue & money for healynghe him.

¶ He that smytheth his seruauit or mayde

^a Matt. 15. a. Ephe. 6. a.

^c Ro. 7. b. and 13. b.

[†] Deut. 13. c. Heb. 12. c.

[†] Deut. 27. a. Iosu. 8. g.

[†] Mac. 4. f.

[†] Leuit. 25. f.

Deut. 15. b. Iere. 34. b.

[†] Deut. 15. c.

[†] Leu. 14. d. Matth. 5. c.

[†] Nu. 35. b.

Deut. 19. a. ¶ 3 Re. 1. g.

[†] Deut. 24. b.

[†] Deut. 21. d.

and 27. c. Leu. 20. b. Pro. 20. c. Mar. 7. b.

with a staff, that he dye vnder his handes, the same shall suffre vengeance therfore. But yf he endure a daye or two, then shall he suffre no vengeance therfore, for it is his money.

¶ Yf men stryue, and hytt a woman with childe, so that ſhe frute departe from her, and no harme happen vnto her, then shall he be punyshed for money, as moch as the womans huszbande layeth to his charge, and he shall geue it, acordinge to the appoyntement of the dayes men. But yf there come harme vnto her there thorow, *then shall he paye soule for soule, eye for eye, toth for toth, hande for hande, fote for fote, burnynge for burnynge, wounde for wounde, strype for strype.

¶ Yf a man smyte his seruaunt or his mayde in the eye, and destroye it, he shal let them go fre and lowse for the eye sake. In like maner yf he smyte out a tothe of his seruaunt or mayde, he shall let them go fre and lowse for the tothes sake.

¶ Yf an oxo gorre a man or a woman, that he dye, then shall that oxo be stoned, and his flesh not eaten: so is the master of the oxo yngiltie. But yf the oxo haue bene vsed to push in tymes past, & it hath bene tolde his master, and he hath not kepte him, and besydes that slayeth a man or a woman, then shal ſhe oxo be stoned, and his master shal dye. But yf there be money set vpon him, then, loke what is put vpon him, that shall he geue, to delyuer his soule. Likewise shall he be deale withall, yf he gorre a sonne or a daughter. But yf he gorre a seruaunt or a mayde, then shall he geue their master thirtie syluer Sycles: and the oxo shalbe stoned.

¶ Yf a man open a well, or dygge a pytt, and couer it not, and there fall an oxo or Asse therin, then shall the owner of the pytt make it good with money, and restore it vnto his master: but the deed carcase shalbe his owne.

¶ Yf one mans oxo gorre another, that he dye, then shall they sell the luyunge oxo, and deuyde the money, and the deed carcase shal they deuyde also. But yf it be knowne, that the oxo haue bene vsed to gorre afore, then shal he paye his oxo for the other, & the deed carcase shal be his owne.

The xxij. Chapter.

¶ Yf a man steale an oxo or shepe, and slaye it, or sell it, *he shall restore fyue oxen for an oxo, and foure shepe for a shepe.

¶ Yf a thefe be taken breakinge in, & vpon that be smytten that he dye, then shall not he that smote him, be giltye of his bloude. But yf the sonne be gone vp vpō him, then hath he committed manslaughter, and he shal dye.

¶ A thefe shall make restitution. Yf he haue nothige, thē let him be solde for his theft. But yf ſhe theft be founde by him alyue (from the oxo vnto the Asse or shepe) then shall he restore dubble.

¶ Yf a man hurte a felde or vynyarde, so ſhe he let his catell do harme in another mans felde, the same shall make restitution euen of the best of his owne felde and vynyarde.

¶ Yf a fyre come out, and take holde of ſhe thornes, so that the sheeues be consumed, or the corne that stondest yet vpon the felde, he that kyndled the fyre shall make restitution.

¶ Yf a man delyuer his neyghboure money or vessels to kepe, and it be stolen from him out of his house: yf the thefe be founde, he shal restore dubble. But yf the thefe be not founde, then shal the good man of the house be brought before the ¶ Goddes (and shal sweare) that he hath not put his hande vnto his neyghbours good.

¶ Yf one accuse another in eny maner of trespase, whether it be for oxo, or Asse, or shepe, or rayment, what so euer it be that is lost: then shall both their causes come before the Goddes: Loke whom the Goddes condempne, the same shal restore dubble vnto his neyghboure.

¶ Yf a man delyuer vnto his neyghboure an Asse, or oxo or shepe, or eny maner of catell to kepe, and it dye, or be hurte, or dryuen awaye that no man se it, then shall there an oath of the LORDE go betwene them, that he hath not put his hande vnto his neyghbours good: and the owner of ſhe good shal accepte it, so that the other shall not make it good. Yf a thefe steale it from him, then shal he make restitucio vnto the owner therof. But yf it be rauyshed (of beastes) then shal he brynge recorde therof, and not make it good.

* Deu. 19. d. Matt. 5. e. † Gen. 9. a. † Pro. 6. d.
‡ 2 Re. 12. b. § 2 Re. 14. c. || 2 Mac. 3. c.

¶ Psal. 81. a. Ioh. 10. d.

C Yf a man borowe ought of his neyghboure, and it be hurte, or dye, so that the owner therof be not by, then shall he make it good. But yf the owner therof be by, then shall he not make it good, yf he hyred it for his money.

^a Yf a man begile a mayde, that is not yet spoused, and lye with her, the same shal geue her hir dowry, and take her to his wife. But yf hir father refuse to geue her vnto him, the same shal he weye there the money, accordinge to the dowry of virgins.

^b Thou shalt not suffre a witch to lyeue.

^{*} Who so lyeth with a beest, shal dye the death. Who so offreth to eny goddes, saue vnto the LORDE only, let him dye without redemption.

^c Thou shalt not vexen ne oppressen a straunger, for ye youre selues were straungers also in the londe of Egipte.

^d Ye shall trouble no wyddowe ne fatherlesse childe. Yf thou shalt trouble them, they shall crie vnto me, and I shall heare their crye: then shal my wrath waxe whote, so ^e I shal sleie you with the swerde, and youre wyues shalbe wedowes, and youre children fatherlesse.

^f Yf thou lende money vnto my people that is poore by the, thou shalt not behaue thy self as an vsurer vnto him, nether shalt thou oppresse him with vsury.

B Yf thou take a garment of thy neyghboure to pledge, thou shalt geue it him agayne before the Sonne go downe: ^g for his raymēt is his onely couerynge of his skynne: wherin he slepeth. But yf he shall crie vnto me, I wyll heare him: for I am mercifull.

^h Thou shalt not speake euell of the Goddes, ⁱ and the ruler of thy people shall thou not blasphem.

Thy drie and moist frutes shalt thou not kepe backe. Thy first sonne shalt thou geue vnto me. So shalt thou do also with thine oxen and shepe. Seuen dayes let it be with the dame: Vpon the eight daye shalt thou geue it vnto me. Ye shalbe holy people before me. Therefore shal ye eate no flesh, ^j that is torne of beestes in the felde, but cast it vnto the dogges.

^a Gen. 34. a. Deu. 22. d. ^b 1 Re. 28. a. ^{*} Deu. 27. c.

^c Leui. 19. g. Zach. 7. b. ^d Iob 24. a.

^e Leu. 25. f. Deut. 23. c. Eze. 22. b. ^f Deu. 24. b.

^g 2 Re. 16. b. ^h Act. 23. a. ⁱ Leui. 22. a. Eze. 44. d.

The xxij. Chapter.

THOU shalt not accepte a vayne tale, that thou woldest manteyne the vngodly, and be a false wytnesse.

Thou shalt not folowe the multitude vnto euell, ne answer at the lawe that thou woldest (to folowe the multitude) turne a syde from the right.

Thou shalt not paynte a poore mā's cause. ^a Yf thou mete thine enemies oxen or Asse, goinge astraye, thou shalt brynge the same vnto him agayne.

^b Yf thou se the Asse of him that hateth the, lye vnder his burthen, thou shalt not let him lye, but shalt helpe him vp.

Thou shalt not wraist the righte of thy poore in his cause. Kepe the farre from false matters. ^c The innocent and righteous shalt thou not sleie, for I iustifie not ^d vngodly.

^e Thou shalt not take giftes: for giftes blinde euen them ^f are sharpe of sight, ^g wraist the righteous causes.

Ye shall not oppresse a straunger, for ye knowe the hert of straungers, ^h for so moch as ye youre selues also haue bene straungers in the londe of Egipte.

Sixe yeares shalt thou sowe thy londe, and gather in the frute therof: ⁱ In the seuenth yeare shalt thou let it rest and lye still, that the poore amonge thy people maye eate therof: and loke what remayneth ouer, let ^j beestes of the felde eate it. Thus shalt thou do also with thy vynyarde and olyue trees.

^k Sixe dayes shalt thou do thy worke, but vpon the seuenth daye thou shalt kepe holy daye, that thine oxen and Asse maye rest, and that the sonne of thy handmayden and the straunger maye refresh them selues.

All that I haue sayde vnto you, that kepe. And as for the names of other goddes, ye shall not remembre them, and out of youre mouthes shal they not be herde.

Thre tymes in the yeare shalt thou kepe feast vnto me: namely the feast of vñleuended bred shalt thou kepe, that thou eate vñleuended bred seuen dayes (like as I commaunded ^l) in the tyme of ^m moneth Abib, for in the same wentest thou out of Egipte. (But

^a Deu. 22. a. ^b Deu. 22. a. Luc. 14. a. ^c Susan. g.

^d Deu. 17. a. Eccl. 20. d. ^e Ge. 46. a. ^f Leui. 25. a.

^g Exo. 20. b. 34. c. 35. a. Deut. 5. b. ^h Exo. 12. a.

appeare not emptye before me.) And ¶ feast
 ⁊ when thou first reapest thy labours, ¶ thou
 hast sown vpon the felde. And the feast of
 ingatherynge in the ende of ¶ yeare, when
 thou hast gathered in thy laboures out of the
 felde. ⁊ Thre tymes in the yeare shal euery
 male that thou hast, appeare before the
 LORDE the Gouvernoure.

¶ Thou shalt not offre the bloude of my sa-
 crifice with sowre dowe, and the fat of my
 feast shal not remayne till the mornyng.

¶ The first of the first frutes of thy felde
 shalt thou brynge in to the house of the
 LORDE thy God. ⁊ And shalt not seeth a
 kydd, whyle it is in his mothers mylke.

¶ Beholde, I sende an angell before the, to
 kepe the in the waye, and to brynge the vnto
 the place, that I haue prepared. Therfore
 beware of his face, and herken vnto his
 voyce, and anger him not, for he shall not
 spare youre mysdedes, ⁊ my name is in him.
 But yf thou shalt herken vnto his voyce, ⁊
 do all that I shal tell the, then wyl I be
 enemye vnto thy enemyes, and aduersarye vnto
 thy aduersaries.

Now whā myne angell goeth before the, ⁊
 bryngeth the vnto ¶ Amorites, Hethites, Phe-
 resites, Cananites, Heuites ⁊ Iebusites, ⁊ I
 shall haue destroyed them: then ⁊ shalt thou
 not worships their goddes, ner serue them,
 nether shalt thou do as they do, but shalt
 ouerthrowe their goddes, ⁊ breake thē downe.
 ¶ But ¶ LORDE youre God shal ye serue, so
 shal he blesse thy bred ⁊ thy water, and I
 wyl remoue all sicknesse from the.

¶ There shalbe nothinge baren ner vnfrute-
 full in thy londe, and I wil fulfill the nombre
 of thy dayes. I wil sende my feare before
 the, and sley all the people where thou comest,
 ⁊ will make all thine enemyes to turne their
 backes vpō the. ¶ I wyl sende hornettes be-
 fore ¶, and dryue out the Heuytes, Cananites
 and Hethytes before the.

¶ In one yeare wyl I not cast thē out before
 the, ¶ the londe become not waist, ⁊ wylde
 beastes multiply agaynst ¶: By litle ⁊ litle
 wyl I dryue them out before the, tyll thou
 growe, ⁊ haue the londe in possession. And
 I wil set the borders of thy londe, euen from
 the reed see vnto ¶ see of the Philistynes, ⁊

from the wylternes vnto the ⁊ water. For I
 wil delyuer the indwellers of the londe in to
 thine hande, ¶ thou shalt dryue them out
 before the. ¶ Thou shalt make no couenaunt
 with them ner with their goddes, but let thē
 not dwell in thy lande, that they make the
 not synne ageynst me. ¶ For yf thou serue
 their goddes, it wil surely be thy decaye.

The xliiij. Chapter.

AND he sayde vnto Moses: Come vp
 vnto the LORDE thou ⁊ Aaron, Nadab
 and Abihu, and the seuentie elders of Israel,
 ⁊ worships afare of. But let Moses onely
 come nye vnto the LORDE, and let not them
 come nye, and let not the people also come
 vp with him.

Moses came and tolde the people all the
 wordes of the LORDE, ⁊ all the lawes. Then
 answered all the people with one voyce, and
 sayde: ¶ All ¶ wordes that the LORDE hath
 sayde, wyl we do.

Then wrote Moses all the wordes of ¶
 LORDE, ⁊ gat him vp by tymes in the
 mornyng, ⁊ buylded an altare vnder ¶ mount
 with twolue pilers, according to the twolue
 trybes of Israel: ⁊ sent twolue yonge mē of the
 children of Israel, to offre burntofferynges, and
 peace offerynges theron of bullockes vnto the
 LORDE.

And Moses toke the half parte of the
 bloude, and put it in a basen, the other half
 sprenkled he vpon the altare: ⁊ toke the boke
 of ¶ couenaunt, ⁊ cried in the eares of the
 people. And when they had sayde: All ¶
 the LORDE hath sayde, wil we do, ⁊ herken
 vnto him: ¶ Moses toke the bloude, ⁊ sprenkled
 it vpon the people, ⁊ sayde: Beholde, this is
 ¶ bloude of the couenaunt that the LORDE
 maketh with you vpon all these wordes.

Then wente Moses ⁊ Aaron, Nadab ⁊
 Abihu, ⁊ the seuentie elders of Israel vp, ⁊
 sawe ¶ God of Israel. Vnder his fete it was
 like a stone worke of Saphyre, ⁊ as the fashion
 of heauē, whā it is cleare, ⁊ he put not his
 hāde vpō the pryncipall of Israel. And when
 they had sene God, they ate ⁊ dronke.

And the LORDE sayde vnto Moses: ¶ Come
 vp vnto me vpon the mount, ⁊ remayne there,
 ¶ I maye geue the tables of stone, ⁊ ¶ lawe ⁊

⁊ Deu. 16. b. ⁊ Deu. 16. c. ⁊ Exo. 34. c. Deut.
 26. a. ⁊ Deu. 14. b. Exo. 34. c. ⁊ Exo. 13. a. 32. g.
 33. a. ⁊ Gen. 12. a. 4 Re. 19. d. Acto. 9. a. ⁊ Nu.
 25. a. ⁊ Deut. 7. c. ⁊ Deut. 7. d. ⁊ Iosu. 11. c.

⁊ Ga. 15. d. 3 Re. 4. b. ⁊ Exo. 34. b. Deut. 7. a.
 ⁊ 3 Re. 11. a. ⁊ Exo. 19. b. ⁊ 1 Pet. 1. a. Heb.
 9. c. and 10. c. ⁊ Exo. 19. d. ⁊ Exo. 31. d. and
 32. d.

commaudemētes ⁊ I haue wrytten, which thou shalt teach the. Then Moses gat him vp ⁊ his mynister Iosua, ⁊ wente vp in to the mount of God, ⁊ sayde vnto the elders: Tary ye here, tyll we come to you agayne: beholde, Aaron and Hur are with you, yf eny mā haue a matter to do, let him brynge it vnto them.

Now whā Moses came vp in to ⁊ moūt, a cloude couered ⁊ mount: ⁊ the glory of ⁊ LORDE abode vpon mount Sinai, ⁊ couered it with the cloude sixe dayes, ⁊ vpon the seuēth daye he called Moses out of ⁊ cloude. And ⁊ fashion of ⁊ glory of ⁊ LORDE was like a cōsumynge fyre vpon the toppe of ⁊ mount in the sight of the children of Israel. And Moses wente in to the myddest of the cloude, and ascēded vp in to the mount, and abode vpon the mount fourtye dayes ⁊ fourtye nightes.^a

The xrb. Chapter.

AND ⁊ LORDE talked with Moses ⁊ sayde: ^aSpeake vnto ⁊ childrē of Israel, ⁊ they geue me an Heue offerynge, ⁊ take the some of euery man, that hath a fre wyllynge hert therto. And this is the Heue-offerynge that ye shal take of them: Golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte twyned sylke, goates hayre, reed skynnes of rammes, doo skynnes, Fyrre tre, oyle for lampes, spyes for the anoyntyng oyle, and for swete incense. Onix stones and set stones for the ouerbody cote and for the brestlappe.

And they shall make me a Sanctuary, that I maie dwell amonge them. Like as I shal shewe ⁊ a patrone of the Habitation, and of all the ornaments therof, so shall ye make it.

Make an Arke of Fyrre tre two cubytes ⁊ a half longe, ^aa cubyte ⁊ a half brode, and a cubyte ⁊ an half hie: this shalt thou ouerleye with pure golde within and without, ⁊ make an hie vpō it a crowne of golde rounde aboute, and cast foure rynges of golde, ⁊ put them in the foure corners of it, so that two rynges be vpon the one syde, and two vpon the other syde. And make staues of Fyrre tre, and ouer laye them with golde, and put them in the rynges alonge by the sydes of the Arke, to beare it withall: and they shal abyde styll in the rynges, ⁊ not be takē out. And

in ⁊ Arke thou shalt laye the wytnesse, that I wyl geue the. Thou shalt make a Mercy-seate also of pure golde, two cubytes and a half longe, and a cubyte ⁊ a half brode.

And thou shalt make two Cherubyns of beaten golde vpō both ⁊ endes of the Mercy-seate, ⁊ the one Cherub maye be vpon the one ende, ⁊ the other vpon the other ende, ⁊ so to be two Cherubyns vpon the endes of the Mercyseate. And the Cherubyns shall sprede out their wynges ouer an hie, ⁊ they maye couer ⁊ Mercyseate with their wynges: ⁊ ⁊ either of their faces maye be right ouer one agaynst another, and their faces shal lōke vnto the Mercyseate.

And thou shalt set ⁊ Mercyseate aboue vpon the Arke. And in the Arke thou shalt laye the wytnesse, ⁊ I shal geue the. ^cFrom ⁊ place wyll I testifie vnto ⁊, and talke with the, namely, from ⁊ *Mercyseate (betwixte the two Cherubyns) which is vpon the Arke of wytnesse, of all that I wyl cōmaunde ⁊ vnto the children of Israel.

^dThou shalt make a table also of Fyrre tre, two cubites longe, and one cubyte brode, and a cubyte and a half hie, and ouerlaye it with pure golde, and make a crowne of golde rounde aboute it, and an whope of an hāde brede hie, and a crowne of golde vnto ⁊ whope rounde aboute.

And vnto it thou shalt make foure rynges of golde, on the foure corners in the foure fete of it: harde vnder the whope shall ⁊ rynges be, to put in staues and to beare the table with all: and thou shalt make the staues of Fyrre tre, ⁊ ouerlaye them with golde, ⁊ the table maye be borne therwith.

Thou shalt make also his diszshes, spones, pottes, and flat peeces of pure golde, to poure out and in. ^fAnd vpon the table thou shalt all waye set shewbred before me.

Morouer thou shalt make a candelsticke of fyne beaten golde, ^gwhere vpon shall be the shaft with branuches, cuppes, knoppes, and floures. Sixe branuches shall proceade out of the sydes of the candelsticke, out of euery syde thre branuches. Euery branch shal haue thre cuppes, (like allmondes) thre knoppes, and thre floures. These shalbe the sixe branuches of the candelsticke. But the shaft of the candelsticke it self shal haue foure

^a Exo. 34. d. ^b Exo. 35. a. ^c Exo. 37. a. ^d Num. 7. i. ^e Ro. 3. c. Heb. 5. a. ^f Exo. 37. b.

^f Leu. 24. b. ^g Exo. 37. c. Num. 8. a.

cuppes, knoppes and floures, and allwaie a knoppe vnder two braunches, of the sixe that procede out of the candlisticke. For both the knoppes and braunches shall procede out of the shaft, all one pece of fyne beaten golde.

And thou shalt make seuen lampes aboue there on, that they maye geue light one ouer agaynst another, and snoffers and out quencheres of pure golde. Out of an hundreth pounce weight of pure golde shalt thou make it, with all this apparell. * And se that thou make it after the patrone that thou hast sene in the mount.

The xxvi. Chapter.

THE habitation shalt thou make of ten curteynes, of whyte twyned sylke, of yalowe sylke, of scarlet and purple. Cherubyns shalt thou make thereon of broderd worke. The length of one curteyne shalbe eight and twentye cubytes $\frac{1}{2}$ bredth foure cubytes: and all the ten shalbe like, and shalbe coupled fyue and fyue together, one vnto the other. And thou shalt make loupes of yalowe sylke by the edge of euery curteyne, where they shalbe coupled together, that there maye be euer two and two fastened together vpon their edges: fiftie loupes vpon euery curteyne, that one maye fasten the other together. And thou shalt make fiftie buttons of golde, wherwith the curteynes maye be coupled together, one to the other, that it maye be one couerynge.

13 Thou shalt make a couerynge also of goates heyer for a tente ouer the habitation, * of eleuen curteynes. The length of one curteyne shalbe thirtie cubytes, the bredth foure cubytes. And all the eleuen shalbe alike greate: fyue shalt thou couple together by the selues, $\frac{1}{2}$ sixe also by them selues, $\frac{1}{2}$ thou mayest dubble the sixte curteyne in the fore front of the Tabernacle. And vpon euery curteyne thou shalt make fiftie loupes vpon the edges of them, that they maie be coupled together by the edges. And fiftie buttons of brasse shalt thou make, and put the buttons in to the loupes, that the tent maye be coupled together, and be one couerynge.

As for the remnant of the curteynes of the tente, thou shalt let the halfe parte hang ouer behynde $\frac{1}{2}$ tete, vpon both the sydes a

cubyte longe, $\frac{1}{2}$ the resydue maye be vpon the sydes of the Tabernacle, $\frac{1}{2}$ couer it vpon both the sydes.

Besydys this couerynge thou shalt make a couerynge of reed skynnes of rammes. And aboue this a couerynge of doo skinnes.

Thou shalt make bordes also for the habitation, of Fyrre tre, which shall stonde: one borde shalbe ten cubytes longe, $\frac{1}{2}$ a cubyte $\frac{1}{2}$ a half brode. Two fete shal one borde haue, that one maye be set by the other.

Thus shalt thou make all the bordes for $\frac{1}{2}$ Tabernacle: Twentye of them shal stode towarde the south, which shal haue fourtye sokettes of syluer vnder them, two sokettes vnder euery borde for his two fete.

Likewyse vpon the other syde towarde the north there shall stonde twentye bordes also, and fourtye sokettes of syluer, two sokettes vnder euery borde.

But behynde the habitation towarde $\frac{1}{2}$ west thou shalt make sixe bordes, and two bordes mo for the two corners of the habitation, that euery one of them both maye be coupled from vnder vp with his corner borde, and aboue vpon the heade to come eauen together with a clape: so that there be eight bordes with their syluer sokettes, wherof there shalbe sixtene, two vnder euery borde.

And thou shalt make barres of fyrr tre, fyue for the bordes vpon the one syde of the Tabernacle, and fyue for the bordes vpon the other syde of the Tabernacle, and fyue for the bordes behinde $\frac{1}{2}$ Tabernacle towarde the west. And the barres shalt thou shute thorow $\frac{1}{2}$ myddest of the bordes, and faste altogether from $\frac{1}{2}$ one corner to $\frac{1}{2}$ other. And thou shalt overlaye the bordes with golde, and make their rynges of golde, that the barres maye be put therin. And the barres shalt thou overlaye with golde, and so shalt thou set vp the Tabernacle, accordinge to $\frac{1}{2}$ fashion as thou hast sene vpon $\frac{1}{2}$ mount.

And thou shalt make a vayle of yalow sylke, scarlet, purple, $\frac{1}{2}$ whyte twyned sylke. And Cherubyns shalt thou make thereon of broderd worke, and shalt hange it vpon foure pilers of Fyrre tre which are overlayed with golde, hauynge knoppes of golde, and foure sokettes of syluer. And the vayle shalt thou fasten with buttons, and set the Arke of wytnesse within the vayle, that it maye be vnto

* Heb. 8. a. Acto. 7. f.

* Exo. 36. c.

you a difference betwixte the holy and the Most holy.

¶ And thou shalt set the Mercy seate vpon the Arke of wytnesse in the Most holy. But set the table without the vayle, and the candlestick ouer agaynst þy table vpon þy south syde of the Tabernacle, that the table maie stonde on the north syde.

And in the dore of the Tabernacle thou shalt make an hanginge, of yalow sylke, purple, scarlet and whyte twyned sylke. And for the same hanginge thou shalt make fyue pilers of Fyrr tre, ouerlaid with golde, with knoppes of golde. And shalt cast fyue sokettes of brasse for them.

The xxvij. Chapter.

¶ AND thou shalt make an altare of Firre tre, "fyue cubytes longe & brode, þy it maye be foure square, & thre cubytes hye: thou shalt make hornes vpon the foure corners of it, & shalt ouer laye it with brasse. Make ashpānes, shouels, basens, fleshokes, cole pānes. All þy apparell therof shalt thou make of brasse. Thou shalt make a gredyron also like a nett, of brase, & foure brasen rynges vpon the foure corners of it: from vnder vp aboute the altare shalt thou make it, so that the gredyron reach vnto þy myddest of the altare. Thou shalt make staues also for the altare, of Fyrr tre, ouer layed with golde, and shalt put the staues in the rynges, that the staues maye be on both the sydes of þy altare, to beare it withall. And holowe with bordes shalt thou make it, like as it is shewed in the mount.

¶ And to þy habitacion thou shalt make a courte, an hangynge of whyte twyned sylke: vpō þy one syde an C. cubytes lōge towarde the south, & xx. pilers vpon xx. brasen sokettes, & the knoppes with their whopes of syluer. Likewise vpon þy north syde there shal be an hanginge of an C. cubytes lōge, twenty pilers vpon twenty brasen sokettes, and their knoppes with their whopes of syluer.

But vpon the west syde the bredth of þy courte shal haue an hanginge of fiftie cubites longe, & ten pilers vpon ten sokettes. Vpō the east syde also shal the bredth of the courte haue fiftie cubytes, so that the hangynge haue vpon one syde fyftene cubites, and thre pilers vpō thre sokettes: And vpon þy other syde

fyftene cubytes also, and thre pilers vpō thre sokettes.

And in the courte gate there shalbe an hangynge twenty cubytes brode, of yalow sylke, scarlet, purple, and whyte twyned sylke, wrought with nedle worke, and foure pilers vpon their foure sokettes. All the pilers rounde aboute the courte shall haue syluer whopes, & syluer knoppes, & sokettes of brasse. And the length of þy courte shal be an hūdreth cubytes, the bredth fiftie cubytes, the heygth fyue cubytes, of whyte twyned sylke and þy sokettes therof shalbe of brasse. All þy vessels also of the habitacion to all maner seruyce, and all the nales of it, and all the nales of the courte shalbe of brasse.

Commaunde þy children of Israel, "þy they bring vnto þy the most cleare & pure oyle oliue beaten, to geue lighte, þy it maye all waye be put in the lāpes in the Tabernacle of wytnes without the vayle, that hangeth before the wytnesse. And Aarō and his sonnes shal dresse it from the euenynge vntyll þy mornynge before the LORDE. This shalbe vnto you a perpetuall custome for youre posterities amonge the children of Israel.

The xxvij. Chapter.

¶ AND thou shalt take vnto the Aaron thy brother and his sonnes frō amonge the childrē of Israel, that he maye be my prest: namely Aaron & his sonnes Nadab, Abihu, Eleazar and Ithamar: & thou shalt make holy clothes for Aarō thy brother, honorable and glorious, & shalt speake vnto all them that are wise of hert, whom I haue fylled with the sprete of wisdome, that they make garmentes to Aaron for his consecracion, that he maye be my prest.

These are þy garmentes which they shal make: a brestlappe, an ouerboddy cote, a tuncyle, an albe, a myter and a girdell. Thus shal they make holy garmentes for thy brother Aarō and his sonnes, that he maye be my prest. They shal take therto golde, yalow silke, scarlet, purple, and whyte sylke.

The ouerboddy cote shal they make of golde, yalow sylke, scarlet, purple, & whyte twyned sylke of broderd worke, that it maye be festened together vpon both the sydes by þy edges therof. And his gyrdell vpō it shal be of þy same workmāshippe & stuff, euen of golde

^a Exo. 38. a. Eze. 43. d.

^b Leu. 24. a.

yalowe sylke, scarlet, purple, & whyte twyned sylke. And thou shalt take two Onix stones, and graue in them the names of the children of Israel. Syxe names vpon the one stone, and the sixe other names vpon the other stone accordinge to the order of their age. This shalt thou do by the stonegrauers that graue signettes, so that $\frac{1}{2}$ stones with the names of the children of Israel to be set rounde aboute with golde: and thou shalt put them vpon the two shulders of the ouer body cote, that they maye be stones of remembrance for the children of Israel, that Aaron maye beare their names vpon both his shulders before the LORDE for a remembrance.

C Thou shalt make hokes of golde also, and two wrethē cheynes of pure golde, and shalt fasten them vnto the hokes.

The brestlappe of iudgment shalt thou make of broderd worke, euen after the worke of the ouerbody cote: of golde, yalow sylke, scarlet, purple, and whyte twyned sylke. Foure square shall it be and dubble, an hande bredth longe, and an handebredth brode. And thou shalt fill it with foure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dyamonde. The thirde: a Ligurius, an Achatt, and an Ametyst. The fourth: a Turcas, an Onix, and a Iaspis. In golde shall they be sett in all the rowes, and shal stonde accordinge to $\frac{1}{2}$ twolue names of the children of Israel, grauen of the stonegrauers, euery one with his name accordinge to the twolue trybes.

D And vpon the brestlappe thou shalt make wrethen cheynes by $\frac{1}{2}$ corners of pure golde, and two golde rynges, so, that thou fastē the same two rynges vnto two edges of the brestlappe, and put the two wrethē cheynes of golde in the same two rynges, that are in two edges of the brestlappe. But the two endes of $\frac{1}{2}$ two wrethen cheynes shalt thou fasten in the two hokes vpon the ouerbody cote one ouer agaynst another.

And thou shalt make two other rynges of golde, and fasten them vnto $\frac{1}{2}$ other two edges of $\frac{1}{2}$ brestlappe, namely to $\frac{1}{2}$ borders therof, wherwith it maye hange on the ynsyde vpon the ouerbody cote. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneth to the ouerbody

cote, vpon the outsyde one ouer agaynst another, where the ouerbody cote ioyneth together. And the brestlappe shall be fastened by his rynges vnto the rynges of the ouerbody cote with a yalow lace, that it maye lye close vpon the ouerbody cote, and that the brestlappe be not lowshed from the ouerbody cote.

Thus shall Aaron beare the names of the children of Israel in $\frac{1}{2}$ brestlappe of iudgment vpon his hert, whan he goeth in to the Sanctuary, for a remembrance before the LORDE allwaye. And in the brestlappe of iudgment thou shalt put * light and perfectnesse, that they be vpon Aarōs hert, whan he goeth in before the LORDE, and that he maye beare the iudgment of the children of Israel vpon his hert before the LORDE allwaye.

Thou shalt make the tynycle also to the ouerbody cote all of yalow sylke, and aboue in the myddest there shal be an hole, and a bonde folden together rounde aboute the hole, that it rente not. And beneth vpon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and belles of golde betwixte the same rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same tynycle. And Aaron shall haue it vpon him whā he mynistreth, that the soude therof maye be herde, whan he goeth out and in at the Sanctuary before the LORDE, that he dye not.

Thou shalt make a foreheade plate also of pure golde, and graue therin (after the workmanship of the stone grauer): the holynes of the LORDE, & with a yalow lace shalt thou fasten it vnto the fore front of the myter vpon Aarons fore heade, $\frac{1}{2}$ Aaron maie so beare $\frac{1}{2}$ synne of the holy thinges, which the childre of Israel halowe in all their giftes and Sanctuary. And it shall be allwaye vpon his fore heade, that he maye reconyle them before the LORDE.

Thou shalt make an albe also of whyte sylke, and a myter of whyte sylke, and a gyrdle of nedle worke.

And for Aarons sonnes thou shalt make cotes, gyrdles and bonetes, honorable and glorious, and shalt put them vpon thy brother Aaron and his sonnes, and shalt anoynte them, and fyll their handes, and consecrate them, that they maye be my prestes. And

* Deu. 33. b.

* Eccli. 45. b.

thou shalt make them linnen breches, to couer the flesh of their preuties, from the loynes vnto the thyes. And Aaron and his sonnes shall haue them on, when they go in to the Tabernacle of wytnesse, or go vnto the altare to mynister in the Holy, that they beare not their synne, and dye. This shalbe a perpetual custome for him, and his sede after him.

The xxix. Chapter.

THIS is it also, that thou shalt do vnto them, that they maye be consecrated prestes vnto me. * Take a yonge bullocke, and two rammes without blemish, vneleuened bred, ¶ vneleuened cakes myxte with oyle, and wafers of swete bred tempered with oyle: Of wheate flour shalt thou make them all, and put them in a maunde, ¶ brynge them in the maunde, with the bullocke ¶ two rammes.

And thou shalt brynge Aaron ¶ his sonnes vnto the dore of the Tabernacle of wytnesse, ¶ wash them with water, ¶ take the garmentes, and put vpon Aaron the albe and the tunycle, ¶ the ouer body cote, ¶ the brestlappe to ¶ ouer body cote, ¶ shalt gyrdle him on the out syde vpon the ouer body cote, and set the myter vpon his heade, and the holy crowne vpon the myter: and shalt take the anyoyntinge oyle, and poure it vpon his heade, and anyointe him.

33 Thou shalt brynge forth his sonnes also, ¶ put the albes vpon them, and gyrdle both Aaron ¶ them with gyrdles, ¶ set the bonettes vpon their heades, that they maye haue the presthode for a perpetuall custome.

And thou shalt fyll the hādes of Aaron and his sonnes, and brynge forth the bullocke before the Tabernacle of wytnesse. * And Aaron and his sonnes shall laye their hādes vpon the heade of the bullocke, and thou shalt sleie the bullocke before the LORDE, at the dore of the tabernacle of wytnesse, and shalt take of his bloude, and put it vpon the hornes of the altare with thy fynger, and poure all the other bloude vpon the botome of the altare.

* And thou shalt take all the fat that couereth the bowels and the nett vpon the leuer, and the two kydneyes with the fat that is aboute them, and burne them vpon the altare. But the bullockes flesh, skynne and donge, shalt thou burne with fyre without the hoost: for it is a synneofferynge.

^a Leuit. 8. a. ^{*} Leuit. 1. a. ^b Leuit. 3. a. ^c Leuit. 8. d.
^d Leu. 8. c. ^e Exo. 25. c. ^f Leuit. 8. f.

The one ramme shalt thou take also, and Aaron with his sonnes shall laye their handes vpon his heade. Then shalt thou sleie him, and take of his bloude, and sprenkle it vpon the altare rounde aboute. But the ramme shalt thou deuyde in peces, and wash his bowels and his legges, and laye them vpon the peces and the heade, and burne the whole ramme vpon the altare: for it is a burnt-offerynge, and a swete sauoure of the sacrifice vnto the LORDE.

¶ As for the other ramme, thou shalt take him, and Aaron with his sonnes shall laye their handes vpon his heade, and thou shalt sleie him, and take of his bloude, and put it vpon the tpype of the right eare of Aaron and his sonnes, and vpon ¶ thombe of their right handes, and vpon the greate too of their right fete, and thou shalt sprenkle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anyoyntinge oyle, and sprenckle it vpon Aaron and his vestymētēs, vpon his sonnes and their vestymētēs. So shall he and his clothes, his sonnes and their clothes be consecrated.

34 ¶ Then shalt thou take the fat of the ramme, the rompe, and the fatt that couereth ¶ bowels, the net vpon the leuer, and the two kydneyes with the fatt that is aboute them, and the right shulder (for it is a ramme of cōsecracion) and a symnel of bred, and an oyled cake, and a wafer out of the maunde of the vneleuened bred † that stondest before ¶ LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it vnto the LORDE. Thē take it out of their handes, and burne it vpon the altare for a burnt offeringe, to be a swete sauoure vnto ¶ LORDE. For it is the LORDES sacrifice.

35 ¶ And thou shalt take the brest of the ramme of Aarōs consecraciō, ¶ shalt waue it before ¶ LORDE, ¶ shal be his parte. And thus shalt thou halowe ¶ Wauebrest ¶ Heue-shulder (¶ are waued ¶ heaued) of ¶ ramme of the consecracion of Aaron ¶ his sonnes: And it shalbe a perpetuall custome for Aarō and his sonnes of ¶ children of Israel: for it is an Heue offrynge, and the Heue offrynge shalbe the LORDES dewtye of the children of Israel, in their † deade offrynges and Heue offrynges which they do vnto the LORDE.

† Some call the peace offeringes.

And the holy garmentes of Aaron shal his sonnes haue after him, that they maie be anoynted therin, ⁊ ⁊ their handes maye be fylled. ^aLoke which of his sonnes shalbe prest in his steade, the same shal put them on seuē dayes, that he maye go in to the Tabernacle of wytnesse, to mynister in the Sanctuary.

f But the ramme of consecracion shalt thou take, ^band seeth his flesh in an holy place. And Aaron with his sonnes shal eate the flesh of the same ramme with the bred in the maunde, at the dore of the Tabernacle of wytnesse: for there is an attonement made therewith, to fylle their handes, that they maye be consecrated. A straiger shal not eate therof, for it is holy.

But yf eny of the flesh of the consecracion, and of the bred remaine vntyll the mornyng, thou shalt burne it with fyre, and not let it be eaten, for it is holy. And thus shalt thou do with Aaron and his sonnes all that I haue commaunded ⁊. Seuen dayes shalt thou fylle their handes, and offer a bullocke daylie for a synne offeringe, because of them ⁊ shalbe reconciled. And thou shalt halowe the altare, whan thou reconceylest it: ⁊ shalt anoynte it, that it maye be consecrated. Seuen dayes shalt thou reconceyle the altare, ⁊ consecrate it, that it maye be an altare of the Most holy. Who so wyll touch the altare, must be consecrated.

g And this shalt thou do with the altare: ^cTwo lambes of one yere olde shalt thou offer euery daye vpon it: the one lambe in the mornyng, and the other at euen. And to one lambe a tenth deale of wheate floure, mēgled with ⁊ fourth parte of an Hin of beaten oyle, and ⁊ fourth parte of an Hin of wine for a drynk offeringe. With the other lambe at euen shalt thou do like as with ⁊ meate offeringe and drynk offeringe in the mornyng, for a swete sauoure of sacrifice vnto ⁊ LORDE. This is the daylie burnt-offeringe amonge youre posterities, at the dore of the Tabernacle of wytnesse before the LORDE, ^dwhere I will proteste vnto you, and talke with the. There wil I proteste vnto the children of Israel, and be sanctified in my glory, and wyl halowe the Tabernacle of wytnes and the altare, and consecrate Aarō and his sonnes, to be my prestes. ^eAnd I

wyl dwell amonge the children of Israel, ⁊ wyl be their God: so ⁊ they shal knowe, how that I am the LORDE their God, which brought them out of the londe of Egipte, that I might dwell amonge them, euen I the LORDE their God.

The xxx. Chapter.

THOU shalt make also an incense altare to burne incense, of Fyrre tre, a cubyte longe ⁊ brode, eauen foure squared, and two cubytes hye with his hornes, ⁊ shalt ouerlaye it with pure golde, the rose ⁊ the walles of it rounde aboute, and the hornes therof, ⁊ a crowne of golde shalt thou make rounde aboute it, and two golde rynges on ether syde vnder the crowne, that there maie be staues put therin, to beare it with all.

The staues shalt thou make of Fyrre tre also, and ouerlaye the with golde: and shalt set it before the vayle, that hangeth before the Arke of wytnesse, and before the Mercy seate ⁊ is vpon the wytnesse, from whence I wyl proteste vnto the. And Aaron shal burne swete incense theron euery morninge, whā he dresseth the lampes. In like maner whan he lighteth the lampes at euen, he shall burne soch incense also. This shal be the daylie incense before the LORDE amonge youre posterities.

^fYe shall put no straunge incense therin, ⁊ offer no burnt-offeringe, ner meat-offeringe, nether drynk-offeringe theron. And vpon ⁊ hornes of it shall Aaron reconceyle once in a yere, with ⁊ bloude of the synne-offeringe, which they shall offer that are reconceyled. This shal be done amonge youre posterities for this is the most holy vnto the LORDE.

^gAnd the LORDE spake vnto Moses, and sayde: Whan thou nombrest the heades of the children of Israel, then shal euery one geue vnto the LORDE the reconcinge of his soule, ⁊ there happē not a plage vnto them, whan they are nombred. Euery one that is tolde in the nombre, shall geue half a Sytle, after the Sytle of the Sanctuary: ^hone Sytle is worth twentye Geras. This half Sytle shal be ⁊ LORDES Heue offeringe. Whoso is in the nombre from twenty yere and aboue, shal geue this Heue offeringe vnto ⁊ LORDE. The riche shal not geue more,

^a Nu. 20. d. ^b Leui. 8. g. ^c Nu. 28. a. ^d 1 Par. 17. e. ^e Leui. 1. a. Num. 12. a. ^f Leui. 26. b. ^g 2 Cor. 6. b.

^h Leui. 10. a. ⁱ Leui. 16. g. Heb. 9. a. ^j Num. 1. a. and 26. a. ^k 2 Re. 24. a. ^l Leui. 27. d. Num. 3. g. Eze. 45. b.

and the poore shal not geue lesse in the half Sytle, which is geuen vnto the LORDE, to be an Heue offerynge for the reconcylinge of their soules.

¶ And this money of recōcilinge shalt thou take of the children of Israel, & put it to the Gods seruyce of the Tabernacle of wytnes, that it maye be a remembraunce vnto the children of Israel before the LORDE, that he maye let himself be reconcyled ouer their soules.

And the LORDE spake vnto Moses, and sayde: "Thou shalt make a brasen lauer also with a fote of brasse to wash, and shalt set it betwixte the Tabernacle of wytnesse and ſy altare, and put water therin, that Aarō and his sonnes maye wash their handes and fete therout, when they go in to the Tabernacle of wytnesse, or to the altare, to mynistrer vnto the LORDE with offerynge incense, ſy they dye not. This shalbe a perpetuall custome for him and his sede amonge their posterities.

And ſy LORDE spake vnto Moses, and sayde: "Take vnto the spyces of the best, fyue hundredth Sycles of Myrre, and of Cynamō half so moch, euen two hundredth and fyftie, and of Kalmus two hundredth and fyftye, and of Cassia fyue hundredth (after the Sytle of the Sanctuary) & an Hin of oyle olyue, and make an holy anoyntinge oyle, after the craft of the Apotecary.

¶ And there with shalt thou anoynte the Tabernacle of wytnesse, & the Arke of wytnes, the table with all his apparell, ſy candilstickes with his apparell, the altare of incense, the altare of burntofferings with all his apparell, & the lauer with his fote: and thus shalt thou consecrate them, that they maye be most holy: for who so wil touch the, must be consecrated. Thou shalt anoynte Aaron also, and his sonnes, and consecrate them to be my prestes.

And thou shalt speake vnto the childrē of Israel, and saye: This oyle shalbe an holy oyntment vnto me amonge youre posterities: It shal not be poured vpon mans body, nether shalt thou make eny such like it, for it is holy: therefore shal it be holy vnto you. Who so maketh eny such like, or geueth a straüger therof, the same shalbe roted out from amonge his people.

^a Exo. 40. d. ^b Exo. 40. b. ^c Leui. 8. b. ^d Exo. 35. d.
1 Par. 2. b. ^e 3 Re. 7. b.

And the LORDE sayde vnto Moses: Take vnto the spyces: Balme, Stacte, Galban, and pure franckencense, of one as moch as of another, and make incense therof (after the craft of the Apotecary) myngled together, that it maye be pure & holy. And thou shalt beate it to poulder, and shalt put of the same before the wytnesse in the Tabernacle of wytnesse, from whence I wyll proteste vnto the, but it shalbe holy vnto the for the LORDE. Who so maketh such to cense therewith, shalbe roted out from amonge his people.

The xxxi. Chapter.

AND the LORDE spake vnto Moses, & A said: "I haue called by name Bezaleel the sonne of Vri ſy sonne of Hur, of ſy trybe of Iuda, *and haue fylled him with ſy sprete of God, with wysdome and vnderstōdyng and knowlege, and to worke with all maner of connyng worke, in golde, syluer, brasse, to graue stones connyngly, and to set them, to carue well in tymbre, and to make all maner worke. And beholde, I haue geuen him Ahaliab the sonne of Ahisamach of the trybe of Dan, to be his companyon, and haue geuen wysdome in to the hertes of all that are wyse, that they shall make all that I haue commaunded the: the Tabernacle of wytnesse, ^a the Arke of wytnesse, the Mercyseate theron, and all the ornamentes of ſy Tabernacle: the table and his apparell, the candilstickes and all his apparell, the altare of incense, the altare of burntofferings with all his apparell, the lauer with his fote, the mynistrynge vestimentes of Aaron ſy prest, and the garmentes of his sonnes to serue like prestes, the anoyntinge oyle, and the incēse of spyces for ſy Sactuary. All that I haue commaunded the, shal they make.

And the LORDE talked vnto Moses, and sayde: Speake vnto the children of Israel, and saye: "Kepe my Sabbath, for it is a token betwene me and you, and youre posterities, that ye maye knowe, how that I am the LORDE which haloweth you: therefore kepe my Sabbath, for it shalbe holy vnto you. ^b Who so vnhaloweth it, shal dye the death: For who so doth eny worke therin, shalbe roted out from amonge his people.

Sixe dayes shall men worke, but vpon the

^c Exo. 25. 26. 27. 28. 30. ^d Exo. 20. b. ^e Nu. 15. d.

seuenth daye is the Sabbath * the holy rest of the LORDE. Who so doth eny worke vpon the Sabbath daye, shall dye the death.

Therefore shal the children of Israel kepe the Sabbath, that they maye kepe it also amonge their posterities for an euerlastyng couenaunt. An euerlastyng token is it betwixte me and the children of Israel. For in sixe dayes made the LORDE heauē & earth, but vpon y^e seuenth daye he rested, and was refreshed.

And whan the LORDE had made an ende of talkinge with Moses vpon the mount Sinai, he gaue him two tables of witness, which were of stone, and wrytten with the fynger of God.

The xxxij. Chapter.

BUT whan the people sawe that Moses made lōge taryenge to come downe frō the mount, they gathered the together agaynst Aaron, & sayde vnto him: ^a Vp, and make vs goddesses, to go before vs, for we can not tell what is become of this man Moses, that brought vs out of Egipte. Aaron sayde vnto them: ^b Plucke of the golden earynges from the eares of youre wyues, of youre sonnes, & of youre daughters, & bryng them vnto me. Then all the people pluckte of their golden earynges from their eares, & brought them vnto Aaron. And he toke them of their handes, & fashioned it with a grauer. ^c And they made a molten calfe, and sayde: These are thy goddesses (O Israel) that brought the out of the londe of Egipte.

^d Whan Aaron sawe that, he buylded an altare before him, and caused it be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose vp early in the mornyng, and offred burntofferings, and brought dead-offerynges also: ^e Then the people sat them downe to eate and drynke, & rose vp to playe.

^f But the LORDE sayde vnto Moses: Go get the downe, for thy people whom thou broughtest out of the londe of Egipte, haue marred all: they are soone gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipped it, & offred vnto it, & sayde: ^g These

are thy goddesses (O Israel) that brought the out of the lande of Egipte.

And the LORDE sayde vnto Moses: I se, ^h that it is a styffnecked people, and now suffre me, that my wrath maye waxe whote ouer them, & that I maye consume them, so wil I make a greates people of the.

But Moses besought the LORDE his God, & sayde: Oh LORDE, wherfore wil thy wrath waxe whote ouer thy people, whom thou hast brought out of the lōde of Egipte with greates power & a mightie hāde? ⁱ Wherfore shulde the Egipcians speake, & saye: He hath brought the for their myschefe, to slaye them in the mountaynes, and to destroye the vtterly from the earth? O turne the from the fearenesse of thy wrath, & be gracious ouer the wickednesse of thy people. Remembre thy seruantes Abraham, Isaac, and Israel, vnto who ^j thou swarest by thyne owne self, and saydest: I wil multiplie youre sede as the starres of heauen, and all the londe that I haue promysed you, wil I geue vnto youre sede, & they shall inheret it for euer. Thus the LORDE repented of the euell, which he sayde he wolde do vnto his people.

Moses turned him, & wente downe from the mount, and in his hande he had the two tables of wytnesse, which were wryttē vpon both the sydes, and were Gods worke, & the wrytinge was the wrytinge of God therein. Now whan Iosua herde the noyse of y^e people, as they shouted, he sayde vnto Moses: This is a noyse of warre in the hoost. He answered: It is not a noyse of them that haue the victory, and of them that haue the worse, but I heare a noyse of synginge at a daunce.

Whan he came nye vnto the hoost, and sawe the calfe, and the daunsyng, ^k he was moued with wrath, and cast the tables out of his hande, and brake them beneth the mount. ^l And he toke the calfe that they had made, and brent it with fyre, and stamped it vnto powder, and strowed it in the water, & gaue it vnto the children of Israel to drynke, & sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so greates synne vpon them?

Aaron sayde: Let not the wrath of my lorde waxe feare: thou knowest, that this is

* Gene. 2. a. ^a Exo. 24. c. and 32. d. Deut. 5. c. and 9. b. ^b Acto. 7. e. ^c Iudic. 8. e. ^d Psal. 105. c. ^e 1 Cor. 10. a. ^f Deut. 9. c. ^g 3 Reg. 12. e.

^h Exo. 33. a. Nu. 14. b. ⁱ Ge. 22. c. ^j Deut. 10. a. ^k Deut. 9. d.

a wicked people. They sayde vnto me: Make vs goddesses to go before vs, for we can not tell what is become of this man Moses, þ brought vs out of the lande of Egypte. I sayde vnto them: Who so hath golde, let him plucke it of, and geue it me: and I cast it in the fyre, therof came this calfe.

f Now whan Moses sawe, that the people were naked (for Aaron, whan he set them vp, made them naked to their shame) he wete in to the gate of the hoost, and sayde: who so belongeth vnto the LORDE, let him come hither vnto me. Then all the children of Leui gathered them selues vnto him, and he sayde vnto them: Thus sayeth the LORDE the God of Israel: Euery man put his swerde by his syde, and go thorow in and out from one gate to another in the hoost, and slaye euery man his brother, frende, & neighbour.

The children of Leui dyd, as Moses sayde vnto them. And there fell of the people the same daye thre thousande men. Thē sayde Moses: Cōsecrate youre handes this daie vnto the LORDE, euery man vpon his sonne and brother, that the prayse maye be geuen ouer you this daye.

o On the morow Moses sayde vnto the people: Ye haue done a greate synne. Now I wil go vp vnto the LORDE, yf peradventure I maye make an attouement for youre synnes.

Now whā Moses came agayne vnto þ LORDE, he saide: Oh this people haue done a greate synne, & haue made them goddesses of golde. * Now for geue them their synne: yf not, thē wype me out of thy boke, that thou hast written. The LORDE sayde vnto Moses: What? Him that synneth against me, wil I wype out of my boke. Go thou thy waye therefore, and brynge þ people thither as I haue sayde vnto the, Beholde, myne angell shall go before the. But in the daye of my visitacion I will vyset their synnes vpon them. So the LORDE played the people, because they made þ calfe which Aaron made.

The xxxiiij. Chapter.

z THE LORDE sayde vnto Moses: Go, departe hence, thou and the people, whom thou hast brought out of the lande of Egypte, vnto þ lande that I sware vnto Abra-

ham, Isaac and Iacob, and sayde: vnto thy sede wil I geue it, & I wil sende an angell before the (and cast out the Cananites, Amorites, Hethites, Pheresites, Heuites and Iebusites) in to the lande that floweth with mylke and hony, for I wyll not go vp with the: þ for thou art an hardnecked people, I might consume the by the waye. Whan the people herde this euell tydinges, they sorowed, and no man put on his best rayment.

And þ LORDE sayde vnto Moses: Speake vnto the children of Israel: Ye are a styf-necked people, I must once come sodenly vpon the, and make an ende of the. And now put of thy goodly aray from the, þ I maie knowe what to do vnto the. So the children of Israel laied their goodly aray from thē, euen before the mount Horeb.

Moses toke the Tabernacle, & pitched it without afarre of from þ hoost, and called it the Tabernacle of wytnesse. And who so euer wolde axe eny question at the LORDE, wente out vnto the Tabernacle of wytnesse before the hoost. And whan Moses wente out vnto the Tabernacle, all the people rose vp, and stode euery one in his tent dore, and looked after Moses, tyll he was gone in to the Tabernacle. And whan Moses entred in to the Tabernacle, the cloudy pyler came downe, and stode in the dore of the Tabernacle, and he talked with Moses. And all the people sawe the cloudy piler stonde in the dore of the Tabernacle, and rose vp, and worshiped, euery one in his tent dore.

And the LORDE spake vnto Moses face to face, as a man speaketh vnto his frende. And whan he turned agayne to the hoost, þ yonge mā Iosua þ sonne of Nun his minister, departed not out of þ Tabernacle. And Moses sayde vnto the LORDE: Beholde, thou saydest vnto me: Brynge þ people vp, and letttest me not knowe, whom thou wilt sende with me, & yet hast thou sayde: I knowe the by name, and thou hast founde grace in my sight. Let me knowe thy waye therefore, wherby I maye be certified, þ I fynde grace in thy sight: And consydre yet, that this people is thy people.

He sayde: My presence shal go before the, there with wyll I lede the. But he sayde vnto him: Yf thy presence go not, then cary

* Ro. 9. a.

† Psal. 68. d.

° Exo. 13. a. and 23. c.

† Gene. 22. c.

‡ Exo. 23. d. Deut. 7. d. Iosu. 24. c.

§ Exo. 32. c.

¶ Deut. 31. d.

° Nu. 12. a.

† Par. 8. c.

vs not vp from hence: for wherby shal it be knowne, *ŷ* I and thy people haue founde fauoure in thy sight, but in *ŷ* thou goest with vs? that I *ŷ* thy people maye haue some premyence before all people that are vpon the face of the earth. The LORDE sayde vnto Moses: I wyll do this also that thou hast sayde, for thou hast foude grace in my sight, and I knowe the by name.

D He sayde: Oh let me *thē* se thy glory. And he sayde: I wyl cause all my good go ouer before thy face, and wyl let the name of *ŷ* LORDE be called vpon before the. And I shewe mercy, to whom I shewe mercy: and haue compassion, on whom I haue compassion. And he sayde morouer: Thou mayest not se my face,* for there shall no mā lyue, *ŷ* seyth me. And *ŷ* LORDE sayde farthermore: beholde, there is a place by me, there shalt thou stōde vpon the rōcke. Now when my glory goeth forth, I wil put *ŷ* in a clyfte of *ŷ* rocke, *ŷ* my hande shal holde styll vpo the, tyll I be passed by. And when I take awaye myne hande from the, thou shalt se my back partes, but my face shal not be sene.

The xxxiiij. Chapter.

AND the LORDE sayde vnto Moses: Hew the two tables of stone,^a like as *ŷ* first were, that I maye wryte in them the wordes, *ŷ* were in the first tables, which thou brakest: and be ready in the mornynge, that thou mayest come vp early vnto moũt Sinai, and stonde me vpon the toppē of the mount. And let no man come vp with the, that there be no man sene thorow out all *ŷ* mount: and let nether shepe ner oxen fede before the mount.

And Moses hewed two tables of stone, like as the first were, *ŷ* arose early in the mornynge, *ŷ* wente vp vnto mount Sinai, as *ŷ* LORDE cōmaunded him, *ŷ* toke *ŷ* two tables of stone in his hāde. Thē came the LORDE downe in a cloude. And there he stepte vnto him, *ŷ* called vpo *ŷ* name of *ŷ* LORDE. And when *ŷ* LORDE passed by before his face, he cryed: LORDE LORDE, God, mercifull *ŷ* gracious,[†] *ŷ* longe sufferinge, and of greате mercy and truth, thou that kepest mercy in stoare for thousandes, and forgeuest wickednes,

trespace and synne (before whom there is no man innocent)[†] thou that visitest the wickednesse of the fathers vpon *ŷ* children and childers children, vnto the thirde and fourth generacion.

And Moses bowed him self downe vnto the earth, and worshiped him, and saide: LORDE, yf I haue founde grace in thy sight, *thē* let the LORDE go with vs (for it is an hard necked people) that thou mayest haue mercy vpon oure wickednesses and synnes, and let vs be thyne inheritance.

And he sayde: Beholde, I make a couenaunt before all thy people, *ŷ* wil do wonders, soch as haue not bene done in all londes, and amonge all people. And all *ŷ* people amōge whom thou art, shal se *ŷ* worke of *ŷ* LORDE, for a terryble thinge shal it be, *ŷ* I wyl do with the. Kepe that I commaunde *ŷ* this daye. Beholde, I wyl cast out before the: *ŷ* Amorites, Cananites, Hethites, Pheresites, Heuytes and Iebusites. *†* Bewarre, that thou make no couenaunt with the indwellers of the lande *ŷ* thou comdest in to, lest they be cause of thy ruine in the myddest of the: but their alters shalt thou ouerthrowe, *ŷ* breake downe their goddes, and rote out their groaues: for thou shalt worshipe no other god. For *ŷ* LORDE is called gelous, because he is a gelous God: lest (yf thou make any agrement with the indwellers of the londe, and when they go a whoringe after their goddes, and do sacrifice vnto their goddes) they *ŷ* call *ŷ*, and thou eate of their sacrifice, and lest thou take of their daughters vnto thy sonnes to wyues, and the same go a whoringe after their goddes, *ŷ* make thy sonnes go a whoringe after their goddes also.

Thou shalt make *ŷ* no goddes of metall. **¶** The feast of swete bred shalt thou kepe. Seuen daies shalt thou eate vnleuēd bred, like as I cōmaunded the in the tyme of the moneth Abib: for in the moneth Abib thou wtest out of Egipte. All *ŷ* first breaketh the Matrix, is myne, soch as shalbe male amōge thy catell, *ŷ* breaketh the Matrix, whether it be oxe or shepe. But the first of thyne Asse shalt thou bye out with a shepe: yf thou redeme it not, then breake his necke. All the first borne of thy children shalt thou redeme.

^a Ro. 9. b. ^{*} Deu. 4. b. Iudic. 6. e. and 13 d.
Ioh. 1. b. [†] Deu. 10. a. ^c Psal. 85. c. and 102. a.
Deut. 5. b. Iere. 32. c. and 30. b. Natl 1. a. [†] Exo.

20. a. Deut. 7. b. *ŷ* Exo. 23. d. Deut. 7. a. 3 Ro.
11. a. *ŷ* Nu. 25. a. *¶* Exo. 12. c. and 23. b.

"And se that no man appeare before me emptye.

* Sixe dayes shalt thou labour, vpon ȝ seuēth daye shalt thou rest both from plowing and reapyng. The feast of wekes shalt thou kepe with the firstlinges of the wheate haruest: and the feast of yngaderynge at ȝ yeares ende. Thryse in a yere shal all youre men children appeare before the Gouernoure, euen the LORDE and God of Israel.

Whan I shal cast out the Heithen before the, ¶ enlarge thy borders, there shal no man desyre thy lode: for so much as thou goest vp thre tymes in the yere, to appeare before ȝ LORDE thy God. Thou shalt not offer the bloude of my sacrifice with leuēded bred. And the offerynge of the Easterfeast shal not remaine ouer night vntill the mornyng. The firstlinges^a of ȝ first frutes of thy lode shalt thou bryng in to the house of the LORDE thy God. † Thou shalt not seith a kydd, whyle it is yet in his mothers mylke.

D And the LORDE saide vnto Moses: wryte these wordes, for because of these wordes haue I made a couenaunt with the ¶ with Israel. And 'he was there with the LORDE fortye dayes and fortye nightes, and ate no bred, and dranke no water. And † he wrote in the tables the wordes of the couenaunt, euen ten verses.

Now whā Moses came downe fro moūt Sinai, he had the two tables of wytnesse in his hande, ¶ wist not ȝ the skynne of his face shyned, because he had talked with him. And whā Aaron ¶ all the childre of Israel sawe ȝ the skynne of his face shyned, they were afraied to come nye him. Thē Moses called them. And they returned vnto him, both Aaron ¶ all the chefest of the cōgregacion. And he talked with them. Afterwarde came all the children of Israel vnto him. And he cōmaunded thē, all ȝ the LORDE had sayde vnto him vpon the mount Sinai. Now whan he had made an ende of talkyng with thē,^b he put a couerynge vpō his face. And whan he wēte in before ȝ LORDE to talke with him, he toke ȝ couerynge of, till he wēte out agayne. And whan he came forth ¶ spake with the childre of Israel what was cōmaunded him, thē the childre of Israel sawe his face, how ȝ the skynne of his face shyned: so he

put the couerynge vpō his face agayne, tyll he wente in agayne to talke with him.

The xxxv. Chapter.

AND Moses gathered all the cōgregacion^a of ȝ childre of Israel together, and sayde vnto them: This is it, ȝ the LORDE hath cōmaunded you to do: "Sixe dayes shall ye worke, but the seuenth daye shall ye kepe holy: a Sabbath of the LORDES rest. Who so euer doeth eny worke therin, shall dye. Ye shal kyndle no fyre vpon the Sabbath daye in all youre dwellynges.

And Moses sayde vnto ȝ whole congregacion of the children of Israel: This is it, that the LORDE hath cōmaunded: "Geue from amonge you Heue offerynges vnto ȝ LORDE, so that euery one bryng the LORDES Heue offerynge with a fre hert: golde, syluer, brasse, yalowe sylke, scarlet, purple, whyte sylke, and goates hayre, reed skynnes of rammes, doo skynnes, and Fyre tre, oyle for the lampes, and spyes for the anoyntyng oyle and for swete incense. Onix stones, and stones to be set in ȝ ouerbody cote, and for the brestlappe.

B And who so is wyse of hert amonge you, let him come, ¶ make what the LORDE hath cōmaunded: namely, the Habitacion with the tent ¶ couerynge therof, the rynges, bordes, barres, pilers ¶ sokettes: The Arke with the stauēs therof, the Mercyseate ¶ the vayle: the table with his stauēs ¶ all his apparell: ¶ the shewbred: The cādilstick of light and his apparell, and his lampes, ¶ the oyle for the lightes: The altare of incense with his stauēs: The anoyntyng oyle and spyes for incense: The hangyng before ȝ Tabernacle dore: The alter of burntofferynges with his brasen gredyron, stauēs and all his apparell: The lauer with his fote: The hangynges of the courte, with the pilers and sokettes therof, ¶ the hangyng of the courte dore: The nales of the habitacion and of ȝ courte with their coardes: The mynistring garmentes for the seruyce in the Holy, ȝ holy vestimentes of Aaron the prest with the vestimentes of his sonnes for ȝ prestes office.

C Then wente all the congregacion of the childre of Israel out fro Moses, ¶ euery one brought the gift of his hert: ¶ all that they

^a Ecclī. 35. a. * Ex. 20. b. 23. b. 35. a. ^b Exo. 23. c. Deut. 26. a. † Exo. 23. c. Deut. 14. b.

^c Exo. 24. d. † Deut. 10. a. § 2 Co. 3. b. c. ^d Exo. 20. b. 33. b. 34. c. ^e Exo. 25. a.

wolde of fire will, the same brought they for an Heue offeringe vnto the LORDE for y^e worke of the Tabernacle of witnesse, & for all the seruyce therof, & for the holy vestimētes. Both men & women that were of a wyllinge hert, brought bracelettes, earynges, rynges & gyrdels, and all maner Jewels of golde: Euery man also brought golde for Waue offeringes vnto the LORDE.

And who so euer fōude by him yalow sylke, scarlet, purple, whyte sylke, goates hayre, reed skynnes of rāmes, and Doo skynnes, brought it. And who so euer houe up syluer & brasse, brought it for y^e Heue offeringe vnto the LORDE. And who so euer founde Fyrre tre by him, brought it for all maner of worke of the Gods seruyce. And soch women as were wyse herted, spanne with their hādes, and brought their sponne worke of yalow sylke, scarlet, purple, and whyte sylke. And soch women as had hye vnderstandinge in wyszdome, spanne goates hayre.

As for y^e prynces, they brought Onix stones, and set stones, for y^e ouerbody coate, and for the brestlappe, and spyes, and oyle for y^e lightes, and for the anoyntinge oyle, and for swete incense. Thus the children of Israel brought fre wyllinge offeringes, both man and wemē, for all maner of worke, that the LORDE had commaunded by Moses, to be made.

And Moses saide vnto the childrē of Israel: "Beholde, y^e LORDE hath called by name Bezaleel y^e sonne of Vri, y^e sonne of Hur of the trybe of Iuda, & hath fylled him with the sprete of God, that he maye haue wyszdome, vnderdōdinge, & knowlege for all maner of worke, to worke connyngly in golde, syluer & brasse, to graue precious stones & to set them, to carue in wodd, to make all maner of connyng worke, and hath geuē instructiō in his hert, both him and Ahaliab the sonne of Ahisamach of y^e trybe of Dan. These hath he fylled with wyszdome of hert, to make all maner of worke, to carue, to broder, to worke with nedle worke, with yalow sylke, scarlet, purple and whyte sylke, and with weeuynge to make all maner of worke, and to deuyse connyng worke.

The lxxvi. Chapter.

THEN wrought Bezaleel & Ahaliab & all the wyse herted men, vnto whom the LORDE had geuen wyszdome & vnderdōdinge to knowe, how they shulde make all

maner worke for the seruyce of the Sanctuary, acoordinge vnto all y^e the LORDE commaunded. And Moses called for Bezaleel & Ahaliab, & all the wyse herted men, vnto whom the LORDE had geuen wyszdome in their hertes, namely, all soch as wyllingly offred them selues there, & came to labour in the worke. And they receaued of Moses all the Heue offeringes, that the children of Israel had brought for the worke of the seruyce of the Sanctuary, that it might be made: & euery morninge brought they their willinge offeringes vnto him.

Then came all the wyse men y^e wrought in the worke of the Sanctuary, euery one frō his worke that he made, & sayde vnto Moses: The people bryngeth to moch, more thē nede is for the worke of this seruice, which the LORDE hath cōmaunded to make. Thē commaunded Moses, that it shulde be proclaimed thorow out the hoost: No man brynge more to the Heue offeringe of the Sanctuary. Then were the people forbydden to brynge: for there was stuff ynough for all maner of worke, that was to be made, and to moch.

So all y^e wyse herted men amonge thē y^e wrought in y^e worke of the Habitation, made ten curtaynes of whyte twyned sylke, yalow sylke, scarlet, purple, with Cherubyns of broderd worke. The lēgth of one curtayne was eight and twētye cubites, and the bredth foure cubites, & were all of one measure: & he coupled the curtaynes fyue & fyue together one to the other.

And made yalow loupes a longe by y^e edge of euery curtayne, where they shulde be coupled together: fiftie loupes vpō euery curtayne, wherby one might be coupled to another. And made fiftie buttons of golde, and with the buttons he coupled the curtaynes together one to the other, that it might be one couerynge.

And he made xj. curtaynes of goates hayre (for the tent ouer the habitacion) of thirtie cubytes longe, & foure cubytes brode, all of one measure, & coupled fyue together by them selues, and sixe by them selues, & made fiftie loupes a longe by y^e edge of euery curtayne, wherby they might be coupled together, & made fiftie buttons of brasse, to couple y^e tent together withall. And made ouer y^e tent a couerynge of reed skynnes of rāmmes, and ouer that a couerynge of Doo skynnes

* Exo. 31. a.

° Exo. 26. a.

° Exo. 26. b.

D And made standinge bordes for the Habitation, of Fyrre tre, euery one ten cubytes longe, and a cubyte and a half brode, τ two fete vnto euery one, wherby one might be ioyned to another: that on the south syde there stode twentye of the same bordes: and made fourtye syluer sokettes there vnder, vnder euery borde two sokettes for his two fete. In like maner for the other syde of the Habitation towarde the north, he made twentye bordes also with fourtye syluer sokettes, vnder euery borde two sokettes: But behynde the Habitation vpon the west syde, he made sixe bordes, and two other for the corners of the Habitation behynde, that either of them both might be ioyned with his corner borde from vnder vp, and aboue vpon the heade to come together with a clampe: so that there were eight bordes, and sixtene sokettes of syluer, vnder euery one two sokettes.

E And he made barres of Fyrre tre, fyue for the bordes vpon the one syde of the Habitation, and fyue vpon the other syde, and fyue behynde towarde the west: and made the barres to shute throw the bordes, from the one ende to the other, and ouerlayde the bordes with golde. But their rynges made he of golde for the barres, and ouerlayde \mathfrak{f} barres with golde.

And made Cherubyns vpon the hangynge with broderd worke, of yalow sylke, scarlet, purple, τ whyte twyned sylke. And made for the same, foure pilers of Fyrre tre, and ouerlayed them with golde, and their knoppes of golde, and cast foure sokettes of syluer for them.

And made an hanginge in the Tabernacle dore, of yalow sylke, scarlet, purple, and whyte twyned sylke, of nedle worke, and fyue pilers therto with their knoppes (τ ouerlayed their knoppes and whopes with golde) and fyue sokettes of brasse there to.

The xxxij. Chapter.

AND Bezaleel made the Arke of Fyrre tre, ^atwo cubites and a half lōge, a cubyte and a half brode, and a cubyte τ a half hie, and ouerlayed it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon euery syde two. And made staues of Fyrre tre, and ouerlayed thē with golde, and put them in the rynges a longe by \mathfrak{f} sydes of the Arke, to beare it withall.

And he made \mathfrak{f} Mercyseate of pure golde two cubytes and a half longe, and a cubyte and a half brode, τ made two Cherubyns of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubyns spredde out their wynges aboue an hie, and couered \mathfrak{f} Mercyseate ther with: and their faces stode one ouer agaynst the other, and loked vnto the Mercyseate.

And he made \mathfrak{f} table, of Fyrre tre, two cubytes longe, ^ba cubyte brode, and a cubyte τ a half hie, and ouerlayed it with fyne golde, and made therto a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hie, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, τ put them in the foure corners by the fete harde by the whoope, that the staues might be therin, to beare the table withall: τ made the staues of Fyrre tre, and ouerlayed thē with golde, to beare the staues withall. And the vessels vpon the table made he also of fyne golde: the disshes, spones, flat peces and pottes, to poure in and out withall.

And he made the candilstick of fyne beaten golde, ^cwhere vpon was the shaft with braunches, cuppes, knoppes, τ floures. Sixe braunches proceeded out of \mathfrak{f} sydes therof, vpon either syde thre braunches: vpō euery braunch were thre cuppes like allmōdes, with knoppes and floures. Vpon the candilstick self were foure cuppes with knoppes and floures, vnder euery two braunches a knoppe. The knoppes τ braunches therof proceeded out of it, and were all one pece of fyne beaten golde. And he made the seuen lampes with their snoffers τ outquenchers of pure golde. Of an hūdreth weight of golde made he it, and all the apparell thereof.

He made also the altare of incense, of Fyrre tre, a cubyte longe and brode, eauen foure squared, and two cubytes hie with the hornes of it, and ouerlayed it with fyne golde, the toppe and the sydes of it rounde aboute, and the hornes therof, and made a crowne vnto it rounde aboute of pure golde, τ two golde rynges vnder the crowne on both the sydes, to put the staues therin, and to beare it withall: but the staues made he of Fyrre tre, and ouerlayed them with golde.

^a Exo. 26. c. ^b Exo. 25. b. ^c Exo. 25. c. ^d Exo. 25. a.

And he made the holy anyoyntinge oyle, & the incense of pure spyes, after ſ craft of the Apotecary.

The xxxviiiij. Chapter.

AND the altare of burntoffrynges made he of Fyre tre, ^a fyue cubytes lōge & brode, eauen foure squared, & thre cubytes hye. And made foure hornes, which proceeded out of the foure corners therof, and ouerlaid it with brasse. And he made all maner of vessels for the altare, cauldrons, shouels, basens, fleshokes, and colepannes all of brasse. And vnto the altare he made a brasen gredyron of net worke rounde aboute, from vnder vp vnto the myddest of the altare, & cast foure rynges in the foure corners of the brasen gredyron, for the staues: which he made of Fyre tre, and ouerlaid them with brasse, and put them in the rynges by the sydes of the altare, to beare it withall, and made it holowe with bordes.

And he made the Lauer of brasse, & his fote also of brasse vpon the place of ſ hoost, that laye before the dore of the Tabernacle of wytnesse.

B And he made the courte on ſ south syde: hangynges an hundreth cubytes longe, of whyte twyned sylke, with the twētye pilers therof, and twentye sokettes of brasse: but the knoppes and whoopes of syluer. In like maner vpon the north syde an hundreth cubytes with twentye pilers, and twentye sokettes of brasse, but their knoppes & whoopes of syluer. Vpon the west syde fiftie cubytes with ten pilers and tē sokettes, but their knoppes and whoopes of syluer. Vpon the East syde fiftie cubytes. Fiftene cubytes vpon either syde of the courte dore, with thre pilers and thre sokettes: So that all the hanginges of the courte were of whyte twyned sylke, and the sokettes of the pilers were of brasse, & their knoppes and whoopes of syluer: their heades were ouerlaid with syluer, & all the pilers of the courte were whooped aboute with syluer.

C And the hangynge in ſ courte gate made he with nedle worke, of yalowe sylke, scarlet, purple, & whyte twyned sylke, twentye cubytes longe, & fyue cubytes hye, after the measure of the hanginges of the courte: foure pilers also therto, & foure sokettes of brasse, and their knoppes of syluer, and their heades ouerlaid, and their whoopes of syluer. And all the nales of the Habitation and of the courte rounde aboute, were of brasse.

This is now the summe of the Habitation of wytnesse (which was counted at the cōmaundemēt of Moses to ſ Gods seruice of the Leuites vnder the hāde of Ithamar the sonne of Aaron the prest) which Bezaleel the sonne of Uri, the sonne of Hur of the trybe of Iuda made, all as the **LORDE** commaunded Moses. And with him Abihail ſ sonne of Ahisamach of the trybe of Dan, a connyngre grauer, to worke nedle worke, with yalow sylke, scarlet, purple, & whyte sylke.

All the golde ſ was wrought in all this worke of the Sanctuary (which was geuen to the Waue offerynge) is nyne & twenty hundreth weight, seuen hundreth & thirtie Sycles, after ſ Sycle of ſ Sanctuary. * The syluer ſ came of the congregacion, was fyue score hundreth weight, a thousande, seuen hundreth, fyue and seuentye Sycles, after ſ Sycle of the Sanctuary: so many heades so many half Sycles, after the Sycle of the Sanctuary, of all that were nombred from twentye yeare olde and aboue, euen sixe hundreth thousande, thre thousande, fyue hundreth and fiftye.

Of the fyue score hundreth weight of syluer, were cast the sokettes of the Sanctuary, and the sokettes of the vayle, an hundreth sokettes of the fyue score hundreth weight, an hundreth weight to euery sokett. Of the thousande, seuen hundreth and fyue and seuentye Sycles were made the knoppes of the pilers (and their heades ouerlaid) and their whoopes.

As for the Waue offerynge of brasse, it was seuentye hundreth weight, two thousande and foure hundreth Sycles: Wherof were made the sokettes in the dore of the Tabernacle of wytnesse, and the brasen altare, and the brasen gredyron therto, and all the vessels of the altare, and the sokettes of ſ courte rounde aboute, and the sokettes of ſ courte gate, all ſ nales of the Habitation, & all ſ nales of ſ courte rounde aboute.

The xxxij. Chapter.

OF the yalowe sylke, scarlet, & purple, they ^a made Aarons mynistringe vestimentes, to do seruycce in the Sanctuary, as ſ **LORDE** cōmaunded Moses.

And he made the ouer body cote, of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke, and bett the golde in to thinne plates, and cut it in to wyres, that it might be

^a Exo. 27. a. 2 Par. 1. a. * Exo. 30. b. ^b Exo. 28. a.

wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, & made it so, that ȝ ouerbody cote came together by the edges on both the sydes. And his gyrdel was after the same craft & worke: euē of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the LORDE commaunded Moses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the childrē of Israel: and fastened them vpo the shulders of the ouerbody cote, that they might be stones of remembraunce vnto the children of Israel, as the LORDE cōmaunded Moses.

33 And they made the brestlappe after the craft & worke of the ouerbody cote: of golde, yalowe sylke, scarlet, purple, & whyte twyned sylke, so that it was foure square & dubble, an hande bredth longe and brode, and fylled it with foure rowes of stones. The first rowe was: a Sardis, a Topas, and a Smaragde. The secōde: a Ruby, a Saphyre, and a Dya-monde. The thirde: a Liguriōs, an Achat, and an Amatist. The fourth: a Turcas, an Onix & a Iaspis: closed rounde aboute with golde in all the rowes. And the stones stode after the twolue names of the children of Israel, grauen by the stone grauer, euery one with his name, acordinge to the twolue trybes.

And vpon the brestlappe they made wrythen cheynes of pure golde, and two hokes of golde, & two golde rynges, and fastened the two rynges vpon the two edges of the brestlappe: and ȝ two wrythen cheynes put they in the two rynges vpon the corners of the brestlappe. But the two endes of ȝ wrethen cheynes put they to the two hokes, & fastened them vpon the corners of the ouer body cote, one ouer agaynst another.

C And they made two other rynges of golde, & fastened them to the other two corners of the brestlappe by the edge of it, that it might hange vpon the out syde of the ouerbody cote. And they made yet two other golde rynges, which they put beneth vpon the two corners of the ouerbody cote, one ouer agaynst another, where the ouerbody cote ioyneth together, that the brestlappe might be festened by his rynges vnto ȝ rynges of the ouerbody cote with a yalowe lace, that it might lye close vpon ȝ ouerbody cote, and not be lowsed from ȝ ouerbody cote, as the LORDE commaunded Moses.

And he made the tuncyle vnto the ouer-

body cote, wrought all of yalow sylke, & the hole therof aboute in the myddest, & a bonde foldē together rounde aboute the hole, that it shulde not rente. And beneth vpon ȝ hemme of it, they made pomgranates of yalow sylke, scarlet, purple, & whyte twyned sylke: & they made belles of pure golde, which they put betwixte ȝ pomgranates rounde aboute vpon the hemme of the tuncyle, a bell & a pomgranate, a bell & a pomgranate rounde aboute, to do seruyce in, as the LORDE commaunded Moses.

And they made albes also wrought of whyte sylke for Aaron & his sonnes, & ȝ myter of whyte sylke, and the goodly bonettes of whyte sylke, and breches of twyned whyte linnen, and the girdle of nedle worke euen of whyte twyned sylke, yalow sylke, scarlet, and purple, as the LORDE commaunded Moses.

They made the fore heade plate also to ȝ holy crowne, of pure golde, and wrote therein with grauen worke: the holynes of the LORDE, and festened a yalowe lace thereon, to tye it vnto the myter aboute, as the LORDE cōmaunded Moses.

Thus the whole worke of ȝ Habitation of ȝ Tabernacle of wytnesse, was fynished. And the childrē of Israel dyd all that the LORDE cōmaunded Moses, & brought the Habitation vnto Moses: the Tabernacle & all the apparell therof, the buttons, bordes, barres, pilers, sokettes, ȝ couerynge of reed skynnes of rammes, the couerynge of doo skynnes, & the vayle, ȝ Arke of wytnesse with the staues therof, the Mercyseate, the table & all his apparell, & the shewbred, the candlesticke, with the lampes prepared, and all his apparell, & oyle for the lightes, the golden altare, the anyntinge oyle & incense, the hanginge in the Tabernacle dore, the brasen altare, & his brasen gredyron with his staues, & all his apparell, ȝ lauer with his foote, the hangynges of ȝ courte with the pilers & sokettes therof, ȝ hanginge in the courte gate with his pilers & nales, & all the ordynance for the seruyce of the Habitation of ȝ Tabernacle of wytnesse, ȝ mynistringe vestimētes of Aarō ȝ prest, to do seruyce in ȝ Sanctuary, & the garmētes of his sonnes, ȝ they might execute ȝ prestes office. Acordinge to all that ȝ LORDE cōmaunded Moses, euē so dyd the childrē of Israel in all this seruyce. And Moses sawe all ȝ worke, ȝ they dyd it euē as ȝ LORDE had commaunded, and he blessed them.

The xl. Chapter.

AND f LORDE spake vnto Moses, g sayde: In the fyrst daye of the first moneth shalt thou set vp f Habitaciō of f Tabernacle of wytnesse, and shal put the Arke of wytnes therin, and hange the vayle before f Arke. And thou shalt bringe in the table, and garnish it, and brynge in the cādilstickē, and put the lampes theron. And f goldē altare of incense shalt thou set before f Arke of wytnesse, g hange vp the hanginge in the dore of the Habitaciō. But the altare of burntofferings shalt thou set before the dore of the Habitacion of the Tabernacle of wytnesse: g the lauer betwixte the Tabernacle of wytnesse and the altare, and put water therin, g set the courte rounde aboute, and hange vp the hanginge in the courte gate.

And thou shalt take the anyoyntynge oyle, and anyointe the Habitacion and all that is there in, *and shalt consecrate it, and all f apparell therof, that it maye be holy. And thou shalt anyointe the altare of burntofferings and all his vessels, and consecrate it, that it maye be most holy. The lauer also g his fote shalt thou anyointe g consecrate.

And thou shalt brynge Aaron g his sonnes vnto the dore of the Tabernacle of wytnesse, and wash them with water, g put the holy vestimentes vpon Aaron, and anyointe him, and consecrate him, that he maye be my prest. And thou shalt brynge his sonnes also, and put the albes vpon them, and anyointe them, as thou hast anyoynted their father, f they maye be my prestes. And this anyoyntinge shall they haue for an euerlastinge presthode amonge their posterities. †And Moses dyd all as the LORDE cōmaunded him.

Thus was the Tabernacle set vp in the seconde yeaue vpon the first daye of the first moneth. And whan Moses reared it vp, he fastened f sokettes and the bordes, and barres, and set vp the pilers, and spred out the tent ouer the Habitacion, and put the couerynge of the tent aboute an hye, as the LORDE commaunded him. And he toke the wytnesse, and layed it in the Arke, and put f stauēs in the Arke, and set the Mercyseate aboute vpon the

Arke, and brought the Arke in to the Habitacion, and hanged the vayle before the Arke of wytnesse, as the LORDE commaunded him.

And he set the table in the Tabernacle of wytnesse, in the corner of the Habitacion vpon the north syde without the vayle, and prepared bred theron before f LORDE †as the LORDE commaunded him.

And he set in the candilstickē also, euen ouer agaynst the table, in the corner of the Habitacion vpon the south syde, and put the lampes theron before f LORDE, as the LORDE commaunded him. And the golden altare set he in also before the vayle, and brent swete incense theron, as the LORDE commaunded him. And hanged vp the hanginge in the Tabernacle dore. As for the altare of burntofferings, he set it before the dore of the Habitacion of f Tabernacle of wytnesse, and offred burntofferings and meate offerings theron, as the LORDE commaunded him.

And the Lauer set he betwixte the Tabernacle of wytnesse and f altare, and put water therin to wash withall. And Moses, Aaron and his sonnes washed their hādes and fete ther at: for they ought to wash thē, whan they wente in to the Tabernacle of wytnesse, or whan they wente vnto the altare, as the LORDE commaunded him.

And he set vp the courte rounde aboute the Habitacion and the altare, and hanged vp f hanginge in f courte gate. Thus Moses fynished the whole worke.

Then a cloude couered f Tabernacle of wytnesse, and the glory of the LORDE fylled the Habitacion. And Moses coulde not go in to the Tabernacle of wytnesse, whyle the cloude abode theron, and the glory of f LORDE fylled the Habitacion.

And whan the cloude remoued from the Habitacion, then wente the children of Israel forth, as oft as they toke their iourney. But yf the cloude remoued not, then toke not they their iourney, tyll the daie that it remoued: for in the daye tyme was the cloude of the LORDE vpon the Habitacion, g in the night season was fyre therin, in f sight of all f house of Israel, in all their iourneis.

* Exo. 30. c.

* Exo. 29. a.

† Nu. 7. a.

* Num. 9. c.

† Exo. 25. c.

* Exo. 30. c.

The ende of the seconde boke of Moses, called Exodus.

The thirde boke of Moses, called Leuiticus.

What this boke conteyneth.

Chap. I.

The ordre and vse of burnt-offerynges, whether it be of small or greate catell, or of foules.

Chap. II

Of meat-offerynges with fyne floure, &c.

Chap. III.

Of deed-offerynges, otherwyse called health-offrynges, peace offrynges, or thank-offerynges, and of the fatt.

Chap. IIII.

The offrynge for the synne of a prest, of the whole congregacion, of the ruler, or of eny other meane man.

Chap. V.

The offerynge for swearinge, for an erreure or ignoraunce.

Chap. VI.

Of daylie burnt-offerynges & other oblacions: The offerynge of the prest in the daye of his anoyntinge.

Chap. VII.

Of thank-offerynges. Of the fat & bloude, and of the anoyntinge of the prestes.

Chap. VIII.

Of the anoyntinge and consecratyng of Aaron and of his sonnes.

Chap. IX.

How Aaron and his sonnes offred for synne, & how the fyre of God consumed the burnt-offerynge.

Chap. X.

The death of Nadab & Abihu. The prestes were forbydden to drynke wyne, and their porcion of the offerynges appoynted them.

Chap. XI.

Of cleane and vncleane beastes & foules.

Chap. XII.

Of the vncleennesse of a woman in childe bedd, of hir clensyng or purification & of hir offerynge.

Chap. XIII

Of Leprosy or Mezell.

Chap. XIII.

The clensyng of lepers, and of their offerynge.

Chap. XV.

Of all maner of vncleane fluxes or yssues, both of men and wemen.

Chap. XVI.

Aarō might not allwaie go in to the Sanctuary. Of the two goates. Of fasting in the seuenth moneth.

Chap. XVII.

All offrynges were first brought to the Tabernacle dore. No bloude ner deed caryon was to be eaten.

Chap. XVIII.

The degrees of consanguynite and affynite: And what wemen men ought not to marye.

Chap. XIX.

Dyuerse and many commaundemētes and statutes.

Chap. XX.

To geue sede vnto Moloch, & other vnlauffull thynges are forbydden.

Chap. XXI.

How cleane and vndefyled the prestes ought to lyue.

Chap. XXII.

How the prestes and their houtholdes ought to be: ¶ how the offerynges ought to be vsed.

Chap. XXIII.

Of the holy dayes and hye feastes: namely, the Sabbath, Easter, Whyt sondaye (otherwise called the feast of wekes) the feast of Tabernacles, &c.

Chap. XXIII.

Of the oyle for the lampes and lightes. Of the shewbred. Punyshment for cursyng and blasphemy.

Chap. XXV.

Of the rest of the seuenth yeare, ¶ libertye of the Fiftieth yeare, otherwyse called the yeare of Iubylie, the yeare of hornes blowinge, or the trompet yeare.

Chap. XXVI

Swete ¶ lounge promyses of God for all such as wyl kepe his commaundemētes: Agayne, Maruelous sore plagēs are threatened vnto them, that wyl not harken to his worde.

Chap. XXVII.

Of vowes, and of the fre yeare. Of redemyng or lowsyng out agayne of catell or londe, that a man promyseth, voweth or dedicateth vnto the LORDE.

The first Chapter.

AND the LORDE called Moses,* and spake vnto him out of y^e Tabernacle of wytnesse, and sayde: Speake vnto y^e childrē of Israel, ¶ saie vnto them: Who so euer amōge you wyl bryng an offeryng vnto the LORDE, let him bryng it of y^e catell, euen of the oxen, ¶ of the shepe.

Yf he wyl bryng a burntofferiſſe of y^e oxen (or greate catell) thē let him offre a male without blemish, before y^e dore of the Tabernacle of wytnesse, to reconcyle him self before the LORDE,† let him laye his hande vpon the heade of the burntofferiſſe, then shal he be reconcyled, so y^e God shalbe mercifull vnto him.

B And he shall kyll the yonge oxe before y^e LORDE: and y^e prestes Aarons sonnes shal bryng the bloude, and sprenkle it rounde aboute vpon the altare, that is before the dore of the Tabernacle of wytnesse. And the skynne shalbe flayne from of the burntofferiſſe, and it shalbe hewen in peces. And the sonnes of Aaron the prest shal make a fyre vpon the altare, and laye wod aboute thereon: and y^e peces, the heade, and the fatt shal they laye vpon the wodd that lyeth vpon y^e fyre on the altare. But y^e bowels ¶ legges shal be waszshen with water, and the prest shal burne altogether vpon the altare for a burnt sacrifice:

this is an offeryng of a swete sauoure vnto the LORDE.

Yf he wyl offre a burnt sacrifice of the small catell, that is, of the lambes or goates, then let him offre a male without a blemish. And he shall kyll it before the LORDE, euen at the corner of the altare on the north syde before y^e LORDE. And (the prestes) Aarons sonnes shal sprenkle his bloude rounde aboute vpon y^e altare, and it shal be hewen in peces. And the prest shall laye them with the heade and the fatt, vpon the wodd that lyeth vpon the fyre on the altare. But the bowels and y^e legges shal be waszshen with water. And y^e prest shal offre it altogether, and burne it vpon y^e altare for a burnt sacrifice. This is an offeryng of a swete sauoure vnto the LORDE.

But yf he wil offre a burnt sacrifice of y^e foules vnto the LORDE, then let him offre it of the turtill dones or of y^e yonge pigeons. And the prest shal bryng it vnto the altare, and wrynge the neck of it a sunder, that it maye be burnt vpon the altare, and let the bloude of it runne out vpon the sydes of the altare, and the croppe of it with the fethers shalbe cast vpon the heape of aszshes besyde the altare towarde the east, and he shall deuyde the wynges of it, but not breake thē cleane of. And thus shall the prest burne it vpon the altare, euen vpon the wodd that lyeth vpon the fyre, for a burnt sacrifice. This is an offeryng of a swete sauoure vnto the LORDE.

* Exo. 29. g.

† Exo. 29. b. Leui. 3. a.

The ij. Chapter.

A **W**HAN a soule wyl offre a meatofferynge vnto the LORDE,* then shal it be of fyne floure, and he shal poure oyle vpon it, and put frankencense thereon, & so brynge it vnto Aarons sonnes the prestes. Then shal one of them take his handfull of the same floure, and oyle with all the frankencense, and burne it for a remembraunce vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. *As for þ̄ remnaunt of the meatofferynge, it shalbe Aarons and his sonnes. This shalbe þ̄ most holy of the offeringes of the LORDE.

But yf he wyl brynge a meatofferynge of that which is baken in the oven, then let him take swete cakes of wheate, mixte with oyle, and vnuendued wafers anyoynted with oyle. Neuertheles yf thy meatofferynge be eny thinge of that which is fryed in the panne, then shal it be of fyne swete floure myxte with oyle: And thou shalt cut it in peces, & poure oyle thereon: so is it a meatofferynge. But yf thy meatofferynge be ought broyled on the gredyron, then shalt thou make it of fyne floure with oyle. And the meatofferynge that thou wilt make of such thinges for the LORDE, shalt thou brynge vnto þ̄ prest, which shal brynge it vnto the altare, & shal Heue vp the same meatofferynge for a remembraunce, and burne it vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for the remnaunt, it shal be Aarons and his sonnes. This shal be the most holy of the offeringes of the LORDE.

All the meatofferynges that ye wil offre vnto the LORDE, shal ye make without leuē. For there shal no leuē nor hony be burnt for an offeringe vnto the LORDE. But for the offeringe of the firstlings shal ye offer thē vnto the LORDE. Neuertheles they shal come vpon no altare for a swete sauoure.

All thy meatofferynges shalt thou + salt. And thy meatofferynge shal neuer be without þ̄ salt of the couenaunt of thy God: for in all thy offeringes shalt thou offre salt.

But yf thou wilt offre a meatofferynge of the first frutes vnto þ̄ LORDE, then shalt thou drye that which is grene, by the fyre, & beate it small, and so offre the meatofferynge of thy first frutes. And thou shalt put oyle

vpon it, and laye frankencense thereon, so is it a meatofferynge. And then shall the prest beate it, and burne of the oyle with all the frankencense for a remembraunce. This is an offeringe vnto the LORDE.

The iij. Chapter.

BUT yf his offeringe be a deedofferynge of greate catell (whether it be ox or cowe) then shal he offre such as is without blemish before the LORDE, & shal laie his hande vpon the heade of it, and kyll it before the dore of the Tabernacle of wytnesse. And the prestes Aarons sonnes, shall sprenkle the bloude rounde aboute vpon the altare, and shal offre of þ̄ deedofferynge vnto the LORDE: namely, all the fat that is within, and the two kydneyes with the fat that is thereon vpon the loynes, and the nett on the leuer vpon the kydneyes also. And Aarons sonnes shal burne it vpon the altare for a burntofferynge, euen vpon the wod that lyeth on the fyre. This is an offeringe of a swete sauoure vnto the LORDE.

Yf his deedofferynge be of small catell, whether it be male or female, it shal be without blemish: Yf it be a lambe, then shall he brynge it before the LORDE, & shal laye his hande vpon the heade of it, and sleye it before the Tabernacle of wytnesse. And Aarons sonnes shal sprenkle his bloude rounde aboute vpon the altare, and so offre of the deedofferynge vnto the LORDE: namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all þ̄ fat that is within, and the two kydneyes with the fat that is thereon vpon the loynes, & the nett on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare, for þ̄ meate of the offeringe vnto þ̄ LORDE.

But yf his offeringe be a goate, and bringeth it before the LORDE, he shal laye his hande vpon the heade of it, and kyll it before the Tabernacle of wytnesse. And Aarons sonnes shal sprinkle the bloude rounde aboute vpon the altare, & shal offer therof a sacrifice vnto the LORDE: namely, the fat þ̄ couereth the bowels, and all the fat þ̄ is within, the two kydneyes with the fat that is thereon vpon the loynes, & the net on the leuer vpon the kydneyes. And the prest shal burne it vpon

* Leui. 6. b. and 9. c. Nu. 15. a.

* Leui. 10. d.

+ Matt. 5. b. Marc. 9. c. Col. 4. a.

the altare, for the meate of the sacrifice to a swete sauoure.

*All the fatt is the LORDES. Let this be a perpetuall lawe amonge youre posterities in all youre dwellynges, that ye eate no fatt, *ner bloude.

The iij. Chapter.

AND the LORDE spake vnto Moses, ^a sayde: Speake vnto the childrē of Israel, and saye: Whan a soule synneth thorow ignorance in any commaundemēt of the LORDE, which he ought not to do: As namely, yf a prest which is anoynted, synne, that he make the people do amysse, he shall brynge for ^b \hat{y} synne that he hath done, a yonge bullocke without blemysh vnto the LORDE for a synofferynge. ^c And the bullocke shal he brynge to the dore of the Tabernacle of wytnesse before the LORDE, ^d τ laie his hāde vpō his heade, τ kyll him before ^e \hat{y} LORDE. And ^f \hat{y} prest \hat{y} is anoynted, shal take of his bloude, τ brynge it in to the Tabernacle of wytnesse. And he shall dyppe his fynger in to the bloude, τ sprenkle therwith seuen tymes before the LORDE, towarde the vayle of ^g \hat{y} Holy. And he shal put of the same bloude vpon the hornes of the altare of incense, \hat{y} stondesth before ^h \hat{y} LORDE in the Tabernacle of wytnesse: τ all the bloude of the bullocke shal he poure vpon the botome of the altare of burntofferings, \hat{y} stondesth at the entringe in of ⁱ \hat{y} Tabernacle of wytnesse. And all the fat of the synofferynge shal he Heue vp: namely, the fat ^j \hat{y} couereth the bowels, τ all the fat ^k \hat{y} is within, \hat{y} two kydneyes with the fatt that is theron vpon the loynes, and the net on the leuer vpon the kydneyes also (like as he Heueth it from the oxe in the dead-offerynge) and shall burne it vpon the altare of burntofferings. But the skynne of the bullocke, ^l and all the flesh, with the heade τ legges, τ the bowels and the donge, shal he cary alltogether out of the hoost, in to a cleane place, where ^m \hat{y} aszhes are poured out, τ shal burne it vpon wodd with fyre.

Whan the whole cōgregation of Israel synneth thorow ignorance, τ the dede be hyd from their eyes, so ⁿ \hat{y} they do ought agaynst eny of the cōmaundementes of the LORDE, which they shulde not do, τ come afterwarde to the knowledge of the synne that they haue

done, they shal bringe a yonge bullocke for a synofferynge, and set him before ^o \hat{y} dore of ^p \hat{y} Tabernacle of wytnesse. And the Elders of the cōgregation shall laye their handes vpon his heade before the LORDE, τ kyll ^q \hat{y} bullocke before the LORDE. And ^r \hat{y} prest \hat{y} is anoynted shal brynge of ^s \hat{y} bullockes bloude in to the Tabernacle of wytnesse, τ dyppeth in with his fynger, and sprenkle therwith seuen tymes before the LORDE, eue before the vayle of the Holy. And shall put of the bloude vpon the hornes of the altare, \hat{y} stondesth before the LORDE in the Tabernacle of wytnesse: τ all ^t \hat{y} other bloude shal he poure vpō the botome of ^u \hat{y} altare of burntofferings, \hat{y} stondesth before the dore of ^v \hat{y} Tabernacle of wytnesse. But all his fatt shal he Heue vp, τ burne it vpō the altare: τ shal do with this bullocke, as he dyd with ^w \hat{y} bullocke of the synofferynge: Thus the prest shal make an attonement for them, τ it shall be forgeuen them. And the bullocke shall he brynge without the hoost, and burne him, as he brent ^x \hat{y} first bullocke. This shalbe ^y \hat{y} synofferynge of the cōgregation.

Whan a pryncce synneth, τ doth agaynst the cōmaundement of the LORDE his God, ^z \hat{y} he ought not to do, τ offendeth ignorantly, τ commeth to the knowlege of his synne ^{aa} \hat{y} he hath done, he shal bringe for his offeringe an he goate without blemysh, τ laye his hande vpō the goates heade, τ slaye him in ^{ab} \hat{y} place where ^{ac} \hat{y} burntofferings are slayne before ^{ad} \hat{y} LORDE. The shal ^{ae} \hat{y} prest take of ^{af} \hat{y} bloude of ^{ag} \hat{y} synofferynge with his fynger, and put it vpon the altare of burntofferings, τ poure the other bloude vpon the botome of the altare of burntofferings. But all the fat of it shal he burne vpō the altare, like as the fat of the healthofferynge. And so the prest shal make an attonement for his synne, and it shal be forgeuen him.

Whā a soule of ^{ah} \hat{y} comon people synneth ignorantly, doinge eny thinge agaynst the cōmaundement of the LORDE, ^{ai} \hat{y} he ought not to do, τ so offendeth, τ cōmeth to ^{aj} \hat{y} knowlege of the synne ^{ak} \hat{y} he hath done, he shal bringe for his offeringe a she goate without blemysh, for the synne ^{al} \hat{y} he hath done, and shal laye his hande vpon the heade of the synofferynge, τ slaye it in the place of the burntofferings. And the prest shall take of

^a Leuit. 7. e.

^b Gen. 9. a. Leuit. 17. d. and 19. f.

^c Leuit. 9. b.

^d Leui. 16. c.

^e Exo. 29. b. Nu. 19. a.

the bloude with his fynger, ⁊ put it vpon the hornes of ⁊ altare of burntofferynge, ⁊ poure all the bloude vpon the botome of the altare. But all the fat of it shal he take awaye, like as he taketh awaye the fat of the dead-offerynge, and shal burne it vpon the altare for a swete sauoure vnto the LORDE. And so shal the prest make an attonemēt for him, and it shal be forgeuen him.

But yf he brynge a lambe for a synofferynge, then let him brynge a female without blemysh, and laye his hande vpon the heade of the synofferynge, ⁊ kyll it for a synofferynge, in the place where the burntofferynge are slayne. And the prest shal take of ⁊ bloude with his fynger, ⁊ put it vpon the hornes of the altare of burntofferynge, ⁊ poure all the bloude vpon the botome of the altare. But all ⁊ fatt therof shal he take fro it, like as he dyd the fat of the lambe of the healthofferynge, ⁊ shal burne it vpon ⁊ altare for the LORDES sacrifice. And so ⁊ prest shal make an attonement for the synne that he hath done, and it shalbe forgeuen him.

The b. Chapter.

WHAN a soule synneth, ⁊ he heare a cursyng, and is wytnesse therof, or hath sene it, or knowne it, ⁊ telleth it not, he is giltye of a trespass. Or whan a soule toucheth eny vnclane thinge, whether it be ⁊ carion of an vnclane beast, or catell, or worne, ⁊ was not awarre of it, he is vnclane, and hath offended. Or whan he toucheth an vnclane man (what vn clenness so euer a man is defyled withall) ⁊ was not awarre of it, ⁊ afterwarde cometh to ⁊ knowlege therof, ⁊ same hath offended. Or whan a soule sweareth, so ⁊ he pronounceth with his mouth to do euell or good (what so euer it be that a man pronounceth with an ooth) ⁊ was not awarre of it, ⁊ afterwarde cometh to the knowlege therof, he hath offended in one of these.

Now whan it so is, ⁊ he hath offended in one of these, ⁊ is enformed therof, what he hath synned, he shal bringe vnto ⁊ LORDE for his trespass of this his synne ⁊ he hath done, a female from the flocke, either a yewe or a she goate for a synofferynge: so shal the prest make an attonement for him concernynge his synne. But yf he be not able to brynge a shepe, then let him brynge vnto ⁊ LORDE

for his offence that he hath done, two turtill doues or two yonge pigeons: one for a synofferynge, the other for a burntofferynge, and brynge them to the prest: Which shall make the first a synofferynge, and fyrst wringe the neck of it, so that he plucke it not cleane of, and sprenkle with the bloude vpon the sydes of the altare, and let the resydue of the bloude blede out vpon the botome of the altare: This is the synofferynge. As for the other, he shal make it a burntofferynge, after the maner therof. And thus shall the prest make an attonement for him concernynge the synne that he hath done, ⁊ it shalbe forgeuen him. But yf he be not able to brynge two turtill doues or two yonge pigeons, then let him brynge his offerynge for his synne, a tenth deale of an Ephā of fyne floure for a synofferynge. But he shall put no oyle theron, ner laye frankēcense vpon it, for it is a synofferynge. And he shal brynge it vnto the prest, ⁊ ⁊ prest shal take his hād full of it for a remembrance, and burne it vpon the altare for an offerynge vnto the LORDE. This is a synofferynge. And so shal the prest make an attonement for him, concernynge his synne that he hath done, ⁊ it shalbe forgeuen him. And the remnaunt shall be the prestes, like a meatofferynge.

And the LORDE spake vnto Moses, ⁊ sayde: Yf a soule trespass, so ⁊ thorow ignoraunce he offendeth in any thinge ⁊ is halowed vnto the LORDE, he shal brynge his trespassofferynge vnto the LORDE, euen a ramme from ⁊ flocke without blemysh, worth two Sycles of syluer, after the Sytle of the Sanctuary, for a trespass offerynge: and loke what he hath offended in the halowed thinge, he shall make restitution, ⁊ geue the fifth parte more therto. And he shal delyuer it vnto ⁊ prest, which shall make an attonement for him with the ramme of the trespass-offerynge, ⁊ it shalbe forgeuen him.

Whan a soule synneth, and doth ought agaynst eny comāndement of the LORDE, ⁊ he shulde not do, ⁊ is informed therof, he hath trespassed, ⁊ is giltye of the synne. And he shal brynge from the flocke a ramme with out blemysh (that is worth a trespassofferynge) vnto the prest, which shal make an attonement for him concernynge his ignoraunce which he dyd, and was not awarre, and it

^a Leui. 24. c.

^b Agg. 2. b.

^{* 2} Cor. 6. c.

[†] Leui. 12. d.

[‡] Exo. 30. b.

shalbe forgeuen him. This is the trespac-offerynge, because he trespaced agaynst the LORDE.

¶ And ¶ LORDE talked with Moses, and sayde: Whan a soule synneth, & trespaceth agaynst the LORDE, so that he denyeth vnto his neghboure that which he gaue him to kepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrighteously, or founde that was lost, and denyeth it with a false ooth, what so euer it be, wherin a man synneth agaynst his neghboure. Now whan it commeth so to passe, that he synneth after this maner, & trespaceth, he shal restore agayne that he toke violently awaye, or gat wrongeously, or that was geuen him to kepe, or that he hath founde, or what so euer it be aboute ¶ which he hath sworne falsely, he shal restore it againe whole altogether, and geue the fifth parte more therto, euen to him that it belonged vnto, the same daye that he geueth his trespac-offerynge. But for his trespac he shall brynge for the LORDE (euen vnto the prest) a ramme from the flocke without blemyshe, that is worth a trespac-offerynge. Then shall the prest make an attonement for him before the LORDE, and all that he hath synned in, shalbe forgeuen him.

The vi. Chaptr.

¶ AND the LORDE spake vnto Moses, and sayde: Commaunde Aaron and his sonnes, and saye: This is the lawe of the burnt-offerynge. The burnt-offerynge shall burne vpon the altare all night vntyll the mornynge. But the fyre of the altare onely shal burne theron. ¶ And ¶ prest shal put on his lynen albe, and his lynen breches vpon his flesh, and shal take vp the aszshes, that the fyre of the burnt-offerynge vpon the altare hath made, and shall poure them besyde the altare. Then shall he put of his rayment, and put on other rayment, and cary out the aszshes without the hoost, in to a cleane place.

The fyre vpon the altare shal burne, and neuer go out. The prest shal kyndle wode theron euery mornynge, and dresse the burnt-offerynge vpon it, and burne the far of the deed-offerynges theron. The fyre shall euer burne vpon the altare, and neuer go out.

¶ And this is the lawe of the meat-offerynge,

which Aarons sonnes shall offre before the LORDE vpon the altare. One of them shall Heue his handfull of fyne floure of ¶ meat-offerynge, and of the oyle, and all the frankensce that lyeth vpon the meat-offerynge, and shall burne it vpon the altare for a swete sauoure a remembrance vnto the LORDE. As for the remnaunt, Aaron and his sonnes shal eate it, and vnleued shal they eate it in the holy place, namely, in the courte of the Tabernacle of witnessse. With leuē shal they not bake their porcion, which I haue geuen them of my offerynges. It shalbe vnto them most holy, as the synofferynge and trespac-offerynge. All the males amonge the children of Aaron shal eate of it. Let this be a perpetuall lawe for youre posterities in the sacrifices of the LORDE. No man shall touch it, excepte he be consecrated.

And the LORDE spake vnto Moses, and sayde: This shalbe the offerynge of Aaron and of his sonnes, which they shall offre vnto the LORDE in the daie of their anyntinge. The tenth parte of an Ephā of fyne floure for a meat-offerynge daylie, the one half parte in the mornynge, the other half parte at euen. In the panne with oyle shall thou make it, and brynge it fryed, and in peces shalt thou offer it for the swete sauoure of the LORDE. And the prest which amonge his sonnes shalbe anyoynted in his steade, shall do this. This is a perpetuall dewtye vnto the LORDE. It shal be burnt altogether: for all the meat-offerynges of the prest shalbe consumed with the fyre, and not be eaten.

¶ And ¶ LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes, and saye: This is the lawe of the synofferynge: In the place where thou slayest ¶ burnt-offerynge, shalt thou slaye the synofferynge also before the LORDE. This is most holy. * The prest that offereth the synofferynge, shal eate it in the holy place, in the courte of ¶ Tabernacle of witnessse. No man shal touch ¶ flesh therof, excepte he be halowed. And yf eny garment be sprenkled with the bloude of it, it shalbe washē in the holy place. And † the earthē pot that it is sodden in, shalbe broken. But yf it be a brasen pot, it shalbe scoured, and rēsed with water. All ¶ males amonge the prestes shall eate therof, for it is most holy. Notwithstandinge all ¶

^a Num. 5. a. ^b Exo. 28. g. ^c Num. 15. a. Leui. 2. a.

* Ose. 4. b.

† Leui. 11. e. and 15. b.

synofferynge whose bloude is brought in to the Tabernacle of wytnesse to make an attone-ment, shall not be eaten, but burnt with fyre.

The vij. Chapter.

AND this is the lawe of the trespac-offerynge, and it shal be most holy. In the place where the burntofferynge is slayne, shall the trespacofferynge be slayne also, & there shall of his bloude be sprenkled rounde aboute vpon the altare. And all his fat shalbe offered: the rompe and the fat \hat{y} couereth the bowels, the two kydneys with the fat \hat{y} is theron vpon the loynes, and the net on the leuer vpon the kydneyes also. And the prest shal burne it vpon the altare for an offerynge vnto the LORDE. This is a trespac-offerynge.

All the males amonge the prestes shal eate it in the holy place, for it is most holy: euen as the synofferynge, so shall the trespac-offerynge be also, they shall both haue one lawe: and it shal be the prestes, that recon-cyleth ther with. Loke which prest offereth eny mans burntofferynge, the skynne of the same burntoffrynge that he hath offered, shalbe his. And euery meatofferynge that is baken in the ouen, roasted vpon the gredyron, or fried in the panne, shal be the prestes \hat{y} offereth it. And euery meatofferynge \hat{y} is myngled with oyle, or drye, shal belonge vnto all Aaron sonnes, vnto one as well as another.

13 And this is \hat{y} lawe of the healthofferynge, that is offered vnto the LORDE, * Yf they will offre a sacrifice of thankesgeuynge, then shal they offre vneleuded cakes meyled with oyle, and swete wafers straked ouer with oyle, and fried cakes of fyne flour meyled with oyle. This offerynge also shall they brynge vpon a cake of leuended bred, to the thank-offerynge of his healthofferynge: and of them all he shall offre one for an Heueofferynge vnto the LORDE. And it shalbe the prestes, that sprenkleth the bloude of the health-offerynge. And the flesh of the thankofferynge in his healthofferynges, shalbe eaten the same daye that it is offered, and there shall nothinge be left ouer vntyll the mornyng.

And whether it be a vowe or a fre wyl-offerynge, \hat{y} it shalbe eaten the same daye that it is offered: yf ought be left ouer vntyll the mornyng, yet maye it be eaten. But loke

what remayneth vnto \hat{y} thirde daye of the flesh that is offered, it shalbe brent with the fyre. And yf eny man vpon the thirde daie eate of \hat{y} offred flesh of his healthofferynge, he shall not be accepted that offred it. Nether shall it be rekened vnto him, but it shalbe refused. And loke which mysde eateth therof, the same is giltye of a mysdele.

And the flesh that toucheth eny vnclane thinge, shal not be eaten, but burnt with the fyre. But who so euer is cleane of body, shal eate of the flesh: and the soule that eateth of \hat{y} flesh of \hat{y} healthofferynge which belongeth vnto the LORDE, his vnclennes be vpon him, and he shalbe roted out from amonge his people.

And whan a soule toucheth eny vnclane thinge, whether it be an vnclane man, catell, or eny other abhominacion that is, and eateth of the flesh of the burntofferynge, that be-longeth vnto the LORDE, the same shalbe roted out from amonge his people.

And the LORDE talketh with Moses, and sayde: Speake vnto the children of Israel, & saye: "Ye shall eate no fat of oxen, lambes, and goates: neuerthelesse the fat of it that dyeth alone, and of such as is torne of wyld beasts, that maye ye occupye to all maner of vses, but ye shall not eate it.

For who so euer eateth the fat of \hat{y} beest that is geuen vnto the LORDE for an offer-ynge, the same soule shalbe roted out from his people. Morouer, \hat{y} ye shall eate no bloude, nether of catell, ner of foules, where so euer ye dwell. What soule eateth eny bloude, the same shall be roted out from his people.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Who so wyl offre his healthofferynge vnto the LORDE, the same shall also brynge with all, that belongeth vnto \hat{y} healthofferynge for the LORDE. But he shall brynge it with his hande for the offerynge of the LORDE: namely the fat vpon the brest shall he brynge, with the brest, to be a Waueofferynge before the LORDE. And the prest shall burne the fat vpon the altare, and the brest shalbe Aarons and his sonnes.

15 And the right shulder shal they geue vnto the prest for a gift of their healthofferynges. And loke which of Aarons sonnes offreth the bloude of the healthofferynges, and the fat,

* Psal. 115. a. + Leui. 19. b. * Leui. 3. c. † Gen. 9. a.

Leui. 3. c. 17. c. 19. f. Dent. 12. b. 1 Re. 14. e.

the same shall haue the right shulder for his parte. * For the Wauebrest and the Heue-shulder haue I taken of the children of Israel, and of their healthofferynges, and haue geuen them vnto Aaron the prest and vnto his sonnes for a perpetuall dewtye.

This is the anoyntinge of Aaron and of his sonnes, of the offerynges of the LORDE, in the daye whā Moses presented them to be prestes vnto the LORDE, what tyme as the LORDE commaunded (in the daye when he anoynted them) to be geuen them of the children of Israel for a perpetuall dewtye, and vnto all their posterities. And this is the lawe of the burntofferynge, of the meatofferynge, of the synofferynge, of the trespass offerynge, of the offerynge of consecracion, and of the healthofferynges, which the LORDE commaunded Moses vpon mount Sinai, in the daye when he gaue him in commaundement vnto the children of Israel, to offere their offerynges vnto ꝑ LORDE in the wyldernesse of Sinai.

The viij. Chapter.

AND the LORDE spake vnto Moses, ¶ sayde: Take Aaron and his sonnes with him, ¶ their vestimentes, ¶ the anoyntinge oyle, ¶ and a bullocke for a synofferynge, two rammes, and a maunde with vneuended bred, and call the whole congregacion together, before the dore of the Tabernacle of wytnesse. Moses dyd as the LORDE commaunded him, and gathered the congregacion together vnto the dore of ꝑ Tabernacle of wytnesse, and sayde vnto them: This is it, that the LORDE hath commaunded to do.

And he toke Aaron and his sonnes, and waszshed them with water, and put the albe vpō him, and girde him with the girdell, and put vpon him the yalowe tuncyle, and put the ouerbody cote vpon him, and girde him vpon the ouerbody cote, ¶ put the brestlappe theron, and in ꝑ brestlappe light and perfectnesse: And set the myter vpon his heade. And vpon the myter euen aboue his foreheade, put he a plate of golde on the holy crowne: as ꝑ LORDE cōmaunded Moses.

And Moses toke the †anoyntinge oyle, ¶ anoynted the Habitation, and all that was therein, and consecrated it, and sprenkled therewith seue tymes vpon the altare, and anoynted

the altare with all his vessels, the lauer with his fote, that it might be consecrated: †and poured the anoyntinge oyle vpon Aarons heade, and anoynted him, ꝑ he might be consecrated.

And he brought Aarons sonnes, and put albes vpon them, and girde them with the girdle, and put bonettes vpon their heades, as the LORDE commaunded him.

And he caused bringe a bullocke for a syn offerynge. And Aaron with his sonnes layed their handes vpon his heade, and then was he slayne. And Moses toke of the bloude, ¶ put it vpon the hornes of the altare rounde aboute with his fynger, and purified the altare, and poured the bloude vpon the botome of the altare, and consecrated it, that he might reconcyle it. And toke all the fat vpō the bowels, the nett vpon the leuer, and the two kydneyes with the fat theron, and burned it vpon the altare. But the bullocke with his skynne, flesh, ¶ donge, burned he with fyre without the hoost, †as the LORDE commaunded him.

And he brought a ramme for a burnt-offerynge. And Aaron with his sonnes layed their handes vpon his heade, ¶ then was he slayne. And Moses sprenkled of ꝑ bloude vpon the altare rounde aboute, hewed the ramme in peces, and burnt the heade, the peces, and the fatt. And waszshed the bowels and the legges with water, and so burnt ꝑ whole ramme vpō the altare. This was a burnt offerynge for a swete sauoure, euen a sacrifice vnto the LORDE, † as the LORDE commaunded him.

He brought also the other ramme of the offerynge of the consecracion. And Aaron with his sonnes layed their hādes vpon his heade, and then was it slayne. And Moses toke of his bloude, and put it vpon the type of Aarons right eare, and vpon the thombe of his right hande, and vpon the greate too of his right fote.

And he brought Aarons sonnes, and put of the bloude vpon the type of the right eare of them, and vpon ꝑ thombes of their righte handes, and vpon the greate toes of their righte fete, and poured the resydue of the bloude vpon the altare rounde aboute. And he toke the fat and the rompe, ¶ and all the fat vpon the bowels, and the nett vpon the

* Num. 18. c. † Exo. 29. a. ‡ Exo. 30. d. § Psal.

132. a. || Exo. 29. b. ¶ Exo. 29. c. * Exo. 29. d.

leuer, the two kydneyes with the fat thereon, and the righte shulder. And out of the maunde of vneleueded bred before the LORDE, he toke an vneleueded cake, and a cake of oyled bred, and a wafer, and layed them vpon the fat, and vpon the right shulder, and put altogether vpon the handes of Aaron and of his sonnes, and waued it for a Waueofferynge before the LORDE.

¶ And afterwarde toke he all agayne from their hondes, and burned them on the altare, euen vpon the burnt offeringe: for it is an offeringe of consecracion for a swete sauoure, euen a sacrifice vnto *ŷ* LORDE. And Moses toke the brest, and *wa*ued it a Waueofferynge before the LORDE, of the ramme of the offeringe of consecracion: the same was Moses parte, as the LORDE commaunded Moses. And Moses toke of *ŷ* anyoyntinge oyle, *α* of the bloude vpon the altare, *α* sprenkled it vpon Aaron *α* his vestimentes, vpon his sonnes *α* vpon their vestimentes, and so cōsecrated Aaron *α* his vestimentes, his sonnes and their vestimentes with him.

¶ And he sayde vnto Aaron *α* his sonnes: Seeth *ŷ* flesh before the dore of the Tabernacle of wytnesse, *α* there eate it, *α* the bred in *ŷ* maunde of the cōsecracion offeringes, as it is cōmaunded me, *α* sayde: Aaron *α* his sonnes shall eate it. As for *ŷ* which remaineth of the flesh *α* bred, ye shal burne it with fyre. And in seue dayes shall ye not departe from *ŷ* dore of the Tabernacle of wytnesse, vntyll the daye, *ŷ* the dayes of youre consecracion offeringes be at an ende: for seue dayes must youre handes be consecrated, as it is come to passe this daye: The LORDE hath cōmaunded to do it, that ye might be reconeyled. And ye shal tary before the Tabernacle of wytnesse daye and night seuen dayes longe, *α* shal kepe *ŷ* watch of *ŷ* LORDE, that ye dye not, for thus am I cōmaunded. And Aaron with his sonnes dyd all, that *ŷ* LORDE commaunded by Moses.

The ij. Chapter.

¶ **A**ND vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferynge, and a ramme for a burnt offeringe, both without blemysh, and bryngethem before the LORDE,

and speake vnto the children of Israel, and saye: Take an he goate for a synofferynge: and a calf, and a shepe, both of a yeare olde, and without blemysh for a burnt offeringe: and an oxe and a ramme for an healthofferynge, that we maye offre before the LORDE: and a meatofferynge myngled with oyle. For to daye shal the LORDE appeare vnto you.

And they toke what Moses commaunded before *ŷ* dore of the Tabernacle of wytnesse, and the whole cōgregacion came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE commaunded that ye shulde do, and then shall the glory of *ŷ* LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto *ŷ* altare, and *off*re thy synofferynge and thy burnt offeringe, and make an attonemēt for the and for the people. Then offre the peoples offeringe, and reconyle them also, as the LORDE hath commaunded.

¶ And Aaron wente vnto the altare, and slewe *ŷ* calfe for his synofferynge, *α* his sonnes brought the bloude vnto him. And he dypte his fynger in the bloude, and put it vpon the hornes of the altare, and poured *ŷ* bloude vpon *ŷ* botome of the altare. As for the fat and the kydneyes *α* the net vpon the leuer of the synofferynge, he burnt the vpon the altare, as the LORDE cōmaunded Moses. The flesh also and the hyde burnt he with fyre without the hoost.

Afterwarde he slewe the burnt offeringe, and Aarons sonnes brought the bloude vnto him, *α* he sprenkled it rounde aboute vpon the altare. And they brought him the burnt offeringe in peces, *α* the heade: *α* he burnt it vpon the altare. And he washed the bowels and the legges, and burnt them aboute vpon the burnt offeringe on the altare.

¶ Then brought he the offeringe of the people, and toke the goate, that synofferynge of the people, and slewe it, and made a synofferynge therof, as of the fyrst. And brought the burnt offeringe, and dyd as the lawe is: and brought the meatofferynge, and toke his handfull, and burnt it vpon the altare, besyde the burnt offeringe of the mornyng.

Afterwarde slewe he the oxe and the ramme for the healthofferynge of the people. And his sonnes brought him the bloude, which he

^a Exo. 29. e.

^{*} Heb. 5. b. and 7. d.

^b Leui. 4. a.

^c Leui. 4. c.

^d Leuit. 2. a.

sprekled vpon the altare rounde aboute. But the fat of the oxe & of the ramme, the rompe, and the fat that couereth the bowels, & the kydneyes, & the net vpon the leuer, all soch fat laied they vpon the brest, and burnt the fat vpon the altare. But the brest and the right shulder waued Aaron for a Waue-offerynge before the LORDE, as the LORDE commaunded Moses.

And Aaron lift vp his hāde ouer the people, and blessed them, and came downe from the worke of the synofferynge, burnt offerynge, and healthofferynge. And Moses and Aaron wente in to the Tabernacle of wytnesse. And whan they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came *a fyre from the LORDE, and vpon the altare it consumed the burnt offerynge and the fat. Whan all the people sawe that, they reioysed, and fell vpon their faces.

The x. Chapter.

AND ¶ sonnes of Aaron, Nadab and Abihu, †toke ether of the his censoure, & put fyre therin, & layed incense vpon it, and brought straunge fyre before the LORDE, † which he commaunded them not. Then wente there out a fyre from ¶ LORDE, and consumed them, so that they dyed before the LORDE. Then sayde Moses vnto Aaron: This is it, that the LORDE sayde: I wil be sanctified vpon them that come nye me, and before all the people wil I be glorified. And Aaron helde his peace.

Moses called Misael and Elzaphan the sonnes of Vsiel Aarons vnclē, and sayde vnto them: Go to, and cary youre brethren out of the Sanctuary, without the hoost. And they wente, and caried them forth in their albes without the hoost, as Moses sayde.

Then sayde Moses vnto Aaron & to his sonnes Eleasar and Ithamar: † Ye shall not vncouer youre heades, ner rente youre clothes, that ye dye not, and the wrath come vpon the whole congregacion: Let youre brethre of the whole house of Israel bewepe this burnyng, which the LORDE hath done. As for you, ye shall not go out from the dore of the Tabernacle of wytnesse, lest ye dye: for the anynt-

inge oyle of the LORDE is vpon you. And they dyd as Moses sayde.

The LORDE spake vnto Aaron, & sayde: Thou & thy sonnes with the shal drynke no wyne ner stronge drynke, whan ye go in to the Tabernacle of wytnesse: that ye dye not. Let this be a perpetuall lawe vnto all youre posterities: ¶ ye maye haue knowlege to discerne, what is holy and vnholly, what is cleane & vncleane: & that ye maye teach the children of Israel all the lawes, which the LORDE hath spoken vnto you by Moses.

And Moses sayde vnto Aaron, and vnto Eleasar and Ithamar his sonnes that were left: Take the remnaunt of the meatofferynge in the sacrifices of ¶ LORDE, and eate it without leuen besyde the altare, for it is most holy, euen in the holy place shal ye eate it. For it is thy dutye and thy sonnes dutye in the sacrifices of the LORDE: for thus am I commaunded. But the Wauebrest and the Heueshulder shalt thou eate, and thy sonnes and thy daughters with the in a cleane place. For this dutye is geuen vnto the and thy children in the deedofferynges of the children of Israel. For the Heueshulder and the Wauebrest to the offerynges of the fat, shalbe brought in, that they maye be waied for a Waueofferynge before the LORDE. Therefore is it thine and thy childrens for a perpetuall dutye, as the LORDE commaunded.

And Moses sought for the goate of the synofferynge, and founde it burnt. And he was angrie at Eleasar and Ithamar ¶ sonnes of Aaron, which were left alnye, and sayde: Wherefore haue ye not eaten the synofferynge in the holy place? for it is most holy, & he hath geuen it you, that ye might beare ¶ synne of the cōgregacion, to make agrement for them before the LORDE. Beholde, the bloude of it came not in to the Sanctuary: Ye shulde haue eaten it in the Sanctuary, as I was commaunded.

Aaron sayde vnto Moses: Beholde, this daye haue they offred their synofferynge & their burnt offerynge before ¶ LORDE. And it is chaused me after this maner. And shulde I eate of the synofferynge to daye, & be mery before the LORDE? Whan Moses herde that, he was content.

^a Leuit. 7. d. ^{*} 1 Par. 7. a. ² Masc. 2. b. ^b Leui. 16. a. Num. 26. g. [†] Exo. 30. b. [‡] Deut. 14. a.

Iere. 16. a. ^c Eze. 44. d. Tit. 1. b. ^d Leui. 2. a.

The xi. Chapter.

AND \S LORDE talked with Moses \S Aaron \S sayde: Speake vnto \S childrē of Israel, and saye: "These are the beestes which ye shal eate amōge all \S beestes vpō earth: What so euer hath hōffe, \S deuydeth it in to two clawes, \S cheweth cud amonge the beestes, that shal ye eate. But loke what cheweth cud \S hath hōffe, \S deuydeth it not, as the Camell, the same is vncleane vnto you, \S ye shal not eate it. The Conyes chewe cud, but they deuyde not the hōffe in to two clawes, therefore are they vncleane vnto you. The Hare cheweth cud also, but deuydeth not \S hōffe in to two clawes, therefore is he vncleane vnto you. And the Swyne deuydeth \S hōffe in to two clawes, but cheweth not the cud, therefore is it vncleane vnto you. Of the flesh of these shall ye not eate, ner touch their carcasses, for they are vncleane vnto you.

These shall ye eate of all that are in the waters: What so euer hath fynnes and scales in the waters, sees \S ryuers, that shal ye eate. But what so euer hath not fynnes and scales in the sees and ryuers, amonge all \S moue in the waters, \S of all that lyue in the waters, it shalbe an abhominaciō vnto you, so that ye eate not of their flesh, and that ye abhorre their carcasses. For all that haue not fynnes \S scales in the waters, shall ye abhorre.

And these shal ye abhorre amonge \S foules, so that ye eate them not: The Aegle, the Goshauke, the Cormoraunte, the Vultur, \S Kyte, and all his kynde, and all Rauens with their kynde: the Estrich, \S Nightcrow, the Cocow, the Sparow hauke with his kynde, the litle Oule, the Storke, the greate Oule, \S Backe, the Pellycane, the Swanne, the Pye, the Heron, \S Iaye with his kynde, the Lapyngge, and \S Swalowe. And what so euer crepeth amonge the foules, and goeth vpon foure fete, shalbe an abhominaciō vnto you. Yet these shal ye eate of the foules that crepe and go vpon foure fete: euen those that haue no knyves aboue vpon \S legges, to hoppe withall vpon earth. Of these maye ye eate, as there is the Arbe with his kynde, and the Selam with his kynde, \S the Hargol with his kynde, \S the Hagab with his kynde. But what so euer els hath foure fete amonge the foules, it shalbe an abhominaciō vnto you,

and ye shal take it for vncleane. ^a Who so euer toucheth the carcase of soch, shall be vncleane vntill \S euen: and who so euer beareth the carcase of eny of these, shall wash his clothes, and shalbe vncleane vntyll the euen.

Therefore euery beest that hath hōffe, and deuydeth it not in to two clawes, \S cheweth not cud, shalbe vncleane vnto you. Who so euer toucheth soch, shalbe vncleane. And what so euer goeth vpon handes amonge \S beestes that go vpon foure fete, shalbe vncleane vnto you. Who so euer toucheth the carcasses of thē, shalbe vncleane vntyll euen. And he \S beareth their carcase, shall wash his clothes, and be vncleane vntyll the euē: For soch are vncleane vnto you.

These shalbe vncleane vnto you also, amonge the beestes that crepe vpon earth: \S Wesell, the Mouse, the Tode, euery one with his kynde, the Hedgehogge, the Stellio, the Lacerte, the Snale, and the Moule, these are vncleane vnto you amonge all that crepe. Who so euer toucheth the deed carcase of thē, shalbe vncleane vntyll the euen. And what so euer eny soch deed carcase falleth vpon, it shalbe vncleane, what so euer vessell of wodd it be, or rayment, or skynne, or bagge. And euery vessell that eny thinge is occuppyd withall, shalbe put in the water, and is vncleane vntyll the euen, and then shal it be cleane. ^c All maner of earthen vessell that eny soch carcase falleth in to, shal all be vncleane that therin is, \S ye shal breake it. All meate which is eatē, that eny soch water commeth in to, is vncleane: \S all maner of drynke that is drunkē in all maner of soch vessell, is vncleane. And what so euer eny soch carcase falleth vpō, it shalbe vncleane, whether it be ouen or kettell, so shal it be brokē, for it is vncleane, and shalbe vncleane vnto you. Neuertheles the fountaynes, welles, \S poundes of water are cleane. But who so euer toucheth their carcasses, is vncleane.

And though the deed carcase of eny soch fell vpon the sede that is sowne, yet is it cleane. But whan there is water poured vpon the sede, and afterwarde eny soch deed carcase falleth thereon, then shall it be vncleane vnto you.

Whan a beest dyeth that ye maye eate, he that toucheth the deed carcase therof, is

^a Deu. 14. a. Act. 10. b.

^b Leui. 5. a. Agg. 2. b.

^c Leui. 6. d. and 15. b.

vnclane vntyll euen. Who so eateth of eny soch carcase, shall wash his clothes, and be vnclane vntyll the euen. Likewyse he that beareth eny soch carcase, shal wash his clothes, and be vnclane vntyll the euen.

What so euer crepeth vpon earth, shall be an abhominacion vnto you, and shall not be eaten. And what so euer crepeth vpon f bely, or all that goeth vpon foure or mo fete, amoge all that crepeth vpon earth, shall ye not eate, for it shalbe an abhominacion vnto you. Make not youre soules abhominable, and defyle ye not in them, to stayne youre selues: for I am the LORDE youre God. ^a Therefore shal ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shal not defyle youre selues on eny maner of crepyng beest, that crepeth vpon earth: for I am the LORDE, which brought you out of the londe of Egipte, that I might be youre God: therefore shal ye be holy, for I am holy.

This is the lawe ouer f beestes and foules, a all maner of soules of crepyng beestes in the waters, and all maner of soules f crepe vpon earth: that ye maie knowe to discerne what is vnclane a cleane, and what maner of beestes are to be eaten, and which are not to be eaten.

The xij. Chapter.

^a **A**ND the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye: Whan a woman hath conceived, and beareth a manchild, she shalbe vnclane seven dayes, so longe as she suffreth hir disease, ^{*} and in f eight dayes shal f flesh of his foreskynne be cut awaie. And she shal byde at home thre and thirtie dayes in f bloude of hir purifieng: she shal touch no holy thinge, ner come in to f Sactuary, tyll the daies of hir purifieng be out. But yf she beare a maydechilde, the shal she be vnclane two wekes, so longe as she suffreth hir disease, and sixe and thre score daies shall she byde at home in the bloude of hir purifieng.

^b And whan the dayes of hir purifieng are out, for the sonne or for the daughter, she shal bryng a lambe of one yere olde for a burntofferynge, and a yonge pigeon or a turtill done for a synofferynge to the dore of f Tabernacle of wytnesse vnto f prest, which shal offre it before the LORDE, and make

an attonemēt for her, and so shal she be clenched from her bloudysse. This is the lawe for her that beareth a manchild or mayde childe.

^b But yf she be not able to bringe a shepe, then let hir take two turtill doues, or two yonge pigeons, the one for a burntofferynge, the other for a synofferynge, then shall the prest make an attonement for her, so that she shal be cleane.

The xij. Chapter.

^a **A**ND f LORDE spake vnto Moses a Aaron, a sayde: Whan there ryseth vp eny thinge in the skynne of a mans flesh, whether it be a scabbe or a glistryng whyte (as though there wolde be a leprosy in f szkynne of his flesh) he shal be brought vnto Aaron the prest, or to one of his sonnes amonge f prestes. And whan the prest seyth the plage vpon the szkynne of the flesh, that the hayres are turned to whyte, and it seme deper in that place then the other szkynne of his flesh, then is it surely a leprosy, therefore shal the prest loke vpon him, and iudge him vnclane.

But whan there is eny whyte plecte in the szkynne of his flesh, and yet seme no deper then the other szkynne of the flesh, and the hayres be not turned to whyte, the shal the prest shut him vp seven dayes, and on f seuenth daye loke vpon him: yf the plage seme vnto him as afore, a hath frett no deper in the szkynne, then shall the prest shut him vp yet seven dayes mo. And whan he loketh on him agayne vpon the seuenth daye, and fyndeth, that the plage be darkish, and hath frett no deper in the szkynne, the shal he iudge him cleane, for it is but a szkryfe, and he shal wash his clothes, a then is he cleane.

But whan the scabbe fretteth farther in the szkynne (after that he is sene of the prest, and iudged cleane) and he be now sene of the prest agayne: whan the prest seyth the, f the scabbe hath frett farther in the szkynne, he shal iudge him vnclane, for it is surely a leprosy.

Whan a plage of leprosy is vpō a man, he shalbe brought vnto the prest. Whan he seyth and fyndeth, that there is whyte rysen vp in the szkynne, and the hayre turned vnto whyte, and there be rawe flesh in the sore,

^a Leui. 19. a. 1 Pet. 1. c.

^{*} Gene. 17. b.

[†] Luc. 2. d.

^b Leuit. 5. b.

thē is it surely an olde leprosy in *ſ* skynne of his flesh, therefore shal the prest iudge him vncleane, and not shut him vp, for he is vncleane already.

But whan the leprosy breaketh out in the skynne, and couereth the whole skynne, from the heade vnto the fote, all that the prest can se, So whan the prest loketh vpon it, and fyndeth, that *ſ* leprosy hath couered all the flesh, he shal iudge him cleane, for so moch as it is turned all in to whyte vpon him, for he is cleane.

C Notwithstōdinge yf there be rawe flesh there, in the daye whan he is lokēd vpon, thē is he vncleane. And whan the prest seyth *ſ* rawe flesh, he shall iudge him vncleane, for he is vncleane, *τ* it is surely a leprosy. But yf the rawe flesh change agayne, and be turned in to whyte, then shall he come vnto the prest. And whan the prest loketh vpon him, and fyndeth, that the plage is turned to whyte, he shall iudge him cleane, for he is cleane.

Whan there is a byle in the skynne of eny mans flesh, and healeth agayne, and afterwarde in the same place there aryse vp eny whyte thinge, or a glisterynge whyte somewhat reedish, he shal be sene of the prest. So whan the prest, seyeth, that it appeareth to be lower then the other skynne, and the hayre turned to whyte, then shall he iudge him vncleane, for it is surely a plage of leprosy broken out of the byle. But yf the prest se and fynde, that the hayres are not whyte, and it not lower then the other skynne, and is darkysh, he shal shut him vp seven dayes.

D Yf it hath frett farther in the skynne, then shal he iudge him vncleane, for it is surely a plage of leprosy. But yf the glisterynge whyte abyde styll, and freate no farther, thē is it but a prynte of the byle, and the prest shal iudge him cleane.

Whan the skynne of eny mans flesh is hurt with fyre, and the prynte of the burninge be reedysh or whyte, and the prest loketh vpon him, and fyndeth the hayre turned to whyte vpon the mark of the burnynge, *τ* it apeare deper then the other skynne, thē is there surely a leprosy brokē out of *ſ* prynte of *ſ* burnynge: therefore shal *ſ* prest iudge hī vncleane, for it is a plage of leprosy. But yf the prest se and fynde, that *ſ* hayre vpon the prynte of the burninge is not turned vnto

whyte, *τ* is no lower then the other skynne, and is darkish also, he shall shut him vp seven dayes.

And vpon the seuenth daye he shall lōke vpon him: yf it hath frett farther in *ſ* skynne, then shal he iudge him vncleane, for it is a leprosy. But yf it stōde styll vpō the mark of the burnynge, and frett no farther in the skynne, and is darkysh, then is it a sore in *ſ* mark of the burnynge, *τ* the prest shal iudge him cleane, for it is but the prynte of the burnynge.

Whan a man or woman is skyrue vpon the heade or beerd, and the prest seyth the mark, and fyndeth that it appeareth deper then the other skynne, and the hayre be there goldē and thynne, then shal he iudge him vncleane: for it is a skyrfe of leprosy of the heade or of the beerde. But yf the prest se that *ſ* skyrfe apeare no deper thē the skynne, and that the hayre is not of a pale colour, he shall shut him vp seūē dayes. And vpō the seuenth daye whan he loketh, and fyndeth, that the skyrfe hath frett no farther, and there be no golden hayre there, and that the skyrfe appeare no deper then the other skynne, then let him be shauen: but so that he shauē not of the scabbe, and the prest shall shut him vp yet seven dayes moo. And vpon the seūēth daye whā he loketh, and fyndeth that the skyrfe hath frett no farther in the skynne, and that it apeareth no deper then the other skynne, then shall the prest iudge him cleane. And he shall wash his clothes, for he is cleane. But yf the scabbe freate farther in the skynne (after *ſ* he is iudged cleane) and the prest loketh, and fyndeth, that *ſ* scabbe hath frett farther in the skynne, then shal he seke nomore for golden hayres, for he is vncleane. Neuerthelesse yf he se that the scabbe stondeth styll, *τ* that pale hayres are there rysen vp, then is *ſ* scabbe hole, and he is cleane, therefore shall *ſ* prest iudge him to be cleane.

Whā there is eny glisterynge whyte vpō *ſ* skynne of the flesh of a man or woman, and the prest seyth there that the glisterynge whyte vanysbeth: then is it but a whyte scabbe rysen vp in *ſ* skynne, *τ* he is cleane.

Whan the hayres fall out of the heade of a man or a woman, so that he is balde, the same is cleane. Yf they fall out of his fore heade, then is he fore heade balde *τ* cleane. But yf there be a whyte reedish sore in the balde

heade, or balde fore heade, then is there a leprosy rysen vp in the balde heade or balde foreheade: therfore shal þy prest loke vpon him. And whan he fyndeth the whyte reedysh sore rysen vp in his balde heade or balde fore heade, then shal þy skynne of the flesh be as leporous, therfore is he a leporous man and vncleane. And the prest shall iudge him vncleane, because of þy same sore vpō his heade.

Who so now is leporous, his clothes shal be rent, and the heade bare, ⁊ the lippes moffled, and shall in eny wyse be called vncleane. And as longe as the sore is vpon him, he shal be vncleane, dwell alone, and haue his dwellinge without the hoost.

Whan the plague of leprosy is in a cloth, whether it be wollen or lynnyn, in the warpe or weft, whether it be lynnyn or wollen, or in a skynne, or in eny maner thyng that is made of skynne. And whan þy plague is pale or reedish in the cloth or skynne, either in the warpe or weft, or in eny maner thyng that is made of skynne, the same is surely the plague of leprosy, therfore shall the prest loke vpon it. And whan he seyth the plague, he shal shut it vp seuen dayes. And vpon the seuth daye whan he seyth that þy plague hath fretted farther in the cloth, in the warpe or weft, in a skynne or in eny maner thyng that is made of skynne, then is it a frettinge plague of leprosy, and is vncleane. And the cloth shal be burnt, either warpe or weft, whether it be wollen or lynnyn, or eny thyng made of skynne, wherin is eny soch plague. For it is a plague of leprosy, and shal be burnt with fyre.

But yf the prest se that the plague hath fretted no farther in þy cloth, either in the warpe or weft, or eny thyng made of skynne, then shal he commaunde to wash the thyng that the plague is in, and shall shut it vp other seuen dayes. And whan the prest seyth (after that the plague is waszhen) þy the plague is not chaūged before his eyes, and hath fretted no farther also, yet is it vncleane, ⁊ shal be burnt with fyre: for it is depe fretted inwarde, and hath made skyrfes. Neuertheles whan the prest seyth that the pryncle is vanysched after the washinge of it, then shall he rente it out of the clothe, and of the skynne, out of the warpe or weft. But yf it appeare eny more in the clothe (either in the warpe, or in the weft) or eny maner thyng made of skynne,

then is it a waxinge plague: and with fyre shal it be burnt that eny soch plague is in. As for the cloth, either warpe or weft, or eny maner thyng made of skynne that is waszhen, and the plague be departed from it, it shalbe waszshen once agayne, ⁊ then is it cleane.

This is the lawe ouer the plague of leprosy in clothes, whether they be wollen or lynnyn (ether in the warpe or in the weft) and in eny maner of thyng made of skynne, to iudge them cleane or vncleane.

The riiij. Chapter.

AND the LORDE spake vnto Moses, and sayde: This is the lawe ouer þy leper, whan he shalbe censed. He shall come vnto þy prest, and the prest shal go out of the hoost, and loke how the plague of leprosy is healed vpon the leper. And he shal commaunde him that is to be censed, to take two luyinge byrdes, which are cleane, and Ceder wodd, and purple woll, and ysop: and shall commaunde the one byrde to be kyiled in an earthen vessell ouer springyng water. And he shall take the luyinge byrde with the Ceder wodd, the purple woll, and ysop, and dyppe them in the bloude of the slaine byrde vpon the springyng water, and sprenkle it seuen tymes vpon him that must be censed from þy leprosy. And so cense him, and let the luyinge byrde flye at libertye in to the felde.

But he that is censed, shal wash his clothes, and shaue of all his hayre, and bathe him self with water, so is he cleane. Afterwarde let him go in to the hoost, yet shall he tarye without his tent seuen dayes. And vpon the seuenth daye shal he shaue of all þy hayre vpon his heade, vpō his beerde, vpon his browes, so that all the hayre be shauen of, and he shall wash his clothes and bathe his flesh in water, then is he cleane.

And vpō the eight daye shal he take two lambes without blemysch, and a shepe of a yere olde without blemysch, and thre tenth deales of fyne floure for a meatofferynge, myngled with oyle, ⁊ a Logg of oyle. The prest presente him that is censed and these thynges before the LORDE, before the dore of the Tabernacle of wytnesse, and shal take þy one lambe, and offere it for trespass offerynge, with the Logg of oyle, ⁊ shall waue them, before þy LORDE, and afterwarde

^a Num. 5. a. 4 Re. 15. a.

^a Mat. 8. a. Mar. 1. d. Luc. 5. b. and 17. b.

slaye the lambe, where the synofferynge and burntofferynge are slayne, namely, in the holy place. For as the synofferynge, so is the trespace offerynge the prestes also, for it is most holy.

¶ And the prest shall take of the bloude of the trespace offerynge, and put it vpon the type of y right eare of him that is clēsed, and vpon the thombe of his right hande, and vpon the greate too of his right fote. Afterwarde shall he take of the oyle out of the Logg, and poure it in to his awne left hande, and dyppe his right fynger in the oyle that is in his left hande, and sprenkle the oyle with his fynger seuen tymes before the LORDE. As for the remnaunt of the oyle in his hande, he shall put it vpon the type of the right eare of him that is clensed, and vpon the thombe of his right hande, and vpon the greate too of his right fote, euen aboue vpon the bloude of the trespace offerynge. But the remnaunt of the oyle in his hande, shall he poure vpon the heade of him that is clensed, and make an attonement for him before the LORDE. And he shall make the synofferynge, and reconcele him that is clēsed, because of his vnclennesse. And afterwarde shall he sleve the burntofferynge, and shal offre it vpon the altare with the meatofferynge, and make an attonement for him, and than is he cleane.

¶ But yf he be poore, and getteth not so moch with his hande, then let him take one lambe for a trespaceofferynge to waue it, to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meatofferynge, and a Logg of oyle, and two turtill doues, or two yonge pigeons which he is able to get with his hande, let the one be a synofferynge, the other a burntofferynge: and let him brynge them vpon the eight daye of his clensynge vnto the prest before the dore of the Tabernacle of wytnesse before the LORDE.

Then shall the prest take the lambe for the synofferynge, and the Logg of oyle, and shall waue them all before the LORDE, and sleve the lambe of the trespace offerynge: and take of y bloude of the same trespaceofferynge, and put it vpon the type of the righte eare of him that is clensed, and vpon the thombe of his right hande, and vpon the greate too of his right fote, and poure of the oyle in to his

awne lefte hande, and with his right fynger sprenkle the oyle that is in his left hande, seuen tymes before the LORDE.

As for the remnaunt of the oyle in his hande, he shall put it vpon the type of the right eare of him that is clensed, and vpon the thombe of his right hande, and vpon the greate too of his right fote, euen aboue vpon y bloude of y trespaceofferynge. The other oyle in his hāde shal he poure vpon y heade of him y is clensed, to make an attonement for him before the LORDE. And afterwarde of the one of the turtill doues or yonge pigeons (acordinge as his handes are able to get) he shal make a synofferynge, of y other a burnt-offerynge, with the meatofferynge: and so shal the prest make an attonemēt for him that is clensed before the LORDE.

Let this be the lawe for the leper, which is not able with his hande to get, that belongeth vnto his clensynge.

And the LORDE spake vnto Moses and Aaron, and sayde: Whan ye are come in to the lande of Canaan, which I geue you to possesse: and yf there happen a plage of leprosy in any house of youre possession, then shal he that owneth the house, come and tell the prest, and saye: Me thynke there is as it were a plage of leprosy in my house. Then shal the prest commaunde to rydde all thyng out of the house or euer the prest go in to se y plage, lest all that is in the house be made vnclane. Afterwarde shall y prest go in, to se the plage.

Now whan he loketh, and fyndeth, y there be holowe strakes yalowe or reedish in the walles of the house, and they seme to be lower then the wall besyde, then shall he go out at the dore of the house, and shut vp the house for seuen dayes. And vpon the seuenth daye whan he commeth, and seyth that the plage hath fretten farther in the walles of the house, thē shal he commaunde to breake out the stones wherin the plage is, and to cast thē in a foule place without the cite, and the house to be scraped within rounde aboute, and the dust y is scraped of, to be poured without y cite in an vnclane place, and to take other stones, and put them in the place of the other, and to take other playster, and playster the house.

Whan the plage then commeth agayne, and breaketh forth in the house, after y the stones are brokē out, the playster scraped of, and the

house playsterd of the new, the shal the prest go in: and whan he seyth that the plage hath fretten farther in the house, then is there surely a fretting leprosy in the house, and it is vnclane: therefore shal the house be broken downe, both the stones, and y tymber and all the dust of the house, and shal be caried out of the cite in to an vnclane place. And who so goeth in to the house, whyle it is shut vp, is vnclane vntyll y euen. And he y lyeth therein, or eateth therein, shal wash his clothes.

But yf the prest se (whā he goeth in) that this plage hath frett no farther in the house, after that the house is new playsterd, the shal he iudge it to be cleane, for the plage is healed. And to a synofferinge for the house, he shal take two byrdes, Ceder wodd, ⁊ purple woll, and ysope, and slaye the one byrde in an erthen vessell vpon sprynginge water, and shall take the Ceder wodd, the purple woll, the ysope, and the lyuinge byrde, ⁊ dyppe them in the bloude of the slayne byrde vpon the sprynginge water, and sprenkle the house with all seuē tymes: and so shal he purifie the house with the bloude of the byrde, with the springinge water, with the lyuinge byrde, with the Ceder wodd, with the ysope, and with the purple woll. And the lyuinge byrde shall he let flye at libertye out of the towne in to the felde, ⁊ make an attonement for the house, and then is it cleane.

This is the lawe ouer all maner plage of leprosy ⁊ skyrfe, ouer y leprosy of clothes and of houses, ouer sores, scabbes, and glisteringe whyte, that it maye be knowne, whan eny thinge is vnclane or cleane. This is y lawe of leprosy.

The xv. Chapter.

AND the LORDE talked with Moses and Aaron, and sayde: Speake to the children of Israel, and saie vnto him: Whan a man hath a runnyng yssue from out of his flesh, y same is vnclane: but the is he vnclane by the reason of this yssue, whan his flesh is fretten of y yssue or wounde. Euery bed where on he lyeth, ⁊ what so euer he sytteth vpon, shalbe vnclane.

And he that toucheth his bed shall wash his clothes, and bathe him self with water, and be vnclane vntyll the euen.

And he y sytteth where he sat, shal wash his clothes, and bathe him self with water, and be vnclane vntyll the euē. Who so

toucheth his flesh, shall wash his clothes, ⁊ bathe him self with water, and be vnclane vntyll the euen. Whan he spytteth vpon him that is cleane, y same shal wash his clothes, and bathe him self with water, ⁊ be vnclane vntyll the euen.

And the saddell and what so euer he rydeth vpō, shalbe vnclane. And who so euer toucheth eny thinge that hath bene vnder him, shalbe vnclane vntyll the euen. And who so beareth eny soch, shall wash his clothes, and bathe him self with water, and be vnclane vntyll the euen. And whom so euer he toucheth, and washeth not his handes first, the same shal wash his clothes, and bathe him self with water, and be vnclane vntyll the euen. *Whan he toucheth an erthen vessell, it shal be broken: but the treen vessell shal be rensed with water. And whā he is cleane of his yssue, he shal nombre vij. dayes, after y he is made cleane, ⁊ wash his clothes, ⁊ bathe him self with sprynginge water, the is he cleane. And vpon the eight daye shal he take two turtill doves or two yonge pigeōs, and brynge them before the LORDE before the dore of the Tabernacle of wytnesse, and geue them vnto the prest. And the prest shal make of the one a synofferinge, of the other a burntofferynge, and make an attonement for him before the LORDE, as cernynge his yssue.

Whan a mans sede departeth from him in slepe, the same shal bathe all his flesh with water, and be vnclane vntyll the euen. And all clothes, and euery skynne that is stained with soch sede, shall he wash with water, ⁊ be vnclane vntyll the euen. A woman, y whom soch one lyeth, shall bathe hir self with water, and be vnclane vntyll the euen.

Whan a woman hath the bloude yssue of hir flesh, she shalbe put a parte vij. daies in to a sundrie place. Who so euer toucheth her, shal be vnclane vntyll the euē. And all that she lyeth vpon (as longe as she is put aparte) shalbe vnclane. And that she sytteth vpō, shalbe vnclane. And who so euer toucheth hir bed, shal wash his clothes, and bathe him self with water, and be vnclane vntyll the euen. And who so euer toucheth eny maner thinge that she hath sytten vpō, shal wash his clothes, and bathe him self with water, and be vnclane vntyll the euē.

* Leuit. 6. d. and 11. c.

"And yf a man lye with her (why she is put a parte) he shalbe vncleane seuen dayes, and the bed that he laye vpon, shalbe vncleane.

^b But whan a woman hath hir bloude yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shall she be vncleane so longe as she hath the yssue: euē as she is at the tyme when she is put aparte, so shall she be vncleane here also. What so euer she lyeth vpon all the tyme of hir yssue, shalbe as hir bed, whan she is put aparte. And all that she sytteth vpon, shalbe vncleane, as is hir vncleennesse, whan she is put aparte. Who so euer toucheth eny of them, shal be vncleane, and shal wash his clothes, and bathe him self with water, & be vncleane vntyll the euen.

^c But yf she be cleane of hir yssue, thē shal she nombre seuen dayes, afterwarde shall she be cleane: and vpon the eight daye shall she take two turtill doues, or two yonge pigeons, and brynge them vnto the prest before the dore of the Tabernacle of wytnesse. And the prest shall make of the one a synofferynge, of the other a burntofferynge, and make an attonement for her before the LORDE, as concernynge the yssue of hir vncleennesse.

Thus shal ye se that the childrē of Israel kepe them selues from their vncleennesse, that they dye not in their vncleennesse, whan they defyle my habitacion, which is amōge you.

This is the lawe ouer him that hath a runnyng sore, & him whose sede departeth from him in slepe, so that he is vncleane therof. And ouer her that hath hir bloude yssue, and who so euer hath a runnyng sore, whether it be man or woman, and whan a man lyeth with her that is vncleane.

The xvi. Chapter.

^a **A**ND the LORDE spake vnto Moses (after that Aarons two sonnes were deed, * whan they offered before the LORDE) & sayde: Speake vnto Aaron thy brother, & he go not at all tymes in to the ynnmer Sanctuary, within the vāle before the Mercyseate, which is vpon the Arke, & he dye not: † for I wyll appeare in a cloude vpon & Mercyseate. But herewithall shal he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burntofferynge, and shal put on the holy linnen albe, and haue

lynnen breches vpon his flesh, and gyrdle him with a lynnē girdell, and haue the linnen myter vpon his heade.

For these are & holy garmentes: & he shal bathe his flesh with water, & put them on: & of the cōgregation of the childrē of Israel he shal take two he goates for a synofferynge, and a ramme for a burntofferynge.

And Aaron shal brynge the bullocke his owne synofferynge, & shal make an attonemēt for himself and his house: and afterwarde shall he take the two goates, and present them before the LORDE, euen before the dore of the Tabernacle of wytnesse, and shall cast lottes ouer the two goates: the lot of the one goate for the LORDE, and the other for the fre goate. And the goate that & LORDES lot fell vpon, shal he offere for a synofferynge. But the goate, that the fre goates lot fell vpon, shal he present alyue before & LORDE, to make an attonement for him, and to let the fre goate go in to & wyldernes. And so shal he brynge the bullocke of his synofferynge, and make an attonement for him and his housholde, and shal kyll him.

And he shall take a censor full of coales from the altare that stondeth before the LORDE, and his handfull of beaten incense, and brynge them in within & vayle, and put the incense vpon the fyre before & LORDE, that the cloude of the incense maye couer the Mercyseate, which is vpon the wytnesse, that he dye not. And he shall take of the bloude of the bullocke, and sprenkle it with his fynger towards the Mercyseate on the foresyde. Seuen tymes shall he sprenkle of the bloude thus with his fynger before the Mercyseate. Thē shal he kyll the goate which is the peoples synofferynge, & brynge in of his bloude within the vayle, & shall do with his bloude, as he dyd with the bloude of the bullocke, and sprenkle therewith also on the foresyde towards the Mercyseate, and so shal he reconyle the Sāctuary from the vncleennesse of the childrē of Israel, and frō their trespases in all their synnes. Thus shal he do vnto the Tabernacle of wytnesse, which is the habitacion with them amōge their vncleenneses.

No man shalbe in the Tabernacle of wytnesse, whan he goeth in to make an attonement

^a Leui. 18. c.

^b Matt. 9. c.

^c Leui. 10. a.

† Exo. 40. e. 3 Re. 8. b.

‡ Heb. 9. b.

° Leui. 4. a.

ment in the Sactuary, vntyll he go out: and so shall he make an attonement for him self and his house, and for the whole congregacion of Israel. And whā he goeth forth vnto the altare that stoneth before the LORDE, he shal reconyle it, and shal take of ȝ bullockes bloude, and of the goates bloude, ⁊ put it vpon the hornes of the altare rounde aboute. And with his fynger shal he sprēkle of the bloude theron seuen tymes, and halowe it, and consecrate it from the vnclennesse of the children of Israel.

¶ And whan he hath made an ende of reconcyng the Sanctuary, and the Tabernacle of wytnesse, and the altare, he shal bringe the luyngye goate.

Thē shal Aaron laie both his hādes vpō ȝ heade of him, ⁊ confesse ouer him all the myszdedes of ȝ childrē of Israel, ⁊ all their trespasses in their synnes, ⁊ shal laye thē vpō ȝ heade of the goate, ⁊ by some man ȝ is at hande, shal he let him runne in to the wyldernes: ȝ the goate maye so beare all their mysdedes vpon him in to ȝ wyldernes, and he shal leaue him in the wyldernes.

And Aaron shal go in to the Tabernacle of wytnesse, and put of the linnen clothes, which he put on whā he wente in to ȝ Sactuary, and shal leaue them there, and bathe his flesh with water in the holy place, and put on his awne rayment.

¶ And he shal go forth, and make his burnt-offeringe, and the burnt offeringe of the people, and make an attonement both for himself and for the people, and burne the fat of the syn-offerynge vpon the altare. But he ȝ caried out the fre goate, shal wash his clothes, and bathe him self with water, ⁊ then come in to the hoost.

The bullocke of the synofferynge, and ȝ goate of the synofferynge (whose bloude was brought in to the Sanctuary to make an attonemēt) shalbe caried out of ȝ hoost, ⁊ burnt with fyre, both their skynnes, flesh, and donge. And he that burneth them, shal wash his clothes, and bathe him self with water, and then come in to the hoost.

¶ And this shalbe a perpetuall lawe vnto you: ^a Vpon the tenth daye of the seuenth moneth shal ye humble youre soules, and do no worke, whether it be one of youre selues, or a straunger amonge you. For in this daye is

your attonemēt made, that ye maye be clynsed from all youre synnes before the LORDE: therefore shall it be a fre Sabbath vnto you, and ye shal humble youre soules. Let this be a perpetuall lawe.

But the prest that is anoynted, and whose hande was fylled to be prest in his fathers steade, shal make this attonement, and shal put on the linnen clothes, namely the holy vestimētes, so shal he recōyle the holy Sactuary, and the Tabernacle of wytnesse, and the altare, and ȝ prestes, and all the people of the congregacion. * This shal be a perpetuall lawe vnto you, that ye reconyle ȝ children of Israel from all their synnes once a yeaere. And Moses dyd, as the LORDE commaunded him.

The xviij. Chapter.

AND ȝ LORDE talked with Moses, ⁊ ^a sayde: Speake vnto Aaron ⁊ his sonnes, ⁊ to all ȝ childrē of Israel, ⁊ saye vnto them: This is it that ȝ LORDE hath commaunded: What so euer he be of ȝ house of Israel, ȝ killeth an ox, or lābe, or goate in the hoost, or out of the hoost, and bryngeth it not before the dore of the Tabernacle of wytnesse, that it maye be brought vnto the LORDE for an offerynge before the Habitacon of ȝ LORDE, the same shal be giltye of bloude, as though he had shed bloude, and soch a man shal be roted out from amonge his people.

¶ Therefore shall the children of Israel bryng their offerynges (that they wyll offre vpon the wyde felde) before the LORDE, euen before the dore of the Tabernacle of wytnesse, vnto the prest, ⁊ there offre their health-offerynges vnto the LORDE. And the prest shal sprenkle the bloude vpon the altare of the LORDE before the dore of the Tabernacle of wytnesse, and burne the fat for a swete sauoure vnto the LORDE: and they shall offre their offerynges nomore vnto deuels, with whom they go a whorynge. This shal be a perpetuall lawe vnto them amonge their posterities.

¶ Therefore shalt thou saie vnto thē: What man so euer he be of the house of Israel, or a straunger also that is amonge you, which offereth a burnt offeringe or eny other offerynge, and bringeth it not before the dore of the Tabernacle of wytnesse to offre it vnto the

^a Leui. 23. c.

* Exo. 30. b. Heb. 9. a.

LORDE, he shal be roted out from amonge his people.

"And what man so euer it be (either of the house of Israel, or a straunger amonge you) that eateth eny maner of bloude, agaynst him wyl I set my face, and wil rote him out from amonge his people: for the soule of f body is in the bloude, and I haue geuen it you for the altare, that youre soules maye be reconcyled ther with: For the bloude that is in the soule maketh attonement. Therefore haue I sayde vnto the children of Israel: No soule amonge you shall eate bloude, no ner eny straunger that dwelleth amonge you.

And what man so euer it be amonge you (whether he be of the house of Israel, or a straunger amonge you) that at the huntynge taketh a beest or foule which maye be eaten, he shall poure out the bloude of the same, & couer it with earth: for all flesh lyueth in the bloude.

And I haue sayde vnto the children of Israel: Ye shall eate the bloude of no body: for the life of all flesh is in his bloude. Who so euer eateth it, shalbe roted out. And what so euer soule eateth that which dyed alone, or f was torne of wylde beestes (whether he be one of youre selues or a straunger) the same shal wash his clothes, and bathe himself with water, and be vncleane vntyll the euen, and then is he cleane. But yf he wash not his clothes, nor bathe him self, then shal he beare his synne.

The xliij. Chapter.

AND the LORDE talked with Moses, & saide: Speake vnto the childre of Israel, & saye vnto them: I am the LORDE youre God, Ye shall not do after f workes of the lande of Egipte, wherin ye dwelt: nether after the doynges of the lande of Canaan, in to the which I will brynge you. Ye shal not walke after their customes, but after my lawes shall ye do, & my statutes shall ye kepe, that ye maye walke therin: for I am the LORDE youre God. Therefore shal ye kepe my statutes and my lawes. *For the man that doth the same, shal liue therin, for I am the LORDE.

No mā shal come at his nexte kinswomā, to vncouer hir preuytie: for I am f LORDE.

"Thou shalt not vncouer f preuytie of thy father & of thy mother. It is thy mother, therefore shalt thou not vncouer hir preuytie.

"Thou shalt not vncouer f preuytie of thy fathers wife, for it is thy fathers preuytie.

Thou shalt not vncouer the preuytie of thy sister, which is the daughter of thy father or of thy mother, whether she be borne at home or without.

"Thou shalt not vncouer the preuytie of thy sonnes daughter, or of thy daughters daughter, for it is thine awne preuytie.

Thou shalt not vncouer f preuytie of thy fathers wiues daughter, which is borne vnto him, and is thy sister.

Thou shalt not vncouer the preuytie of thy fathers sister, for it is thy fathers nexte kynswoman.

"Thou shalt not vncouer the preuytie of thy mothers sister, for it is thy mothers nexte kynswoman.

Thou shalt not vncouer the preuytie of thy fathers brother, to take his wife, for she is thine awnte.

"Thou shalt not vncouer f preuytie of thy daughter in lawe, for she is thy sonnes wife, therefore shalt thou not vncouer hir preuitie.

"Thou shalt not vncouer the preuytie of thy brothers wife, for it is thy brothers preuytie.

Thou shalt not vncouer the preuytie of thy wife and of hir daughter also, nether shalt thou take hir sonnes daughter or hir daughters daughter, to vncouer their preuyties, for they are hir nexte kynswomen. And it is wickednesse.

"Thou shalt not take a wife and hir sister also, to vncouer hir preuytie, whyle she is yet alyue.

"Thou shalt not go vnto a woman to vncouer hir preuytie, so longe as she hath hir disease in hir vncleennesse.

"Thou shalt not lye with thy neighbours wife to medle with her, for to defyle thy self withall.

"Thou shalt not geue of thy sede also, to be burnt vnto Moloch, lest thou vnhalowe the name of thy God, for I am the LORDE.

"Thou shalt not lye with mankynde as with womankynde, for f is abhominacion.

^a Leui. 7. c. ^b Gen. 9. a. ^c Leui. 3. c. 7. c. 19. f.
* Ro. 10. a. ^e Gen. 14. g. ^f Eze. 22. b. ^g Deu. 22. d.
and 27. c. 1 Cor. 5. a. ^h Deu. 27. c. 2 Re. 13. c.

ⁱ Leui. 20. c. ^j Gen. 38. d. ^k Deu. 27. c. ^l Leui. 20. c.
Mat. 14. a. ^m Gen. 29. e. ⁿ Leu. 15. d. ^o Eze. 22. b.
^p 2 Re. 11. a. ^q Leu. 20. a. ^r Rom. 1. d. ^s Leu. 20. b.

"Thou shalt lye with no maner of beest, to defyle thy self therewith. And no woman shal haue to do with a beest, for it is abhominacion.

B Ye shal defyle youre selues in none of these things. For y^e Heithen (whom I wil cast out before you) haue stayned them selues in all these, and the londe is defyled there thorow. And their wickednesse wyl I vyset vpon them, so that the londe shal spue out the indwellers therof. Therefore kepe ye my statutes and lawes, and do not one of these abhominacions, nether one of youre awne selues ner the straunger amonge you (for all soch abhominacions haue y^e people of this lode done which were before you, & haue defyled the lande) that the lande spue not you out also, when ye haue defyled it, as it spewed out the Heythē, that were there before you. For who so euer commytte these abhominaciōs, the same soules shalbe roted out from amonge their people. Therefore kepe ye my statutes, that ye do not after y^e abhominable customes, which were before you, that ye be not defyled therewith: For I am the LORDE youre God.

The xix. Chapter.

AND the LORDE talked with Moses, and sayde: Speake to the whole congregacion of the children of Israel, and saye vnto them: * Ye shall be holy, for I am holy, euen the LORDE youre God. Euery one feare his father and his mother. Kepe my holy dayes: for I am the LORDE youre God. Ye shal not turne youre selues vnto Idols, & ye shal make you no goddes of metall: for I am the LORDE youre God.

B And when ye wyl offre healthofferynges vnto the LORDE, then shal ye offre the, that he maye be mercifull vnto you, † and ye shal eate them the same daye that ye offre them, and on the morow: what so euer is left on the thirde daye, shalbe burnt with fyre. But yf eny man eate therof vpon the thirde daye, then is he vnholly, and shall not be accepted, and the same eater shal beare his synne, because he hath vnhalowe the Sanctuary of the LORDE: and soch a soule shalbe roted out from amonge his people.

C ^b Whan thou reapest thy londe, thou shalt

not reape downe the vttemost borders of it rounde aboute, ner gather it all cleane vp. Euen so likewyse thou shalt not plucke thy vynyarde cleane also, ner gather vp the grapes that are fallen downe, but shalt leaue them for y^e poore and straungers: for I am the LORDE youre God.

Ye shal not steale, nether lye, ner deale falsely one with another.

* Ye shal not sweare falsely by my name, & so to vnhalowe the name of thy God: for I am the LORDE.

Thou shalt do thy neghbour no wronge, ner robbe him: The workmāns labour shal not byde with the vntyll the mornyng.

Thou shalt not curse the deaf. **D** Thou shalt put no stomblyng bloque before y^e blinde, but shalt feare thy God: for I am the LORDE.

Ye shall not deale wrongeously in iudgment, nether shal ye accepte the personne of the poore, ner honoure the parsonne of the greate, but thou shalt iudge thy neghbour righteously.

Thou shalt let no preuy accuser go amōge thy people. Nether shalt thou stonde agaynst thy neghbour bloude: for I am y^e LORDE.

Thou shalt not hate thy brother in thine hert, † but shalt tell thy neghbour his faute, that thou beare not synne for his sake.

Thou shalt not auenge thy self, ner beare euell will agaynst the childre of thy people.

* Thou shalt loue thy neghbour, as thy self: for I am the LORDE.

My statutes shal ye kepe, that thou ** let not thy catell gendre with beestes of another kynde: nether sowe thy felde with myngled sede. And let no garment come vpon the, y^e is mixte with wollen and lynn.

Whan a man lyeth with a woman, and hath to do with her, which is a bonde woman, and hath bene medled withall of another man, but not loused out, ner hath optayned fredome, it shalbe punyshed, but they shal not suffre death, because she was not fre. But he shal brynge for his trespase vnto y^e LORDE (euen before the dore of the Tabernacle of wytnesse) a ramme for a trespase offerynge: and the prest shal make an attonement for him with the trespase offerynge before the LORDE, concernyng the synne that he hath

* Deu. 27. c. * Leui. 11. g. and 20. c. 1 Pet. 1. c.
† Leuit. 7. b. ^b Leui. 23. d. Deu. 24. d. ^c Exo. 20. b.
Matt. 5. d. † Deut. 24. b. Tob. 4. c. § Deu. 27. c.

|| Mat. 18. b. Eccli. 19. b.

¶ Mat. 22. b.
Rom. 13. b. ** Gen. 36. d.

done: *so shall God be mercifull vnto him, as concerninge his synne which he hath done.

f What tyme as ye are come in to the londe, and plante al maner trees wherof men eate, ye shall circumsise the foreskynne of the same with their frutes: three yeares shall ye holde them for vncircumcysed, so that ye eate them not: but in the fourth yeare shall all their frutes be holy and praysed vnto **ȝ** LORDE. In the fifth yeare shall ye eate the frutes, and gather them in: for I am **ȝ** LORDE your God.

“Ye shal eate nothings with bloude. Ye shall not regarde **ȝ** foules cryenge, ner chose out dayes.

“Ye shal shaue no crownes vpō youre heade, nether shalt thou clyppe thy beerde cleane off.

Ye shal rente out no markes in youre body (for eny that is deed) ner make lettres vpō you: for I am the LORDE.

Thou shalt not holde thy daughter to whordome, that the londe fall not to whordome, and waxe full of wickednesse.

g Kepe my holy dayes, and stonde in awe of my Sanctuary: for I am the LORDE.

“Ye shal not turne youre selues to **ȝ** Soyth sayers, and axe nothings at the expounders of tokēs, that ye be not defyled by them: for I am the LORDE your God.

“Thou shalt ryse vp before a graye heade, and shalt geue reuerence vnto the aged. For thou shalt feare God: for I am **ȝ** LORDE.

“Whan there dwelleth a straunger amonge you in youre londe, ye shall not vex him. He shal dwell with you, euen as one that is at home amonge you, and thou shalt loue him as thy self: for ye youre selues also were strangers in the lande of Egipte. I am the LORDE your God.

Ye shal not deale wrōgeously in iudgmēt, with meteyarde, with weight, with measure: A true balaunce, a true weight, a true Epha, a true Hin shalbe amonge you. For I am the LORDE your God, which brought you out of the londe of Egipte, that ye shulde kepe and do all my statutes and lawes: for I am the LORDE.

The rr. Chapter.

AND the LORDE talked with Moses, and saide: Tell the children of Israel:

* Heb. 10. a. * Leui. 3. c. Deu. 18. b. * Leui. 21. a.
Eze. 44. c. † 1 Reg. 28. b. * Eccli. 8. a. 1 Tim. 5. a.
* Exo. 22. c. † Leui. 18. c. Deut. 27. a. § Leui. 19. a.
Nu. 11. d. Iosu. 3. b. * Exo. 21. b. Pro. 20. c.

“Who so euer he be amonge the children of Israel, (or eny straunger that dwelleth in Israel) which geueth of his sede vnto Moloch, the same shall dye the death: the people of the lande shal ston him, and I wyll set my face agaynst that man, and wyll rote him out from amonge his people, because he hath geuen of his sede vnto Moloch, and defyled my Sanctuary, and vnhalowed my holy name. And though the people of the londe loke thorow the fyngers vpon that man, which hath geuen of his sede vnto Moloch, so that they put him not to death, yet wyl I set my face agaynst the same man, and agaynst his generacion: And him, and all that go a whorynge with him after Moloch, wyll I rote out from amonge their people.

Yf eny soule turne him to **ȝ** soythsayers and expounders of tokens, so that he goeth a whorynge after them, I wyl set my face agaynst the same soule, and wyl rote him out from amonge his people. § Sanctifie youre selues therfore, and be holy: for I am holy euen youre God. And kepe ye my statutes, and do them: for I am **ȝ** LORDE that sanctifieth you.

Who so euer curseth his father or his mother, shall dye the death: “his bloude be vpon him, because he hath cursed his father or mother.

“He that breaketh wedlocke with eny mā's wife, shal dye the death (both the aduouterer and **ȝ** aduouteresse) because he hath broken wedlocke with his neighbours wife.

“Yf eny man lye with his fathers wife, so **ȝ** he vncouer his fathers preuyte, they shal both dye the death: their bloude be vpō the.

“Yf eny man lye with his daughter in lawe, they shal dye both of them, for they haue wrought abhominacion: their bloude be vpon them.

“Yf eny man lye with the mankynde, as with womankynde, they haue wrought abhominacion, and shal both dye the death: their bloude be vpon them.

“Yf eny man take a wyfe, and hir mother therto, the same hath wrought wickednes: he shalbe burnt with fyre, and so shal they also, that there be no wickednes amonge you.

“Yf eny man lye with a beest, he shall dye the death, and the beest shal be slayne.

Matt. 15. a. / Deu. 22. c. * Leuit. 18. a. Deu. 27. c.
* Leui. 18. b. * Leui. 18. c. Rom. 1. d. * Leui. 18. b.
* Leui. 18. c. Deu. 27. a.

Yf a woman medle with a beest, so ſhe haue to do with it, thou shalt put her to death, and the beest also, they shall dye the death: their bloude be vpon them.

¶ Yf eny man take his sister, his fathers daughter, or his mothers daughter, and se hir preyte, and she agayne se his secretes, it is a wicked thinge. They shalbe roted out in the sight of their people. For he hath vncouered his sisters preyte, he shal beare his synne.

¶ Yf a man lye with a woman in the tyme of hir sicknesse, and vncouer hir secretes, & open vp hir founteyne, and she vncouer the fountayne of hir bloude, they shall both be roted out from amonge their people.

¶ Thou shalt not vncouer the preyte of thy mothers sister, and of thy fathers sister: for soch one hath vncouered his nexte kynswoman, and they shal beare their synne.

Yf eny man lye with his vnclis wyfe, the same hath vncouered the preyte of his vncl: they shal beare their synne, without children shal they dye.

¶ Yf eny man take his brothers wyfe, ſhe is an vn cleane thinge: they shalbe without children, because he hath vncouered his brothers secretes.

¶ So kepe now all my statutes & my lawes, & do them, ſhe the lode whither I brynge you to dwell therein, spewe you not out. And walke not ye in ſhe statutes of the Heithen, which I shal cast out before you. ¶ For all soch thinges haue they done, & I haue abhorred the.

But I saye vnto you: Ye shall possesse their londe. For I wyll geue you to enheritaunce a lode, that floweth with mylke and hony. I am the LORDE youre God, which haue separated you from the nacions, that ye also shulde separate the cleane beestes fro the vn cleane, and the vn cleane foules from the cleane: & not to defyle youre soules vpon beestes, vpon foules & vpon all that creepeth on the grounde: which I haue separated vnto you, that they shulde be vnclane. Therefore shall ye be holy vnto me: for I the LORDE am holy, which haue separated you fro the nacions, that ye shulde be myne.

¶ Yf a man or woman be a soithsayer or an expounder of tokens, the same shall dye the death: they shalbe stoned, their bloude be vpon them.

The xxi. Chapter.

AND the LORDE sayde vnto Moses: ¶ Speake to ſhe prestes ſhe sonnes of Aaron, & saye vnto the: ¶ A prest shal defyle him self vpō no soule of his people, but vpon his nexte kynne ſhe belongeth vnto him: as vpon his mother, vpō his father, vpō his sonne, vpō his daughter, vpon his brother, & vpon his sister, which is yet a virgin, & hath bene no mans wife (which belongeth vnto him) vpon her maie he defyle himself. Morouer he shal not defyle him self vpō eny ruler in his people, to vn halowe him self.

¶ He shall make no crowne also vpon his heade, ner shaue of his beard, nether shall they cut out eny markes i their fleshe. They shalbe holy vnto their God, and not vnhalowe ſhe name of their God: for they offere the sacrifice of the LORDE, the bred of their God, therefore shal they be holy.

They shal take no whore, ner one that is defyled, or ſhe is put awaye from hir huszbande, for he is holy vnto his God: therefore shal he sanctifie him self, for he offeth the bred of thy God. He shal be holy vnto the, for I am holy, euen the LORDE that sanctifieth you.

Yf a prestes daughter fall to whoringe, she shalbe burnt with fyre, for she hath shamed hir father. He that is hye prest amonge his brethren, vpō whose heade the anoyntinge oyle is poured, and his hande fylled (ſhe might be arayed with the vestimentes) shal not vncouer his heade, ner cut his clothes, & shal come at no deed, ¶ & shal defyle him self nether vpon father ner mother. He shal not go out of the Sanctuary, that he vnhalowe not the Sanctuary of his God. For ſhe crowne of the anoyntinge oyle of his God is vpon him, for I am the LORDE.

A virgin shal he take to wife, but / no wedowe, ner deuours, ner defyled, ner whore, but a virgin of his awne people shal he take to wife, ſhe vnhalowe not his sede amonge his people. For I am ſhe LORDE, which sanctifie him.

And ſhe LORDE talked with Moses, & sayde: Speake vnto Aaron, & saie: Yf there be a blemish vpō eny of thy sede in youre generations, the same shal not preasse to offere the

¶ Leui. 15. d. and 18. c. ¶ Leui. 18. b. * Leui. 18. b. Matt. 14. a. † Deut. 9. a. ¶ Leui. 11. a. Deut. 14. a.

¶ Deu. 18. b. † Re. 28. b. † Eze. 44. d. ¶ Leui. 19. f. Eze. 44. c. ¶ 1 Tim. 2. a. ¶ Luc. 9. f. ¶ Eze. 44. d. Mal. 2. b.

bred of his God: *For who so euer hath a blemysh vpon him, shal not come nere, whether he be blynde, lame, with an euell fauoured nose, with eny myszshappen membre, or y^e hath a broken fore or hande, or is croke backed, or hath eny blemysh in the eye, or is gleyd, or is skyrvye or scaulde, or hath his stones broken.

¶ Who so euer now of the sede of Aaron y^e prest hath eny blemysh vpō him, shal not come nye to offe y^e sacrifice of the LORDE. For he hath a deformyte. Therefore shall he not preasse vnto the bred of his God, to offe it. Notwithstandinge he shal eate of the bred of his God, both of the holy, & of y^e most holy: but he shal not go in to y^e vayle, ner come nye the altare (for so much as he hath a blemysh vpō him) y^e he vnhalowe not my Sactuary. For I am y^e LORDE y^e sanctifieth thē. And Moses spake this vnto Aaron & to his sonnes, and to all the children of Israel.

The xxiij. Chapter.

¶ AND the LORDE talked with Moses, & sayde: Speake vnto Aaron, & his sonnes, y^e they absteyne from y^e halowed thinges of the childrē of Israel, which they haue halowed vnto me, & y^e they vnhalowe not my holy name: for I am y^e LORDE. Saie now vnto them & their posterities: Who so euer he be of youre sede, y^e commeth nye vnto the holy thinges, which the childrē of Israel halowe vnto the LORDE, & so defyleth him self vpon the same, his soule shal perishe before my face: for I am the LORDE.

Who so euer of the sede of Aaron is a leper, or hath a runnyng yssue, shall not eate of the holy thinges, tyll he be clensed. Who so toucheth eny vnclane thinge, or whose sede departeth from him by night, or who so toucheth eny worme that is vnclane vnto him, or a mā y^e is vnclane vnto him, & what so euer defyleth hī, loke what soule toucheth eny soch, is vnclane vntyll the euen, & shall not eate of the holy thinges, but shall first bath his flesh with water. And whā y^e Sonne is gone downe, and he cleane, then maye he eate therof, for it is his foode. Loke what dyeth alone, or is rent of wyld beestes, shall he not eate, y^e he be not vnclane thereon: for I am y^e LORDE. Therefore shal they kepe my lawe, y^e they lade not synne vpon them, &

dye therin, when they vnhalowe them selues in it. For I am y^e LORDE, y^e halowe them.

A straunger shal not eate of the holy thinges, ner an housholde gest of the prestes, ner an hyred seruaūt. But yf y^e prest bye a soule for his money, y^e same maye eate therof. And loke who is borne in his house, maye eate of his bred also. Neuertheles yf the prestes daughter be a straungers wife, she shal not eate of the Heueofferings of holynes. But yf she be a wedowe, or deoured, or haue no sede, & commeth agayne to hir fathers house as afore (whan she was yet a mayden in hir fathers house) then shall she eate of hir fathers bred. But no straiger shal eate therof.

Who so els eateh of the halowed thynges, vnwyttlyngly, shal put y^e fith parte there vnto, and geue it vnto the prest with the halowed thinge, that they vnhalowe not y^e halowed thinges of the children of Israel, which they Heue vp vnto the LORDE, lest they lade them selues with myszdoinge and trespase, whā they eate their halowed thynges, for I am y^e LORDE which halowe thē.

And y^e LORDE talked with Moses, & saide: Speake vnto Aaron & his sonnes, & to all y^e childrē of Israel: †What so euer Israelite or straunger in Israel wyll do his offerynge, whether it be their vowe, or of fre wyl, that they wyll offe a burntofferynge vnto the LORDE, to reconcyle them selues, it shal be a male, and without blemysh, of the oxen, or lambes or goates. †What so euer hath eny blemish, shal they not offe, for they shal fynde no fauoure therwith.

And who so wyl offe an healthofferynge vnto the LORDE to separate out a vowe, or of fre wyl, oxen or shepe, it shalbe without blemysh, y^e it maye be accepted. It shal haue no deformite. Yf it be blynde, or broke, or wounded, or haue a wen, or skyrvy, or scabbed, they shal offe none soch vnto the LORDE, ner put an offerynge of eny soch vpō the altare of the LORDE.

An oxen or shepe y^e hath myszshappē members, or no rompe, mayest thou offe of a fre wyl: but to a vowe it maye not be accepted. Thou shalt offe also vnto the LORDE nothinge y^e is brusd, or broken, or rent, or cutt out, & ye shal do no soch in youre londe. Morouer ye shall offe no bred vnto youre God of a straungers hande: for it is marred

* 2 Re. 5. b.

† Deut. 15. c. and 17. a.

‡ Mal. 1. b.

of him, and he hath a deformite, therefore shal it not be accepted for you.

B And the LORDE spake vnto Moses, ⁊ sayde: Whā an oxe, or lābe, or goate is brought forth, it shal be seuen dayes with the dame, and vpon the eight daye ⁊ therafter it maie be offered vnto the LORDE, thē is it accepted. Whether it be oxe or lambe, it shall not be slayne with his yonge in one daye.

But whā ye wil offre a thākoffringe vnto the LORDE ⁊ it maye be accepted, ye shal eate it the same daye, ⁊ kepe nothinge ouer vntyll the mornynge: for I am the LORDE. Therefore kepe now my commaundementes, and do them: for I am the LORDE, ⁊ ye vnhalowe not my holy name, ⁊ that I maye be halowed amonge the children of Israel. For I am he that halowe you, euē ⁊ LORDE, which brought you out of ⁊ lōde of Egipte, ⁊ I might be youre God: Euen I ⁊ LORDE.

The xxiij. Chapter.

A ND the LORDE talked with Moses, ⁊ sayde: Speake vnto ⁊ children of Israel, and saye vnto them: These are ⁊ feastes of the LORDE, which ye shal call holy dayes. Sixe dayes shalt thou worke,* but the seuenth daie is the rest of the Sabbath, and shalbe called holy. Ye shal do no worke therin, for it is the Sabbath of the LORDE, where so euer ye dwell.

These are the feastes of the LORDE, ⁊ are called holy, which ye shal call youre feastes: * Vpon ⁊ fourtene daye of ⁊ first moneth at euen, is the LORDES Easter. And vpon ⁊ fiftene daye of the same moneth is the feast of vñleuēded bred of the LORDE. Then shall ye eate vñleuēded bred seuen dayes.

B The first daie shalbe called holy amonge you,† ye shal do no worke of bōdage therin, ⁊ seue daies shal ye offre vnto ⁊ LORDE. The seueñth daie shalbe called holy likewise, wherin ye shal do no worke of bondage also.

And ⁊ LORDE talked with Moses, ⁊ sayde: Speake to the childrē of Israel, ⁊ saye vnto them: When ye come in to the lande ⁊ I shall geue you, and reape downe youre harvest, ye shal brynge a shefe of the first frutes of youre haruest vnto the prest, thē shall the shefe be waued before the LORDE,

that ye maye be accepted: but this shal the prest do the nexte daye after the Sabbath. And ⁊ same daie that youre shefe is waued, shal ye offre a burnt-offeringe vnto the LORDE, of a lambe which is without blemish and of one yeaere olde, with the meat-offerynge, two tenth deales of fyne flour mingled with oyle, for an offerynge of a swete sauoure vnto the LORDE: ⁊ the drynk-offerynge also, euē the fourth parte of an Hin of wyne.

And ye shall eate nether bred, nor cakes, ner furmentye (of new corne) tyll the same daye that ye brynge an offerynge vnto youre God. This shalbe a lawe vnto youre posterities, where so euer ye dwell.

Then shal ye nombre (from the nexte daye after the Sabbath, whan ye brought ⁊ Waueshefe) seuen whole wekes, vntyll the nexte daie after ⁊ seueñth weke, namely, fiftie daies, shal ye nombre, and offre new meat-offerynges vnto the LORDE. And out of all youre dwellings shal ye offre, namely, two Waue loaues of two tenth deales of fyne flour leuēded, and baken for the first frutes vnto ⁊ LORDE. And with youre bred ye shal brynge seuen lambes of one yeaere olde without blemish, and a yonge bullocke, and two rammes: this shalbe the LORDES burnt-offerynge, meat-offerynge, and drynk-offerynge. This is a sacrifice of a swete sauoure vnto the LORDE.

Morouer ye shal offre an he goate for a syn-offerynge, and two lambes of a yeaere olde for an health-offerynge. And ⁊ prest shal waue it vpon the bred of the first frutes before the LORDE with the two lambes. And they shalbe holy vnto the LORDE, and shal be the prestes. And this daye shal ye proclame, for it shalbe called holy amonge you: no seruyll worke shal ye do therin. A perpetuall lawe shall it be amonge youre posterities, where so euer ye dwell.

When ye reape downe ⁊ haruest of youre londe, ye shal not cut it cleane downe vpō the felde, ner gather vp all, but shal leaue it for the poore and straungers. I am the LORDE youre God.

And ⁊ LORDE talked with Moses, and sayde: Speake vnto the children of Israel, ⁊ saye:† Vpon the first daye of the seuenth moneth shal ye haue the holy rest of the

* Exo. 23. b. Deu. 5. b.

* Exo. 12. c. Nu. 28. c.

Eze. 45. c.

† Nu. 28. c.

† Iosu. 5. c.

† Deu. 16. b.

* Nu. 28. d.

† Leu. 19. c. Deu. 24. d.

† Nu. 29. a.

remembrance of blowinge, wherin ye shal do no seruyle worke, and ye shal offre sacrifice vnto the LORDE.

¶ And the LORDE spake vnto Moses, and sayde: * Vpon the tenth daye in this seuenth moneth is the daye of reconcylinge, which shalbe an holy conuocation with you. Ye shal humble youre soules therin, and offre vnto the LORDE, and shal do no seruyle worke in this daye: for it is the daye of attonement, that ye maye be reconcyled before the LORDE youre God. For what soule so euer humbleth not him self vpon this daye, the same shalbe roted out from amonge his people. And what soule so euer doth eny worke this daye, the same wil I destroye from amonge his people: therfore shall ye do no worke. This shalbe a perpetuall lawe vnto youre posterities, where so euer ye dwell. It is the rest of youre Sabbath, that ye maye humble youre soules. Vpon the nyenth daye of ʒ moneth at euen, shal ye kepe this holy daye from the euen forth vntyll the eue agayne.

¶ And the LORDE talked with Moses, ʒ sayde: † Vpon the fiftene daye of the seuenth moneth, is the feast of Tabernacles seuen dayes vnto the LORDE. The first daye shal be an holy cōuocation: no seruyle worke shal ye do therin. Seuen dayes shal ye offre vnto the LORDE. The eight daye shalbe an holy conuocation vnto you also, and ye shal offre vnto the LORDE: for it is the daye of gatheringe together: No seruyle worke shall ye do therin.

These are the holy daies of the LORDE, which ye shall proclame and holde for holy conuocations, that ye maye offre vnto the LORDE burntofferings, meatofferings, drynkofferings and other offerings, euery one acordinge to his daye, besyde ʒ Sabbathes of ʒ LORDE, and youre gites, and voves, and frewylofferynges, that ye offre vnto the LORDE.

¶ So vpon the fiftene daye of the seuenth moneth, whan ye haue brought in the increase of the londe, ye shall kepe the LORDES feast seuen dayes longe. The first daye shalbe kepte holy daye, and the eight daye shalbe kepte holy daye also. And vpon the first daie ye shal take of ʒ goodly frutefull trees,

branches of palme trees, ʒ bowes of thicke trees, and Wyllies of the broke, and seuē dayes shal ye be mery before ʒ LORDE youre God: and thus shal ye kepe the feast vnto the LORDE seuen dayes in the yere. This shalbe a perpetuall lawe amonge youre posterities, that they kepe holy daye thus in ʒ seuenth moneth. Seuen dayes shal ye dwell in bothes. Who so euer is an Israelite borne, shal dwell in bothes, that they which come after you, maye knowe, how that I made ʒ children of Israel to dwell in bothes, whan I brought them out of the lōde of Egipte. I am the LORDE youre God. And Moses tolde the children of Israel these holy daies of the LORDE.

The xliiiij. Chapter.

AND the LORDE spake vnto Moses, ʒ sayde: † Cōnaunde the children of Israel, that they brynge pure oyle olyue beaten for lightes, that it maye be allwaye put in the lampes, without before the vayne of wytnesse in the Tabernacle of wytnesse. And Aaron shall dresse it allwaye at euen ʒ in ʒ mornynge before the LORDE. Let this be a perpetuall lawe vnto your posterities. The lāpes shal he dresse vpon the pure candilsticke before the LORDE perpetually.

And thou shalt take fyne flour, and bake twolue cakes therof: † two tēth deales shal euery cake haue, ʒ thou shalt laye them sixe on a rowe vpo the pure table before the LORDE. And vpon the same shalt thou laye pure frankencense, that it maye be bred of remembrance for an offeringe vnto ʒ LORDE. Euery Sabbath shal he prepare thē before the LORDE allwaye, and receaue them of the children of Israel for an euerlastinge couenaunt. † And they shalbe Aarons ʒ his sonnes, which shal eate them in the holy place. For this is his most holy of the offerings of the LORDE for a perpetuall dewtye.

And there wente out an Israelitish womans sonne, which was the childe of a man of Egipte (amonge the children of Israel) and stroue in ʒ hoost with a man of Israel, ʒ ʒ named the name of God blasphemously, ʒ cursed. Then brought they him vnto Moses. His mothers name was Selomith, the daughter

* Leui. 16. g. Nu. 29. a. † Nu. 29. b. 3 Esd. 5. e.
2 Mac. 1. b. † Exo. 27. d. † Exo. 25. c. † 1 Re. 21. a.

† Exo. 20. b.

of Dibri, of the trybe of Dan. * And they put him in preson, tyll they were infourmed by the mouth of the LORDE.

And the LORDE spake vnto Moses, and sayde: Brynge him that cursed, out of the hoost, and let all the that herde it, laye their handes vpon his heade, and let the whole congregacion stone him. And saue vnto the childre of Israel: † Who so euer blasphemeth his God, shall beare his synne: and he that blasphemeth the name of the LORDE, shal dye the death. The whole congregaciō shal stone him. As the straunger, so shal he of the housholde be also. Yf he blaspheme the name, he shal dye.

¶ He that slayeth a man, shall dye † death, but * he that slayeth a beest, shall paye for it. Soule for soule. And he that maymeth his neyghboure, it shall be done vnto him, euen as he hath done: broke for broke, † eye for eye, tothe for tothe: euen as he hath maymed a man, so shal it be done vnto him agayne, so that, who so slayeth a beest, shall paye for it: But he that slayeth a man, shal dye. There shal be one maner of lawe amonge you, to † straunger as to one of youre selues: for I am the LORDE youre God.

Moses tolde the children of Israel. And they brought him that had cursed, out of † hoost, and stoned him. Thus dyd the childre of Israel as the LORDE comaunded Moses.

The xrb. Chapter.

¶ AND the LORDE talked with Moses vpon mount Sinai, and sayde: Speake to the children of Israel, and saue vnto them: † Whan ye come in to the londe, † I shal geue you, the londe shal rest vnto the LORDE, so that thou sowe thy felde sixe yeares, and sixe yeares cut thy vyues, and gather in the frutes. But in the seuenth yeare the lode shal haue his Sabbath of rest for a Sabbath vnto the LORDE, wherin thou shalt not sowe thy felde ner cut thy vyues.

Loke what groweth of it self after thy haruest, thou shalt not reape it. And the grapes that growe without thy labour, shalt thou not gather, for so much as it is the yeare of the londes rest: † But the rest of the londe shalt thou kepe for this intent, that thou mayest eate therof, thy seruauante, thy mayde, thy

hyrelinge, thy gest, thy straüger with the, thy catell, and the beestes in thy londe. All the increase shal be meate.

And thou shalt nombre seuen of these yeare Sabbathes, that seuen yeares maye be tolde seuen tymes, and so the tyme of the seuen yeare Sabbathes make nyne and fourty yeares. Then shalt thou let the blast of the horne go thorow all youre londe, vpon the tenth daye of the seuenth moneth, euen in † daye of attonement. And ye shal halowe the fiftieth yeare, and shall call it a fre yeare in † londe, for all them that dwell therein: for it is the yeare of Iubilye. † Then shall euery one amonge you come agayne to his possession and to his kynred: for the fiftieth yeare is † yeare of Iubilye. Ye shal not sowe ner reape it that groweth of it self, ner gather the grapes, that growe without labour. For the yeare of Iubilye shall be holy amonge you. But loke what the felde beareth, that shall ye eate. This is the yeare of Iubilye, wherin ye shal come agayne euery man to his owne.

Now whan thou sellest ought vnto thy neyghboure, or byest eny thinge of him, there shal none of you oppresse his brother: but accordinge to the nombre of the yeare of Iubilye shalt thou bye it of him: and accordinge to the nombre of the yeares of increase shall he sell it vnto the. Accordinge to the multitude of the yeares shalt thou rayse the pryce, and acordinge to the fewnesse of the yeares shalt thou mynish the pryce: for he shall sell it vnto the accordinge to the nombre of the increase. Therefore let no man fraude his neyghboure, but feare thy God. For I am the LORDE youre God. Wherefore do after my statutes, and kepe my lawes, so † ye do them that ye maye dwell safe in the londe. For the londe shal geue you hir frute, so that ye shal haue ynough to eate, and dwell safe therein.

And yf ye wolde saye: What shall we eate in the seuenth yeare, in as much as we shal not sowe, ner gather in oure increase? I wyll sende my blessinge vpon you in the sixte yeare, that it shal brynge forth frute for three yeare: so that ye shal sowe in † eight yeare, and eate of the olde frute vntyll the nyenth yeare, that ye maye eate of the olde tyll new frutes come agayne. Therefore shall ye not

* Nu. 15. d. † Mat. 26. g. Ioh. 19. a. † Exo. 21. b.
Deut. 19. a. Iudic. 1. b. Math. 5. c.

† Math. 5. c. † Exo. 23. b. † Deut. 15. a.
§ Eze. 46. c.

sell the londe for euer, *for the lode is myne. And ye are straungers and indwellers before me. And in all youre lande shall ye geue the londe to lowse.

¶ When thy brother waxeth poore, and selleth \hat{y} his possession, and his nexte kynszmā commeth to him, \hat{y} he maye redeme it: then shall he redeme that his brother solde. But whan a man hath none to redeme it, and cā get so moch with his hande as to redeme one parte, then shall it be rekened how many yeares it hath bene solde, and the remnaunt shal be restored vnto him to whom he solde it, \hat{y} he maie come agayne to his possession. But yf his hande can not get so moch, as to haue one parte agayne, thē shal it \hat{y} he solde be styll in the hande of the byer vntyll \hat{y} yeare of Iubilye: In \hat{y} same shal it go out, and returne to his owner agayne.

¶ He that selleth a dwellinge house within the walles of the cite, hath an whole yeare respyte to lowse it out agayne: that shall be the tyme, wherin he maye redeme it. But yf he redeme it not afore the whole yeare be out, then shal he that bought it, and his succours kepe it for euer, and it shall not go out lowse in the yeare of Iubilye. Neuertheles yf it be an house in a vyllage that hath no wall aboute it, it shall be counted like vnto the felde of the cōtre, and maye be redemed and shal go out fre in the yeare of Iubilye.

The cities of the Leuites, and the houses in the cities that their possession is in, maye allwaye be redemed. Who so purchaceth ought of the Leuites, shal leaue it in the yeare of Iubilye, whether it be house or cite that he hath had in possession. For the houses in the cities of the Leuites are their possession amonge the children of Israel. But the felde before their cities shal not be solde, for it is their awne for euer.

¶ When thy brother waxeth poore, and falleth in decaye besyde the, thou shalt receaue him as a straunger, or gestic, that he maye lyeue by the: and thou shalt take no \dagger vsury of him, ner more then thou hast geuē, but shalt feare thy God, that thy brother maye lyeue besydes the. For thou shalt not lende him thy money vpon vsury, ner delyuer him thy meate vpon vantage. For I am the LORDE youre God,

which haue brought you out of the lode of Egipte, to geue you the lande of Canaan, and to be youre God.

¶ When thy brother waxeth poore besyde the, and selleth himself vnto the, thou shalt not holde him as a bōde mā: but as an hyred seruaunte and as a sojourner shal he be with the, and serue the vntyll \hat{y} yeare of Iubilye. Then shal he departe lowse from the, τ his childrē with him, τ shal returne to his awne kined, and to his fathers possession: for they are my seruautes, whom I brought out of the londe of Egipte. Therefore shal they not be solde like bondmen. And thou shalt not raigne ouer them with crueltie, but shalt feare thy God. But yf thou wilt haue bōde seruautes and maydens, thou shalt bye them of the Heithen, that are rounde aboute you: of the children of the sojourners and straungers amonge you, and of their generacions with you, and that are borne in youre londe, the same shal ye haue for bonde seruautes, τ shal possesse them, τ youre children after you for an euerlastinge possession, these shalbe youre bondmen. \ddagger But ouer youre brethren the children of Israel, there shal none of you raigne ouer another with crueltie.

¶ When a straunger or sojourner waxeth ryche by the, and thy brother waxeth poore besyde him, τ selleth him self vnto \hat{y} straunger or sojourner by the, or to eny of his kynne, then shall he haue right (after that he is solde) to be redemed agayne. And eny of his brethren maye lowse him out: or his vnclē or his vnclēs sonne, or eny other kynszman of his kynred: Or yf his awne hande getteth so moch, he shal lowse him self out, and shal reken with him that bought him, from \hat{y} yeare that he solde him self, vntyll the yeare of Iubilye. And \hat{y} money shal be counted accordinge to the nombre of the yeares that he was solde, and his wages of the whole tyme shalbe rekened withall.

¶ Yf there be yet many yeares vnto \hat{y} yeare of Iubilye, then shal he (accordinge to the same) geue the more for his delyuerance, thereafter as he is solde. Yf there remaine but few yeares vnto the yeare of Iubilye, then shall he geue agayne thereafter for his redemption. And his wages from yeare to yeare shal he reken withall, and thou shalt not let

* Psal. 23. a. * Nu. 36. c. Iere. 52. a. Ruth 4. a.
 \dagger Exo. 22. c. Deut. 23. c. Eze. 18. a. and 22. b.

\dagger Exo. 21. a. Deut. 15. b. Iere. 34. b. \ddagger 3 Reg. 9. d.

the other raigne cruelly ouer him in thy sight. But yf he bye not him self out after this maner, then shal he go out fre in the yeaue of Iubilye, and his childrē with him: for the childrē of Israel are my seruantes, which I haue brought out of the londe of Egipte. I am the LORDE youre God.

* Ye shall make you no Idols ner ymage, and ye shal reare you vp no piler, ner set vp eny markstone in youre londe, to bowe youre selues therto. For I am the LORDE youre God. Kepe my Sabbathes, and stonde in awe of my Sanctuary. I am the LORDE.

The xxi. Chapter.

YF ye wyll walke now in my statutes, *and kepe my commaundementes and do them, thē wyl I geue you rayne in due season, and y londe shal geue hir increase, and the trees of y felde shal brynge forth their frute. And the threszhinge tyme shall reache vnto the wyne haruest, and the wyne haruest shall reache vnto the sowynge tyme. And ye shall eate youre bred in plenteousnes, and shal dwell safe in youre londe. I wil geue peace in youre londe, so that ye shall slepe, and no man shall make you afraied. I wyl ryd euell beestes out of youre londe, and there shall no swerde go thorow youre londe.

Ye shal chace youre enemies, ⁊ they shal fall in to y swerde before you. † Fyue of you shal chace an hundreth: and an hundreth of you shal chace ten thousande. For youre enemies shall fall in to the swerde before you.

And I wyl turne me vnto you, and wyl cause you to growe and increase, and wyl set vp my couenaunt with you. And ye shal eate of the olde stoare, and shall let go the olde for plenteousnesse of the new. † I will haue my dwellynge amonge you, and my soule shall not refuse you. And I wyll walke amonge you, and wyl be youre God, and ye shalbe my people. For I am the LORDE youre God, which brought you out of the londe of Egipte, that ye shulde not be their bondmen. And I haue brokē the cepter of youre yocke, and caused you to go vp right.

⁊ But yf ye wil not harken vnto me, ner do all these commaundementes, and wyl despyse my statutes, and yf youre soules refuse my lawes, y ye wyll not do all my commaunde-

mentes, ⁊ shal let my couenaunt stonde, then wyl I do this agayne vnto you. I wyl ryset you shortly with swellynges and feuers, which shal destroye y eyes, ⁊ consume awaie y hert. Ye shal sowe youre sede in vayne, and youre enemies shal eate it vp.

And I wyl set my face agaynst you, and ye shal be slayne before youre enemies. And they that hate you, shal haue dominion ouer you. § And ye shall flye, whā no man chaseth you.

But yf ye wyll not herken vnto me for all this, then wyl I make it yet seuen tymes more, to punysh you for youre synnes, that I maye breake y pryde of youre strength, and wyl make youre heauen lyke yron, and youre earth as brasse: and youre trauaile and labour shal be but lost, so that youre londe shal not geue hir increase, and the trees in the londe shal not brynge forth their frute.

Yf ye walke yet agaynst me, and wyll not harken vnto me, then wyl I make it yet seuen tymes more, to punysh you because of youre synnes: ⁊ wyl sende wyld beestes amōge you, which shal robbe you, and destroye youre catell, and make you fewer, and youre hye waye shal become waite.

But yf ye wyl not yet be reformed here withall, and wyll walke contrary vnto me, then wyl I walke contrary vnto you also, ⁊ wyl punysh you yet seuen tymes for youre synnes. And I wyl brynge vpon you a swerde of vengeance, which shall auenge my Testament. And though ye gather you together in to youre cities, yet wyl I sende the pestilence amonge you, and wyll delyuer you in to the handes of youre enemies. For I wil destroye youre prouysion of bred, so y ten women shall bake youre bred in one ouen, and youre bred shal be delyuered out by weight. ¶ And whan ye eate, ye shall not haue ynough.

Yf ye wyl not yet for all this harken vnto me, ⁊ wyl walke contrary vnto me, then wyl I also walke cōtrary vnto you in wrathfull displeasure, and wyl punysh you seuenfolde because of youre synnes, so that ye shal eate the flesh of youre sonnes and daughters. And I wyl destroye youre hye altares, and rote out youre ymages, and wyl cast youre bodies vpon the bodies of youre Idols, and my soule shall abhorre you. And youre cities wyl I make

* Deu. 5. a. ⁊ Deut. 28. a. † Iosu. 23. c. Esa. 30. c.
‡ Exo. 29. g. 2 Cor. 6. c.

⁊ Deut. 28. b. Mala. 2. a. § Pro. 28. a. ¶ Ose. 4. b.
Mich. 6. c. ¶ 4 Re. 6. f.

waist, and brynge youre churches to naught, and wyl not smell youre swete odoures.

Thus wyl I make the londe desolate, so that youre enemies shall dwell therin, and make it waist: but you will I scatter amonge the Heythen, and drawe out the swerde after you, so that youre londe shal be waist, & youre cities desolate.

f Then shall the londe reioyse in hir Sabbathes, as longe as it lyeth wayst, and ye be in the enemies londe. Yee then shal the londe kepe holy daye, and reioyse in hir rest, as longe as it lieth wayst, because it coude not rest in youre Sabbathes, whan ye dwelt therin.

And as for them that remayne of you, I wyl make them faynte harted in the londe of their enemies, so that a shakynge leaf shall chase them. And they shall flye from it, as though a swerde persecuted them, and shal fall noman folowynge vpon them. And they shall fall one vpon another (as it were before the swerde) and noman yet chacynge them. And ye shall not be so bolde, as to withstonde youre enemies, and shal perishe amonge the Heythen, and the londe of youre enemies shal eate you vp.

And they that are left of you, shall pyne awaye in their myszdede, euen in the enemies londe, and in the myszdedes of their fathers shall they consume awaye. Then shall they knowlege their myszdedes, and the myszdedes of their fathers in the trespace, wherwith they haue trespaced agaynst me, and walked contrary vnto me. Therefore wyl I also walke contrary vnto the, and wyl brynge them in to the enemies londe.

25 Then shal their vncircumcysed herte be tamed. And then shall they ende their myszdedes. "And I shal thinke vpō my couenaunt with Iacob, and vpon my couenaunt with Isaac, and vpon my couenaunt with Abraham, and wyl thinke vpon the lode. As for the londe, whan it shalbe left of them, it shal reioyse in hir Sabbathes, euen then, whan it lyeth waist, and they tylle it not. And they shall make attonement for their myszdedes, because they despyed my lawes, & their soules refused my statutes. Morouer I haue not so refused them, that they shulde be in the enemies londe: nether haue I so vtterly abhorred them, that I wolde brynge them to naught, and breake my couenaunt with them:

^a Deut. 4. e.

for I am ꝑ LORDE their God. And for their sake I wyl remēbre *my first couenaunt, whā I brought them out of ꝑ londe of Egipte in the sight of the Heythen, ꝑ I might be their God. Euen I the LORDE.

These are the ordinaunces, statutes and lawes, which ꝑ LORDE made betwixte him and the children of Israel vpon mount Sinai, by the hande of Moses.

The xxvij. Chapter.

AND the LORDE talked with Moses, & 21 sayde: Speake to ꝑ children of Israel, & saye vnto them: Yf eny man make a speciaall vowe vnto ꝑ LORDE, so ꝑ he pryse a soule, then shal this be the valucation: A mā of twentye yeare olde vnto the thre score yeare, shalt thou set at fiftie syluer Sycles, after the Sytle of the Sanctuary: but a woman at thirtie Sycles. Yf it be fyue yeare olde vnto twentye yeare, thou shalt set it at twentye Sycles, whan it is a man childe: ^bbut a woman at ten Sycles. Yf it be a moneth olde vnto fyue yeare, thou shalt set it at fyue Sycles of syluer, whan it is a māchilde: but a woman at thre Syluer Sycles. Yf he be thre score yeare olde and aboue, thē shalt thou set him at fiftene Sicles whā it is a mā: a womā at tē Sicles. Yf he be to poore so to be set, thē let him present himself to ꝑ prest, & ꝑ prest shal value him. Neuertheles he shal value him, acordinge as ꝑ hāde of him that vowed, is able to get. But yf it be a beest ꝑ maye 23 be offred vnto ꝑ LORDE, all ꝑ is offred vnto ꝑ LORDE of soch, is holy: it shal not be altered ner chaunged, a good for a bad, or a bad for a good. Yf eny man chaunge it, one beest for another, then shal they both be holy vnto ꝑ LORDE. But yf ꝑ beest be vncleane which maye not be offred vnto ꝑ LORDE, thē shal it be set, before ꝑ prest, and ꝑ prest shal value it, whether it be good or bad, & it shal stonde at the prestes valuyngge. But yf eny man wil bye it out, he shal geue the fifth parte more, to that it was set at.

Whan eny mā sanctifieth his house vnto the LORDE for ꝑ Sanctuary, the prest shal value it, whether it be good or bad. And as the prest valueth it, so shal it stonde. But yf he ꝑ sanctified it, wyl redeme it, he shal geue ꝑ fifth parte of syluer thereto, aboue that it was set at: So shal it be his.

* Exo. 19. a.

^b Num. 3. g.

C Yf eny man halowe a pece of lode of his heretage vnto the LORDE, it shalbe set acordinge to $\frac{1}{2}$ it beareth. Yf it beare an Homer of barlye, it shalbe valued at fiftye Sycles of syluer. But yf he halowe his londe immediatly from the yeare of Iubilye forth, then shal it be set acordinge to $\frac{1}{2}$ value therof. Yf he haue halowed it after the yeare of Iubilye, then shal the prest rekē it, acordinge to $\frac{1}{2}$ yeares $\frac{1}{2}$ remayne vnto $\frac{1}{2}$ yeare of Iubilye, & thereafter shal he set it the lower.

But yf he $\frac{1}{2}$ sanctified the londe, wil redeme it agayne, then shal he geue the fifth parte of syluer therto, aboue that it was set at: So shal it be his. Yf he wil not lowse it out, but selleth it vnto another, then shal he redeme it nomore: but the same londe whan it goeth out fre in $\frac{1}{2}$ yeare of Iubilye, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritaunce.

D Yf eny man halowe vnto the LORDE a felde, which he hath bought, and is not his inheritaunce, then shal $\frac{1}{2}$ prest reken it, what it is worth vnto the yeare of Iubilye, & the same daye shall he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in $\frac{1}{2}$ yeare of Iubilye it shal returne vnto him that bought it, $\frac{1}{2}$ it maye be his inheritaunce in the londe. All maner of prysinge shalbe made acordinge to the Sycle of the Sāctuary.* One Sycle maketh xx. Geras.

* Exo. 30. b. Nu. 3. g. Eze. 45. b.

* The first borne amonge $\frac{1}{2}$ catell (which belongeth vnto the LORDE) shall no man Sanctifie vnto the LORDE, whether it be oxen or shepe, for it is the LORDES all ready. But yf there be eny vnclane thinge vpon the beast, thē shal it be lowsed out thereafter as it is worth, and the fifth parte shalbe geuen more therto. Yf he wil not redeme it, thē let it be solde, as it is worth.

There shall no dedicated thinge be solde **32** ner bought out, $\frac{1}{2}$ eny man dedicateth vnto $\frac{1}{2}$ LORDE, of all $\frac{1}{2}$ is his good, whether it be mē, catell or lode. For euery dedicated thinge, is most holy vnto $\frac{1}{2}$ LORDE. There shal no dedicated thinge of mā be bought out, but shal dye the death. All the tythes in the londe, both of the sede of the londe, & of $\frac{1}{2}$ frutes of the trees, are the LORDES, & shal be holy vnto the LORDE. But yf eny man wil redeme his tithes, he shall geue the fifth parte more therto. And all the tithes of oxen & shepe, & that goeth vnder the rod, the same is an holy tythe vnto the LORDE. It shall not be axed whether it be good or bad, nether shall it be chaunged. But yf eny man change it, then both it & that it was chaunged withall, shal be holy, & not redemed.

These are the cōmaundementes, which $\frac{1}{2}$ LORDE gaue Moses in charge vnto childre of Israel vpon mount Sinai.

* Deu. 15. c.

The ende of the thirde boke of Moses, called Leuiticus.

The fourth boke of Moses, called Numerus.

What this boke conteyneth.

Chap. I.

The children of Israel are nombred and mustered out, as many as are mete for the batayll: The captaines are ordeyned, and Leui appoynted to the seruyce of the Tabernacle.

Chap. II.

The ordre and maner how the têtes were pitched, and how the children of Israel laye aboute the Tabernacle of wytnes.

Chap. III.

The office of Leui, & of the sonnes of Aaron.

Chap. IIII.

The office of the sonnes of Kahath, Gerson and Merari.

Chap. V.

What maner of people were dryuen out of the hoost. The lawe of Gelousy of the man towarde the wife

Chap. VI.

The lawe and ordinaunce concerninge the Nazarees or absteyners. The blessyng of the Israelites.

Chap. VII.

The offerynges of the captaines at the dedicaciō of the altare, after that the Tabernacle was set vp

Chap. VIII.

Of the candilstick, offerynges, purifenge, and altare of the Leuites.

Chap. IX.

Of the feast of Easter, & how the vnclane shulde kepe it. Of the cloude vpon the Tabernacle.

Chap. X.

The vse of the syluer trompettes, & how the children of Israel brake vp, and toke their journey with Hobab Moses brother in lawe.

Chap. XI.

The people are weery and vnpaciet by the waye, murmur agaynst Moses, desyre flesh, and abhorre the Manna. The LORDE geueth them after their lust, but punisheth them sore.

Chap. XII.

Miriam and Aaron grudge agaynst Moses, & Miriam is smytten with Leprosy.

Chap. XIII.

The spyes that were sent in to the lande of Canaan, come agayne, and put the people in feare.

Chap. XIII.

The people are vnpacient, wepe, and murmur agaynst Moses, Iosue & Caleb gene the londe a good worde, & cōforte them. The LORDE is angrie, & punysheth the people.

Chap. XV.

Of dynerse offerynges, and how he was punished, that gathered stickes vpon the Sabbath. The people are commaūded to make gardes of remembraunce vpon their garments, to thinke vpon the commaundementes of the LORDE.

Chap. XVI.

Of the vproure and insurreccion of Corah, Dathan and Abyram, & their punyshment. The people murmur. Fourtene thousande and seven hundreth dye in the plage.

Chap. XVII.

By the florishing staff of Aaron, it is declared, that the trybe of Leui and the presthode of Aaron is chosen of God.

Chap. XVIII.

The office & mynistracion of Aaron, of the prestes & Leuites, & their dewtye.

Chap. XIX.

Of the reed cowe that was brent, and how the sprynklinge water was made of the aszshes of her.

Chap. XX.

Miriam dyeth at Cades. The people chyde with Moses and Aaron for faute of water, the LORDE geueth it them out of the hard stonye rocke. Moses desyreth the kynge of Edom, to let them go thorow his londe. Aaron dyeth vpon mount Hor.

Chap. XXI.

The battaill betwene Israel and Arad the kynge of the Cananites. The people murmur, and are played with the serpent. They wynne the victory of Og and Sihon.

Chap. XXII.

Of Balac the kynge of the Moabites, and of Balaam the Soythsayer.

Chap. XXIII.

Balaam is brought to curse the people of God.

Chap. XXIIII.

The LORDE turneth Balaams curse in to a blessinge and prayse.

Chap. XXV.

The people fall to whordome and Idolatrye with the women of Moab, and ioyne them selues to the seruice of Ball Peor. Foure and twenty thousande are destroyed. Phineas in his feruent zeale slayeth a man and woman in their synne.

Chap. XXVI.

The people are nombred agayne and musterd.

Chap. XXVII.

What inheritaunce the daughters haue, where there is no sonne. Iosua is made captayne of the people in Moses steade.

Chap. XXVIII.

Offeringes apoynted for euery tyme.

Chap. XXIX.

The feast of the seventh moneth and the offer-ynges therof.

Chap. XXX.

Of vowes made by mē or women.

Chap. XXXI.

Israel wynneth the victory of the Madianites, and deuydeth the spoyle.

Chap. XXXII.

Ruben, Gad, and the half trybe of Manasse haue their inheritaunce apoynted them on this syde of Iordan.

Chap. XXXIII.

The iourneys of the children of Israel are nombred. The people are commaunded (whan they come in to the londe of Canaan) to destroye all vterly.

Chap. XXXIIII.

The deuydinge of the londe of Canaan with the borders therof, and what they be that deuyde it.

Chap. XXXV.

The porcion of the Leuites. Fredome for soch as commytte slaughter vnawares. Dyuerse slaughters.

Chap. XXXVI.

The inheritaunce of the tribe maie not be mixte nor chaunged.

The first Chapter.

AND the LORDE spake vnto Moses in ſy wyldernes of Sinai, in the Tabernacle of witnesse, the first daye of the secōde moneth in the seconde yeaue, whā they were gone out of the lāde of Egipte, and sayde:

* Exo. 30. b. Nu. 26. a.

*Take ſy summe of the whole congregacion of the children of Israel, after their kynredes & their fathers houses, with the nombre of the names, all that are males, heade by heade, frō twenty yeaue and aboue, as many as are able to go forth in to ſy warre in Israel. And ye shal nombre them accordinge to their armyes thou and Aaron, and of euery trybe ye shal

take vnto you one captayne ouer his fathers house.

These are the names of the captaynes that shal stonde with you. Of Ruben, Elizur the sonne of Sedeur. Of Simeon, Selumiel the sonne of Zuri Sadai. Of Iuda, Nahasson the sonne of Aminadab. Of Isachar, Nathaneel the sonne of Zuar. Of Zabulon, Eliab the sonne of Helon. Amonge the children of Ioseph: Of Ephraim, Elisama ⁊ sonne of Amihud. Of Manasse, Gamaliel the sonne of Pedazur. Of Ben Iamin, Abidam ⁊ sonne of Gedeoni. Of Dan, Ahieser the sonne of Ammi Sadai. Of Asser, Pagiel the sonne of Ochram. Of Gad, Eliasaph ⁊ sonne of Deguel. Of Nephthali, Ahira the sonne of Enan.

These are the awncient men of the congregation, the captaynes amonge the trybes of their fathers, which were heades and prynces in Israel.

And Moses ⁊ Aaron toke them (like as they are there named by name) and gathered the whole cōgregacion together also, ⁊ first daye of the secōde moneth, and rekened the after their byrth, accordinge to their kynreds and fathers houses by their names, frō twētye yeare and aboue, heade by heade, as the LORDE commaunded Moses, and nombred them in the wyldernes of Sinai.

The children of Ruben Israels first sonne, their kynreds ⁊ generacions after their fathers houses, in ⁊ nombre of their names heade by heade, all ⁊ were males, from twētye yeare ⁊ aboue, and were able to go forth to the warre, were nombred to the trybe of Ruben, sixe and fourty thousande, and fyue hundreth.

The children of Simeon their kynreds ⁊ generacions after their fathers houses in the nombre of the names heade by heade, all that were males from twētye yeare and aboue, and were able to go forth to the warre, were nombred to the trybe of Symeon, nyne and fifty thousande and thre hundreth.

The children of Gad their kynreds and generacions after their fathers houses in ⁊ nombre of the names, from twētye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Gad, fyue and fourty thousande, sixe hundreth and fiftie.

The children of Iuda their kynreds and generacions after their fathers houses in ⁊

nombre of the names, from twētye yeare and aboue, all that were able to go forth to the warre, were nombred to the trybe of Iuda, foure and seuentye thousande, ⁊ sixe hundreth.

The children of Isachar their kynreds ⁊ generacions, after their fathers houses in ⁊ nombre of the names from twētye yeare ⁊ aboue, all that were able to go forth to the warre, were nombred to the trybe of Isachar, foure and fifty thousande and foure hundreth.

The children of Zabulon their kynreds and generacions after their fathers houses in the nombre of the names from twētye yeare ⁊ aboue, all that were able to go forth to the warre, were nombred to the trybe of Zabulon, seuen and fifty thousande and foure hundreth.

Iosephs children of Ephraim, their kynreds ⁊ generacions after their fathers houses in ⁊ nombre of the names, from twētye yeare ⁊ aboue, all ⁊ were able to go forth to the warre, were nombred to the trybe of Ephraim, fourty thousande ⁊ fyue hundreth.

The children of Manasse their kynreds ⁊ generacions, after their fathers houses in ⁊ nombre of the names from twētye yeare ⁊ aboue, all ⁊ were able to go forth to the warre, were nombred to the trybe of Manasse, two ⁊ thirtie thousande ⁊ two hundreth.

The childrē of Ben Iamin their kynreds and generacions, after their fathers houses, in the nombre of the names from twētye yeare ⁊ aboue, all that were able to go forth to the warre, were nombred to the trybe of Ben Iamin, fyue and thirtie thousande and foure hundreth.

The children of Dan their kynreds and generacions after their fathers houses, in the nombre of the names, from twētye yeares and aboue, all that were able to go forth to the warre, were nombred to the trybe of Dan, two and thre score thousande, and seuen hundreth.

The children of Asser their kynreds ⁊ generacions, after their fathers houses in the nombre of the names, from twētye yeare ⁊ aboue, all ⁊ were able to go forth to the warre, were nombred to the trybe of Asser, one ⁊ fourty thousande and fyue hundreth.

The childrē of Nephthali, their kynreds and generacions after their fathers houses in the nombre of the names, from twētye yeare ⁊ aboue, all that were able to go forth vnto the warre, were nombred to the trybe of

Nephthali, thre and fiftie thousande and foure hundredreth.

These are they whom Moses and Aaron nombred with ʒ twolue prynces of Israel, wherof euery one was ouer ʒ house of their fathers. * And the summe of the children of Israel after their fathers houses, from twentye yere and aboue (what so euer was able to go forth to the warre in Israel) was sixe C. thousande, thre thousande, fyue C. ʒ fiftie. But the Leuites after the trybe of their fathers, were not nombred amonge them.

¶ And the LORDE spake vnto Moses, and saide: The trybe of Leui shalt thou not nombre, ner take the summe of them amonge ʒ children of Israel: but shalt appoynte them to the Habitacion of wytnesse, and to all ʒ apparell therof, and to all that belongeth therto. † And they shall beare the Tabernacle ʒ all the ordinance therof, and shal wayte vpon it, and shal pitch their tentes rounde aboute it. And whan men shal go on their iourney, the Leuites shal take downe ʒ Tabernacle. And whan the hoost pitch their têtes, they shal set vp the Tabernacle. And yf a straunger preasse nye vnto it, he shall dye. The children of Israel shal pitch their tentes, euery one in his awne armye, and by the baner of his awne companie. But the Leuites shall pitch rounde aboute the Tabernacle of wytnesse, that there come no wrath vpon ʒ congregacion of the children of Israel: therfore shal the Leuites wayte vpon the Habitacion of wytnesse. And the children of Israel dyd all, as the LORDE commaunded Moses.

The ij. Chapter.

¶ AND ʒ LORDE spake vnto Moses and Aaron, ʒ sayde: The childrē of Israel shal pitch rounde aboute ʒ Tabernacle of wytnesse, euery one vnder his banner ʒ tokens, after their fathers houses.

On the East syde shall Iuda pitch with his banner ʒ hoost, their captayne Nahasson the sonne of Aminadab. And his armie in the summe, foure ʒ seuentie thousande and sixe hundredreth. Nexte vnto him shal the trybe of Isachar pitch, their captayne Nathaneel the sonne of Zuar: and his armye in the summe, foure and fiftie thousande and foure hundredreth. The trybe of Zabulon also, their captayne

Eliab the sonne of Helon: his armye in the summe, seuen and fiftie thousande and foure hundredreth.

So ʒ all they which belōge to ʒ hoost of Iuda, be in the summe an C. sixe and foure score thousande, ʒ foure hundredreth be longinge to their armye, ʒ they shall go before.

On the South side shall lye the paylyons ʒ baner of Ruben with their hoost, their captayne Elizur ʒ sonne of Seducur: ʒ his armie in the summe, sixe ʒ fourtie thousande, ʒ fyue C. Nexte vnto him shal the trybe of Simeon pitch, their captayne Selumiēl ʒ sonne of Zuri Sadai: ʒ his armie in ʒ summe, nyne and fiftie thousande, and thre hundredreth. The trybe of Gad also, their captayne Eliasaph ʒ sonne of Deguel: ʒ his armie in the summe, fyue ʒ fourtye thousande, sixe hundredreth ʒ fiftie. So that all they which belonge to the hoost of Ruben, be in the summe, an hundredreth, one ʒ fiftie thousande, foure hundredreth and fiftie, belonginge to their armye. And they shall be the seconde in the iourney.

After that shall the Tabernacle of wytnesse go with the hoost of the Leuites euē in ʒ myddes amōge the hoostes: ʒ as they lye in their tentes, so shal they go forth also, euery one in his place vnder his baner.

On the West syde shall lye ʒ paylyons ʒ baner of Ephraim with their hoost: their captayne shalbe Elisama sonne of Amihud, and his armye in the summe, fourtye thousande and fyue hundredreth. Nexte vnto him shal ʒ trybe of Manasse pitch, their captayne Gamaliel the sonne of Pedazur: his armye in the summe, two and thirtie thousande ʒ two hundredreth. The trybe of Ben Iamin also, their captayne Abidan the sonne of Gedeoni: his armye in the summe, fyue and thirtie thousande ʒ foure hundredreth. So ʒ all they which belonge to the hoost of Ephraim, be in the summe, an hundredreth thousande, eight thousande, ʒ an hundredreth, belonginge to his armie. And they shal be the thirde in the iourney.

On the North syde shal lye ʒ paylyons ʒ baner of Dan with their hoost: their captayne Ahieser ʒ sonne of Ammi Sadai, his armye in the summe, two and sixtye thousande and seuē hundredreth. Nexte vnto him shal the trybe of Asser pitche: their captayne Pagiel ʒ sonne of Ochran, his army in the summe, one and fourtie thousande, and fyue hundredreth.

The trybe of Nephthali also, their captayne Ahira the sonne of Enan: his armye in the summe, thre & ffifty thousande & foure hundred. So ¶ all they which belonge to the hoost of Dan, be in the summe, an hundred thousande, seuen & ffifte thousande, & sixe hundred. And they shalbe the last in the iourney with their baners.

This is the summe of the children of Israel, after their fathers houses and armyes with their hoostes: euen sixe hundred thousande, & thre thousande, fyue hundred & ffifte. But ¶ Leuites were not nombred in ¶ summe amonge the childrē of Israel, * as ¶ LORDE comaunded Moses. And ¶ childrē of Israel dyd all as the LORDE comaunded Moses. And so they pitched vnder their baners, & toke their iourney, euery one in his kynred, acordinge to the house of their fathers.

The iij. Chapter.

THESE are the generations of Aaron & Moses, when ¶ LORDE spake vnto Moses at ¶ same tyme vpon mount Sinai. And these are ¶ names of the sonnes of Aron. ¶ The firstborne, Nadab: then Abihu, Eleasar & Ithamar. These are ¶ names of the sonnes of Aaron, † which were anoynted to be prestes, & their handes fylled for ¶ presthode. ¶ But Nadab & Abihu dyed before ¶ LORDE, whā they offred straunge fyre before ¶ LORDE, in ¶ wilderness of Sinai, ‡ had no sonnes. But Eleasar and Ithamar executed ¶ prestes office with their father Aaron.

¶ And the LORDE spake vnto Moses, & sayde: Bring hither the trybe of Leui, and set them before Aaron the prest, ¶ they maye serue with him, & wayte vpon him & vpō the whole congregacion before ¶ Tabernacle of wytnesse, and execute the seruyce of the habitation, and kepe all the apparell of the Tabernacle of wytnesse, and wayte vpon the children of Israel, to mynistrē in the seruyce of the habitation.

3 And thou shalt geue ¶ Leuites vnto Aaron and his sonnes for a gift, vnto euery one his awne, from amonge the children of Israel. As for Aaron & his sonnes, thou shalt appoynte them to wayte on their prestes office. ¶ Yf another preasse therto, he shal dye.

¶ And the LORDE spake vnto Moses, and

sayde: Beholde, I haue takē the Leuites frō amonge the childrē of Israel, for all the first borne that open the Matrix amonge the children of Israel, so that the Leuites shalbe myne. ¶ For the firstborne are myne, sence ¶ tyme that I smote all the first borne in ¶ lande of Egipte, whā I sanctified vnto me all the first borne in Israel, from mē vnto catell, that they shulde be myne. I the LORDE.

¶ And the LORDE spake vnto Moses in the wilderness of Sinai, and sayde: Nombre the children of Leui after their fathers houses and kynreds, all that are males of a moneth olde and aboue.

So Moses nombred them acordinge to the worde of the LORDE, as he had comaunded. And these were the children of Leui with their names: ¶ Gerson, Kahath, Merari. The names of the children of Gerson in their kynreds, were: Libni and Semei.

The childrē of Kahath in their kynreds were, Amram, Iezehar, Hebron and Vsiel.

The children of Merari in their kynreds, were Maheli and Musi. These are the kynreds of Leui after their fathers houses.

These are ¶ kynreds of Gerson: The Libnites and Semeites, the summe was founde in nombre, seuen thousande and fyue hundred, of all that were males of a moneth olde and aboue. And the same kynreds of the Gersonites shal pitche behinde the Habitation on the west syde: Let Eliasaph the sonne of Lael be their ruler. And they shal wayte vpon the Tabernacle of wytnesse, of the habitation, and of the tent, and couerynges therof, and the hangynge in the dore of the Tabernacle of wytnesse, the hangynge aboute the courte, & the hangynge in ¶ courtedore, which (courte) goeth aboute the habitation and the altare, and the cordes of it, & all that belongeth to the seruyce therof.

These are the kynreds of Kahath: The Amramites, the Iezeharites, the Hebronites, and Vsielites, all that were males of a moneth olde & aboue, in nombre eight thousande and sixe hundred, waytinge vpon the Tabernacle of the Sanctuary, & shal pitch on the south syde of ¶ Habitation: Let Elisaphan the sonne of Vsiel be their ruler. And they shal kepe the Arke, the table, the candlesticke, the altare and all the vessels of the Sanctuary,

* Num. 1. g. ¶ Leui. 10. a. Nu. 26. g. † Leui. 8. a.
 ¶ Leui. 10. a. ‡ Nu. 16. b. and 18. a. 1 Par. 10. b.

‡ Num. 3. f. and 16. a. ¶ Num. 3. f. and 8. b. || Exod. 13. a. ¶ Exod. 6. c.

to do seruyce in, and the vayle, and all that belongeth to the seruice therof. But the chefe of all the rulers of the Leuites, shalbe Eleasar the sonne of Aron the prest, ouer them that are apoynted to kepe the watch of the Sanctuary.

These are fy kynreds of Merari: The Mahelites and Musites, which were in nombre sixe thousande and two hundred, all that were males of a moneth olde and aboue: Let Zuriel fy sonne of Abihail be their ruler, and they shall pitche vpon the north syde of the Habitation. And their office shalbe to kepe the bordes, and barres, and pilers, and sokettes of the Habitation, and all the apparell therof and that serueth therto: fy pilers also aboute fy courte, with the sokettes, and nales, and cordes.

f But before the Habitation and before fy Tabernacle on the East syde shal Moses and Aaron and his sonnes pytche, that they maye wayte vpon the Sanctuary, and the children of Israel. *Yf eny other preasse therto, he shal dye.

¶ All the Leuites in the summe, whom Moses and Aaron nombred after their kynreds, accordinge to the worde of the LORDE, all that were males, of a moneth olde and aboue, were two and twenty thousande.

And fy LORDE saide vnto Moses: Nombre all the first borne, that are males amonge the children of Israel, of a moneth olde and aboue, and take the nombre of their names. ¶ And fy Leuites shalt thou take out vnto me the LORDE, for all fy first borne of fy childre of Israel, and the cattell of the Leuites for all the first borne amonge the cattell of fy children of Israel. And Moses nombred all the first borne amonge the childre of Israel, as the LORDE commaunded him. And in the nombre of the names of all the first borne, that were males of a moneth olde and aboue, in their summe, there were foude two and twenty thousande, two hundred, and thre and seuentye.

¶ And the LORDE spake vnto Moses, and sayde: Take the Leuites for all fy first borne amonge the childre of Israel, and the cattell of fy Leuites for their cattell, fy Leuites maye be myne the LORDES. ¶ But the redempcion money of the two hundred thre and seuentye fy remayne of the first borne of the children

of Israel, aboute the nombre of the Leuites, shalt thou take, euen fyue Sycles of euery heade, after the Sytle of the Sanctuary † (one Sytle is worth twenty Geras) and the money fy remayneth ouer their nombre, shalt thou geue vnto Aaron and his sonnes.

¶ Then toke Moses fy redempcion money (that remayned ouer aboute the nombre of the Leuites) from fy first borne of the childre of Israel, euen a thousande, thre hundred, and fyue and thre score Sycles, after fy Sytle of the Sanctuary, and gaue it vnto Aaron and his sonnes, accordinge to the worde of the LORDE, as the LORDE commaunded Moses.

The iiii. Chapter.

AND the LORDE spake vnto Moses and Aaron, and sayde: Take fy summe of the childre of Kahath from amonge the childre of Leui, after their kynreds and fathers houses, from thirtie yeare and aboue vntill fifty yeare, all that are mete for the warre, that they maye do the worke in the Tabernacle of witnesse. This shal be the office of the children of Kahath in the Tabernacle of wytnesse, which is most holy.

¶ When the hoost breaketh vp, Aaron and his sonnes shall go in, and take downe the vayle, and couer the Arke of wytnesse therewith, and laye the couerynge of doo skynnes vpon it, and sprede a whole yalowe clothe aboue theron, and put his staues therin. And vpon the shewe table they shal sprede a yalowe clothe also, and set theron the disshes, spones, flatpeces and pottes to poure out in, and the daylie bred shal lye vpon it, and they shall sprede a purple clothe therouer, and couer it with a couerynge of doo skynnes, and put the staues of it therin.

¶ And they shal take a yalowe clothe, and couer the cadilstickes of light therewith, and his lampes, with his snuffers and outquenchers, and all the oyle vessels that belonge to the seruyce, and aboute all this shal they put a couerynge of doo skynnes, and put it vpon staues.

¶ So shal they sprede a yalowe clothe ouer the golden altare also, and couer the same with a couerynge of doo skynnes, and put it vpon staues. All the vessels that they occupye in the Sanctuary, shal they take, and put a

* Num. 3. b. and 16. a.
and 8. b.

¶ Nu. 26. g.
c Leui. 27. a.

¶ Num. 3. b.

† Exo. 30. b. Leui. 26. d. Eze. 45. b. † 1 Par. 24. a.

yalowe clothe ther ouer, ⁊ couer them with a couerynge of doo skynnes, and put them vpon staues. They shal swepe the ashes also from the altare, and sprede a clothe of scarlet ouer it, and set all his vessels thereon, that they occupye vpon it: colepannes, fleshokes, shouels, basens, with all the apparell of the altare, and they shal sprede a couerynge of doo skynnes thereon, and put his staues therto.

Now whan Aaron and his sonnes haue done this, and haue couered the Sanctuary ⁊ all the ornamētes therof, whan the hoost breaketh vp, ⁊ then shal the children of Kahath go in, that they maye beare it, and the Sanctuary shall they not touche, * lest they dye. This is the charge of the childrē of Kahath in the Tabernacle of wytnesse.

¶ And Eleasar the sonne of Aaron ⁊ prest, shal haue the office, to prepare the oyle for the light, and the spyces for the incense, and the daylie meat offeringe, and the anoyntinge oyle, to order the whole habitacion, ⁊ all that therin is, in the Sanctuary and the ornamentes therof.

And the LORDE spake vnto Moses and Aaron, ⁊ sayde: Ye shal not destroye the trybe of the kynred of the Kahathites amōge the Leuites, but this shal ye do with them, ⁊ they maye lyue ⁊ not dye, yf they touche the most holy. Aaron and his sonnes shal go in, and appoynte euery one vnto his office ⁊ charge. But they shal not go in, presumptuously to lōke vpō ⁊ Sanctuary, lest they die. And ⁊ LORDE spake vnto Moses and Aaron ⁊ sayde: Take the summe of the children of Gerson also, ^b after their fathers house ⁊ kynred, from thirte yeare ⁊ aboue, vntyll fiftie yeare, ⁊ appoynte them all ⁊ are mete for the warre, to haue an office in the Tabernacle of wytnesse.

¶ This shalbe the office of the kynred of the Gersonites, euē to serue ⁊ to beare. They shal beare the curtaynes of the habitacion and of the Tabernacle of wytnesse, and his couerynge and the couerynge of doo skynnes, that is aboue thereon, and the hanginge in the dore of the Tabernacle of wytnesse, and the hanginge aboute the courte, which goeth aboute the habitacion and the altare, and their cordes, and all the instrumentes ⁊ serue for the, and all that belongeth to their occupiēge. Acordinge vnto the worde of Aaron

^a Num. 7. b.

^{* 2} Re. 6. b.

and of his sonnes, shal all the office of the children of Gerson be done, what so euer they shal beare and occupye. And ye shal se, that they wayte vpon all their charge. This shal be ⁊ office of ⁊ kinred of ⁊ childrē of ⁊ Gersonites in ⁊ Tabernacle of wytnes. And their waytinge shal be vnder ⁊ hāde of Ithamar, the sonne of Aarō the prest.

The children of Merari after their kynred and fathers house, shalt thou appoynte also, from thirtie yeare and aboue, vnto fiftie yeare, all that are mete for the warre, ⁊ they maye haue an office in the Tabernacle of wytnesse. But vpon this charge shall they wayte acordinge to all their office in ⁊ Tabernacle of wytnesse, that they beare the bordes of the Habitacion, and the barres, and pilers, and sokettes: the pilers of the courte also rounde aboute, and the sokettes and nales and cordes, with all their apparell, acordinge to all their seruyce. And vnto euery one shall ye appoynte his porcion of charge to waite vpon the apparell. Let this be the office of the kynred of the children of Merari, all that they shall do in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the prest.

And Moses and Aaron with the captaynes of the congregation, nombred the children of ⁊ Kahathites, acordinge to their kynreds and houses of their fathers, from thirtie yeare and aboue, vntyll fiftie, all that were mete for the warre, to haue offyce in the Tabernacle of wytnesse. And the summe was, two thousande, seuen hundredth and fyftie. This is the summe of the kynred of the Kahathites (which all had seruyce in the Tabernacle of wytnesse) whom Moses and Aaron nombred, acordinge to the worde of the LORDE by Moses.

The children of Gerson were nombred also in their kynreds and fathers houses from thirtie yeare and aboue vntyll fyfte, all that were mete for the warre, to haue office in ⁊ Tabernacle of wytnesse, and the summe was two thousande, syxe hundredth and thirtie. This is ⁊ summe of the kinred of the childrē of Gerson, which all had to do in the Tabernacle of wytnesse, whom Moses and Aaron nombred, acordinge to ⁊ worde of ⁊ LORDE.

The children of Merari were nombred also acordinge to their kynreds and fathers houses,

^b Num. 8. d.

from thirtie yere and aboue vntyll fyfthe, all that were mete for the warre, to haue office in the Tabernacle of witness, ⁊ the summe was thre thousande, and two hundreth. This is the summe of the kynred of the childrē of Merari, whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

The summe of all the Leuites, whom Moses and Aaron with the captaynes of Israel tolde, after their kinreds and fathers houses, from thirtie yere and aboue vntyll fyfthe, all that wente in to do euery one his office, and to beare the burthen in ⁊ Tabernacle of wytnesse, was eight thousande fyue hundreth and foure score, which were nombred accordinge to the worde of the LORDE by Moses, euery one to his office ⁊ charge, as the LORDE commaunded Moses.

The v. Chapter.

AND ⁊ LORDE spake vnto Moses, and sayde: Commande the children of Israel, ⁊ they put out of the hoost * all ⁊ lepers, and all that haue yssues, and that are defyled vpon the deed, both men and womē shall they putt out of the hoost, that they defyle not their tentes, wherin I dwell amonge them. And ⁊ children of Israel dyd so, and put them out of the hoost, as ⁊ LORDE had sayde vnto Moses.

And the LORDE talked with Moses, and sayde: Speake vnto the children of Israel ⁊ saye vnto them: Whan a man or woman doth a synne to eny body, and offendeth therwith agaynst the LORDE, then hath that soule a trespase vpon it. † And they shall knowlege their synne, that they haue done, and shall make amendes for their trespase, euen with the whole summe, and put ⁊ fifth parte more therto, and geue it vnto him, agaynst whom they haue trespassed. But yf there be noman to make the amendes vnto for the offence ⁊ he hath trespassed agaynst him, then shal the reconcylynge be made vnto the LORDE for the prest, besydes the ramme of the attonemēt, wherwith he shalbe reconcyled.

Likewyse all the Heueofferynges of all that the children of Israel halowe vnto the LORDE, and offre vnto the prest, shall be his. And who so haloweth eny thinge, it shalbe

his. And who so geueth the prest eny thinge, it shal be his also.

And the LORDE talked with Moses, and sayde: Speake to the children of Israel, and saye vnto them: Whan eny mans wife goth asyde, and trespaceth agaynst him, ⁊ eny mā lye with her fleshlye, and the thinge be yf hyd from his eyes, and is not come to light that she is defiled, and he can brynge no witness agaynst her (for she was not takē therin) and the sprete of gelousye kyndleth him, so that he is gelous ouer his wife: whether she be vnclene or not vnclene, then shal he brynge her vnto the prest, and brynge an offeringe for her, euen the tenth parte of an Ephā of barlye meele, and shal poure no oyle theron, ner put frankensence vpon it: for it is an offeringe of gelousy, and an offeringe of remembraunce, that remembreth synne.

Then shall the prest brynge her, and sett her before the LORDE, and take of the † holy water in an earthen vessell, and put of ⁊ dust that is on the floore of the habitacion, in to the water. And he shal set the wife before ⁊ LORDE, and vncover hir heade, and the offeringe of remembraunce which is an offeringe of gelousy, shall he laye vpon hir handes. And the prest shal haue in his hande bytter cursinge water, and shal coniure the wife, ⁊ saye vnto her: Yf no man haue lyē with the, and thou hast not gone asyde from thy huszbande, to defyle thy self, then shall not these bytter cursinge waters hurte the. But yf thou hast gone asyde from thy huszbande, so that thou art defyled, and some other man hath lyen with the besyde thy huszbande, then shall the prest coniure the wife with this curse, and shal saye vnto her: The LORDE sett the to a curse and a coniuration amonge thy people, so that the LORDE make thy thyre rotte, and thy wombe to berst. So go this cursed water in to thy body, that thy wombe berst, and thy thyre rotte. And the wife shal saye: Amen Amen.

So the prest shall wryte this curse in a byll, and wash it out with the water, and shall geue the wife of the bytter cursinge waters to drynke. And whā the cursinge water is gone in her, so ⁊ it is bytter vnto her then shal the prest take the gelousy offeringe out of the wyues hande, and waue it for a meatofferynge before the LORDE, and offre it vpon the

* Leu. 13. g.

† Leui. 5. e.

† Num. 19. b.

altare: namely, he shall take an handfull of the meatofferynge for hir remembraunce, & burne it vpo the altare, & then geue the wife the water to drinke. And whā she hath dronken the water, yf she be defyled and haue trespaced agaynst hir huszbande, then shal the cursinge water go in to her, and be so bytter, that hir wombe shal berst, and hir thye shall rotte, and the wife shal be a curse amonge hir people. But yf the same wife be not defyled, but is cleane, then shall it do her no harme, so that she maye be with childe.

This is the lawe of gelousy, whan a wyfe goeth asyde from hir huszbande, and is defyled: Or whan ſprete of gelously kyndleth a man, so that he is gelous ouer his wyfe, ſhe brynge her before the LORDE, and that ſhe prest do all with her acordinge vnto this lawe. And ſhe man shalbe giltlesse of the synne, but the wife shall beare hir myszdede.

The vi. Chapter.

AND the LORDE talked with Moses, and sayde: Speake vnto the children of Israel, and saye vnto them: Whan a man or woman separateth them selues, to vowe a vowe of abstinence vnto the LORDE, he shal absteyne from wyne and strōge drynke. * Vyneger of wyne & of stronge drynke shal he not drynke, ner that is pressed out of grapes: he shall nether eate fresh ner drye grapes, so longe as his abstinence endureth. Morouer he shall eate nothinge that is made of the vyne tre, from the vyne cornels vnto the hulle.

As longe as the vowe of his abstinence endureth, there shall no rasoure come vpon his heade, tyll the tyme be out which he absteyneth vnto the LORDE, for he is holy.

And he shall let the heer of his heade growe, and stonde bare openly. All the tyme ouer ſhe he absteyneth vnto the LORDE, shal he go to no deed. Nether shal he defyle him self at ſhe death of his father, of his mother, of his brother, or of his sister. For the abstinence of his God is vpon his heade, and ſhe whole tyme of his abstinence shall he be holy vnto the LORDE.

If And yf it chaunce eny man to dye sodenly before him, then shal ſhe heade of his abstinence be defyled. Therefore shal he shaue his heade in the daye of his clensynge, that is vpon the seuenth daye: and vpon ſhe eight

daye shal he brynge two turtill dōues, or two yonge pigeons, vnto the prest before ſhe dore of the Tabernacle of wytnesse. And the prest shall make the one a synofferynge, and the other a burntofferynge, and make an attonement for him, because he defyled him self vpon ſhe deed, and so shal he halowe his heade the same daye, that he maye holde out the tyme of his abstinence vnto the LORDE, and he shall brynge a lambe of a yere olde for a trespassofferynge. But ſhe daies afore shal be but lost, because his abstinence was defyled.

This is the lawe of the absteyner. Whan the tyme of his abstinence is out, he shal be brought before the dore of the Tabernacle of wytnesse. And he shal brynge his offeringe vnto the LORDE, euen an he lambe of a yere olde without blemysh for a burntofferynge, & a she lambe of a yere olde without blemysh for a synofferynge, and a ramme with out blemish for an healthofferynge, & a maide with vnueneded cakes of fyne floure myngled with oyle, and swete wafers anoynted with oyle, & their meatofferings & drynkofferings.

And the prest shall brynge it before the LORDE, and shal make his synofferynge and his burntofferynge, and ſhe ramme shal he make an healthofferynge vnto the LORDE, with ſhe maunde of the vnueneded bred. His meatofferynge and drinkofferynge shal he make also. And he shall shaue the heade of the absteyners abstinence before the dore of the Tabernacle of wytnesse, and shall take the heade heer of his abstinence, and cast it vpon the fyre that is vnder ſhe healthofferynge.

And the sodden shulder of the ramme shal he take, and an vnueneded cake out of the maunde, and a swete wafer, and laye them vpon the handes of the absteyner: (after that he hath shauen of his abstinence.) And he shal Waue them before the LORDE. This is holy for the prest with the Waue brest, and Heue shulder. After that, maye the absteyner drynke wyne. This is the lawe of the absteyner, which voweth his offeringe vnto the LORDE for his abstinence, besydes that, which his hande can get. As he hath vowed, so shall he do acordinge to the lawe of his abstinence.

And the LORDE talked with Moses, and sayde: Speake vnto Aaron and his sonnes,

* Iudi. 13. a. Amos 2. c.

and saye : Thus shal ye saye vnto the childre of Israel, whan ye blesse them.

* The LORDE blesse the, and kepe the.

The LORDE make his face to shyne vpo the, and be mercifull vnto the.

The LORDE lyf vp his countenance vpon the, and geue the peace.

For they shal put my name vpo the children of Israel, that I maye blesse them.

The vij. Chapter.

AND whan Moses had set vp the Habitation and anoynted it,^a and sanctified it with all the apparell therof : and had anoynted and halowed the altare also with all his vessels, Then offred the captaynes of Israel, which were the rulers in their fathers houses.

For they were the captaynes amonge f kynreds, and stode ouer the that were nombred. And they brought their offerynges before the LORDE, sixe couered charettes, and twolue oxen, for euery two captaynes a charett, and an oxe for euery one, and brought them before the habitation.

And the LORDE sayde vnto Moses: Take it of them, that it maye serue for the mynistracion of the Tabernacle of wytnesse, and geue it vnto the Leuites, vnto euery one acordinge to his office. Then toke Moses the charettes and oxen, and gaue them vnto the Leuites.

Two charettes and foure oxen gaue he vnto f children of Gerson acordinge to their office : and foure charettes and eight oxen gaue he vnto the children of Merari acordinge to their office, vnder the hande of Ithamar the sonne of Aaron the prest.

But vnto the children of Kahath he gaue nothyng, because † they had an holy office vpon them, and must beare vpo their shulders. And the captaynes offred to the dedicacion of the altare, in the daye whan it was anoynted, and offred their giftes before the altare.

And f LORDE sayde vnto Moses: Let euery captayne bryng his offeryng vpon his daye to the dedicacion of the altare.

On the first daye, Nahasson the sonne of Aminadab, of the trybe of Iuda, offred his gifte. And his gifte was a syluer charger, worth an hundreth and thyrtye Sycles : A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferyng :

And a golden sponne, worth ten Sycles of golde, full of incense : A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferyng, an he goate for a synofferyng : And for an healthofferyng two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Nahasson the sonne of Aminadab.

On the seconde daye offred Nathaneel the sonne of Zuar, the captayne of Isachar. His gifte was a syluer charger, worth an hundreth and thyrtye Sycles : A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferyng : And a golden sponne, worth ten Sycles of golde, full of incense : A bullocke from amonge the greate catell, a rāme, a lambe of a yere olde for a burnt-offeryng, an he goate for a synofferyng : And for an healthofferyng two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Nathaneel the sonne of Zuar.

On the thirde daye, the captayne of the children of Zabulon, Eliab the sonne of Helon. His gifte was a syluer charger, worth an hundreth and thyrtye Sycles : A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferyng : And a golden sponne, worth ten Sycles of golde, full of incense : A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferyng, an he goate for a synofferyng : And for an healthofferyng two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte Eliab the sonne of Helon.

On the fourth daye, the captayne of the children of Ruben, Elizur the sonne of Sedeur. His gifte was a syluer charger, worth an hundreth and thyrtye Sycles : A syluer boule, worth seuentye Sycles (after the Sycle of the Sanctuary) both full of fyne floure myngled with oyle for a meatofferyng : And a goldē sponne, worth ten Sycles of golde, full of incense : A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferyng, an he goate for a synofferyng : And for an healthofferyng two oxen, fyue rammes, fyue he goates, † fyue

* Eccli. 36. b. * Exo. 40. b. † Num. 4. b. 2 Re. 6. b.

lambes of a yere olde. This is the gifte of Elizur the sonne of Seder.

¶ On the fifth daye, the captayne of y children of Simeon, Selumiel the sonne of Zuri Sadai. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golde sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, and an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Selumiel the sonne of Zuri Sadai.

On the sixte daye, the captayne of y children of Gad, Eliasaph the sonne of Deguel. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of y Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge y greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an health offerynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Eliasaph the sonne of Deguel.

¶ On the seuenth daye the captayne of the children of Ephraim, Elisama, the sonne of Amihud. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after y Sytle of the Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golde sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is y gifte of Elisama the sonne of Amihud.

On the eight daye, the captayne of the children of Manasse, Gamaliel the sonne of Pedazur. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of y Sanctuary) both full of fyne flour

myngled with oyle for a meatofferynge: And a golde sponne, worth ten Sycles of golde, full of incense. A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge. And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Gamaliel the sonne of Pedazur.

On the nyenth daye, the captayne of the children of Ben Iamin, Abidan the sonne of Gedeoni. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Sytle of the Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Abidan the sonne of Gedeoni.

On the tenth daye, the captayne of the children of Dan, Ahieser the sonne of Ammi Sadai. His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sytle of the Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Ahieser the sonne of Ammi Sadai.

On the eleuenth daye, the captayne of y childre of Asser, Pagiel the sonne of Ochra: His gifte was a syluer charger, worth an hundreth and thirtie Sycles: A syluer boule, worth seuentie Sycles (after the Sytle of the Sanctuary) both full of fyne flour myngled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from the greate catell, a ramme, a lambe of a yere olde for a burntofferynge, an he goate for a synofferynge: And for an healthofferynge two oxen, fyue rammes, fyue he goates, and fyue lambes of a yere olde. This is the gifte of Pagiel the sonne of Ochran.

On the twelfth daye, the captainye of the children of Nephtali, Ahira the sonne of Enan. His gifte was a syluer charger, worth an hundredth and thirtie Sycles: A syluer boule, worth seuentye Sycles (after the Cycle of the Sanctuary) both full of fyne flour mingled with oyle for a meatofferynge: And a golden sponne, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate catell, a ramme, a lambe of a yere olde for a burntofferinge, an he goate for a synnofferinge: And for an health offeringe two oxen, fyue rammes, fyue he goates, and fyue lammes of a yere olde. This is the gifte of Ahira the sonne of Enan.

¶ This is y^e dedicacion of the altare, what tyme as it was anoynted, vnto the which y^e captainyes of Israel offered these twolue syluer chargers, twolue syluer boules, twolue spones of golde: euery charger conteynyng an hundredth and thirtie Sycles of syluer, and euery boule seuentye Sycles. So that y^e summe of all the syluer in the vessels, was two thousande and foure hundredth Sycles (after the Cycle of the Sanctuary). And the twolue spones of golde full of incense, conteyned euery one ten Sycles, after the Cycle of the Sanctuary: So that the summe of the golde in the spones, was an hundredth and twentye Sycles.

The summe of the catell for the burntofferings, was twolue bullockes, twolue rammes, twolue lābes of a yere olde with their meatofferings: And twolue he goates for synnofferings. And the summe of the catell for the healthofferings, was foure and twēty oxen, thre score rammes, and thre score he goates, thre score lābes of a yere olde. This is the dedicacion of the altare, after that it was anoynted.

¶ And whan Moses wente in to the Tabernacle of wytnes, y^e he might be commoned withall, he herde the voyce speakyng vnto him frō of the Mercy seate, which was vpō the Arke of wytnes betwixte the two Cherubins, from thence was he cōmoned withall.

The viij. Chapter.

¶ AND the LORDE talked with Moses, & sayde: Speake to Aaron, & saye vnto him: *Whan thou settest vp y^e lāpes, thou shalt set thē so, that they maye all seūe geue light aboue vpō y^e candilstick. And Aaron

dyd so, & set y^e lampes vpō y^e candilstick, as y^e LORDE cōmanded Moses. The worke of y^e cādilstick was of beatē golde, both y^e shaft & floures therof: Acordyng to y^e visio that the LORDE had shewed Moses, euen so made he the candelstick.

And the LORDE spake vnto Moses, and sayde: Take the Leuites frō amonge the children of Israel, & clense them. But thus shalt thou do with them, that thou mayest clense them. Thou shalt sprenkle purifieng water vpon them, and lett a rasure go ouer their whole body, and washe their clothes, and then are they cleane. Then shall they take a yonge bullocke, and his meatofferynge of fyne flour mingled with oyle. And another yonge bullocke shalt thou take for a synnofferinge.

And thou shalt bryng the Leuites before the Tabernacle of wytnesse, and gather together the whole congregacion of y^e children of Israel, and bryng the Leuytes before the LORDE. And the children of Israel shall laye their handes vpon the Leuites. And Aaron shal waue y^e Leuites before the LORDE for the children of Israel, that they maye mynistr in the seruyce of the LORDE.

And the Leuites shall laye their handes vpon the heedes of the bullockes, and the one shalbe made a synnofferynge, the other a burntofferynge vnto the LORDE, to make an attonement for the Leuites. And thou shalt set the Leuites before Aaron and his sonnes, and waue them before the LORDE, and so shalt thou separate them from y^e children of Israel, that they maye be myne. Thē shall they go in, that they maye do seruyce in the Tabernacle of wytnesse. Thus shalt thou clense thē, & waue them: for they are my gifte of the children of Israel, & I haue taken them vnto me for all that openeth the Matrix, namely for the first borne of all the children of Israel.

¶ For euery first borne amonge the children of Israel is myne, both of men and of catell,⁴ sens the tyme that I smote all the first borne in the lande of Egipte, and sanctified them vnto myself, and toke the Leuites for all the first borne amonge the childrē of Israel, and gaue them for a gifte vnto Aarō and his sonnes from amonge the children of Israel, y^e they shulde do the seruyce of the children of Israel

^a Exo. 25. c.

^a Exo. 25. d.

⁺ Num. 3. b.

⁴ Exo. 13. a. Luc. 2. d.

in the Tabernacle of witnessse, to make attonemēt for the children of Israel, that there be not a plague amonge the children of Israel, yf they wyl come nye ꝑ Sanctuary.

And Moses with Aaron and the whole congregaciō of the childrē of Israel, dyd with the Leuites all as the LORDE had commaūded Moses. And they purified the Leuites, and waszshed their clothes. And Aaron waued them before the LORDE, and made attonement for them, that they might be cleane.

¶ After that wente they in, to do their office in the Tabernacle of witnessse before Aaron and his sonnes: as the LORDE commaūded Moses concernynge the Leuites, euen so dyd they with them.

And the LORDE spake vnto Moses & sayde: This is it that belongeth vnto the Leuites: * From fyue and twentye yeare and aboue, shal they go in to the office of the Tabernacle of witnessse. But frō fyftie yeare forth, they shal cease from the waitinge of the seruyce therof, and shal mynister nomore, but shal appoynte their brethren to waite and to serue in the Tabernacle of witnessse: but the office shal not they execute. Thus shalt thou do with the Leuites in their seruyces, that euey one maye wayte vpon his awne charge.

The ix. Chapter.

¶ AND the LORDE spake vnto Moses in the wilderness of Sinai, in ꝑ first month of the seconde yeare that they were departed out of the lande of Egipte, & sayde: "Let the children of Israel kepe Easter in his season, euen vpon the fourtene daye of this month at euen, in his season shall they kepe it, acordinge to all the statutes & lawes therof. And Moses spake to ꝑ childrē of Israel, ꝑ they shulde kepe Easter. And they kep Easter vpon the fourtene daye of the first month at euen in the wilderness of Sinai. Acordinge to all that the LORDE cōmaūded Moses, euen so dyd the children of Israel.

Then were there certayne men defyled of a deed man, so that they coulde not kepe Easter vpon that daye: these came before Moses and Aaron the same daye, and sayde vnto him: We are defiled of a deed mā: wherfore shulde we be despyed, that we must not bringe oure giftes in his season amonge

the children of Israel? Moses sayde vnto them: Stonde styll, I wil heare what the LORDE commaūdedeth you.

And the LORDE spake vnto Moses, and sayde: Speake vnto the children of Israel, & saie: Whā eny man is defyled of a deed coarse, or is gone farre from you ouer the felde, ⁴or is amonge youre kynszfolkes, yett shall he kepe Easter, but in the seconde moneth vpon ꝑ fourtene daye at euen, and they shal eate it with vneleuened bred and sowre sawse, and shall leaue none of it vntyll the mornynge, ¹ner breake eny bone therof, and shal kepe it acordinge to all ꝑ maner of ꝑ Easter.

But he that is cleane, and not gone in a iourney, and is negligent to kepe the Easter, the same soule shal be roted out from amōge his people: because he brought not his gifte to the LORDE in his season, he shal beare his synne. And whan there dwelleth a straunger amonge you, he shal kepe Easter also vnto the LORDE, & shal holde it acordinge to ꝑ ordinance and lawe of ꝑ Easter. This statute shal be vnto you alike, to the straunger as to him that is borne in the londe.

And ꝑ same daye ꝑ the Habitation was set vp, ^aa cloude couered it vpon the Tabernacle of witnessse, & at euen there was a similitude of fyre vpon the Habitation vntill the mornynge. So came it to passe allwaye, ꝑ the cloude couered it by daye, & the similitude of fyre by night. And whan the cloude was takē vp from the Habitation, then the children of Israel wente on their iourney. And loke in what place the cloude abode, there the childrē of Israel pitched their tentes. Acordinge to the worde of the LORDE toke the children of Israel their iourney, and acordinge to his worde pitched they their tentes. So longe as the cloude abode vpon the Habitation, they laye styll. And whan the cloude taried many dayes vpon the Habitation, the childrē of Israel wayted vpon the LORDE, & wente not on their iourney.

And whan it chaunced that the cloude abode vpon ꝑ Habitation eny space of dayes, then pitched they acordinge to the worde of the LORDE, & after the worde of the LORDE wente they on their iourney. Whan the cloude was there from the euenynge vntyll the mornynge, and so was taken vp, then wete they

* Num. 4. c. ^a Exo. 12. a. Leui. 23. a. Num. 28. c.
Deu. 16. a. ^b 2 Par. 30. a. [†] Exo. 12. g. Ioh. 19. d.

^c Exo. 40. c. e. 3 Re. 8. b. Eze. 9. a.

on their journey: and whether it was takē vp by daye or by night, they iourneyed. But whan it taried vpon the habitacion two dayes, or a moneth, or a longe season, then laye the children of Israel, and iourneyed not: and so whan it was taken vp, they wente on their iourney. For accordinge to the mouth of the LORDE they laye, and after the mouth of the LORDE they iourneyed, so ŷ they kepte the LORDES watch, accordinge to the worde of the LORDE by Moses.

The x. Chapter.

AND the LORDE spake vnto Moses, and sayde: Make the two trompettes of beaten syluer, that thou mayest vse them, to call the cōgregation together, and whan the hoost shal breake vp. Whan they blowe with both, then shall the whole cōgregation gather them selues together vnto the before the dore of the Tabernacle of witnessse. Whan they blowe but with one, then the captaynes, the rulers ouer the thousandes in Israel shal gather them selues together vnto the. Whan ye trompe, then shal the hoostes that lye on the East syde, breake vp. And whan ye trompe the seconde tyme, the hoostes that lye on the South syde, shal breake vp. For ye shall trompe, whan they shal take their iourneys. *But whan ŷ cōgregation is to be gathered together, ye shal blowe, and not trompe. This blowinge with the trompettes shal the sonnes of Aaron the prest do. And it shall be youre lawe for euer amonge youre posterities.

Whan ye go to a battayll in youre londe agaynst youre enemies ŷ vexe you, ye shall trompe with the trompettes, that ye maye be remembred before the LORDE youre God, and delyuered from youre enemies.

Like wyse whan ye are mery, and in youre feast dayes, ¶ in youre new Monethes, ye shal blowe with the trompettes ouer youre burnt-sacrifices ¶ healthofferings, ŷ it maie be a remembraunce vnto you before youre God. I am the LORDE youre God.

Vpon the twentye daye in the seconde moneth of the seconde yeaere, arose the cloude from the habitacion of witnessse. And the childrē of Israel wente on their iourney out of the wyldernes of Sinai, *and the cloude abode in the wyldernes of Paran, First brake

vp (accordinge to the worde of the LORDE by Moses.) Namely, the baner of the hoost of Iuda wente forth first with their armies, †and ouer their hoost was Nahasson the sonne of Aminadab. And ouer the hoost of the trybe of the children of Isachar was Nathaneel the sonne of Zuar. And ouer the hoost of the trybe of the children of Zabulon was Eliab the sonne of Elon. †And the habitacion was taken downe, and the children of Gerson and Merari bare the habitacion.

After that wente the baner of the hoost of Ruben with their armies, and ouer their hoost was Elizur the sonne of Seducr. And ouer the hoost of the trybe of the children of Simeon was Selumiel the sonne of Zuri Sadai. And Eliasaph the sonne of Deguel ouer the hoost of the trybe of the children of Gad. Then wente the Kahathites forwarde also, and bare the Sanctuary, and caused ŷ habitacion be set vp agaynst they came.

After that wente the baner of the hoost of the children of Ephraim with their armies, and ouer their hoost was Elisama the sonne of Amihud. And Gamaliel the sonne of Pedazur ouer the hoost of the trybe of the children of Manasse. And Abidan the sonne of Gedeoni ouer the hoost of the trybe of the children of Ben lamin.

After that wente the baner of the hoost of the children of Dan with their Armyes, (and so were all the hoostes vp) and Ahieser the sonne of Ammi Sadai was ouer their hoost. And Pagiel ŷ sonne of Ochran, ouer the hoost of the trybe of the children of Asser. And Ahira the sonne of Enan ouer the hoost of the trybe of the children of Nephthali. Thus the childrē of Israel wēte forth with their armies.

And Moses spake vnto his brother in lawe, Hobab the sonne of Raguel of Madian: We go vnto the place, of the which ŷ LORDE sayde: I wil geue it you: Come now with vs therfore, and we wil do ŷ best with the, for the LORDE hath promysed good vnto Israel. But he answered: I wil not go with you, but wil go in to myne awne londe vnto my kynred. He sayde: Oh nay, leaue vs not: for thou knowest where is best for vs to pytche in the wyldernes, and thou shalt be oure eye. And yf thou goest with vs, loke what good the LORDE doth vnto vs, the same wil we do vnto the. So they departed from the mount

* Iudic. 3. d. * Num. 33. c. Deut. 1. a.

† Num. 1. a. † Num. 4. a.

of the LORDE thre dayes iourney, ⁊ the Arke of the LORDES couenaunt wente before them those thre dayes iourney, to shewe thē where they shulde rest. And y cloude of the LORDE was ouer them in the daye tyme, whan they wēte out of y tētes.

And whan the Arke wente forth, Moses sayde: *Aryse LORDE, let thine enemies be scatered, and let them that hate the, flye before the. And whan it rested, he sayde: Come agayne O LORDE vnto the multitude of the thousandes of Israel.

The xi. Chapter.

AND whan y people waxed vnpaciēt, "it displeased sore y eares of y LORDE. And whan the LORDE herde it, his wrath waxed whote, ⁊ the fyre of y LORDE burnt amōge them, so y it cōsumed the vttemost of y hoost. Thē cryed the people vnto Moses. And Moses prayed vnto the LORDE. So y fyre quenched. And the place was called Tabera, because the fyre of the LORDE burnt amonge them.

Then the comon sorte of people y was amōge them, fell a lusting, and sat ⁊ wepte with the children of Israel, and sayde: Who wyll geue vs flesh to eate? We remembre the fish, the we ate in Egipte for naught, ⁊ Cucumbers, Melouns, lekes, onyons, ⁊ garleke: But now is oure soule dried awaye, oure eyes se nothinge then the Manna.

13 The Manna was like Coriāder sede, and to loke vpon, like Bedellion. ^b And the people ranne here and there, ⁊ gathered it, ⁊ grounde it in Milles, and beate it in morters, and baked it in pānes, and made cakes of it, and it had a taist like an oyle cake. And whan y dew fell vpon the tētes in the night, y Manna fell therwith.

Now whan Moses herde the people wepe amōge their kynreds, euery one in his tēt dore, then the wrath of the LORDE waxed ex-cceedinge whote. And it greued Moses also. And Moses sayde vnto the LORDE: Why vexest thou thy seruauante? And why fynde **C** not I fauoure in thy sight, y thou layest y burthen of all this people vpo me? Haue I thē cōceaued all this people, or begotten them, that thou shuldest saye vnto me: Cary them in thine armes (as a nurse beareth a childe)

vnto the londe, that thou hast sworne vnto their fathers? Where shal I get flesh, to geue all this people? They wepe before me, and saye: Geue vs flesh, that we maye eate. I am not able to beare all this people alone, for it is to heuy for me. And yf thou wylt deale thus with me: O kyll me then, yf I haue founde fauoure in thy sight, that I se not my wretchednesse.

And the LORDE saide vnto Moses: Gather vnto me ^cseuentye men amonge the Elders of Israel, whom thou knowest y they are the Elders in y people and officers ouer them, and brynge them before the Tabernacle of witnesse, and set them there with the: then wil I come downe, and talke with the euen there, ⁊ take of thy sprete that is vpon the, and putt it vpon them, that they maye beare the burthen of the people with the, y thou beare not all alone.

And vnto y people thou shalt saye: Sāctifye youre selues agaynst tomorrow, ^ey y maye eate flesh: for youre wepyng is come in to the eares of the LORDE, ye that saye: Who shal geue vs flesh to eate? for we were well at ease in Egipte. ^dTherefore shal the LORDE geue you flesh to eate, not one daye, not two, not fyue, not ten, not twentye dayes longe, but a moneth longe, tyll it go out at youre noses, and tyll ye lothe it: euen because ye haue refused the LORDE, which is amonge you, and haue wepte before him, ⁊ sayde: ^fWherfore wente we out of Egipte?

And Moses sayde: Sixe hundreth thousande ^ffote men are there of the people amōge whom I am, and thou sayest: I wyll geue you flesh to eate a moneth lōge. Shal the shepe and oxen be slayne to be ynough for them? Or shal all the fishes of the see be gathered together, to be sufficient for them? The LORDE sayde vnto Moses: ⁱIs the LORDES hande shortened then? But now shalt thou se, whether my wordes shall be fulfilled in dede, or no?

And Moses wēte out, and tolde the people y worde of the LORDE, and gathered the seuentye men amonge the Eldest of the people, ⁊ set them rounde aboute the Tabernacle. Then came the LORDE downe in a cloude, ⁊ spake vnto him, ⁊ toke of the sprete y was vpon him, ⁊ put it vpon the seuentie Elders.

* Psal. 67. a. ^a Exo. 16. a. Deut. 9. d. ^b Exod. 16. f. ^c Ezr. 8. b. ^d Leui. 20. a. Iosu. 3. b. 1 Re. 16. a.

^d Exo. 16. b. ^e Nu. 21. a. ^f Exo. 12. f. Num. 1. f. and 33. a. ^g Esa. 50. a. and 59. a.

And whan the sprete rested vpon them, they prophecied, and ceased not.

J But in the hoost there remayned yet two men, of whom the one was called Eldad, & other Medad, & the sprete rested vpon them. For they were wrytten vp also, & yet were they not gone out vnto the Tabernacle, and they prophecied in the hoost. Then ran there a lad, & tolde Moses, & sayde: Eldad and Medad prophecie in the hoost. Then answered Iosua & sonne of Nun Moses seruante (whom he had chosen) and sayde: My lorde Moses for hydde them. But Moses sayde vnto him: Art thou gelous for my sake?

* wolde God, & all the people of & LORDE coulde prophecie, and that & LORDE wolde geue them his sprete. So Moses and the Elders of Israel gat them to the hoost.

C Then wente out the wynde from & LORDE, & caused quayles to come from the see, & scatred the ouer the hoost, here a dayes iourney, there a dayes iourney rounde aboute & hoost, two cubytes hye aboute & earth. Then the people stode vp all that daye and all & night, and all the nexte daye, and gathered quayles: and he that gathered the leest, gathered ten Homers, & they kylled them rounde aboute the hoost.

^b But whyle & flesh was yet betwene their tethe, & or euer it was vp, the wrath of the LORDE waxed whote amonge the people, & slewe them with an exceedinge greateslaughter. Therefore is the same place called the graues of lust, because the voluptuous people were buried there. From the lust-graues toke the people their iourney vnto Hazeroth, and abode at Hazeroth.

The xij. Chapter.

AND Miriam & Aaron spake agaynst ^a Moses because of his wife the Morian: which he had taken, because he had take a Morian to wife, and they sayde: Doth the LORDE speake onely thorow Moses? Speaketh he not also by vs? And the LORDE herde it. & But Moses was a very meke man, aboute all men vpon earth. And haistely spake the LORDE vnto Moses, and to Aaron, and to Miriam: Go out ye thre vnto

& Tabernacle of wytnesse. And they wente out all thre.

^c Then came the LORDE downe in the cloudy piler, & stode in the dore of the Tabernacle, & called Aaron & Miriam, & they both wete out. And he sayde: Heare my wordes: Yf eny man be a prophet of the LORDE, vnto him wil I shewe my self in a vision, or wil speake vnto him in a dreame. But not so with my seruante Moses, which is faithfull in all my house. || Mouth to mouth speake I vnto him, & he seyth the LORDE in his fashion, not thorow darke wordes or licknesses: Wherefore were ye not afrayed then to speake agaynst my seruante Moses?

^d And & wrath of the LORDE waxed whote ouer them, & he turned him away, and & cloude also departed from the Tabernacle. ^e And beholde, then was Miriam become leporous, as it were snowe. And Aaron turned him vnto Miriam, and sawe that she was leporous, and sayde vnto Moses: Oh my lorde, put not the synne vpon vs, which we haue foolishly committed and synned, that she be not as one that commeth deed out of his mothers wombe: It hath eaten vp half hir flesh already.

But Moses cried vnto the LORDE, & sayde: Oh God, heale her. The LORDE sayde vnto Moses: Yf hir father had spytte in hir face, shulde she not be ashamed seven dayes? ¶ Let her be shut out of & hoost seuē dayes, after & let her be receaued agayne. So Miriam was shut out of the hoost seuē dayes, & the people wente no farther, tyll Miriam was receaued agayne. Afterwarde departed the people from Hazeroth, ^f and pitched in & wilderness of Paran.

The xij. Chapter.

AND the LORDE spake vnto Moses, & sayde: ^g Sende forth men to spye out & lande of Canaan (which I wil geue vnto & children of Israel) of euery trybe of their fathers a man, and let them all be such as are captaynes amonge them. Moses sent the out of the wildernes of Paran, accordinge to the wordes of the LORDE, such as were all heades amonge the children of Israel, and these are their names:

* Ioel 2. f. 1 Cor. 14. a. * Exo. 16. c. ^b Psal. 77. c. † 1 Cor. 10. a. ^c Num. 33. c. ^d Deu. 24. b. ‡ Exo. 2. d. § Eccli. 45. a. ^e Psal. 98. b. ^f Heb. 3. a.

|| Exo. 33. c. ^g 2 Pa. 26. d. ¶ Leu. 13. 14. ^h Num. 33. c. ⁱ Deut. 1. d.

Samma the sonne of Zacur, of the trybe of Ruben. Saphat the sonne of Hori, of the trybe of Simeon. Caleb ȝ sonne of Iephune, of the trybe of Iuda. Igeal the sonne of Ioseph, of the trybe of Isachar. Hosea the sonne of Nun, of ȝ trybe of Ephraim. Palti the sonne of Raphu, of the trybe of Ben Iamin. Gadiel the sonne of Sodi, of ȝ trybe of Zabulon. Gaddi the sonne of Susi, of the trybe of Ioseph of Manasse. Ammiel the sonne of Gemalli, of the trybe of Dan. Sethur ȝ sonne of Michael, of the trybe of Asser. Nahebi the sonne of Vaphsi, of the trybe of Nephtali. Guel the sonne of Machi, of the trybe of Gad. These are the names of the men, whom Moses sent forth to spye out the lande. As for Hosea the sonne of Nun, Moses called him Iosua.

Now whan Moses sent the forth to spye out the lande of Canaan, he sayde vnto the: Go vp southwarde, and get you vp to the mountaynes, and loke vpon the londe how it is: and the people that dwell therein, whether they be stronge or weake, fewe or many: and what maner of lande it is that they dwell in, whether it be good or bad: t what maner of cities they be that they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fatt or leane, and whether there be trees therein, or not. Be of a good corage, and bringe of the frutes of the londe. It was euen aboute the tyme, that grapes are first ripe.

They wente vp, t spyed the lande, from ȝ wildernes of Zin, vntyll Rehob, as mē go vnto Hemath. They wente vp also towarde the south, and came vnto Hebron, where Ahiman was, and Sesai and Thalmāi, the children of Enack (Hebron was buylded seven yere before Zoan in Egipte.)

And they came to the ryuer of Escol, and there they cut downe a cluster of grapes, and caused two to beare it vpon a staffe, pomegranates also and fygges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And whan they had spyed out the lande, they turned bake againe after fourtye daies, and wente, and came to Moses and Aaron, t to the whole congregacion of ȝ children of Israel in to ȝ wyldernes of Paran, euē vnto

Cades, and brought them worde agayne, and to the whole congregacion, how it stode, and let them se the frute of the lande, and tolde them, and sayde: We came in to ȝ lande, whither ye sent vs, where it floweth with mylke and hony, and this is the frute therof: sauynge that stronge people dwell therein, and the cities are excedding stronge and greate. And we sawe the children of Enack there also. The Amalechites dwell in the south cowntre, the Hethites, and Iebusites and Amorites dwell vpon the mountaynes, but the Cananites dwell by the see, and aboute Iordane.

Howbeit Caleb stilled ȝ people that was agaynst Moses, and sayde vnto them: Let vs go vp, and conquere the lande, for we are able to ouercome it. But the men that wente vp with him, sayde: w We are not able to go vp agaynst that people, for they are to stronge for vs. And of the lande that they had searched, they brought vp an euell reporte amonge the childrē of Israel, and saide: The lāde that we haue gone thorow to spye out, eateth vp the indwellers therof: and all the people that we sawe therein, are men of greate stature. We sawe giauntes there also, yee giauntes as the children of Enack: and we semed in oure sighte as ȝ greshoppers, and so dyd we in their sighte.

The xiiij. Chapter.

THEN the whole cōgregacion toke on, and cryed, and the people wepte ȝ night. And all the childrē of Israel murmured agaynst Moses and Aaron, and the whole congregacion sayde vnto them: Oh that we had dyed in the lande of Egipte, or that we might dye yet in this wyldernes. Wherefore bryngeth the LORDE vs in to this lande, that oure wyues shulde fall thorow the swerde, and oure children be a praye? Is it not better, that we go agayne in to Egipte? And they sayde one to another: Let vs make a captayne, and go in to Egipte agayne.

But Moses t Aaron fell vpon their faces before ȝ whole cōgregacion of the multitude of the childrē of Israel. w And Iosua ȝ sonne of Nun, t Caleb ȝ sonne of Iephune (which also had spyed out the lande) rente their clothes, t spake to the whole cōgregacion of the children of Israel: The londe ȝ we haue walked thorow to spye it out, is a very good

* Deut. 1. d.

* Nu. 14. f.

* Deut. 1. a. Psal. 105. c.

* Eccli. 46. b. 1 Mach. 2. f.

lande. Yf the LORDE haue lust vnto vs, he shal brynge vs in to the same londe, ⁊ geue it vs, which is a lāde that floweth with mylke ⁊ hony. But in anye wyse rebell not ye agaynst the LORDE, ⁊ * feare not ⁊ people of this lande, for we wil eate thē vp as bred. Their defence is departed frō them, † but the LORDE is with vs, be not ye afraied of them.

¶ And all the people, bad stone them with stones. Then appeared the glory of the LORDE in the Tabernacle of witness vnto all the children of Israel, ⁊ the LORDE sayde vnto Moses: How longe shal this people blaspheme me? And how longe wil it be, or they beleue me, for all the tokes that I haue shewed amonge them? I wil smyte them with pestilence ⁊ destroye thē, ⁊ wil make of the a greater ⁊ mightier people then this is.

¶ But Moses sayde vnto ⁊ LORDE: Then shal ⁊ Egipcians heare it (for with thy power hast thou brought this people from amōge thē) so shal it be tolde the inhabitants of this lande also, which haue herde, ⁊ thou O LORDE art amonge this people, ⁊ thou art sene from face to face, ⁊ that thy cloude stondest ouer them, ⁊ that thou goest before them in the cloudy piler on the daye tyme, and in the fyrie piler on the night season. Yf thou shuldest now slaye this people as one man, then the Heythen that haue herde so good reporte of the, shulde saye: ¶ The LORDE was not able to brynge the people in to the londe, that he sware vnto them, therefore hath he slayne them in the wyldernes.

¶ So let the power of the LORDE now be greates, accordinge as thou hast spoken and sayde: The LORDE is of longe sufferance and of greates mercy, and forgeueth synne and trespase, and leaueth no man innocent, ⁊ vysiteth the mysdzede of the fathers vpon the children in to the thirde and fourth generacion. O be gracious now vnto the synne of this people accordinge to thy greates mercy, like as thou hast forborne this people also, euer from Egipte vnto this place. And the LORDE sayde: I haue forgeuē it, as thou hast saide. But as truly as I lye, all ⁊ world shal be full of my glory. ¶ For of all

⁊ men that haue sene my glory ⁊ my tokens, which I dyd in Egipte and in the wilderness, and tempted me now ten tymes, ⁊ haue not herkened vnto my voyce, there shall not one se the londe that I sware vnto their fathers: nether shal eny of them that haue blasphemed me, se it. ¶ But my seruānt Caleb, because there is another maner sprete with him, ⁊ because he hath folowed me, him wil I brynge in to the lande, which he hath gone thorow, ⁊ his sede shal conquere it, and ⁊ Amalechites also and the Cananites, that dwell in the lowe countrees. Tomorrow turne you, and get you to the wyldernes, in the waye towardes the reed see.

¶ And ⁊ LORDE spake vnto Moses ⁊ Aaron, ⁊ sayde: How lōge shal this euell multitude murmur agaynst me? For I haue herde the murmuringe of the childre of Israel, ⁊ they haue murmured agaynst me. Tell them therefore: ¶ As trulye as I lye (sayeth ⁊ LORDE) I wil do vnto you, euen as ye haue spoken in myne eares: Your carcasses shal lye in this wilderness. And all ye that ⁊ were nombred from twentye yeare and aboue, which haue murmured agaynst me, shall not come in to the lande (cōcernynge the which I lift vp my hāde, ⁊ I wolde let you dwell therein) saue Caleb ⁊ sonne of Iephune, and Iosua the sonne of Nun.

Your children, of whom ye sayde: ¶ They shalbe a spoyle, them wyll I brynge in, so ⁊ they shal knowe the lande, which ye haue refused. But ye with youre carcasses shall lye in this wilderness, and youre children shal wander in this wilderness fortye yeares, ⁊ beare youre whordome, tyll youre carcasses be waisted in the wilderness, accordinge to the nombre of ⁊ fortye dayes, wherein ye spyed out the londe. ¶ A daye for a yeare, so ⁊ fortye yeares ye shall beare youre mysdzede, that ye maye knowe what it is, when I withdrawe my hande. Euen I the LORDE haue sayde it, ⁊ wil do it in dede vnto all this euell congregacion, that haue lift vp them selues agaynst me: In this wilderness shal they be consumed, and there shal they dye.

¶ So there dyed and were played before the LORDE all the mē, whom Moses sent to spye out the lāde, ⁊ came agayne, and made the whole cōgregacion to murmur agaynst it,

* Deut. 20. a. † Rom. 8. d. † Exo. 32. c. † Deu. 9. d.
‡ Exo. 13. d. † Exo. 32. c. † Nu. 26. g.

Deut. 1. c. and 2. c. † Iosu. 14. b. † Nu. 32. b.
‡ Num. 1. a. † Deut. 1. f. † Eze. 4. a. † 1 Cor. 10. a.

because they brought vp a mysreporthe of the lande, that it was euell. But Iosua the sonne of Nun, and Caleb y sonne of Iephune were left alyue, of the men that wente to spye out the lande. And Moses spake these wordes vnto all the children of Israel. Thē toke the people greate sorowe.

f And they arose early in y mornynge, and wente vp to the toppe of y mountayne, and sayde: "Lo, here are we, and will go vp to the place, wherof the LORDE hath sayde: for we haue synned. But Moses sayde: wherfore go ye on this maner beyonde y worde of the LORDE? It shall not prospere with you: go not vp (for y LORDE is not amōge you) y ye be not slayne before youre enemies. For the Amalechites and Cananites are there before you, ⁊ ye shal fall thorow y swerde, because ye haue turned youre selues from the LORDE, and the LORDE shal not be with you.

But they were blynded to go vp to the toppe of the mountaine: neuertheles the Arke of the LORDES couenaunt ⁊ Moses came not out of the hooste. Then came downe y Amalechites ⁊ Cananites which dwelt vpon that mountayne, and smote them and hewed them, euen vnto Horma.

The xv. Chapter

a AND the LORDE talked with Moses, and sayde: Speake to the childrē of Israel, ⁊ saye vnto them: Whan ye come in to the lande of youre dwellinge, which I shal geue you, and wil do sacrifice vnto the LORDE, whether it be a burntofferynge, or an offrynge for a speciall vowe, or a frewyll offerynge, or youre feast offerynges, that ye maye make a swete sauoure vnto the LORDE, of oxen or of shepe.

¹He y wil offre now his gite vnto y LORDE, shal brynge for the meatofferynge a tēth deale of fyne floure myngled with oyle of the fourth parte of an Hin, and wyne for y drynkofferynge the fourth part of an Hin also: to the burnt-offerynge, or eny other offerynge, whan a lambe is offred. But whā there is a ramme offred, thou shalt make the meatofferynge two tēth deales of fyne floure myngled with oyle, of the thirde parte of an Hin, and y thirde parte of an Hin of wyne also for a drynkofferynge: this shalt thou offre for a swete sauoure vnto the LORDE.

But yf thou wilt offre an oxe for a burnt-offerynge, or for a speciall vowe offerynge, or for an healthofferynge vnto the LORDE, thou shalt brynge to the oxe, the meatoffrynge, euen thre tenth deales of fyne floure mingled with half an Hin of oyle, ⁊ half an Hin of wyne for a drynkoffrynge. This is an offerynge of a swete sauoure vnto the LORDE. Thus shalt thou do with an oxe, with a ramme, with a lambe, and with a goate. Acordinge as the nombre of the offerynges is, thereafter shal the nombre of the meatofferynges and drynkofferynges be also.

He that is one of youre selues, shall do this, that he maye offre a sacrifice of a swete sauoure vnto the LORDE. And yf there dwell a straunger with you, or is amōge youre kynszfolkes, and wil do an offerynge vnto the LORDE for a swete sauoure, the same shal do as ye do. Let there be one statute for the whole cōgregacion, both vnto you and to the straungers. A perpetuall statute shal it be vnto youre posterities, that the straunger be euē as ye before y LORDE. One lawe, and one ordinance shalbe vnto you and to the straunger that dwelleth with you.

And the LORDE talked with Moses, ⁊ sayde: Speake to the children of Israel, and saye vnto them: Whan ye come in to the lande, in to y which I shal brynge you, "so that ye eate the bred of the londe, ye shal heue vp an Heueofferynge vnto the LORDE, namely, a cake of the firstlings of youre dowe shall ye geue for an Heueofferynge:* as the Heueofferynge of the barne, euen so shal ye geue the firstlings of youre dowe also vnto the LORDE, for an Heueofferynge amonge youre posterities.

And whan ye thorow ignoraunce ouer se eny of these commaundementes, "which the LORDE hath spoken by Moses, and all y the LORDE hath commaunded you by Moses (from the daye that the LORDE beganne to commaunde for youre posterities) and the cōgregacion do ought ignorauntly, thē shal the whole congregacion offre a yonge bullocke from amonge the greate cattell to a burnt-offerynge, for a swete sauoure vnto the LORDE, with his meatofferynge and drynk-offerynge as the maner is, and an hegoate for a synofferynge. And so shal the prest make an atonement for the whole congregacion

^a Deut. 1. f.

^b Leuit. 2. a. and 6. b.

^c Exo. 23. c.

Deut. 8. c.

* Leui. 23. b.

^d Leui. 4. c.

of the children of Israel, and it shalbe foregeuen them: for it is an ignorance. And they shal brynge these their giftes for an offerynge vnto the LORDE, and their synofferynge before the LORDE for their ignorance, and it shalbe foregeuen the whole congregacion of the childrē of Israel, & the straunger also y dwelleth amonge you, for so much as all the people is in such ignorance.

Yf one soule synne thorow ignorance,* the same shal brynge a she goate of a yere olde for a synofferynge. And the prest shall make an attonement for such an ignoraunt soule with the synofferynge for the ignorance before the LORDE, that he maye reconcyle him, and it shal be foregeuen him. And it shal be one lawe, (that ye shal do for y ignorance) both vnto him that is borne amonge the children of Israel, and to the straunger that dwelleth amonge you.

But yf a soule do ought presumptuously, whether he be one of youre selues or a straunger, he hath despyed the LORDE: y same soule shalbe roted out from amonge his people: because he hath despyed the worde of the LORDE, and hath left his commaundement vndone: that soule shall vtterly perishe, his synne shalbe vpon him.

Now whye the children of Israel were in the wyldernes, they founde a man gatherynge stickes vpon the Sabbath daye. And they that founde him gatherynge stickes, brought him vnto Moses and Aaron, and before the whole congregacion. *And they put him in preson, for it was not declared what shulde be done vnto him. The LORDE sayde vnto Moses: The man shall dye the death, the whole congregacion shal stone him without the hoost. Then the whole cōgregacion brought him out of y hoost, and stoned him that he dyed. as y LORDE commaunded Moses.

And y LORDE sayde vnto Moses: Speake to the childrē of Israel, & saye vnto thē, y they make them gardes vpon y quarters of their garmentes amonge all youre posterities, and put yalowe rybandes vpon the gardes in y quarters. And y gardes shal serue you, y ye maye loke vpon thē, and remembre all the cōmaundementes of the LORDE, & do them: that ye order not youre selues after y meanyng of youre awne hert, ner go a whorynge

after youre awne eyes. Therfore shal ye remembre and do all my commaundementes, and be holy vnto youre God. I am the LORDE youre God, which brought you out of the lande of Egipte, to be youre God. Euen I the LORDE youre God.

The xvi. Chapter.

AND Corah the sonne of Iezehar the sonne of Kahath, the sonne of Leui, with Dathan and Abiram the sonne of Eliab, and On the sonne of Peleth, y sonnes of Rubē, stode vp agaynst Moses, with certayne men amonge the childrē of Israel, two hundredth & fyfte captaynes of the congregacion, councelers, & famous men. And they gathered them selues agaynst Moses & Aarō & sayde vnto them: Ye make to moch a doo, for all the congregacion is holy euery one, and the LORDE is amonge them: Why lifte ye youre selues vp then aboue the congregacion of the LORDE?

Whan Moses herde y, he fell vpō his face, & saide vnto Corah, & to all his company: Tomorow shal y LORDE shewe who is his, & who is holy to come vnto him. Whō so euer he choseth, y same shal come vnto him. This do: Take y censors, thou Corah & all thy cōpanye, & do fyre therin, & put incense thereon tomorow before the LORDE: then whom so euer the LORDE choseth, the same shal be holy. Ye make to moch a doo, ye children of Leui.

And Moses sayde vnto Corah: Heare ye childrē of Leui, Is it not ynough vnto you, y y God of Israel hath separated you fro y multitude of Israel, y ye shulde come nye him, to do the seruyce of the dwellynge place of the LORDE, and stonde before the people to mynister vnto them? He hath caused the and all thy brethren the childrē of Leui with the, to come nye vnto him: and now ye seke the presthode also. Thou and all thy cōpany conspyre agaynst the LORDE. What is Aaron, that ye shulde murmur against him?

And Moses sent to call Dathā & Abirā y sonnes of Eliab. But they saide: We wil not come vp. Is it to litle y thou hast brought vs out of y lande of Egipte (y floweth with mylke & hony) to kyll vs in y wildernes: but thou must raigne ouer vs also? How goodly well hast thou brought vs in to a londe,

^a Leui. 4. f. ^b Heb. 10. c. ^{*} Leui. 24. c. ^c Deut. 22. b.

^d Eccli. 45. d. ⁺ Exo. 19. a. ⁺ Num. 3. a.

that floweth with milke and hony, ⁊ geuē vs feldeſ and vniardes in poſſeſſion? Wilt thou put out theſe mens eyes? We will not come vp.

Then waſ Moſes very wroth, ⁊ ſaide vnto ꝑ LORDE: Turne ꝑ not vnto their meatofferings. I haue not takē ſo much as an Aſſe frō thē, nether haue I hurte eny of thē. And Moſes ſaide vnto Corah: Tomorow be thou ⁊ all thy companie before ꝑ LORDE, thou, and they, ⁊ Aaron. And take euery one his cenſer, and put incenſe therein, and come before the LORDE, euery one with his cenſer (that is two hundreth and fiftye cenſers) and both thou and Aaron take either his cenſer.

And euery one toke his cenſer, and put fyre therin, and layed incenſe thereon, and came before the dore of the Tabernacle of witneſ, and Moſes and Aaron alſo. And Corah gathered ꝑ whole congregaciō agaynſt thē before the dore of the Tabernacle of witneſ.

But ꝑ glory of the LORDE appeared before ꝑ whole congregacion. And ꝑ LORDE ſpake vnto Moſes ⁊ Aaron, ⁊ ſaide: Separate your ſelues frō this congregaciō, ꝑ I maye ſhortly conſume them. And they fell vpon their faces, ⁊ ſaide: O God, thou God of the ſpretes of all fleſh, yf one man haue ſynned, wilt thou therefore be wroth ouer the whole congregacion? And the LORDE ſpake vnto Moſes, ⁊ ſaide: Speake to the congregaciō, and ſaye: Come vp from ꝑ dwellynge of Corah, and Dathan, and Abiram.

And Moſes ſtoode vp, ⁊ wente vnto Dathan ⁊ Abiram, ⁊ the Elders of Iſrael folowed him, ⁊ he ſpake to ꝑ cōgregaciō, ⁊ ſaide: Departe frō ꝑ tentes of theſe vngodly mē ⁊ touche nothinge ꝑ is theirs, ꝑ ye periſhe not in eny of their ſinnes. And they gat them vp from the dwellynge of Corah, Dathan, ⁊ Abiram. But Dathan and Abirā came out, and ſtoode in the dore of their tentes, with their wyues, and ſonnes and children.

And Moſes ſaide: Hereby ſhal ye knowe that the LORDE hath ſent me, to do all theſe workes, and that I haue not done them of myne awne hert. Yf theſe men dye the comon death of all men, or be vſyſted as all men are vſyſted, then hath not the LORDE ſent me. But yf the LORDE make a new thinge, and the earth open hir mouth, and ſwalowe them with all that they haue, ſo ꝑ they go downe quicke in to hell, thē ſhal ye

knowe, that theſe men haue blaſphemed the LORDE.

And whā he had spokē out all theſe wordes, ꝑ grōude cloude aſunder vnder thē, ⁊ the earth opened hir mouth, ⁊ ſwalowed thē, with their houſes, ⁊ all the mē ꝑ were with Corah, ⁊ all their ſubſtāce, and they wente downe quicke in to the hell, with all that they had.

And the earth closed vpō them, ⁊ ſo they periſhed from amonge ꝑ congregaciō. And all Iſrael ꝑ were aboute thē, fled at ꝑ crye of thē, for they ſaide: That ꝑ earth ſwalowe not vs alſo. Morouer the fyre came out frō the LORDE, and conſumed the two hundreth and fiftye men, that offered the incenſe.

And the LORDE ſpake vnto Moſes, ⁊ ſaide: Speake to Eleaſar ꝑ ſonne of Aaron ꝑ preſt, ꝑ he take vp ꝑ cenſers out of ꝑ burninge, ⁊ ſcater ꝑ fyre here ⁊ there (For the cenſers of theſe ſynners are halowed thorow their ſoules) ꝑ they maye be beatē in to thinne plates, ⁊ faſtened vpon ꝑ altare. For they are offered before ꝑ LORDE, ⁊ halowed: and they ſhalbe a token vnto ꝑ childrē of Iſrael.

And Eleaſar the preſt toke ꝑ braſen cenſers which they ꝑ were burnt, had offered, ⁊ bet thē to plates, to faſten thē vpon ꝑ altare for a remēbraunce vnto ꝑ children of Iſrael ꝑ no ſtraunger (and he that is not of ꝑ ſede of Aaron) come nye to offre incenſe before the LORDE, ꝑ it happē not vnto him as vnto Corah and his companie, acordynge as the LORDE ſaide vnto him by Moſes.

On the nexte morow murmured ꝑ whole congregacion of ꝑ childrē of Iſrael agaynſt Moſes ⁊ Aarō, ⁊ ſaide: Ye haue ſlayne ꝑ people of ꝑ LORDE. And whan the cōgregaciō waſ gathered agaynſt Moſes ⁊ Aarō, they turned thē towarde ꝑ Tabernacle of witneſ. And beholde, thē ꝑ cloude couered ꝑ Tabernacle, ⁊ ꝑ glory of ꝑ LORDE appeared. And Moſes ⁊ Aarō wēte in before ꝑ Tabernacle of witneſ. And ꝑ LORDE ſpake vnto Moſes ⁊ ſaide: Get you out of this cōgregacion, I wil ſhortly conſume thē. And they fell vpon their faces. And Moſes ſaide vnto Aaron: Take the cēſer ⁊ put fyre therein frō of the altare, ⁊ lay incēſe thereon, ⁊ go ſome to the cōgregacion, ⁊ make an attonement for them. For the wrath is gone out from the LORDE, and the plague is begōne amonge the people.

* Deu. 11. a. Nu. 26. b. Paſal. 105. b.

And Aaron dyd as Moses sayde, & ranne in the myddest amonge *ſ* congregaciō. And beholde, *ſ* plage was begōne. And he burnt incēse & made an attonemēt for the people, **ſ* stode betwene the deed & the lyuyng, and the plage ceased. But there were fourtene thousande, and seue hundred deed in the plage, besydes them that dyed aboute the busynesse of Corah. And Aaron came agayne vnto Moses before the dore of the Tabernacle of witness. And the plage ceased.

The xviij. Chapter.

AND *ſ* LORDE spake vnto Moses, & sayde: Speake to the children of Israel, & take of the twolue staues, of euery captayne of his fathers house one, and wryte euery mans name vpon his staffe. But Aarons name shalt thou wryte vpon the staffe of Leui. For euery heade of their fathers house shal haue a staffe. And laye the in the Tabernacle of witness, before the witness where I testifie vnto you. And loke whom I shall chose, his staffe shal florish, *ſ* I maye styлле the grudgings of the children of Israel, which they grudge agaynst you.

And Moses spake vnto the childrē of Israel, & all their captaynes gaue him twolue staues, euery captayne a staffe, after *ſ* house of their fathers. And Aarons staffe was amonge their staues also. And Moses layed the staues before the LORDE in the Tabernacle of witness.

33 On the morow whā Moses wēte in to *ſ* Tabernacle of witness, he fōude *ſ* + Aarōs rodde of the house of Leui florished, and brought forth blossoms, & bare allmondes. And Moses brought forth all *ſ* staues frō *ſ* LORDE before all *ſ* childrē of Israel, that they might se it. And they toke euery mā his staffe.

The LORDE sayde vnto Moses: Bringe Aarōs staffe againe before the wytnesse, *ſ* it maye be kepte for a tokē to the children of rebellion, that their murmurings maye cease from me, lest they dye.

Moses dyd as *ſ* LORDE cōmaunded him. And *ſ* childrē of Israel sayde vnto Moses: Beholde, we cōsume awaie, we are destroyed, & perishe. Who so cōmeth nye *ſ* dwellyng place of *ſ* LORDE, he dyeth. Shal we the vtterly cōsume awaie?

The xviij. Chapter.

AND the LORDE sayde vnto Aaron: **A** Thou & thy sonnes, & thy fathers house with the shal beare the myszdede of *ſ* Sāctuary: & thou & thy sonnes with the, shal beare the myszdede of youre presthode. †But thy brethren of the trybe of Leui thy father, shal come nye the, & be ioyned vnto the, that they maye mynistrer vnto *ſ*. But thou & thy sonnes with the, shal mynistrer before *ſ* Tabernacle of witness. And they shal wayte vpō thy seruyce & vpon *ſ* seruyce of the whole Tabernacle. But nye vnto the vessels of *ſ* Sāctuary & to the altare, shall they not come, *ſ* both they & ye dye not: howbeit they shal be ioyned vnto the, to wayte vpō the mynistracion in the Tabernacle of witness, in all the seruice of the Tabernacle. And there shal no straunger come nye vnto you.

Therefore wayte now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that there come no more wrath vpon the children of Israel. For lo, I haue takē youre brethrē the Leuites frō amonge the children of Israel, to be youre gifte, for a presente vnto *ſ* LORDE, to do *ſ* seruyce in *ſ* Tabernacle of witness. As for *ſ*, and thy sonnes with the, ye shal waite vpon youre prestes office, that ye maye ministrer in all maner busynes of the altare, and within the vayle: for youre prestes office geue I vnto you for a gifte to do seruyce. Yf a straunger come nye, he shall dye.

33 And the LORDE sayde vnto Aaron: beholde, I haue geuen the my Heueofferynges: And all that the children of Israel halowe, haue I geuen vnto the, and to thy sonnes for a perpetuall dewtye. This shalt thou haue of the most holy thinges that they offer. All their giftes with all their meatofferings, and with all their synofferynges, and with all their trespase offerynges, that they geue me, the same shal be most holy vnto the and thy sonnes. In the most holy place shalt thou eate it. All that are males shal eate thereof: For it shal be holy vnto the.

C The Heue offeryng of their giftes in all the Waueofferynges of the children of Israel, haue I geuen vnto the also, and to thy sonnes, and to thy daughters for a perpetuall dewtye. Who so is cleane in thy house, shal eate

* Sap. 18. d.

† Eccli. 45. e. Heb. 9. a.

‡ Num. 3. a.

§ Leu. 7. d.

therof. All the fat of the oyle, and all f fat of the wyne and corne of their firstlings, that they geue vnto the LORDE, haue I geuen vnto f . The first frutes of all that is in their londe, which they bringe vnto the LORDE, shal be thine. Who so euer is cleane in thine house, shal eate therof.

All dedicate thinges in Israel shal be thine. All that breaketh the Matrix amonge all flesh, which they brynge vnto the LORDE, whether it be man or beast, shalbe thine. But so, that thou cause the firstborne of mā to be redemed, and that thou cause the first borne of vnclane beestes to be redemed also (They shal redeme it whan it is a moneth olde, and shall geue it lowse for money, euen for fyue Sycles, after the Sycle of the Sanctuary, * which Sycle is worth twentye Geras.)

But the first frutes of an oxe, or lambe, or goate shalt thou not cause to be redemed for they are holy. Their bloude shalt thou sprenkle vpon the altare, and their fat shalt thou burne for an offerynge of a swete sauoure vnto f LORDE. Their flesh shalbe thine, like as f Wauebrest and f right shulder is thine also. All the Heueofferings that f childrē of Israel halowe vnto f LORDE, haue I geuen vnto the, t to thy sonnes, t to thy daughters with the for a perpetuall dewtie. This shalbe a salted couenaūt for euer before f LORDE, vnto the and thy sede with the.

And the LORDE sayde vnto Aarō: Thou shalt inheret nothinge in their londe,^c ner haue eny porciō amonge them: for I am thy porcion, and thine enheritaunce amōge the children of Israel. Vnto the children of Leui haue I geuen all the tithes in Israel to inheritance, for f seruyce which they do vnto me in the Tabernacle of witnessse, that from hēce forth the children of Israel come not nye the Tabernacle of witnes, to lade them selues with synne, and to dye: But the Leuites shal do the seruyce in the Tabernacle of witnes, t shal beare their synne, for a perpetuall lawe amonge youre posterities. † And they shall inheret none inheritance amonge the children of Israel. For f tithes of the childrē of Israel, which they Heue vnto f LORDE, haue I geuen vnto the Leuites for an heretage. Therefore haue I sayde vnto them, that they shall inheret no inheritance amonge the children of Israel.

* Exo. 30. b. Leu. 27. d. Eze. 45. b. * Deut. 18. a.
Eze. 44. d. † Ios. 13. b.

And f LORDE talked with Moses, t saide: Speake to the Leuites, t saye vnto them: Whā ye take of f childrē of Israel f tithes, f I haue geuen you of the for youre inheritance, ye shal take an Heueofferynge of the same vnto the LORDE, euen the tenth of the tithe. And the same youre Heueofferynge shall ye reken, as though ye gaue corne out of the barne, and fullnesse out of the wynepresse.

Thus shal ye geue an Heueofferynge vnto the LORDE of all youre tithes, which ye take of the children of Israel, f ye maie geue the same Heueofferynge of f LORDE, vnto Aarō f prest. And all f ye geue of f tythes, t halowe vnto f LORDE for a gifte, f same shall be his of the best. And saye thou vnto them: Whan ye thus Heue vp f fat therof, it shal be rekened vnto the Leuites as the increase of the barne, and as the increase of the wine presse. And ye maye eate it in all places, ye t youre children: for it is youre rewarde for youre seruyce in the Tabernacle of witnessse: and ye shal not lade synne vpon you in the same, whan ye Heue the fat therof, and vnhalowe not the halowed thinges of the children of Israel, and ye shal not dye.

The xij. Chaptr.

AND the LORDE spake vnto Moses t Aarō t sayde: This custome shall be a lawe, which the LORDE hath cōmaunded, t sayde: Speake vnto f children of Israel, f they brynge vnto f a reed cow without spot, wherin is no blemish, t vpon whō there came neuer yock: and ye shal geue her vnto Eleasar the prest,[†] which shal brynge her without the hooste, and cause her to be slayne there before him.

And Eleasar f prest shal take of hir bloude with his fynger, and sprenkle it seuen tymes straight towarde the dore of the Tabernacle of witnessse, and ^cause the cow to be burnt before him, both hir szkynne and hir flesh, and hir bloude also with hir donge. And the prest shal take Cedar wodd and ysope, and purple woll, and cast it vpō the cow as she burneth, t he shal washe his clothes, and bathe his body with water, and the go in to the hoost, and be vnclane vntyll f eue.

And he that burnt her, shal wash his clothes ³³

† Heb. 13. b. ^b Exo. 29. b. Leui. 4. c.

also with water, and bathe his body in water, ⁊ be vncleane vntyll ⁊ euen. And one ⁊ is cleane, shal gather vp the *aszshes of ⁊ cow, and poure them without the hoost in a cleane place, that they maye be kepte there, for sprenklinge water to the congregacion of the childrē of Israel, for it is a synofferinge. And he that gathered vp the aszshes of the cow, shall wash his clothes, and be vncleane vntyll the euen. This shalbe a perpetuall lawe vnto ⁊ children of Israel, and to the straungers that dwell amonge you.

*Who so now toucheth a deed mā, shal be vncleane seuen dayes: the same shall purifie himself here with, on the thirde daye and on the seuenth daie, and then shall he be cleane. And yf he purifye not himself on the thirde daye, ⁊ on the seuenth daye, thē shall he not be cleane. But whā eny mā toucheth a deed persone, and wil not purifie himself, he defyleth the dwellinge of the LORDE, and the same soule shal be roted out of Israel, because the sprenklinge water is not sprenkled vpon him: and he is vncleane, as long as he letteth not himself be poured therof.

C This is the lawe. Whan a mā dyeth in ⁊ tente, who so euer goeth in to the tente, and all ⁊ is in the tente, shal be vncleane seū daies. And euery open vessel that hath no lydd nor couerynge, is vncleane. And who so euer toucheth one ⁊ is slayne with the swerde vpon ⁊ felde, or eny other deed, or a deed mans bone, or a graue, ⁊ same is vncleane seū daies.

So now for the vncleane persone, they shal take of ⁊ aszshes of this burnt synofferinge, ⁊ put springinge water theron in to a vessell, and a cleane man shall take ⁊ ysopo, ⁊ dyppe it in the water, and sprenkle it vpon the tente, and vpon all the vessels, and all the soules that are therin. Likewise also vpon him, ⁊ hath touched a deed mans bone, or a slayne persone, or a deed body, or a graue.

And he that is cleane, shal sprenkle vpon the vncleane, ⁊ thirde daye, ⁊ the seūth daie, ⁊ purifye him on ⁊ seūth daie. And he shal washe his clothes, ⁊ bathe him self with water, and so at euen he shalbe cleane.

D But he ⁊ is vncleane, and wil not purifye him self, ⁊ same soule shal be roted out of ⁊ cōgregacion. For he hath defyled the Sanc-

tuary of the LORDE, ⁊ is not sprekled with spreklinge water, therfore is he vn cleane. And this shalbe a perpetuall lawe vnto thē. And he ⁊ sprenkled with the spreklinge water, shall wash his clothes also. And who so euer toucheth the spreklinge water, shal be vn cleane vntill the euen. †And what so euer he toucheth, shalbe vn cleane: ⁊ loke what soule he toucheth, shalbe vn cleane vntill the euen.

The xx. Chapter.

A ND the childrē of Israel came with the whole cōgregacion in to the wilderness of Zin in the first moneth, § ⁊ the people abode at Cades. And there dyed Miriam, ⁊ was buried there. And the congregacion had no water, ⁊ they gathered them selues together agaynst Moses ⁊ Aaron, ⁊ the people chode with Moses, ⁊ sayde: Wolde God ⁊ we had perished, ¶ whan oure brethrē perished before the LORDE. Wherefore haue ye brought the congregacion of the LORDE in to this wilderness, ⁊ we shulde dye here with oure catell? And wherfore haue ye brought vs out of Egypte in to this place, where men can not sow, where are nether fygges, ner vynes, ner pomgranates, ⁊ where there is no water to drynke?

And Moses ⁊ Aaron wēte frō the congregacion vnto ⁊ dore of ⁊ Tabernacle of witness, ⁊ fell vpon their faces. And the glory of the LORDE appeared vnto them. And the LORDE spake vnto Moses, and sayde: ¶ Take the staffe, ⁊ gather the cōgregacion together, thou ⁊ thy brother Aaron, ⁊ speake vnto the rocke before their eyes, ⁊ it shall geue his water. And thus shalt thou prouyde thē water out of the rocke, ⁊ geue the congregacion drynke, and their catell also.

B Thē toke Moses the staffe before ⁊ LORDE, as he commaunded him, ⁊ Moses ⁊ Aaron gathered the congregacion together before the rocke, ⁊ sayde vnto thē: Heare ye rebellions: Shal we prouyde you water out of this rocke? And Moses lift vp his hande, ⁊ smote ⁊ rocke with the staffe two tymes. ¶ Then came ⁊ water out abundantly, so ⁊ the cōgregacion dranke, and their catell also.

But the LORDE sayde vnto Moses ⁊ Aaron: ¶ Because ye beleued me not, to

* Heb. 9. b. * Num. 31. c. Eccle. 34. d. Agg. 2. b.
† Psal. 50. a. † Leui. 17. d. † Nu. 33. d.

§ Deut. 1. f. ¶ Nu. 16. e. ¶ Exo. 17. b. 1 Cor. 10. a.
‡ Psal. 77. b. Deut. 1. f. and 31. a.

sanctifye me before þy childre of Israel, ye shal not bringe this congregacion in to the londe that I shal geue the. This is þy water of strife, where the children of Israel stroue with the LORDE and he was sanctified vpon them.

¶ And Moses sent messaugers frō Cades vnto þy kynge of þy Edomites: This worde sendeth the thy *brother Israel: Thou knowest all þy trauayle that happened vnto vs, how that oure fathers wente downe in to Egipte, & how we haue dwelt in Egipte a longe tyme, & how the Egipcians deale euell with vs & oure fathers. And we cryed vnto þy LORDE which herde oure voyce, and sent his angell, & hath brought vs out of Egipte: And beholde, we are at Cades in þy cite without the borders of thy londe. † O let vs go thorow thy londe, we wyl not go thorow þy feldes ner vynyardes, ner drynke the water out of the fountaynes. We wyl go the hye strete, and turne nether to þy right hande ner to þy lefte, tyll we be come past þy borders of thy coundre.

But the Edomite answered him: Thou shal not go by me, † or I wyl come agaynst þy with þy swerde. The children of Israel saide vnto him: We wil go þy comō hye waye, & yf we or oure catell drynke of thy water, we wil paye for it: we wil do nothinge, but passe thorow on fote only. But he sayde: Thou shalt not go thorow, And the Edomites came out against them with a mightie people & a strōge hande. Thus þy Edomites denied to graunte Israel passage thorow the borders of the lande. And Israel turned awaye from them.

¶ And the children of Israel brake vp frō Cades, and came with the whole congregacion vnto mount Hor. And the LORDE spake vnto Moses & Aaron at mount Hor harde vpon the coastes of þy lande of þy Edomites, & sayde: Let Aarō be gathered vnto his people: for he shal not come in to þy lande þy I haue geuen vnto þy children of Israel, because ye were disobedient vnto my mouth at the water of strife. Take Aaron and Eleasar and his sonne, and brynge them vp vnto mount Hor, and strype Aaron out of his vestimentes, and put the vpon Eleasar his sonne and there shall Aaron be gathered (vnto his people) and dye.

Then dyd Moses as the LORDE cōmaunded him, and they wente vp vnto Mount Hor in þy sight of the whole congregacion. And Moses toke Aarons clothes, & put the vpon Eleasar his sonne. ¶ And Aaron dyed there, euen aboue vpon the mount. And Moses & Eleasar came downe from the mount. And when the whole congregacion sawe that Aaron was awaye, they mourned for him thirtie daies thorow out the whole house of Israel.

The xxi. Chapter.

¶ AND whan Arad / the kynge of the Cananites (which dwelt towarde the south) herde, that Israel came in by þy waie þy the spies had founde out, he fought agaynst Israel, and toke some of them presoners. Then vowed Israel a vowe vnto þy LORDE, and sayde: Yf thou wylt geue this people vnder my hande, I wyll vtterly destroye their cities. And the LORDE herde þy voyce of Israel, and delyuered them the Cananites, and they vtterly destroyed them with their cities also. ¶ And he called the place Horma.

¶ Then departed they fro mount Hor on þy waye towarde the reed see, that they might go aboute the lande of the Edomites. And the soules of the people faynted by the waie † and they spake agaynst God and agaynst Moses: Wherefore hast thou brought vs out of the lande of Egipte, to slaye vs in the wilderness? For here is nether bred ner water, and oure soule lotheth this lighte meate.

Than sent the LORDE fyrrie serpentes amonge the people, which bote the peple, so that there dyed moch people in Israel. Thē came they vnto Moses, and sayde: We haue synned, because we haue spoken agaynst the LORDE and agaynst the. † Praye thou vnto the LORDE, that he take awaye the serpentes from vs. And Moses prayed for the people.

Then sayde the LORDE vnto Moses: Make a brasen serpente, and set it vp for a token. Who so euer is bytten, and loketh vpon it, shal lyue. ¶ Then made Moses a serpent of brasse, and set it vp for a token: and whan a serpent had bytten eny man, he behelde the brasen serpente, and recovered.

^a Iudic. 11. c.

^{*} Gen. 25. c.

[†] Num. 21. c.

¹ Mac. 5. e.

[‡] Eze. 55. a. Abd. 1. b.

^c Deut. 2. a.

^d Num. 33. d.

^e Deut. 10. b. and 33. g.

^f Nu. 33. d.

^g Iudic. 1. d.

^h Deut. 2. a.

ⁱ Num. 11. d.

^j Exo. 8. b. 3 Re. 13. b. Act. 8. c.

^k Ioh. 3. b.

^l Re. 18. a.

And the children of Israel departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Igrim by Abarim in the wyldernesse ouer agaynst Moab, on the Eastsyde. From thence departed they, & pitched by the ryuer of Sared. From thence departed they, and pitched on this syde Arnon, which is in the wyldernesse, and commeth out of the coastes of the Amorites. For Arnon is the border betwixte Moab and \S Amorites. Wherefore it is spoken in the boke of the warres of the LORDE: And go with violence both on the ryuer of Arnon, & on the founteyne of the riuier, which boweth downe-ward to dwell at Ar, & leaneth thereon, to be the border of Moab.

And from thence they came to the well. This is the well, wherof the LORDE spake vnto Moses: gather the people together, I wil geue them water. Then sange Israel this songe, and they sange one after another ouer the well: This is the well, that the prynces dygged: the nobles amonge the people haue digged it thorow \S teacher and their staues.

And from this wildernes they wente vnto Mathana, & from Mathana vnto Nahaliel, and from Nahaliel to Bamoth, and fro Bamoth vnto the valley that lieth in \S felde of Moab at the toppe of Pisga, and turneth toward the wyldernesse.

And Israel sent messangers vnto Sihō the kynge of the Amorrites, & caused to saye vnto him: Let me go thorow thy lande, we wyl not turne in to \S felde ner in to the vynyardes: nether will we drynke the water of the welles, \S hie strete wil we go, till we be past the borders of thy countre.

Howbeit Sihon wolde not geue the children of Israel licence to go thorow the coastes of his londe, but gathered all his people together, and wente out agaynst Israel in the wyldernesse. And whan he came to Iaheza, he fought agaynst Israel. Neuerthelesse Israel smote him with the edge of the swerde, and conquered his lande from Arnon vnto Iabock, and vnto the children of Ammon. For the borders of the children of Ammon were strōge. So Israel toke all these cities, and dwelt in all the cities of \S Amorites, namely at Heszbōn, and in the townes belonginge therto. For Heszbōn the cite was Sihon the kynge of the Amorites, and he had

foughten before with the kynge of the Moabites, and conquered all his londe from him vntyll Arnon.

Wherefore it is sayde in the prouerbe: Come vnto Heszbōn, let vs buylde and prepare \S cite of Sihon. For there is a fyre gone out of Heszbōn, and a flamme from the cite of Sihon, which hath consumed Ar of \S Moabites, and the citisens of \S toppe of Arnon. Wo vnto the Moab, thou people of Camos art vndone. His sonnes are put to flighte, & his daughters brought captiue vnto Sihon the kynge of the Amorites. Their glory is come to naught from Heszbōn vnto Dibon: waisted are they vnto Nopha, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amorites.

And Moses sent out spyes vnto Iahesar, & they toke the townes belongynge therto, & cōquered the Amorites \S were therein. And they turned, & wente vp the waye toward Basan. Then Og the kynge of Basan wete out agaynst them with all his people, to fight in Edrei. And \S LORDE sayde vnto Moses: Feare him not, for I haue geuen him with his lande & people in to thy hande, & thou shalt do with him, as thou dyddest with Sihon the kynge of the Amorites, which dwelt at Heszbōn. And they smote him, & his sonnes, & all his people (so \S there remayned none) & cōquered the londe. Afterwarde wete \S children of Israel, & pitched in \S felde of Moab beyonde Iordane by Iericho.

The xxij. Chapter.

AND whan Balac \S sonne of Ziphor sawe all that Israel had done vnto the Amorites, and that the Moabites were sore afrayed of the people (\S was so greate) and that the Moabites stode in feare of the children of Israel, he sayde vnto \S Elders of the Madianites: Now shal this heape licke vp all that is aboute vs, euē as an oxe licketh vp the grasse in the felde. (And Balac \S sonne of Ziphor was kynge of the Moabites at that tyme.)

And he sent out messangers vnto *Balaam the sonne of Beor, which was an interpreter. (The same dwelt by the water of the lande of \S children of his people) that they shulde call him, and he caused to saye vnto him: Beholde, there is come out of Egipte, a people, which couereth \S face of \S earth, and lyeth

* Num. 33. e.

 \S Deu. 3. a.

* Num. 23. b. Deu. 23. a.

ouer agaynst me. Come now therfore, and curse me this people, for they are to mightie for me, yf peradventure I might be able to smyte them, and to dryue them out of the lande. For I wote, that whom thou blessest, he is blessed : and whom thou cursest, he is cursed.

B And the Elders of the Moabites wente on with \hat{y} Elders of the Madianites, and had the rewarde of \hat{y} soyth sayenge in their handes, and they came vnto Balaam, τ tolde him the wordes of Balaac. And he saide vnto the : Tary here all night, τ I will bringe you worde agayne, euen as the LORDE shal saye vnto me. So \hat{y} prynces of \hat{y} Moabites abode with Balaam.

And God came vnto Balaam, τ sayde : What men are these, which are with \hat{y} ? Balaam sayde vnto God: Balac \hat{y} sonne of Ziphor the kynge of the Moabites hath sent vnto me: Beholde, there is a people come out of Egipte, and couereth the face of the earth, come now therfore, τ curse me the, yf peradventure I maye be able to fighte with them, τ to dryue the out. But God sayde vnto Balaam: Go not with them, τ curse not that people, for they are blessed.

C Then rose Balaam vp in the mornynge, τ sayde vnto the prynces of Balac: Get you vnto youre londe, for the LORDE wyll not suffer me to go with you.

And the prynces of \hat{y} Moabites gat the vp, came to Balac, τ saide: Balaam refuseth to come with vs. Then sent Balac yet a greater cōpany of prynces, τ more honorable the they. When they came to Balaam, they tolde him: Balac \hat{y} sonne of Ziphor sendeth \hat{y} this worde: Oh refuse not to come vnto me, for I wyll promote the vnto hye honour, τ wil do what so euer thou sayest vnto me. Come I praye the, curse me this people.

Balaam answered, τ sayde vnto \hat{y} seruantes of Balac: * Yf Balac wolde geue me his house full of syluer τ golde, yet coulde I not go beyonde \hat{y} worde of the LORDE my God, to do litle or greate. Neuertheles tary ye here this night, \hat{y} I maye wete, what the LORDE wil saye more vnto me. Then came God to Balaam by night, τ saide vnto him: Yf the men are come to call the, get the vp then, and go with the: but what I shal saye vnto the, that shalt thou do.

D Then rose Balaam vp in the mornynge, τ

* Nu. 24. c.

saddled his Asse, τ wente with the prynces of \hat{y} Moabites. But the wrath of God waxed whote, because he wēte. And the angell of \hat{y} LORDE stode in the waye, to withstōde him. But he rode vpō his Asse, τ two seruantes with him. And \hat{y} Asse sawe \hat{y} angell of \hat{y} LORDE stōdinge in \hat{y} waye, τ his swerde drawn in his hāde. And \hat{y} Asse turned a syde out of \hat{y} waye, τ wēte in to the felde. But Balaam smote her, \hat{y} she shulde go in the waye.

Then stode the angell of the LORDE in \hat{y} pathe by the vynyardes, where there were walles on both the sydes. And whan \hat{y} Asse sawe the angell of the LORDE, she wrenshed vnto the wall, τ thrust Balaams fote vnto the wall. And he smote her agayne. The wēte the angell of the LORDE farther, τ stode in a narrow place, where there was no waye to turne, nether to the righte hāde ner to \hat{y} left. And whan the Asse sawe the angell of the LORDE, she fell downe vnder Balaam. Then was Balaams wrath furious, τ smote the Asse with a staffe.

Then opened the LORDE the mouth of \hat{y} Asse, and she sayde vnto Balaam: What haue I done vnto the, that thou hast smytten me now thre tymes? Balaam sayde vnto \hat{y} Asse: Because thou hast mocked me. Oh \hat{y} I had a swerde now in my hande, I wolde kyll the. The Asse sayde vnto Balaam: Am not I thine Asse, which thou hast rydden vpon in thy tyme vnto this daye? Was I euer wonte to do so vnto the? He sayde: No.

Then opened the LORDE the eyes of Balaam, \hat{y} he sawe \hat{y} angell of the LORDE stondinge in \hat{y} waye, τ a drawē swerde in his hāde. And he enclyned him selfe, τ bowed downe with his face. And the angell of the LORDE sayde vnto him: Wherefore hast thou smyttē thine Asse now thre tymes? Beholde, I am come out to resistē \hat{y} , for thy waye is frowarde, τ cōtrary vnto me. And \hat{y} Asse sawe me, τ auoyded fro me thre tymes: or els yf she had not turned asyde fro me, I had slayne the, τ saued the Asse alyue.

Then sayde Balaam vnto \hat{y} angell of \hat{y} LORDE: I haue synned, for I wyst not, that thou stodest in the waye agaynst me. And now yf it displease \hat{y} , I wil turne agayne. The angell of \hat{y} LORDE saide vnto him: Go with the mē: but thou shalt speake nothinge els, then \hat{y} I shal saye vnto \hat{y} . So Balaam wente forth with the prynces of Balac. Whan

Balaam herde f Balaam came, he wente out to mete him (in the cite of the Moabites f lieth on the coaste of Arnon, which is on f vttemost border) t sayde vnto him: Dyd not I sende for f to call the? Wherefore camest thou not then vnto me? Thinkest thou f I am not able to promote f vnto honoure? Balaam answered him: Lo, I am come vnto f . *But how can I saye eny thinge els, the f God putteth in my mouth? f I must speake.

So Balaam wente with Balac, and they came vnto the cite on the vttemost border of his lande. And Balac slewe oxen and shepe, and sent for Balaam, and for the prynces that were with him.

The xxiij. Chapter.

AND in the mornynge, Balac toke Balaam, and they wete vp to the hye place of Baal, that from thece he might se vnto the vttemost parte of f people. And Balaam sayde vnto Balac: Buylde me here seuen altares, and prouyde me here seuen bullockes, and seue rammes. Balac dyd as Balaam sayde. And both Balac and Balaam offred, on euery altare a bullocke t a ramme. And Balaam sayde vnto Balac: Stonde thou by thy burntofferynge, I wil go, yf happily the LORDE wil mete me, t call me, f I maye tell the, what so euer he sheweth me. And he wente his waye, as he sayde.

And f LORDE mett Balaam. And Balaam saide vnto him: Seuen altares haue I prepared, and offred on euery altare a bullocke and a ramme. The LORDE put f worde in Balaams mouth, and sayde: Go agayne vnto Balac, and saye on this wise. And whan he came agayne vnto him, beholde, he stode by his burntofferynge, with all f prynces of the Moabites.

13 Then toke he vp his parable, t sayde: Balac the kynge of the Moabites hath caused to fet me out of Syria from the mountaynes towarde the East, (t sayde:) Come, curse me Iacob: come, defye me Israel. How shall I curse, whom God curseth not? How shal I defye, whom f LORDE defyeth not? For fro f toppe of f stonye rockes I se him, t from the hilles I beholde him. Beholde, f people shal dwell by the selues, t shal not be rekened amoge the Heithē. Who can tell the dust of Iacob, t the nombre of the fourth parte of

Israel? My soule die f death of f righteous, and my ende be as the ende of these.

The saide Balac vnto Balaam: What doest thou vnto me? I caused to fet f for to curse myne enemies, t beholde, thou blessest the. He answered t saide: *Must I not kepe t speake f , which the LORDE putteth in to me mouth? Balac saide vnto him: Come with me yet vnto another place, fro whence thou mayest se f vttemost parte of them, t not se them all, and curse me them there.

And he toke him vp to a fre place, euē vnto the toppe of Pisga, t buylded seuen altares, and offered on euery altare a bullocke t a ramme. And he sayde vnto Balac: Stonde so by thy burntoffrynge, whyle I go yonder. And the LORDE mett Balaam, t put the worde in his mouth, t sayde: Go agayne vnto Balac, t saye on this wyse. And whan he came to him agayne, beholde, he stode by his burntofferynge with the prynces of the Moabites. And Balac sayde vnto him: What hath the LORDE sayde?

And he toke vp his parable, t sayde: Ryse vp Balac t heare, marke my testimony with thine eares thou sonne of Ziphor. *God is not a man f he shulde lye, ner a mans child f eny thinge shulde repent him. Shulde he saye and not do? Shulde he speake t not make it good? Beholde, I am brought hither to blesse, I blesse, t can not go back there fro. There is no weerynesse sene in Iacob, nether eny labour in Israel. The LORDE his God is with him, t the kynges trompet is amoge the. *God hath brought the out of Egipte, his strēth is as of an Vnicorne. For there is no Sorcerye in Iacob, t no Soyth sayer in Israel. Whan the tyme cometh, it shal be saide vnto Iacob, t to Israel, what God doth. Beholde, the people shall ryse vp as a Lyonesse, t heue vp him self as a Lyon. He shal not lye downe, tyll he eate of the pray, and drynke the bloude of the slayne.

Then sayde Balac vnto Balaam: Thou shalt nether curse him ner blesse him. Balaam answered, t sayde vnto Balac: Haue I not tolde the: All f the LORDE speaketh, f must I do? Balac saide vnto him: Oh come, I wil brynge f to another place, yf it maye happily please God, f thou mayest curse the there. And he brought him vp to the toppe of mount Peor, f boweth towarde the

* Num. 23. c.

 f Nu. 22. f. t 1 Cor. 1. s. and 10. b.

* Nu. 24. b.

wyldernesse. And Balaam sayde vnto Balac: Buyld me here seuen altares, and prouyde me seuen bullockes and seuen rammes. Balac dyd as Balaam sayde, and offered on euery altare a bullocke and a ramme.

The xxiiij. Chapter.

NOW whan Balaam sawe \hat{y} it pleased the LORDE, that he shulde blesse Israel, he wente not (as he dyd before) to seke witches, but set his face straight towarde the wyldernesse, lifte vp his eyes, and sawe Israel, \hat{y} how they laye accordinge to their trybes, and the sprete of God came vpon him, and he toke vp his parable, and sayde: "Thus sayeth Balaam the sonne of Beor: Thus sayeth the man whose eyes are opened: Thus sayeth he which heareth the wordes of God, which sawe the vision of \hat{y} Allmightie: which fell downe, and his eyes were opened.

How goodly are thy tētes O Iacob, and thy habitacions O Israel? Euen as the brode valleys, as the gardens by the waters syde, as \hat{y} tentes which the LORDE hath plāted, τ as the Cedar trees vpon \hat{y} water. The water shal flowe out of his boket, and his sede shalbe a greute water. His kyngde shal be hyer then Agag, τ his kyngdome shalbe exalted. God hath broughte hi out of Egipte, \hat{y} his strength is as of an vnicorne. He shal eate vp the Heithen his enemies, and grynde their bones to poulder, and shute thorow them with his arowes. \dagger He hath layed him downe as a Lyon and as a Lyonesse. Who wyll rayse him vp? Blessed be he, \hat{y} blesseth the: and cursed, that curseth the.

Thē was Balac furious $\bar{\imath}$ wrath against Balaam, τ smote his hādes together, τ sayde vnto him: I haue called the, \hat{y} thou shuldest curse myne enemies, and beholde, thou hast blessed thē now thre tymes: τ now get the hēce to thy place. I thoughte \hat{y} I wolde promote the vnto honoure, but the LORDE hath kepte the backe from that worshippe.

Balaam answered him: Tolde not I thy messaungers (whom thou sendest vnto me) τ sayde: \ddagger Yf Balac wolde geue me his house full of syluer and golde, yet coulde I not go beyonde the wordes of the LORDE, to do either euell or good after myne awne hert: but what \hat{y} LORDE speaketh, that must I

speake also. And now beholde, for so moch as I go to my people, come therefore, I wyll shewe the what this people shall do vnto thy people after this tyme.

And he toke vp his parable, and sayde: "Thus sayeth Balaam the sonne of Beor: Thus sayeth \hat{y} man, whose eyes are opened: Thus sayeth he which heareth the wordes of God, τ \hat{y} hath the knowlege of \hat{y} hiest, eue he \hat{y} sawe \hat{y} visiō of \hat{y} Allmightie, τ fell downe, τ his eyes were opened: I shal se him, but not now: I shal beholde him, but not nie at hāde. "There shal a starre come out of Iacob, τ a cepter shall come vp out of Israel, \S and shal smyte \hat{y} rulers of the Moabites, and ouercome all the children of Seth.

¶ Edom shalbe his possession, and Seir shalbe his enemies possessio, but Israel shal do manfully. Out of Iacob shal come he \hat{y} hath dominion, and shall destroye the remnant of the cities.

And whā he sawe \hat{y} Amalechites, he toke vp his parable, τ sayde: "Amalec the first amōge the Heithē, \hat{y} but at \hat{y} last thou shalt perishe vtterly. And whan he sawe the Kenites, he toke vp his parable, τ sayde: Strōge is thy dwellinge, and on a rocke hast thou put thy nest, neuertheles thou shalt be a burninge vnto Kain, tyll Assur take \hat{y} presoner.

And he toke vp his parable agayne, τ sayde: Alas, who shal lyeue, whā God doth this? And shippes out of Citim shall subdue Assur and Eber. He him self also shal perishe vtterly. And Balaam gat him vp, and departed, and came agayne vnto his place, and Balac wente his waye also.

The xxv. Chapter.

AND Israel dwelt in Sittim, \hat{y} and the people beganne to commytte whordome with the daughters of the Moabites, which called the people vnto the sacrifice of their goddes. And the people ate and worshipped their goddes, τ and Israel submytted him self vnto Baal Peor. Then the wrath of the LORDE waxed whote vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hange them vp vnto the LORDE, agaynst \hat{y} Sonne, that the terriblye wrath of the LORDE maye be turned awaye from Israel. And Moses sayde vnto the iudges of

* Num. 2. 3. α Nu. 24. c. β Nu. 23. d. γ Ge. 49. b.
 \dagger Nu. 22. c. ϵ Nu. 24. a. δ Matt. 2. a. \S 2 Re. 8. a.

¶ 2 Re. 8. c. ϵ Exo. 17. c. ¶ 1 Re. 15. a. \S Num.
 33. e. ϵ Psal. 105. d. ** Ios. 22. d.

Israel: Euery man slaye his captayne, that haue submytted them selues vnto Baal Peor.

33 And beholde, one of the childre of Israel wete in against his brethre, ^a & ioyned him self to a Madianitish womā, in [†] sighte of Moses & of the whole cōgregation of [†] childre of Israel, which weped before the dore of [†] Tabernacle of wytnesse. ^b Whan Phineas [†] sonne of Eleasar the sonne of Aaron [†] prest sawe [†] h, he rose vp out of the cōgregation, & toke a swerde in his hande, & wente after the man of Israel in to the whore house, & thrust the thorow, both the man of Israel and the woman, euē thorow the bely of her. Then ceased the plage from the children of Israel, ^c and there were slayne in the plage foure and twenty thousande.

1 C And [†] h LORDE spake vnto Moses, & saide: ^c Phineas the sonne of Eleasar the sonne of Aaron [†] prest, hath turned my wrath awaie from the childre of Israel thorow his gelousy for my sake amonge them, [†] I shulde not cōsume the childre of Israel in my gelousy. Wherefore saye: beholde, I geue him my couenaunt of peace, and he shal haue it, & his sede after him, euē the couenaunt of an euer lastinge presthode, because he was gelous for his Gods sake, and made an attonement for the children of Israel.

The man of Israel that was slayne with the Madianitish woman, was called Simri the sonne of Salu, a captayne of the house of the father of the Simeonites. The Madianitish woman also that was slayne, was called Coszbi, [†] daughter of Zur, which was a ruler of the people of a kynred amonge the Madianites.

And the LORDE spake vnto Moses, & sayde: ^d Vexe the Madianites, & smyte them, for they haue vexed you with their wyles, wherby they haue bigyled you thorow Peor, and thorow their sister Coszbi the daughter of a captayne of [†] Madianites, which was slayne in the daye of the plage, for Peors sake, and the plage came after.

The xxi. Chapter

1 A ND whan the gilty bloude was shed, the LORDE sayde vnto Moses & vnto Eleasar [†] sonne of Aaron [†] prest: ^e Take the summe of the whole cōgregation of the childre of Israel from twentye yere & aboue, after

their fathers houses, all [†] are able to go forth to the warre in Israel. And Moses & Eleasar the prest spake vnto them (in the felde of the Moabites besyde Iordane ouer against Iericho) namely vnto all the that were twentye yere olde & aboue, as the LORDE cōmaunded Moses. And these are [†] childre of Israel, that came out of Egipte.

^f Ruben [†] first borne sonne of Israel. The childre of Ruben were, Hanoch: of whom cōmeth [†] kynred of the Hanochites. Pallu: of whom cōmeth the kynred of the Palluites. Hesron: of whom cōmeth the kynred of the Hesronites. Carmi: of whom cōmeth [†] kynred of the Carmites. These are the kynreds of the Rubenites. And the nombre of the was, thre & fourtye thousande, seuen hundreth & thirtie. But the childre of Pallu were, Eliab. And the children of Eliab were Nemuel, and Dathan and Abiram.

This is [†] Dathan & Abirā, whose famous men in the cōgregation, ^g which stode vp agaynst Moses and Aaron in the cōpany of Corah, whan they rose vp agaynst the LORDE, & the earth opened hir mouth, and swallowed the with Corah, whā the cōpany dyed, what tyme as the fyre consumed two hundreth & fiftye men, & they became a tokē. But the children of Corah dyed not.

^h The childre of Simeon in their kynreds were, Nemuel: of whō cōmeth the kynred of [†] Nemuelites. Iamin: of whom cōmeth [†] kynred of [†] Iaminites. Iachin: of whō cōmeth the kynred of the Iachinites. Sera: of whom cōmeth [†] kynred of the Sarahites. Saul: of whom commeth the kynred of the Saulites. These are the kynreds of the Simeonites, two & xx. M. & two hundreth.

The childre of Gad in their kynreds were Zephon: of whom cōmeth [†] kynred of [†] Zephonites. Haggi: of whom cōmeth the kynred of [†] Haggites. Suni: of whom cōmeth [†] kynred of [†] Sunites. Aseni: of whom commeth [†] kynred of the Asenites. Eri: of whō cōmeth the kynred of the Erinites. Arod: of whom cōmeth the kynred of the Arodites. Ariel: of whom cōmeth [†] kynred of [†] Arielites. These are the children of Gad, in their nombre fourtye thousande and fyue C.

ⁱ The children of Iuda, Er & Onan, which 1 C

^a Deut. 23. c. ^b 1 Mac. 2. c. ^c 1 Cor. 10. a.
^d Ecclii. 45. c. 1 Mac. 2. f. ^e Mal. 2. a. ^f Num. 31. a.

^g Exo. 30. b. Num. 1. a. ^h Gen. 46. b. 1 Par. 6. a.
ⁱ Num. 16. a. ^j 1 Par. 5. a. ^k Gen. 38. a.

both dyed in the lade of Canaan. But \S children of Iuda in their kynreds, were, Sela: of whom cometh the kynred of the Selanites. Phares: of whom cometh the kynred of the Pharesites. Serah: of whom cometh \S kynred of \S Serahites. The childre of Phares, were Hesron: of whom cometh the kynred of the Hesronites. Hamul: of whom cometh the kynred of the Hamulites. These are the kynreds of Iuda, in their nombre, sixe and seuentye thousande and fyue hundreth.

The children of Isachar in their kynreds were, Thola: of whom cometh the kynred of the Tholaites. Phuua: of whom cometh \S kynred of the Phuuaites. Iasub: of whō cometh the kynred of the Iasubites. Simron: of whom cometh the kynred of \S Simronites. These are the kynreds of Isachar, in nombre, foure and thre score thousande, τ thre hundreth.

The children of Zabulon in their kynreds were, Sered, of whom cometh the kynred of \S Seredites. Elon: of whom cometh \S kynred of \S Elonites. Iahelel: of whom cometh the kynred of the Iahelelites. These are \S kynreds of Zabulon, in their nōbre, thre score thousande, and fyue hundreth.

\S The children of Ioseph in their kynreds were, Manasses τ Ephraim. The childre of Manasse were, Machir: "of whom cometh the kynred of the Machirites. And Machir begat Gilead: of whom cometh \S kynred of \S Gileadites. And these are \S childre of Gilead, Hieser: of whom cometh the kynred of \S Hieserites. Helech: of whom cometh \S kynred of the Helechites. Asriel: of whom cometh the kynred of the Asrielites. Sichē: of whom cometh the kynred of \S Sichemites. Simida: of whō cometh \S kynred of \S Simidites. Hephher: of whom cometh \S kynred of \S Hephherites. And Zelaphead was \S sonne of Hephher, \S τ had no sonnes, but daughters, whose names were: Mahela, Noa, Hagla, Milca and Thyrsa. These are the kynreds of Manasse, in their nombre, two and fifty thousande and seuen hundreth.

The childre of Ephraim in their kynreds were, Suthelah: of whom cometh \S kynred of the Suthelahites. Becher: of whom cometh \S kynred of the Becherites. Thahan: of whom cometh the kynred of the Thahanites. The childre of Suthelah were, Eran: of whom

cometh \S kynred of \S Eranites. These are \S kynreds of the childre of Ephraim, in their nombre, two and thirtie thousande and fyue hundreth. These are the childre of Ioseph in their kynreds.

The childre of Ben Iamin in their kynreds were, Bela: of whom cometh \S kynred of the Belaïtes. Aszbel: of whom cometh \S kynred of the Aszbelites. Ahiram: of whom cometh the kynred of the Ahiramites. Supham: of whom cometh the kynred of the Suphamites. Hupham: of whom cometh the kynred of the Huphamites. And the childre of Bela were, Ard τ Naeman: of whom cometh the kynred of the Ardites τ Naemanites. These are the children of Ben Iamin in their kynreds, in nombre, fyue τ fourtye thousande and sixe hundreth.

The childre of Dan in their kynreds were, Suham: of whom cometh the childre of \S Suhamites. These are \S kynreds of Dan in their generacions, τ they were all together in nombre, foure and thre score thousande τ foure hundreth.

The childre of Asser in their kynreds were, Iemna: of whom cometh the kynred of the Iemmites. Iesui: of whom cometh the kynred of the Iesuites. Bria: of whom cometh the kynred of the Bryites. And \S childre of Bria, were Heber: of whom cometh the kynred of the Hebrites. Melchiel: of whō cometh the kynred of the Melchielites. And the daughter of Asser was called Sarah. These are the kynreds of the children of Asser, in their nombre, thre and fifty thousande and foure hundreth.

\S The childre of Nephtali in their kynreds were, Iaheziel: of whom cometh the kynred of the Iahezielites. Guni: of whom cometh \S kynred of \S Gunites. Iezer: of whom cometh \S kynred of the Iezerites. Sillem: of whō cometh \S kynred of \S Sillemites. These are \S kynreds of the childre of Nephtali in their generacions, in their nombre, fyue τ fourtye thousande and foure hundreth.

This is the summe of the children of Israel: sixe hundreth thousande, a thousande seuen hundreth and thirtie.

And \S LORDE spake vnto Moses, τ sayde: Vnto these shalt thou deuyde the lōde to inheritaunce, accordinge to the nombre of \S names. "To many shalt thou geue the more

^a Iosu. 17. a.^b Nu. 27. a. 1 Par. 8. b.^c Eccli. 16. b.^d Num. 32. f. Iosu. 11. d.

enheritaunce, and to few the lesse, vnto euery one shall be geue^d accordinge to their nombre: yet shall the londe be deuoyded by lott. Accordinge to \hat{y} names of the trybes of their fathers shal they enheret it: for after the lott shalt thou deuoyde their enheritaunce, both betwixte many and fewe.

And this is the summe of the Leuites in their kynreds. Gerson: of whom cometh the kynred of the Gersonites. Kahath: of whō cometh the kynred of the Kahathites. Merari: of whom cometh \hat{y} kynred of \hat{y} Merarites. These are \hat{y} kynreds of Leui, the kynred of \hat{y} Libnites, \hat{y} kynred of \hat{y} Hebronites, \hat{y} kynred of the Mahelites, \hat{y} kynred of the Musites, the kynred of the Corahites.

☉ Kahath begat Amram. " And Amrams wife was called Iochebed a daughter of Leui, which was borne him in Egypte: And vnto Amram she bare Aaron \hat{q} Moses, \hat{q} Miriam their sister. And vnto Aaron were borne Nadab, Abihu,^b Eleasar \hat{q} Ithamar. As for Nadab \hat{q} Abihu, they dyed, when they offred straunge fyre before \hat{y} LORDE. " And the summe of the^e was thre \hat{q} twentye thousande, all males frō fyue monethes \hat{q} aboue. For they were not nombred amōge the childrē of Israel, for there was no enheritaunce geuen the^e amonge the children of Israel.

This is \hat{y} summe of \hat{y} childrē of Israel, whō Moses \hat{q} Eleasar the prest nombred in the felde of the Moabites besyde Iordane ouer agaynst Iericho: Amonge whom there was not one of the summe of those children of Israel,* whom Moses \hat{q} Aaron the prest nombred in the wilderness of Sinai. For \hat{y} LORDE sayde vnto the^e,[†] \hat{y} they shulde dye in the wilderness. And there was not one of them lefte, saue Caleb the sonne of Iephune and Iosua the sonne of Nun.

The xxvij. Chapter.

☿ AND the daughters of \hat{y} Zelaphead \hat{y} sonne of Hephher \hat{y} sonne of Gilead, the sonne of Machir, the sonne of Manasse, amonge the kynreds of Manasse the sonne Ioseph (whose names were, Mahela, Noa, Hagla, Milca, \hat{q} Thirza) came \hat{q} stode before Moses \hat{q} Eleasar the prest, \hat{q} before the rulers \hat{q} the whole congregacion, euen before the dore of \hat{y} Tabernacle of witness, \hat{q} sayde:

Oure father is deed in the wilderness, \hat{q} was not in the company of them \hat{y} rose vp agaynst \hat{y} LORDE^d in the cōgregacion of Corah: but dyed in his awne synne, and had no sonnes. Wherefore shulde oure fathers name perishe then amonge his kynred, though he haue no sonne? Geue vs a possession also amonge oure fathers brethren.

Moses broughte their cause before \hat{y} 33
LORDE. And the LORDE sayde vnto him: The daughters of Zelaphead haue spokē righte. Thou shalt geue the^e a possession to inheret amonge their fathers brethren, \hat{q} shalt turne their fathers enheritaunce vnto them. And saye vnto the childrē of Israel: Whan a mā dyeth \hat{q} hath no sonne, ye shall turne his enheritaunce vnto his daughter. Yf he haue no daughter, ye shal geue it vnto his brethrē. Yf he haue no brethren, ye shal geue it vnto his fathers brethren. Yf he haue no fathers brethrē, ye shal geue it vnto his nexte kynszfolke which belōge vnto him in his kynred, \hat{y} they maye possesse it. This shalbe an ordynance and a perpetuall lawe vnto the children of Israel, as the LORDE cōmaunded Moses.

And the LORDE sayde vnto Moses: Get ①
the vp in to this mount Abarim,^e \hat{q} beholde the lōde, which I shal geue vnto the childrē of Israel. And whan thou hast sene it, thou shalt be gathered vnto thy people^f as Aaron thy brother was gathered: for ye were disobedient vnto my worde in the wyldernes of Zin, in \hat{y} strife of the cōgregacion, whan ye shulde haue sanctified me, thorow the water before them. " This is the water of stryfe at Cades in the wyldernes of Zin.

And Moses spake vnto the LORDE \hat{q} sayde: O let the LORDE God of the spretes of all flesh set a mā ouer the congregacion, which maye go in \hat{q} out before them, \hat{q} to leade the^e out \hat{q} in, \hat{y} the congregacion of the LORDE be not as the shepe without a shepherde.

And the LORDE sayde vnto Moses: Take ②
vnto the Iosua the sonne of Nun,^g which is a man in whom is the sprete, and put thine handes vpon him, \hat{q} set him before Eleasar the prest, and before the whole congregacion, and geue him a charge in their sighte, \hat{q} beutyfe him with thy bewty, that the whole congregacion of the children of Israel maye

^a Exod. 6. c. ^b Leui. 10. a. ^c Num. 3. a. ^d Num. 3. f.
^e Num. 1. f. ^f Nu. 14. c. ^g Nu. 26. d. Nu. 36. a.

Iosu. 17. a. ^d Nu. 16. a. ^e Deut. 1. f. 3. d. e. 34. a.
^f Nu. 20. d. ^f Exo. 17. b. Nu. 20. b. ^g 1 Mac. 2. f.

be obediēt vnto him. And he shal stonde before Eleasar the prest, which shall axe counceill for him after the maner of the* lighte, before the LORDE. At the mouth of him shal both he and all the children of Israel with him, and the whole congregacion go in and out.

Moses dyd as the LORDE cōmaunded him, ⁊ toke Isua, and set him before Eleasar the prest, and before all the congregacion, and †layed his handes vpon him, and gaue him a charge, as the LORDE sayde vnto Moses.

The xxiiij. Chapter.

AND the LORDE spake vnto Moses, ⁊ sayde: Cōmaunde y childrē of Israel, ⁊ saye vnto thē: The offerynge of my bred which is my offerynge of the swete sauoure, shal ye kepe in his due season, that ye maie offe vnto me. And saye vnto thē: "These are the offerynges that ye shal offe vnto the LORDE: Lambes of a yere olde which are without blemysch, euery daye two for a daylie burnt-offerynge: the one lambe in the mornynge, the other at euen. And therto a tenth deale^c of an Ephā of fyne flour for a meat-offerynge, myngled with beatē oyle of the fourth parte of an Hin, this is a daylie burnt-offerynge, which ye offred vpon moūt Sinai, for a swete sauoure of a sacrifice vnto the LORDE: And the drynkofferynge of the same, y fourth parte of an Hin to a lambe, and this shalbe poured in the Sanctuary for a gifte vnto the LORDE. The other lambe shalt thou prepare at eue (like as the meat-offerynge in the mornynge) ⁊ the drynk-offerynge therof, for a sacrifice of a swete sauoure vnto the LORDE.

33 On the Sabbath daye, two lambes of a yere olde without blemysch, ⁊ two tēth deales of fyne flour myngled with oyle, ⁊ the drynk-offerynge therof. This is the burnt-offerynge of euery Sabbath, besyde the daylie burnt-offerynge, with his drynkofferynge.

And on the first daye of youre monethes ye shal offe a burnt-offerynge vnto y LORDE: two yonge bullockes, a ramme, seuē lambes of a yere olde without blemysch, and allwaye thre tenth deales of fyne flour for a meat-offerynge myngled with oyle vnto euery bullocke: two tenth deales of fyne flour for a

meatofferynge myngled with oyle vnto the ramme: and a tenth deale of fyne flour for a meatofferynge myngled with oyle vnto euery lambe. This is the burnt-offerynge of a swete sauoure, a sacrifice vnto y LORDE.

And their drynkofferynges shalbe, half an **C** Hin of wyne vnto euery bullocke, the thirde parte of an Hin to the ramme, y fourth parte of an Hin to euery lambe. This is the burnt-offerynge of euery moneth in the yere. There shalbe offered an he goate also for a synofferynge vnto the LORDE, to the daylie burnt-offerynge with his drynkofferynge.

And on the fourtene daye of the first moneth is the Easter vnto the LORDE, and on the fyftene daye of the same moneth is the feast. Seuē dayes shal vnuenced bred be eaten. The first daye shalbe an holy conuocation: No serulle worke shal ye do therin, and ye shal offe a burnt-offerynge vnto the LORDE: "two yonge bullockes, one ramme, seuē lābes of a yere olde without blemysch, with their meatofferynge: thre tenth deales of fyne flour myngled with oyle to either bullocke, and two tenth deales to the ramme, and one tenth deale to euery lambe amonge the seuē lambes. And an he goate for a synofferynge, to make an attonement for you. And these shal ye offe in the mornynge, besydes the burnt-offerynge, which is a daylie burnt-offerynge. After this maner shal ye offe y bred euery daye seuē dayes longe for an offerynge of a swete sauoure vnto the LORDE, to the daylie burnt-offerynge, and drynkofferynge also. And the seuenth daye shal be called an holy conuocation with you: no serulle worke shal ye do therin.

And the daye of the fyrst frutes (whā ye offe the meatofferynge of the moneth vnto y LORDE in youre wekes) shal be an holy cōuocation also: No worke of bondage shal ye do therin. And ye shal offe a burnt-offerynge for a swete sauoure vnto the LORDE: "two yonge bullockes, a ramme, seuē lambes of a yere olde, with their meatofferynges: thre tenth deales of fyne flour myngled with oyle to euery bullocke, two tenth deales to the ramme, and one tent deale to euery lambe of the seuē lambes. And an he goate to make an attonement for you. This shal ye do, besydes y daylie burnt-offerynge with his meat

* Exo. 28. a. † Acto. 1. d. and 6. a.
1 Par. 17. e. 1 Esd. 3. a. Heb. 9. a.

^c Exo. 29. g.
^b Nu. 15. a.

^c Exo. 12. c. Leui. 23. a. Deut. 16. a. ^d Leui. 23. b.
^c Leui. 23. b.

offerynge and his drynkofferynge. Without blemysch shal they be all.

The xxij. Chapter.

AND the fyrst daye of the seuenth moneth^a shal be with you an holy cōuocation. No seruyle worke shal ye do therein, for it is the daye of youre trompett blowinge. And ye shal offre a burntofferynge for a swete sauoure vnto the LORDE: a yonge bullocke, a ramme, seuen lambes of a yere olde without blemish. And their meatofferings: thre tenth deales of fyne floure myngled with oyle to the bullocke, two tenth deales to ḡ rāme, and one tenth deale vnto euery lambe of ḡ seuen lābes. An he goate also for a synofferynge, to make an attonement for you, besyde ḡ burntofferynge of ḡ moneth ḡ his meatofferynge, ḡ besyde ḡ daylie burntofferynge with his meatofferynge ḡ with their drinkofferings, accordinge to the maner of the for a swete sauoure. This is a sacrifice vnto the LORDE.

^bThe tenth daye of this seuenth moneth shalbe an holy cōuocation with you also, and ye shal humble youre soules, and do no seruyle worke therein, but offre a burntofferynge vnto the LORDE for a swete sauoure: a yonge bullocke, a ramme, seuen lambes of a yere olde without blemish, with their meatofferings: thre tenth deales of fyne floure myngled with oyle to the bullocke, two tenth deales to the rāme, ḡ one tenth deale to euery one of the seuen lambes. And an he goate for a synofferynge, besyde the synofferynge of the attonemēt, and ḡ daylie burntofferynge with his meatofferynge, and with his drynkofferynge.

^cThe fifteenth daye of the seuenth moneth shal be an holy cōuocation with you, no seruyle worke shal ye do therein, and seue dayes shal ye kepe a feast vnto the LORDE. And ye shal offre the LORDE a burntofferynge for a sacrifice of a swete sauoure vnto the LORDE: thirtene yonge bullockes, two rāmes, fourtene lābes of a yere olde without blemish, with their meatofferings: thre tenth deales of fyne floure myngled with oyle to euery one of the thirtene bullockes, two tenth deales to ether of the two rāmes, ḡ one tenth deale to euery one of the fourtene lambes: ḡ an he goate for a synofferynge, besyde ḡ daylie burntofferynge with his meatofferynge and his drynkofferynge.

^a Leui. 23. d.

^b Leu. 16. g.

On the seconde daye, twolue yonge bullockes, two rāmes, fourtene lambes of a yere olde without blemysch with their meatofferings and drinkofferings to the bullockes, to the rāmes and to the lambes in ḡ nombre of them accordinge to the maner. And an he goate for a synofferynge, besyde the daylie burntofferynge with his meatofferynge, and with his drynkofferynge.

On the thirde daye, eleuen bullockes, two rāmes, fourtene lambes of a yere olde without blemish, with their meatofferings, and drynkofferings to the bullockes, to the rāmes and to the lambes in their nombre accordinge to the maner. And an he goate for a synofferynge, besyde the daylie burntofferynge with his meatofferynge and his drynkofferynge.

On the fourth daye, ten bullockes, two rāmes, fourtene lambes of a yere olde without blemysch, with their meatofferings and drynkofferings, to the bullockes, to the rāmes, and to the lambes in their nombre accordinge to the maner. And an he goate for a synofferynge, besyde the daylie burntofferynge with his meatofferynge, ḡ his drynkofferynge. On the fifth daye, nyne bullockes, two rāmes, fourtene lambes of a yere olde without blemysch, with their meatofferings ḡ drinkofferings to the bullockes, to ḡ rāmes ḡ to the lambes in their nombre accordinge to the maner. And an he goate for a synofferynge, besyde ḡ daylie burntofferynge with his meatofferynge and his drynkofferynge.

On the sixte daye, eight bullockes, two rāmes, fourtene lābes of a yere olde without blemysch, with their meatofferings ḡ drynkofferings to the bullockes, to the rāmes, ḡ to the lambes in their nombre accordinge to the maner. And an he goate for a synofferynge, beside the daylie burntofferynge with his meatofferynge and his drynkofferynge.

On the seuenth daye, seuen bullockes, two rāmes, fourtene lambes of a yere olde without blemysch, with their meatofferings and drynkofferings to the bullockes, to the rāmes, and to the lambes in their nombre accordinge to the maner. And an he goate for a synofferynge, besyde the daylie burntofferynge with his meatofferynge and his drynkofferynge.

On the eight daye shal ye gather the people together, No seruyle worke shal ye do therein.

^c Leu. 23. f.

And ye shall offe a burntofferynge for a sacrifice of a swete sauoure vnto \hat{y} LORDE. A bullocke, a ramme, seue lambes of a yeaere olde without blemyshe, with their meatoffer- ynges and drynkoffer ynges to \hat{y} bullocke to the ramme, and to the lambes in their nobre accordinge to the maner. And an he goate for a synofferynge, besyde the daylie burnt- offerynge with his meatofferynge τ his drink- offerynge.

These thinges shal ye do vnto \hat{y} LORDE in youre feastes, besyde that ye vowe and geue of a frewyll for burntofferings, meat- offer ynges, drynkoffer ynges and healthoffer- ynges. And Moses tolde the children of Israel all that the LORDE commaunded him.

The xxi. Chapter.

AND Moses spake vnto the rulers of the trybes of the children of Israel, and saide: This is it that the LORDE hath commaunded: "Yf eny man make a vowe vnto the LORDE, or sweare an oath, so that he binde his soule, he shal not breake his worde, but do all that is proceeded out of his mouth.

Yf a damsell make a vowe vnto \hat{y} LORDE, and bynde herself, whyle she is in hir fathers house, and vnmariied, and hir vowe or bonde that she maketh ouer hir soule, commeth to hir fathers eares, τ he holde his peace therto, the all hir voves τ bondes \hat{y} she hath bouide hir self withall ouer hir soule, shal stode in effecte. But yf her father forbyd her \hat{y} same daye that he heareth it, the shal no vowe ner bonde that she hath bounde hir self withall ouer hir soule, be of vayne. And the LORDE shalbe mercifull vnto her, for so moch as hir father forbad her.

Yf she haue an huszbande, τ hath a vowe vpon her, or yf she haue letten go out of hir lippes a bode ouer hir soule, τ hir huszbande heare it, τ holdeth his peace therat, the same daye that he heareth it, then hir vowe τ bonde wherwith she hath bouide hir self ouer hir soule, shal stonde in effecte. But yf hir huszbande forbyd her the same daye that he heareth it, the is the vowe lowse \hat{y} she hath vpo hir, τ the bonde also that she hath letten go out of hir lippes ouer hir soule, and the LORDE shalbe gracious vnto her.

The vowe of a wyddowe, τ of her \hat{y} is deuorced, all \hat{y} she byndeth hir self with-

all ouer hir soule, shal stonde in effecte vpo her

Yf she vowe in hir huszbandes house, or binde hir self with an oath ouer hir soule, τ hir huszbande heare it, τ holde his peace therto, and for byddeth it not, the shal all \hat{y} same vowe, τ all \hat{y} she hath bouide hir self with all ouer hir soule, stode i effecte. But yf hir huszbande disanulle it, \hat{y} same daye \hat{y} he heareth it, the is it of no value \hat{y} is proceeded out of hir lippes, which she hath vowed or bouide ouer hir soule: for hir husz- bande hath made it lowse, τ the LORDE shalbe gracious vnto her. And all voves τ othes \hat{y} bynde to humble \hat{y} soule, maie hir huszbande stablish or breake, thus: Yf he holde his peace therto fro one daie to another, then stablisheth he all hir voves τ bondes, \hat{y} she hath vpon her, because he helde his peace, the same daye \hat{y} he herde the. But yf he disanulle the after \hat{y} he hath herde the, then shal he take awaie hir miszdede.

These are the statutes \hat{y} the LORDE com- maunded Moses betwene a man τ his wife, τ betwene the father τ his daughter, whyle she is yet a damsell in hir fathers house.

The xxi. Chapter.

AND the LORDE spake vnto Moses, τ sayde: "Auenge the childre of Israel of the Madianites, \hat{y} thou mayest afterwarde be gathered vnto thy people. The spake Moses vnto the people, τ sayde: Harness some men amonge you to the warre agaynst the Ma- dianites (\hat{y} they maye auenge \hat{y} LORDE vpon the Madianites) out of euery trybe a thousande, \hat{y} out of euery trybe of Israel ye maye sende some to the battayll. And from amonge the thousandes of Israel they toke one thousande out of euery tribe, euen twolue thousande prepared vnto the battayll. And Moses sent them with Phineas the sonne of Eleasar the prest in to the battayll, and the holy vessels and \hat{y} trompettes to blowe in his hande.

And they fought agaynst \hat{y} Madianites as \hat{y} LORDE comaunded Moses, τ slew all \hat{y} males, τ the kynge of the Madianites slew they also amonge the other that were slaine namely, Eui, Rekem, Zur, Hur and Reba, the fyue kynges of the Madianites. And they slew * Balaam the sonne of Beor with the

* Deut. 23. d.

* Nu. 25. c.

* 2 Pet. 2. 6.

swerde. And þ̃ children of Israel toke the wemen of the Madianites presoners, ⁊ their childrē: all their catell, all their substaunce, and all their goodes spoiled they, and all their cities of their dwellynges ⁊ castels burnt they with fyre. And they toke all þ̃ spoyles, ⁊ all þ̃ they coulde catche men ⁊ catell, and brought thē vnto Moses ⁊ to Eleasar the prest, and to þ̃ congregacion of the children of Israel (namely þ̃ presoners, and the catell þ̃ were takē, and the good that was spoyled) in to the hoost in the felde of the Moabites, which lyeth besyde Iordane ouer against Iericho.

And Moses and Eleasar the prest and all the captaynes of þ̃ congregacion, * wēte out of the hoost to mete thē. And Moses was angrie at the officers of the hoost, which were captaynes ouer thousandes and hūdreth, þ̃ came from the battayll, and sayde vnto thē: Hauē ye saued all þ̃ wemen alyue? Beholde, † haue not they (thorow Balaams busynes) turned away þ̃ childrē of Israel to synne agaynst the LORDE vpō Peor, ⁊ there came a plage ouer the whole cōgregacion of þ̃ LORDE? "Now therefore slaie all the males amōge þ̃ childrē, ⁊ kyll all þ̃ wemen þ̃ haue knowne men ⁊ lyen with them. But all the wemen children þ̃ haue knowne no mē ner lien with them, kepe those alyue for youre selues. And lodge ye without the hoost, † all þ̃ haue slayne any man, or touched the slayne, that on the thirde and seuenth daie ye maie purifie youre selues and those whom ye haue taken presoners. And all the clothes, and all stuffe that is made of skynnes, and all maner furies, and all vessels of wod shal ye purifie.

And Eleasar the prest sayde vnto þ̃ captaynes of the hoost, þ̃ wente out to the battayll: This is the statute of the lawe, which the LORDE cōmaunded Moses: Golde, siluer, brasse, yron, tynne and leed, and all that suffreth the fyre, shal ye cause to go thorow the fyre, and clense it, that it maye be purified with þ̃ sprencklyngē water. As for all such as suffreth not the fyre, ye shal cause it to go thorow þ̃ water, and shal washe youre clothes vpon the seuenth daie, and thē shal ye be cleane. After that shall ye come in to the hooste.

And the LORDE spake vnto Moses, and sayde: † Take the summe of the spoyles of

those that are taken, both of wemen and of catell, thou and Eleasar the prest, and the chefe fathers of the congregacion, and geue þ̃ halfe vnto those that toke the warre vpon them, and wente out to the battayll, and þ̃ other halfe to the congregacion. And of the men of warre that wente out to þ̃ battayll, thou shalt heue vnto the LORDE one soule of fyue hundreth, both of the wemen, oxen, Asses and shepe: Of their halfe parte shalt thou take it, and geue it vnto Eleasar the prest for an Heueofferynge vnto the LORDE. But of the children of Israels halfe parte, thou shalt take one heade of fyfte, both of the wemen, oxen, Asses and shepe, and of all the catell, and shalt geue them vnto the Leuites, that wayte vpon the habitaciō of the LORDE.

And Moses and Eleasar the prest dyd as the LORDE commaunded Moses. And the spoyles and praye which þ̃ men of warre had spoyled, was sixe hundreth thousande and fyue and seuentye thousande shepe, two and seuentye thousande oxen, one ⁊ thre score thousande Asses: and the wemen þ̃ had knowne no men ner lyen with them, were two and thirtie thousande soules.

And the halfe parte which belonged vnto them that wente to the warre, was in nōbre thre hundreth thousande, and seuen and thirtie thousande, and fyue hundreth shepe: of the which the LORDE had sixe hundreth, ⁊ fyue and seuentye shepe. Item sixe and thirtie thousande oxen: wherof the LORDE had two ⁊ seuentye. Item thirtie thousande ⁊ fyue hundreth Asses: wherof the LORDE had one ⁊ thre score. Item sixtene thousande soules of wemen: wherof the LORDE had two ⁊ thirtie. And Moses gaue this heueofferynge of the LORDE vnto Eleasar the prest, as the LORDE commaunded him.

As for the other halfe which Moses deuyded vnto the children of Israel frō þ̃ men of warre (namely þ̃ halfe that fell to the congregacion) it was also thre hundreth thousande, and seuen and thirtie thousande, ⁊ fyue hundreth shepe, sixe and thirtie thousande oxen, thirtie thousande ⁊ fyue hundreth Asses, and sixtene thousande wemen soules. And of this halfe of the childrē of Israel toke Moses one of euery fyfte, both of the catell ⁊ of the wemen, and gaue them vnto þ̃ Leuites, that waited

* Gen. 14. c. † Num. 25. a. Apo. 2. c. " Iud. 21. b.

† Nu. 19. b. † Deu. 20. b. and 22. b. Ios. 8. f. 2 Mac. 8. e.

vpon the habitaciō of the LORDE, as ¶ LORDE cōmaūded Moses.

And the captaynes ouer ¶ thousandes of the hoost, namely they that were ouer thousandes and ouer hundredes, came forth vnto Moses, and sayde vnto him: Thy seruauentes haue taken ¶ summe of ¶ men of warre, that were vnder oure hande, and there lacked not one: therfore brynge we a present vnto the LORDE, what euery one hath foude of Jewels of golde, cheynes, bracelettes, rynges, earinges, and taches, that oure soules maye be reconcyled before the LORDE.

And Moses and Eleasar ¶ prest toke of them ¶ golde of all maner ornamentes. And all the golde of the Heueofferynge that they Heued vnto the LORDE, was sixtene thousande and seuen hundredth and fyfye Sycles, of the captaynes ouer thousandes and hundredes. For loke what euery one had spoyled, that was his awne. And Moses with Eleasar the prest toke the golde of the captaynes ouer thousandes and hundredes, and broughte it in to the Tabernacle of witnessse for a remembrance of the children of Israel before the LORDE.

The xxxij. Chapter.

THE children of Ruben and the children of Gad had an excedinge greates multitude of catell, and sawe the londe of Iaesar and Gilead ¶ it was a mete place for catell, and came ¶ spake vnto Moses and to Eleasar the prest, and to the captaynes of the congregacion: The londe of Atroth, Dibon, Iaesar, Nimra, Heszbō, Eleale, Seban, Nebo, ¶ Beon, which the LORDE smote before ¶ congregacion of Israel, is a mete londe for catell, and thy seruauentes haue many catell. And they sayde morouer: Yf we haue founde fauoure before the, thē geue thy seruauentes this londe in possession, and we wyl not go ouer Iordane.

Moses sayde vnto them: Your brethren shall go to the warre, and wyl ye tary here? Wherefore turne ye ¶ herthes of the children of Israel, that they shulde not go ouer in to the londe that the LORDE shall geue them?

* Thus dyd youre fathers also, whan I sent them out from Cades Bernea, to spye out ¶ londe. And whan they were come vp to ¶ ryuer of Escol, and sawe ¶ londe, they turned

the herthes of the children of Israel, so ¶ they wolde not in to the londe which ¶ LORDE wolde haue geuen them.

And the LORDE was wroth at the same tyme, ¶ sware, ¶ sayde: "These men ¶ are come out of Egipte, from twētye yeare olde ¶ aboue, shall not se the lande which I sware vnto Abraham, Isaac and Iacob, because they haue not wholly folowed me: saue Caleb ¶ sonne of Iephune ¶ Kenisite, ¶ Iosua ¶ sonne of Nun: for they haue wholly folowed ¶ LORDE. So the LORDE was wroth with Israel, ¶ let thē wander in the wilderness fourtye yeares, tyll all ¶ generacion ¶ had done euell before the LORDE, was consumed.

And beholde, ye are rysen vp in youre fathers steade, to increase the nombre of synfull men, ¶ to augmente yet the wrath ¶ indignacion of the LORDE agaynst Israel. For yf ye turne you backe from folowinge him, he shal yet leaue them more in the wilderness, ¶ so shal ye destroye all this people.

Then stepte they to him, ¶ sayde: we wyl but buylde shepefoldes here for oure shepe ¶ catell, ¶ cities for oure children: As for oure selues, we will go ready armed before the children of Israel, tyll we haue broughte them vnto their place: Oure childrē shal remayne in the fenced cities, because of ¶ indwellers of the londe. We will not turne home agayne, tyll the children of Israel haue taken euery one his inheritance in possession: for we wyl not inheret with them beyonde Iordane: for oure inheritance shal fall vnto vs vpon this syde Iordane Eastwarde.

Moses sayde vnto them: ¶ Yf ye wil do this, that ye wil harness youre selues to the warre before the LORDE, then go ouer Iordane before the LORDE, who so euer is harnesssed amonge you, tyll he haue dryuen out his enemies before his face, and vntyll the londe be subdued before the LORDE, then shal ye returne, ¶ be vngiltye before the LORDE, and before Israel, ¶ so shal ye haue this londe in possession before the LORDE. But yf ye will not do so, beholde, ye shal offende agaynst the LORDE, and be sure, that youre synne shal fynde you out. Buylde cities now therfore for youre children, and shepefoldes and stalles for youre shepe and catell, and do as ye haue spoken.

The childrē of Gad, ¶ the childrē of Ruben

* Num. 13. d.

¶ Nu. 14. d.

¶ Iosua. 1. c. and 4. c.

sayde vnto Moses: Thy seruantes shal do as my lorde hath cōmāunded. Oure children, wyues, substance, ⁊ all oure catell, shal be in ⁊ cities of Gilead. But we thy seruantes will go all harnesssed for the warre vnto battail before ⁊ LORDE, as my lorde hath saide.

Thē Moses cōmāunded Eleasar ⁊ prest ⁊ Iosua the sonne of Nun, ⁊ the chefe fathers of the tribes of the children of Israel, and saide vnto them: Yf the children of Gad ⁊ the children of Ruben go ouer Iordane with you, all prepared to fight before the LORDE, ⁊ whan the londe is subdued vnto you, thē geue them the londe of Gilead in possessiō. But yf they go not ouer with you in harnes, then shal they inheret with you in ⁊ lōde of Canaā.

The children of Gad and the children of Rubē answered, ⁊ sayde: As ⁊ LORDE hath spoken vnto thy seruantes, so wyl we do: we wil go harnesssed before the LORDE in to ⁊ lāde of Canaan, and possesse oure enheritance on this syde Iordane.

So Moses gaue vnto ⁊ children of Gad and to the children of Ruben, ⁊ and to the halfe trybe of Manasse the sonne of Ioseph, ⁊ kyngdome of Sihon kyng of the Amorites and the kyngdome of Og the kyng of Basan, the londe with the cities therof in all ⁊ coastes of ⁊ cōuntre rounde aboute. Thē ⁊ children of Gad buylded Dibon, Ataroth, Aroer, Atroth, Sophan, Iaeser, ⁊ Iegabeha, Bethnimra, ⁊ Betharan, stronge fenced cities, ⁊ shepe foldes. The children of Ruben buylded Heszbō, Eleale, Kiriathaim, Nebo, Baal Meon, ⁊ turned ⁊ names, ⁊ Sibamas ⁊ gaue names vnto ⁊ cities which they buylded. And ⁊ children of Machir the sonne of Manasse wente in to Gilead, ⁊ conquered it, and droue out the Amorites ⁊ were therin. Then Moses gaue Gilead vnto Machir ⁊ sonne of Manasse, ⁊ he dwelt therin. Iair ⁊ sonne of Manasse wente and conquered the vyllages therof, and called them Hauoth Iair. Nobah wente, and cōquered Kenath, with the townes belonginge therto, and called it Nobah, after his awne name.

The xxxij. Chapter.

THESE are ⁊ iourneys of the childrē of Israel, which wēte out of ⁊ lande of Egypte accordinge to their armies, by Moses ⁊ Aarō. And Moses wrote their goiuge out as

they iourneyed, after ⁊ cōmāndement of ⁊ LORDE. And these (namely) are the iourneyes of their outgoiuge. *They departed frō Raemes vpon ⁊ fiftene daye of the first moneth (euen the morow after the Easter) thorow an hye hande, so that all the Egipcians sawe, and buried then their firstborne, whom the LORDE had slayne amonge them: for the LORDE executed iudgment also vpon their goddes. When they were departed from Raemes, they pitched in Sucoth. And frō Sucoth they departed, ⁊ pitched their tentes in Ethā, which lyeth in ⁊ edge of ⁊ wildernes. †Frō Etham they departed, and abode in the valley of Hiroth^d (which lyeth towarde Baal Zephon) ⁊ pitched ouer agaynst Migdol. From Hyroth they departed, ⁊ wente in thorow ⁊ middes of the see in to ⁊ wylldernes, and wente thre dayes iourney in the wildernes of Etham, ⁊ pitched in Marah. From Marah they departed, and came vnto Elim, where there were twolue wellles of water, and seuentye palme trees, ⁊ there they pitched. From Elim they departed, and pitched by the reed see. From ⁊ reed see they departed, and pitched in the wilderness of Sin. From the wildernes of Sin they departed, and pitched in Daphka. Frō Daphka they departed, and pitched in Alus. †From Alus they departed, and pitched in Raphidim, where the people had no water to drynke. †From Raphidim they departed and pitched in the wildernes of Sinai.

From Sinai they departed, and pitched at the Lustgraues. †Frō the Lustgraues they departed, and pitched in Hazeroth. †From Hazeroth they departed, ⁊ pitched in Rithma. From Rithma they departed, and pitched in Rimon Parez. From Rimon Parez they departed, and pitched in Libna. From Libna they departed, and pitched in Rissa. Frō Rissa they departed, ⁊ pitched in Kehelatha. Frō Kehelatha they departed, ⁊ pitched in moūt Sapher. From moūt Sapher they departed, ⁊ pitched in Harada. Frō Harada they departed, pitched in Makeheloth. From Makeheloth they departed, ⁊ pitched in Tahath. From Tahath they departed, and pitched in Tharah. From Tharah they departed, and pitched in Mitka. From Mitka they departed, and pitched in Hasmona. From Hasmona they departed, and pitched in Mosseroth.

^a Ios. 4. c. ^b Deut. 3. b. Ios. 22. a. d. * Exod. 12. f. ^c Exod. 13. d. ^d Exo. 14. a. ^e Exo. 14. e.

^f Exo. 15. d. ^g Exo. 16. a. ^h Exo. 17. a. ⁱ Exo. 19. a. ^k Num. 10. b. Num. 11. g. ^l Nu. 12. b.

D *From Mosseroth they departed, and pitched in Bne Iaekon. From Bne Iaekon they departed, and pitched in Horgadgad. From Horgadgad they departed, and pitched in Iathbatha. From Iathbatha they departed, and pitched in Abrona. From Abrona they departed, and pitched in Ezeon gaber. From Ezeon gaber they departed, and pitched in y wilderness of Zin, which is Cades.

From Cades they departed, and pitched at mount Hor, ^oon the border of the londe of Edom. Then Aaron the prest wente vp vnto mount Hor (acordynge to the commaundement of the LORDE) and died there in the fortyeth yere, after y the children of Israel departed out of the londe of Egipte, in the first daie of the fiftē moneth, whā he was an hundreth and thre and twenty yere olde. And Arad the kynge of the Cananites, which dwelt in the south cowntre of Canaā herde y the children of Israel came.

E And from mount Hor they departed, and pitched in Zalmona. From Zalmona they departed, and pitched in Phimon. From Phimon they departed, and pitched in Oboth. From Oboth they departed, and pitched in Igm by Abarim vpon the border of the lode of y Moabites. From Igm they departed, and pitched in Dibon Gad. From Dibō Gad they departed, and pitched in Almon Diblathama. Frō Almon Diblathama they departed and pitched in the mountaynes of Abarim ouer agaynst Nebo. From the mountaynes of Abarim they departed, and pitched in y felde of the Moabites besyde Iordane ouer agaynst Iericho. Frō Beth haiesmoth vnto the playne of Sitim^e laye they in the felde of the Moabites.

J And the LORDE spake vnto Moses in the felde of the Moabites, by Iordane ouer agaynst Iericho, and sayde: Speake to the children of Israel, and saie vnto them: Whā ye are come ouer ^oIordane in the lande of Canaan, ye shal dryue out all the inhabitants before youre face, and plucke downe all their pilers, and all their ymages of metall, and destroye all their ^hhye places: that ye maye so take the londe in possession and dwell therein. For I haue geuē you the londe to enioie it.

And the londe shal ye deuyde out by lott amonge youre kynreds. Vnto those that are

many, shal ye deuyde the more: And vnto them that are fewe, shal ye deuyde the lesse. Euen as the lott falleth there vnto euery one, so shal he haue it, accordinge to the trybes of their fathers.

But yf ye wyll not dryue out the inhabitants of y lande before youre face, ^then they whō ye suffre to remayne, shal become thornes in youre eyes, and dartes in youre sydes, and shal vexē you in the londe where ye dwell. Then wil it come to passe, that I shal do vnto you euen as I thought to do vnto them.

The xxxiiiij. Chapter.

AND the LORDE spake vnto Moses, ^a and sayde: Commaunde the childre of Israel, and saie vnto them: Whā ye come in to the londe of Canaan, the londe y falleth to youre inheritaunce, shal haue hir borders in the londe of Canaan. The South quarter shal begynne at the wyldernes of Zin by Edom, so that youre South quarter be from the edge of the Salt see, which lyeth towarde the South: and that y same quarter fet a compasse from the South vp to Aerabim, and go thorow Zimma: and that his out goynge be from the South vnto Cades Barnea, and reache vnto Hazor Adar, and go thorow Azmona, and stretch out from Azmona vnto the ryuer of Egipte, and that the ende therof be at the greate see.

But the West quarter shal be this: namely the greate see, let y be youre border towarde the West.

The North quarter shalbe this: Ye shall compasse from the greate see vnto mount Hor. And fro mount Hor ye shall compasse tyll a man come vnto Hemath, that the out goynge therof be the coast of Zedada, and that the border of the same go out vnto Siphron, and that the goynge out of it be at Hazor Enan. Let this be youre North quarter.

And youre East quarter shall ye cōpasse from Hazor Enan vnto Sephan, and let the coaste go downe from Sephan and Ribla on the East syde of Ain. Thē let it go downe, and reache vnto the syde of the see of Chinereth East warde, and come downe by Iordane, so y the goynge out of it be the Salt see. Let this be youre londe with the borders therof rounde aboute.

* Deut. 10. b. ^o Nu. 20. a. ^t Nu. 20. d. Deu. 10. b.
† Num. 21. b. ^e Num. 23. a. ^h Deut. 7. a. Iosu. 16. b.

‡ Hill chapels, or altares builded vpon hilles.
1. e. f. g.

^a Iudi.

C And Moses commaunded the children of Israel, and sayde: This is youre londe that ye shal deuyde out amonge you by lott, which the LORDE hath commaunded to geue vnto the nyne trybes, and to the halfe trybe. *For the trybe of the children of Ruben after their fathers house, and the trybe of the children of Gad accordinge to their fathers house, and the half trybe of Manasse haue receaued their porcion. Thus the two trybes and the halfe trybe haue their enheritaunce allready, on this syde Iordane, ouer agaynst Iericho, Eastwarde.

And the LORDE spake vnto Moses, and sayde: "These are \hat{y} names of the men, which shal deuyde the londe amonge you. Eleasar the prest, and Iosua the sonne of Nun. And the captayne of euery trybe shal ye take, to deuyde the londe.

D And these are the names of the men: Caleb the sonne of Iephune of the trybe of Iuda. Semuel the sonne of Ammihud of the trybe of Simeon. Elidad \hat{y} sonne of Cision of the trybe of Ben Iamin. Buki the sonne of Iagli of the trybe of the childrē of Dan. Hamuel the sonne of Ephod, of the trybe of the children of Manasse amonge the children of Ioseph. Kemuel the sonne of Siphthan, of the trybe of the children of Ephraim. Elizaphan the sonne of Parnach, of the trybe of the childrē of Zabulon. Palthiel the sonne of Asan, of the trybe of the childrē of Isachar. Abihud the sonne of Selomi, of \hat{y} trybe of the children of Asser. Pedahel the sonne of Ammihud, of the trybe of the children of Nephtali. These are they whom \hat{y} LORDE commaunded, that they shulde deuyde the inheritance vnto the children of Israel in the londe of Canaan.

The xxxv. Chapter.

AND the LORDE spake vnto Moses in the felde of the Moabites by Iordane ouer agaynst Iericho, τ sayde: Commaunde the childrē of Israel, \hat{y} that they geue vnto \hat{y} Leuites of the inheritance of their possession, cities to dwell in. The suburbes also aboute the cities shal ye geue vnto the Leuites, that they maye dwell in the cities, and in the suburbes to haue their catell, and substaunce, and all their beestes.

The suburbes which ye geue vnto \hat{y} Leuites, shal reache fro the wall of \hat{y} cite outwarde, a

M. cubites rounde aboute. Thus ye shal measure without the cite on \hat{y} East syde, two thousande cubites: τ on \hat{y} South syde, two thousande cubites: τ on \hat{y} West syde, two thousande cubites: τ on \hat{y} North syde, two thousande cubites, so \hat{y} the cite be in the myddes. This shal be their suburbes.

And amōge the cities which ye shal geue vnto the Leuites, ye shall geue the sixe fre cities, that he which comitteth a slaughter, maie flye thither. Besydes the same ye shal geue the yet two τ fourtie cities: so \hat{y} all \hat{y} cities which ye geue vnto \hat{y} Leuites, be eight τ fourtye with their suburbes. And of \hat{y} same ye shal geue the more, from the \hat{y} haue moch in possession amonge the children of Israel: τ the lesse from them, that haue litle in possession. Euery one (accordinge to his enheritaunce that is deuyded vnto him) shall geue of his cities vnto the Leuites.

And the LORDE talked with Moses τ sayde: Speake to the childrē of Israel, τ saye vnto the: "Whan ye come ouer Iordane in to \hat{y} londe of Canaan, ye shall chose out cities to be fre cities, \hat{y} who so comytteth slaughter vnwarres, maye flye thither. And soch fre cities shalbe amonge you because of the auenger of bloude, that he which hath comytted slaughter, dye not, tyll he stonde in iudgment before the congregacion. And of these cities which ye shall geue, there shalbe sixe fre cites. Thre shal ye geue on this side Iordane, and thre in the londe of Canaan.

These are the sixe fre cities, both for \hat{y} childrē of Israel τ for the straungers, τ for soch as dwell amōge you, \hat{y} who so euer hath slaine eny soule vnwarres, maye flye thither.

"He \hat{y} smyteth eny man with an yron weapō, \hat{y} he dye, the same is a murthurer, τ shal dye the death. Yf he cast at him with a stone (wherwith eny man maye be slayne) \hat{y} he dye therof, then is he a murthurer, and shal dye the death. Yf he smyte him with an hand-weapō of wodd (wherwith eny man maie be slayne) that he dye, then is he a murthurer, and shal dye the death. The auenger of bloude shal bringe \hat{y} murthurer to death. Whan he fyndeth him, he shal slaye him. Yf he thrust at him of hate, or cast ought at him with laienge of wayte, or smyte him of envye with his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a mur-

* Num. 32. f. α Deut. 3. e. Iosu. 14. a. β Iosu. 21. a.

\dagger Iosu. 20. a. ϵ Exo. 21. b. Deut. 19. a. δ Exo. 21. b.

thurer. The auenger of bloude shal brynge him to death, as soone as he fyndeth him.

D * But yf he thrust him by chaunce, ⁊ not of envye, or hurle ought at him without eny layenge of wayte, or cast at him with a stone (wherof a man maye dye, ⁊ sawe it not) so yf he dye, ⁊ is not his enemye, nether thought him eny euell, the shal the cōgregacion iudge betwene him yf hath cōmytted yf slaughter, and the auenger of bloude, in soch cases. And the cōgregacion shal delyuer the deed slayer from the hande of yf auenger of bloude, ⁊ shal let him come agayne to the fre cite, whither he was fled: ⁊ there shall he abyde vnto yf death of the hye prest, which was anoynted with yf holy oyle. But yf the deed slayer go out of the borders of his fre cite, that he was fled vnto, and the auenger of bloude fynde him without yf borders of his fre cite, and kyll him, he shal not be gyltye of bloude. For he shulde haue bydden in his fre cite vntyll yf death of the hye prest, ⁊ after yf hye prestes death to come agayne vnto the londe of his enheritaunce. This shalbe a statute of the lawe vnto you amōge youre posterities in all youre dwellinges.

32 The deed slayer shal be slayne at yf mouth of witnesses. *One witness shal not answere ouer a soule to death. And ye shal receaue none attonement ouer the soule of the deed-slayer (for he is gyltye of death) but he shal dye the death. And ye shal receaue none attonement of him, which is fled to the fre cite, yf he shulde come agayne to dwell in the londe, tyll the hye prest dye. And defyle not ye yf londe wherin ye dwell. For who so is gyltye of bloude, defyleth the londe: and the londe can not be reconcyled from the bloude that is shed therein, but onely thorow the bloude of him that shed it. Defyle not ye the londe that ye dwell in, wherin I dwell also. For I am the LORDE, which dwell amōge yf children of Israel.

The xxxvi. Chapter.

AND yf chefe fathers of the kynred of the childrē of Gilead yf sonne of Machir (which was the sonne of Manasse of the kynred of the children of Ioseph) came forth, and spake before Moses, and before the cap-

taines amonge the chefe fathers of the children of Israel, and saide: Syr, the LORDE hath ⁊ commaunded, that ye shulde geue the londe by lott vnto the childrē of Israel to inheret. And thou my lorde hast commaunded thorow the LORDE, ⁊ that the enheritaunce of oure brother Zelaphead shulde be geuē vnto his daughters. Now yf eny men out of the trybes of Israel take them to wyues, then shal oure fathers enheritaunce be lesse: and as moch as they haue, shal come to yf enheritaunce of the trybe that they come vnto. Thus shal the lott of oure inheritaunce be mynished. So whan the yeaere of Iubilye commeth vnto the childrē of Israel, then shal their enheritaunce come to yf enheritaunce of the trybe, where they are. Thus shal oure fathers enheritaunce be mynished, as moch as they haue.

C Moses charged the childrē of Israel (accordinge to the commaundement of the LORDE) and sayde: The trybe of the children of Ioseph hath sayde righte. This is it that yf LORDE commaundeth the daughters of Zelaphead, and sayeth: ⁊ Let them mary as they like best, onely that they mary in yf kynred of the trybe of their father, that the enheritaunce of the children of Israel fall not frō one trybe to another. For euery one amonge the children of Israel shall cleue to the enheritaunce of the trybe of his father: ⁊ euery daughter that possesseth eny enheritaunce amonge the trybes of the children of Israel, shal be maryed vnto one of the kynred of the trybe of hir father: ⁊ yf euery one amonge the children of Israel maye enioye his fathers enheritaunce, and that the enheritaunce fall not from one trybe to another: but that euery one maye cleue to his awne enheritaunce amonge the trybes of the children of Israel.

D As the LORDE cōmaunded Moses, euē so dyd yf daughters of Zelaphead, Mahela, Thirza, Hagla, Milca ⁊ Noa ⁊ were maried vnto their fathers brothers sonnes, of yf kynred of the children of Manasse the sonne of Ioseph. So their enheritaunce remayned in the trybe of the kynred of their father.

These are the commaudemētes ⁊ lawes, which yf LORDE commaunded by Moses vnto the childrē of Israel, in the felde of the Moabites by Iordane ouer agaynst Iericho.

^a Deu. 19. a.

^{*} Deu. 17. b. and 19. c.

[†] Nu. 26. f.

^b Nu. 27. a.

[‡] Tob. 1. b. and 7. c.

^c Leui. 25. d. Iere. 32. b. Ruth 4. b.

The ende of the fourth boke of Moses, called Numerus.

The fyfth boke of Moses,

called Deuteronomion.

What this boke conteyneth.

Chap. I.

Moses putteth the childrē of Israel in remembrance of the greates benefites that they haue receaued of God, and rebuketh them for their vnthankfulnesse and mysbeleue.

Chap. II.

They are commaunded not to fight agaynst Seir, the Moabites and Ammonites. But Sihon the kynge of the Amorrites is delyuered vnto them.

Chap. III.

Og the kynge of Basan is slayne, the londe taken in, and destroyed. Ruben, Gad, and the halfe trybe of Manasse haue their enheritaunce on this syde Iordane. Iosua is ordeyned in Moses steade.

Chap. IIII.

After he hath rehearsed vnto them the benefites of God, he exorteth them to kepe his commaundementes, that they forget them not. Fredome for soch as committe slaughter vnawarres.

Chap. V.

He rehearseth the commaundementes of God vnto them agayne, & exorteth them earnestly to kepe them.

Chap. VI.

He telleth them of the statutes & ordinaūces of God, exortinge them to kepe them, and to teache their children the same.

Chap. VII.

They are commaunded (whan they come in the lode of Canaan) to make no frendshipe ner to kepe company with the people therof, but vterly to rote them out, and not to be afrayed of them.

Chap. VIII.

He exorteth them, not to forget the commaundementes of God, but to remembre what singuler kindnes God hath shewed them, & from what troubles he hath delyuered them. And geueth the londe that they are to go vnto, a good reporte.

Chap. IX.

He warneth them that they ascrybe not the goodnes that God hath done for them, to their awne power: for yf he had serued them after their awne deseruinge, he had destroyed them euerychone.

Chap. X.

He proceadeth forth in tellinge them their wickednes, & how they departed from Beroth.

Chap. XI.

Consyderinge the multitude of the benefites of God that they had receaued and the pleasaunt londe that they were to receaue, he exorteth them againe to kepe Gods commaundementes.

Chap. XII.

He descrybeth vnto them againe the statutes & ordinaūces of the LORDE.

Chap. XIII.

How men shal knowe false prophetes and how they ought to be punished.

Chap. XIII.

For so much as they are a cleane people of God, they are commaunded to aveyde the customes of the Heythen, as in shauynge their heades, in eatinge certayne meates, &c.

The b. boke of Moses.

Chap. XV.

Of the seuenth year (wherof thou readest also in the XXV. chapter of the thirde boke of Moses) & how the poore folkes and bonde men oughte to be intreated.

Chap. XVI.

The feaste of Easter, Whytsundaye, and of tabernacles.

Chap. XVII.

Certayne statutes. The office of kynges and iudges.

Chap. XVIII.

The porcion of the Leuites. Of the prophete that is promised vnto the people, and how the false prophetes maye be knowne.

Chap. XIX.

Of the fre cities for the deedslayers. How many witnesses are to be accepted in a matter, and how the false oughte to be punished.

Chap. XX.

A godly ordinaunce concernynge warre and strykinge of battayll.

Chap. XXI.

What ought to be done with one that is founde slaine in the felde, and with a woman which is taken presoner. Children that wil not obeye father and mother, are to be stoned to death. The deed bodies maye not hange styll vpon the tre.

Chap. XXII.

Of loue toward a mans neyghboure, with dyuerse other commaundemētes. How a man shal orde him self with his wife, whom he founde no mayden.

Chap. XXIII.

What they are, that maye not come in to the congregacion of the LORDE, and other commaundementes.

Chap. XXIIII.

Of deuorcement, of the fredome of him that is new maried, with other commaundementes concernynge loue toward a mans neyghboure.

Chap. XXV.

How the iudge ought to punyshe, & how one brother shulde rayse vp sede to another. Of true weightes and measures, and destroyenge of Amaleck.

Chap. XXVI.

Of the first frutes and tythes, how they are to be brought with prayse and thankesgeuyng vnto God.

Chap. XXVII.

Of the stones to be set vp beyonde Iordane, and the commaundementes of God to be written thereon. Of the blessinge and cursinge vpon the two mountaynes.

Chap. XXVIII.

Swete and gracious promyses for all soch as loue the commaundementes of God to do them. Agayne, Maruelous sore and fearfull plagis, threatened vnto all the that regarde not Gods worde.

Chap. XXIX.

The couenaunt is renewed in the londe of Moab. Moses putteth them in mynde of the louyng benefites of God, that they maie be stedfast in the LORDE.

Chap. XXX.

Of the merciful kyndnesse of God, yf men wil herken vnto his voyce, and conuerte fro their awne euell wayes. Of his sore punysshment, yf they wil not obeye.

Chap. XXXI.

Iosua is geuē vnto the people, to be their captayne in Moses steade. A prophecie that they wyl forsake the waye of God, & be punyshed therfore.

Chap. XXXII.

The songe of Moses, which goeth vp to the mount, & seyth the londe of promesse, but commeth not in to it.

Chap. XXXIII.

A swete blessinge, wherwith Moses blesseth the people before his death.

Chap. XXXIIII.

Moses goeth vp to the mount, where he dyeth. The children of Israel make lamentacion for him.

The first Chapter.

A THESE are the wordes that Moses spake vnto all Israel on the other syde Iordane in the wilderness, in the playne felde toward the reed see, betwene Paran, Thophel, Laban, Hazeroth, and Disahab, eleuen daies iourney from Horeb, by the waye of mount Seir vnto Cades Bernea. And it fortuneth the first daye of the eleuenth moneth in the fortieth yeaere, that Moses spake vnto the children of Israel according vnto all as the LORDE commaunded him, *after he had smytten Sihon the kynge of the Amorites which dwelt at Heszboun: and Og the kynge of Basan, that dwelt at Asteroth, and at Edrei.

On the other syde Iordane in the lande of the Moabites, beganne Moses to declare this lawe, and sayde: The LORDE oure God spake vnto vs vpon mount Horeb, and sayde: Ye haue bene longe ynough vpon this mountayne, turne you, and departe hence, that ye maye come to the mountaynes of the Amorites, and to all their neighbours in the felde, vpon mountaynes, and in the valleys toward the South and toward the see syde, of the lande of Canaan: and to mount Libanus, euen vnto the greete water Euphrates. Beholde, I haue deliuered you the lande, go in, and take it in possession, which the LORDE sware vnto youre fathers, Abraham, Isaac and Iacob,† that he wolde geue it vnto the, and their seide after them.

Then saide I vnto you at the same tyme: "I am not able to beare you my self alone, for the LORDE youre God hath increased you, so that this daye ye are as the starres of heauen in multitude. (The LORDE God of youre fathers make you yet many thousande tymes mo, and blesse you, as he hath promysed you.) How can I alone beare soche cōbraunce, and charge, and stryfe amōge you? Prouyde here men of wysdome and vnderstondinge, such as are knowne amonge youe trybes, the wil I set to be heades vnto you.

Then answered ye me, and sayde: It is a good thinge, that thou sayest thou wilt do. Then toke I the heades of youre trybes, wyse and famous men, and set them ouer you to be heades, ouer thousandes, ouer hundreds, ouer fyfte and ouer ten: and officers amonge youe trybes.

And I charged youre iudges at the same tyme, and sayde: Heare youre brethre, and iudge righteously betwene euery man and his brother, and the straunger. Ye shall knowe no personne in iudgment, but shall heare the small as well as the greate, and be afraied of no man: for the Iudgment is Gods. But yf eny cause be to harde for you, let it be broughte vnto me, and I maye heare it. Thus commaunded I you at the same tyme, all ye shulde doo.

Then departed we from Horeb, and walked thorow the whole wilderness (which is greate and terriblye as ye haue sene) by the waye to the mountaynes of the Amorites, as the LORDE oure God commaunded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to the mountaynes of the Amorites, which the LORDE oure God shal geue vs. Beholde, there the lande before the, which the LORDE thy God hath geue vnto the: Go vp, and conquire it, as the LORDE God of thy fathers hath sayde vnto the: feare not, and be not discouraged.

Then came ye all vnto me, and sayde: Let vs sende men before vs, to spye vs out the lande, and to bryng vs worde agayne, by what waye we shal go vp, and to what cities we shal come. That pleased me well, and I toke twelue men from amonge you, of euery trybe one. Which whan they were departed, and wente vp to hye countre, and came to the ryuer Escol, they spied it out, and toke of the frute of the lande with the, and broughte it downe vnto vs, and broughte vs worde agayne, and sayde: It is a good lande, that the LORDE oure God hath geuen vs.

But ye wolde not go vp, and were disobedient vnto the mouth of the LORDE youre God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, therefore hath he broughte vs out of the lande of Egypte, to deliuer vs in to the handes of the Amorites, to destroye vs. Whither shal we go vp? Oure brethren haue discouraged oure hertes, and saide: The people is greater than hyer stature the we, the cities are greate, and walled euen vp to heauen. Morouer we haue sene there the children of Enakim.

But I sayde vnto you: Feare not, and be not afraied of them: for the LORDE youre

* Num. 21. d. † Gene. 15. d. and 17. b. † Exod. 18. c. † Ioh. 7. b. † Deu. 17. b. Exo. 18. d. † Deu. 20. a.

† Nu. 13. a.

† Nu. 13. c.

† Nu. 13. d.

God goeth before you, and shall fighte for you, like as he dealeth with you in Egipte before youre eyes, and in the wyldernes: where thou sawest, that the LORDE thy God bare the (euen as a man beareth his sonne) thorow out all the waye that ye haue walked, tyll ye came to this place. And yet for all this ye haue not beleued on the LORDE youre God, which wente before you, to searche you out a place, where ye shulde pitch youre tentes: by night in the fyre (to shewe you the waye, wherin ye shulde go) ^a and on the daye tyme in the cloude.

Whan the LORDE herde ^b ye voyce of youre wordes, he was wroth, and swore, and saide: ^c There shall none of this euell generacion se that good lond, which I sware to geue vnto youre fathers, excepte Caleb the sonne of Iephune, he shal se it. ^d And vnto him wyl I geue the lond that he hath troddē vpon, and to his children, because he hath perfectly folowed the LORDE.

^e The LORDE was angrye with me also for youre sakes, and sayde: ^f Thou also shalt not go in thither. But Iosua ^g sonne of Nun, which stondest before the, he shal go in thither: Corage him, for he shal deuyde the inheritaunce out vnto Israel. And youre childrē, ^h of whō ye sayde they shulde be a praye, and youre sonnes which this daie vnderstonde nether good ner bad, they shal go in thither, vnto them wil I geue it, and they shall enioye it. But as for you, turne you, and take youre iourney to the wyldernes, euen the waye to the reed see.

ⁱ Then answered ye, and sayde vnto me: We haue synned agaynst ^j LORDE, we wil go vp, and fighte, acordinge to all that the LORDE hath commaunded vs. Now whan ye had prepared youre selues, euery one in his harnesse, and were at the poynte to go vp to the mountaynes, ^k LORDE sayde vnto me: Speake vnto them, ^l they go not vp, and that they fighte not (for I am not amōge you) that ye be not smytten before youre enemies. Whan I tolde you this, ye wolde not heare, and were disobedient vnto the worde of the LORDE, and were presumptuous, and wente vp to ^m mountaines. Then the Amorites that dwelt vpon the mōutaynes, came out against you, and chaced you, as Bees do, and smote

you at Seir, euen vnto Horma. Now whan ye came againe, and wepte before the LORDE, he wolde not heare youre voyce, and enclined not his eares vnto you. ⁿ So ye abode in Cades a longe season.

The ij. Chapter.

THEN turned we vs, and toke oure iourney ^o to the wildernes, ^p euen the waye to the reed see (as the LORDE sayde vnto me) and compassed mount Seir a longe season. And ^q LORDE saide vnto me: Ye haue cōpassed this mountayne now lōge ynough, turne you Northwarde, and commaūde the people, and saye: Ye shal go thorow ^r coastes of youre brethren the children of Esau, which dwell at Seir: and they shal be afraied of you. But take diligente hede to youre selues, that ye prouoke them not: for I wyl not geue you one fote bredth of their lond. ^s For mount Seir haue I geuen to the children of Esau to possesse. Ye shal bye meate of them for moneye, that ye maye eate. And water shal ye bye of them for moneye, that ye maye drynke. For the LORDE thy God hath blessed the in all the workes of thy hondes. He hath considered thy iourneyes thorow this greute wyldernes: and this fortye yeares hath the LORDE thy God bene with the, so that thou hast wanted nothinge.

Now whan we were departed from oure brethren the children of Esau, that dwelt vpon mount Seir, by the waye of the felde from Elath and Ezeon gaber, we turned vs, and wente by the waye of the wyldernes of ^t Moabites. Then sayde the LORDE vnto me: ^u Thou shalt not vex the Moabites, ner prouoke thē vnto battayll, for I wil not geue the of their lond to possesse. For Ar haue I geuen vnto the children of Lot in possession. ^v The Emims dwelt there before tyme, which were a greute stronge people, and hie of stature, as the Enakims: and were taken for giantes, like as ^w Enakims. And ^x Moabites called them Emims. ^y The Horites also dwelt in Seir afore tyme, and ^z children of Esau droue them out, and destroyed them before them, and dwelt in their steade: like as Israel dyd in ^{aa} lōde of his possession, that the LORDE gaue them.

Get you vp now, and go ouer the ryuer Sared. ^{ab}

^a Neem. 9. c. Exod. 13. d. ^b Psal. 94. b. Nu. 14. c. and 26. g. ^c Iosu. 14. b. ^d Nu. 20. b. 27. c. 34. a. ^e Nu. 14. d.

^f Nu. 14. f. ^g Nu. 20. a. ^h Nu. 21. a. ⁱ Gen. 36. a. Mal. 1. a. ^j Iudie. 3. d. ^k Gen. 14. a. ^l Gen. 36. d.

And we wente ouer. The tyme that we were goinge frō Cades Barnea, tyll we came ouer the ryuer Sared, was eight ⁊ thirtie yeares: tyll all the men of warre were waysted out of the hoost, *as the LORDE sware vnto them. The hande of the LORDE also was agaynst them, to destroye thē out of the hoost, tyll they were consumed.

And whan all the men of warre were consumed, so † they were deed amonge the people, the LORDE spake vnto me, and sayde: This daie shalt thou go thorow the coast of ‡ Moabites by Ar, ⁊ shalt come nye vnto § children of Ammon, † whom thou shalt not vexe ner prouoke. For I wyll not geue the of the lōde of the childrē of Ammon to possesse, for I haue geuē it vnto the childrē of Lot in possession. It was takē for a lōde of giauntes also, ⁊ giauntes dwelt therein afore tyme. And § Ammonites calle thē Samsumins, which was a people that was greate, many, and of hie stature, as the Enakims.

¶ And these § LORDE destroyed before thē, and let them possesse the same, so that they dwelt in their steade. † Like as he dyd with the childrē of Esau, which dwell vpō mount Seir, whan he destroyed the Horites before them: and let them possesse the same, so that they haue dwelt in their steade vnto this daie. And the Caphthorims came out of Caphthor, and destroyed § Auims (§ dwelt at Hazarim euen vnto Gaza) ⁊ there dwelt they in their steade.

Get you vp now, and departe, and go ouer the ryuer Arnon. Beholde, I haue geuē Sihon § kyng of the Amorites at Heszbon in to thy hande: go to and conquere, and prouoke him vnto battayll. This daie wyll I begynne, so that all naciōs vnder all the heauen, shal feare ⁊ drede §: In so moch § whā they heare of the, they shal tremble and quake for thy commynge.

¶ Then sent I messaugers from § wylder- nesse of the East vnto § Sihon the kyng at Heszbon § with peaceble wordes, and caused to saye vnto him: I wil go but thorow thy lōde, I wil go a longe by the hie waye, I wil nether turne to the righte hāde ner to § leftte. Thou shalt sell me meate for money, that I maye eate: ⁊ water shalt thou sell me for money, that I maye drinke. Onely let me

go thorow by fote, †as the children of Esau (which dwell at Seir) dyd vnto me: and the Moabites that dwell at Ar: vntyll I be come ouer Iordane, in to the londe which the LORDE oure God shal geue vnto vs.

But Sihon the kyng at Heszbon wolde not let vs go by him: for the LORDE thy God hardened his mynde, ⁊ made his hert tough that he mighte delyuer him in to thy hādes, as it is come to passe this daie.

And § LORDE sayde vnto me: Beholde, I haue begonne to delyuer Sihon with his londe before the: go to and cōquere, and possesse his lōde. †And Sihō came out with all his people to fight agaynst vs at Iahza. But the LORDE oure God delyuered him in to oure handes, so that we smote him with his children and all his people.

Then toke we all his cities at the same tyme, and destroyed vtterly all the cities, men, wemen, and children, and let none remaine: saue the catell, which we caught to oure selues, ⁊ the spoyle of the cities that we wanne from Aroer, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that coulde defende it selfe from vs: the LORDE oure God delyuered vs all before vs. ¶ But vnto the londe of the children of Ammon thou camest not, ner to all that was on the ryuer Iabok, ner to § cities vpō § mountaines, ner vnto what so euer the LORDE oure God forbad vs.

The iij. Chapter.

¶ AND we turned vs, ⁊ wente vp § waie vnto Basan. And Og § kyng of Basan, came out^d with all his people to fight agaynst vs at Edrei. But the LORDE sayde vnto me: Be not afrayed of him, for I haue delyuered him ⁊ all his people with his londe in to thy hande: ⁊ thou shalt do with him, as thou dydst with Sihon kyng of § Amorites, which dwelt at Heszbon.^a Thus § LORDE oure God delyuered Og § kyng of Basan in to oure handes also with all his people: so that we smote him, tyll there was nothinge left ouer vnto him.

Then wanne we at the same tyme all his cities, ⁊ there was not one cite that we toke not from him, euen thre score cities, the

* Nu. 14. c. and 26. g. † Iudic. 11. f. ‡ Gen. 36. d.
 § Num. 21. c. § Deu. 20. b. † Nu. 20. c. † Nu. 21. d.

Deu. 29. b. ¶ Nu. 21. d. ^d Nu. 21. e. Deu. 29. b.
^e Deut. 1. f.

whole region of Argob in the kyngdome of Og at Basan. All these cities were ströge, with hye walles, gates, and barres, besyde many other vnwalld townes.

33 And we vtterly destroyed them, as we dyd with Sihon the kyng of Heszbou.* All the cities destroyed we vtterly, and the men, wemen, and children. But all the catell and spoyle of the cities caughte we for oure selues.

Thus toke we at the same tyme the londe out of the honde of the two kynges of the Amorites beyonde Iordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amorites call it Senir) all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kyng of Basan remayned ouer of the giautes. Beholde, his yron bed is here at Rabath amonge the children of Ammon, nyne cubites longe, and foure cubites brode, after the cubite of a man.

This londe conquered we at the same tyme, from Aroer that lyeth on ð ryuer of Arnon. And vnto the Rubenites and Gaddites I gaue halfe mount Gilead with the cities therof: but ð remnaunt of Gilead, & all Basan the kyngdome of Og, gaue I vnto the halfe trybe of Manasse. The whole region of Argob with all Basan was called the giautes londe.

C Iair the sonne of Manasse toke all the region of Argob vnto the coastes of Gessuri and Maachati, and Basan called he Hauoth Iair after his awne name, vnto this daye: But vnto Machir I gaue Gilead. And vnto the Rubenites and Gaddites I gaue one parte of Gilead vnto the ryuer of Arnon (at the myddes of the ryuer is ð border) and vnto the ryuer Iabok, which is the border of the children of Ammon: the felde also, and Iordane (which is the coaste) from Cinereth vnto the see in the felde, namely, ð Salt see vnder mount Pisga, Eastwarde.

And I commaunded you at the same tyme, and sayde: The LORDE youre God hath geuen you this londe to take possession of it, Go youre waye forth therfore harnesssed before youre brethren the children of Israel, all ye that be mete for the warre. As for youre wyues, and children and catell (for I knowe that ye haue moch catell) let them remayne

in youre cities, which I haue geuen you, vntyl the LORDE youre God haue broughte youre brethren to rest also as well as you, that they also maye take possession of the londe, which ð LORDE youre God shal geue the beyonde Iordane: and then shal ye turne agayne to youre awne possession, which I haue geuen you.

And I warned Iosua at the same tyme, and sayde: Thine eyes haue sene all that the LORDE youre God hath done vnto these two kynges: euē so shal the LORDE do also vnto all ð kyngdomes whither thou goest. Feare them not, for the LORDE youre God shal fighte for you.

And I besoughte the LORDE at the same tyme, & sayde: O LORDE LORDE, thou hast begonne to shewe thy seruauente thy greatnesse and thy mightie hæde. For where is there a God in heauen & earth, that can do after thy workes and after thy power? O let me go & se ð good londe beyonde Iordane, ð goodly hye cowntre, and Libanus.

But the LORDE was angrie with me for youre sakes, and wolde not heare me,^d but sayde vnto me: Be content, speake nomore to me of this matter. Get the vp to the toppe of mount Pisga, and lifte vp thine eyes towarde the west, and towarde the north, and towarde the south, and towarde ð east: and beholde it with thine eies, for thou shalt not go ouer this Iordane. And geue Iosua his charge, and corage him, and bolde him, for he shal go ouer Iordane before the people,^f and shal deuyde vnto them the londe, that thou shalt se.^g And so we abode in the valley ouer agaynst the house of Peor.

The iiii. Chapter.

AND now herken Israel vnto the ordinaūces and lawes, which I teach you that ye do them, ð ye maye lyeue, and come in, & take possession of the londe, which the LORDE God of youre fathers geweth vnto you. Ye shal put nothinge vnto the worde which I commaunde you, neither do oughte therefrom, that ye maye kepe the commaundementes of the LORDE youre God, which I commaunde you. Your eyes haue sene what the LORDE hath done with Baal Peor: all them that walked after Baal Peor, hath the

* Deu. 20. b. a Num. 32. f. Deu. 29. b. Iosu. 12. a.
 b Nu. 32. d. c Nu. 27. c. d Deu. 1. f. and 4. c.

e Nu. 27. c. f Nu. 34. c. Iosu. 14. a. g Nu. 25. a.
 h Deut. 12. d. Iosu. 23. b. Pro. 30. a.

LORDE thy God destroyed from amonge you.* But ye that cleue vnto the LORDE youre God, are all alieue this daye. Beholde I haue taughte you ordinaūces and lawes, such as the LORDE my God commaunded me, that ye shulde do euē so in the londe, in to ſ which ye shal come, to possesse it.

Kepe them now therfore and do them:** for that is youre wysdome and vnderstandinge in the sight of all nacions, which whā they haue herde all these ordinaūces, shall saye: O what a wyse and vnderstandinge folke is this? and how excellent a people? For where is there so excellent a nacion, that hath goddes so nye him, as the LORDE oure God is nye vnto vs,† as oft as we call vpon him? And where is there so excellent a nacion, that hath so righteous ordinaūces and lawes, as all this lawe which I laye before you this daye.

33 Take hede to thy selfe now, and kepe well thy soule, that thou forget not the thinges which thine eyes haue sene, and that they departe not out of thy hert all the dayes of thy life. †And thou shalt teach them thy children and thy childers children, the daye whā thou stodest before the LORDE thy God by mount Horeb, whan the LORDE sayde vnto me: Gather me the people together, that I maye make them heare my wordes, which they shal lerne, that they maye feare me all the dayes of their life vpon earth,‡ and that they also maye teach their children.

And ye came nye, and stode vnder ſ mount. But the mount burnt euen vnto the myddes of heauen, and there was darknesse, cloudes, and myst. And ſ LORDE spake vnto you out of the myddes of the fyre. The voyce of his wordes ye herde, neuerthelesse ye sawe no ymage,§ but herde the voyce onely. ¶And he declared vnto you his couenaunt, which he cōmaunded you to do, namely, the ten verses, and wrote them vpon two tables of stone. And the LORDE commaūded me at the same time, to teach you ordinaūces and lawes that ye might do thereafter in the londe, in to the which ye go to possesse it.

C Kepe well youre soules therfore, for ye sawe no maner of ymage, in the daye whā the LORDE spake vnto you out of the fyre vpon mount Horeb,|| that ye destroye not youre

selues, and make you eny ymage, that is like a man, or woman, or beest vpon earth, or fethered foule vnder the heauen, or worne vpon the grounde, or fyszshe in the water vnder ſ earth: † ſ thou lifte not vp thine eyes toward heauen, and se the Sonne and the Moone and the starres, and the whole hoost of heauē, and be disceaued, and worshippe, and serue them:‡ which the LORDE thy God hath made to serue all nacions vnder ſ whole heauē.

¶ But you hath the LORDE taken, and broughte you out of the yron furnace, namely, out of Egipte, that ye shulde be the people of his enheritaunce, as it is come to passe this daye. And the LORDE was angrie with me for youre sakes,§ so that he sware, ſ I shulde not go ouer Iordane, ner come in to that good londe, which the LORDE thy God shall geue the to enheritaunce. As for me,** I must dye in this londe, and shal not go ouer Iordane: But ye shal go ouer, and shall haue that good lōde in possession.

Take hede therfore vnto youre selues, that ye forget not the couenaunt of the LORDE youre God, and that ye make no ymages of eny maner of faszion†† as the LORDE thy God hath commaūded. For the LORDE thy God is a consumynge fyre‡ and a gelous God.

Yf whan ye haue begotten children, and childers children, and haue dwelt in the londe, ye marre youre selues, †† make you ymages of eny maner of faszion, and do euell in the sighte of ſ LORDE youre God, to prouoke him: § I call heauen and earth to recorde ouer you this daie, that ye shall shortly perishe fro the londe, in to ſ which ye go ouer Iordane to possesse it. Ye shal not dwell longe therin, but shal vtterly be destroyed. And ſ LORDE shal scatter you amonge ſ nacions§ and ye shall be left a small people amōge ſ Heythen, whyther the LORDE shall brynge you. There shal ye serue goddes, which are ſ workes of mens handes, euen wodd and stone, which nether se ner heare, ner eate ner smell.

But yf thou seke the LORDE thy God there thou shalt finde him, † yee yf thou seke him with thy whole hert and with all thy soule. Whan thou shalt be strately troubled, and whā all these thinges shal come vpō the in ſ latter

* Num. 25. a. and 31. c. Exo. 32. f. * Psal. 18. b.
† Psa. 144. c. † Deut. 6. d. † Ephe. 6. a. † 1 Ioh. 4. b.
‡ Exo. 20. a. ‡ Deut. 5. a. ‡ Deut. 17. b. Sap. 13. a.
§ Iob 31. c. ¶ Gen. 1. b. ‡ Esd. 6. e. Mat. 5. c.

† Deut. 6. c. and 32. b. ‡ Na. 27. c. Deut. 1. f. and 3. c.
** Deu. 34. a. †† Exo. 20. a. † Heb. 12. d.
‡ Deut. 8. d. Iere. 16. b. § Deut. 30. d. and 31. g.
§ Deut. 28. d. † Deut. 30. a. Iere. 29. c.

dayes, then shalt thou turne agayne to f **LORDE** thy God, and be obedient vnto his voice. For f **LORDE** thy God is a mercifull God, he shal not forsake the, ner destroye the: nether shall he forget the couenaunt with thy fathers, * which he sware vnto them.

For axe after the tymes past, which haue bene before the, sens the daie f God created man vpon earth, from one ende of the heauē vnto the other, whether there was euer eny soch greate thinge done, or eny soch like herde, that a people hath herde f voyce of God speake out of the fyre (as thou hast herde) t yet liued. Or whether God assaied to go t take vnto him a people out of f myddes of a nacion, thorow tentacions, thorow tokens, thorow wonders, thorow warre, t thorow a mightie hande, t thorow a stretched out arme, and thorow greate visiōs, acordinge vnto all as the **LORDE** your God hath done with you in Egipte before thine eyes.

f "Thou hast sene it, f thou mightest knowe that the **LORDE** is God, and that there is none other but he onely. t Out of heauen made he the to heare his voyce, that he might nourtore the: and vpon earth he shewed the his greate feare, t out of f fyre thou herdest his wordes: t because he loued thy fathers, t chose their sede after thē. And he brought f out with his presence thorow his mightie power out of Egipte, to dryue out (before the) nacions greater and mightier then thou, and to bringe f in, f he might geue the their lōde to enheritaunce, as it is come to passe this daye.

Therefore shalt thou knowe this daye, t turne it in to thine herte, f that the **LORDE** is God aboue in heauen, and beneth vpon earth, and that there is no mo. Kepe his ordinaunces therfore and commaundementes, which I commaunde the this daie, thē shal it go well with the and thy children after the, so that thy life shal longe endure in f londe, which the **LORDE** the God geueth the thy life longe.

t Then separated Moses thre cities beyonde Iordane, t towardes the Sonne rysinge, f he might flye thither, which had slayne his neighbour vnawarres, t hated him not a fore tyme, f he might flye in to one of these cities, t lyue. Bezer in f wildernes in the playne countre amonge the Rubenites, t Ramoth in

Gilead amōge f Gaddites, t Golan in Basan amonge the Manassites.

This is the lawe which Moses layed before the children of Israel: these are the testimōnies, ordinaunces, t lawes, f Moses spake vnto the children of Israel (after they were departed out of Egipte) beyonde Iordane in the valley ouer agaynst the house of Peor, in f londe of Sion kyng of f Amorites which dwelt at Heszbōn, f whom Moses t the childrē of Israel smote after they were departed out of Egipte, t conquered his lāde, t the londe of Og kyng of Basan, two kynges of the Amorites which were beyonde Iordane towardes the Sonne rysinge frō Aroer (which lyeth vpon f ryuer syde of Arnon) vnto mount Sion, which is Hermon: t all f playne felde beyonde Iordane eastwarde vnto the see in f plaine felde vnder mount Pisga.

The b. Chapter.

AND Moses called all Israel, t sayde vnto thē: Heare Israel the ordinaunces t lawes which I speake in youre eares this daye: lerne them, t kepe thē so, that ye do thereafter. f The **LORDE** our God made a couenaunt with vs at Horeb: he made not this couenaunt with our fathers, but with vs, that are here this daie, and lyue euery one. He talked with vs face to face out of the fyre vpon the mount. I stode at the same tyme betwixte the **LORDE** and you, that I might shewe you the wordes of the **LORDE**. For ye were afraied of the fyre, t wente not vp to the mount, and he sayde:

"I am the **LORDE** thy God, which haue brought the out of the londe of Egipte, out of the house of bondage. Thou shalt haue none other goddes in my sighte. t Thou shalt make the no grauen ymage of eny manner of licknesse of the thinges f are aboue in heauen, t beneth vpon earth, t in the water vnder the earth. Thou shalt not honour them, ner serue thē. f For I f **LORDE** thy God am a gelous God, vvisiting the synne of the fathers vpon the children, vnto the thirde and fourth generacion, of thē f hate me: t shewe mercye vpon many thousands f loue me, and kepe my commaundementes.

* Gen. 12. a. f Deut. 6. b. and 32. f. t Exo. 19. b.
 t Ephe. 1. a. Deut. 10. c. f 3 Reg. 10. d.
 f Exo. 21. b. Nu. 35. b. Deut. 19. a. t Nu. 21. d.

f Exo. 19. a.

f Exo. 20. a.

f Deu. 34. a. Naū. 1. a.

t Deu. 4. c.

Thou shalt not take ꝑ name of ꝑ LORDE thy God in vayne : * for ꝑ LORDE shal not holde him vngiltie, ꝑ taketh his name in vaine.

¶ Kepe ꝑ Sabbath daye, that thou sanctifye it, as the LORDE thy God hath commaunded the. Sixe daies shalt thou laboure, and do all thy worke, but vpon the seuenth daye it is the Sabbath of the LORDE thy God : No maner worke shalt thou do in it, thou, and thy sonne, and thy daughter, and thy seruaunt, and thy mayde, and thine ox, and thine Asse, and all thy catell, and the straunger which is within thy gates, that thy seruaunt and thy mayde maye rest as well as thou. For thou shalt remembre, that thou thyself also wast a seruaunte in the londe of Egipte, and how that the LORDE thy God brought the out from thence with a mighty hande, and a stretched out arme. Therefore hath the LORDE thy God commaunded ꝑ to kepe the Sabbath daye.

¶ Honour thy father and thy mother, as the LORDE thy God hath commaunded the that thou mayest lyue longe vpō earth, and that it maye go well with the in the londe, which the LORDE thy God shall geue the.

Thou shalt not kyll. †

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnes against thy neighbour.

Thou shalt not † lust after thy neighbours wyfe.

Thou shalt not lust after thy neighbours house, londe, seruaunt, mayde, ox, Asse, or what so euer he hath.

These are the wordes that the LORDE spake to all youre congregacion, vpon the mount out of the fyre of the cloude and darkness with a greate voyce, and added nothinge therto. ¶ And he wrote them vpon two tables of stone, and deliuered the vnto me.

But whan ye herde the voyce out of the darkenes, and sawe the mount burne with fyre, ye came vnto me all ye rulers amonge youre trybes, and youre Elders and sayde: Beholde, the LORDE oure God hath shewed vs his glory & his greatnes, and we haue herde his voyce out of ꝑ fyre. This daye haue we sene, that God maie talke with a man, and he yet

lyue. And now wherfore shulde we dye, that this fyre shulde cōsume vs? Yf we shulde heare the voyce of the LORDE oure God eny more, we shulde dye. For what is all fleshe, that it shulde be able to heare ꝑ voyce of the lyuynge God speakynge out of ꝑ fyre, as we haue done, and yet lyue? Go thou and heare all ꝑ the LORDE oure God sayeth, and tell us. ¶ All ꝑ the LORDE sayeth vnto the, that will we heare and do. Whan the LORDE herde the voyce of youre wordes which ye spake vnto me, he sayde vnto me: I haue herde ꝑ voyce of the wordes of this people, which they haue spoken vnto ꝑ. It is all good that they haue spoken. ¶ But who shal geue them soch an herte, ꝑ they maye feare me, & kepe all my cōmaundementes as longe as they lyue, ꝑ it maye go well with them, and with their childre for euer? Go & saye vnto them: Get you in to youre tentes agayne. But thou shalt stonde here before me, that I maye tell the all the cōmaundementes, and ordinaūces and lawes which thou shalt teach them ꝑ they maye do thereafter in the lōde, which I shal geue the to possesse. Take hede now therefore that ye do, as the LORDE youre God hath commaunded you, ¶ and turne not asyde nether to ꝑ right hande ner to the left: but walke in all ꝑ wayes which the LORDE youre God hath commaunded you, that ye maie lyue, and that it maie go well with you, and ꝑ ye maye lyue longe in ꝑ londe which ye shall haue in possession.

The bi. Chapter.

THESE are the cōmaundementes, ordinaūces & lawes which ꝑ LORDE youre God hath cōmaunded, ꝑ ye shulde lerne them, & do them, in the londe whither ye go to possesse it, ** that thou mayest feare the LORDE thy God, & kepe all his ordinaūces & cōmaundementes, which I commaunde the, thou and thy children, and thy children all ꝑ dayes of youre life, that ye maye lyue lōge. Thou shalt heare (O Israel) & take hede, ꝑ thou do thereafter, ꝑ it maye go well with ꝑ, & that thou mayest multiplye greatly, as ꝑ LORDE God of thy fathers hath promysed the a lōde ꝑ floweth with mylke & hony. Hearre O Israel, the LORDE

* Leu. 24. b. † Exo. 29. b. † Exo. 21. b. Mat. 15. a.
Ephes. 6. a. † Math. 5. c. Rom. 13. b. † Rom. 7. b.

and 13. b. § Exo. 31. d. † Exo. 19. b. || Ier. 24. b.
and 31. f. ¶ Deut. 17. c. ** Deut. 10. c.

oure God is one LORDE onely. "And thou shalt loue the LORDE thy God with all thy hart, with all thy soule, & with all thy mighte. * And these wordes, which I commaunde the this daie, shalt thou take to hert, & shalt whet them vpon thy children, and shalt talke of them, whā thou syttest in thyne house, & whan thou walkest by the waie: whan thou lyst downe, & whā thou rysest vp. And thou shalt bynde them for a signe vpon thine hande, and they shall be a token of remembrance before thine eyes, and thou shalt wryte them vpon the postes of thine house, and vpon thy gates.

Now whan ¶ LORDE thy God shal bringe the in to ¶ londe wherof he sware vnto thy fathers Abraham, Isaac, & Jacob, and shal geue the greates & goodly cities, which thou hast not buylded: and houses full of all goodes, which thou hast not filled: & digged welles which thou hast not digged: and vynyards and olyue trees, which thou hast not plated, so ¶ thou eatest and art full: then bewarre that thou forget not the LORDE, which brought the out of the londe of Egipte, frō the house of bondage: † but thou shalt feare the LORDE thy God, and him onely shalt thou serue, and sweare by his name. † And ye shal not folowe the other goddes of the nacions which are aboute you (for the LORDE thy God is a gelous God in the myddest of the) that the wrath of the LORDE thy God waxe not whote ouer the, and destroye the from the earth.

¶ Ye shal not tempte ¶ LORDE youre God, † as ye tempted him at Massa: but kepe the commaundementes of the LORDE youre God, and his witnesses, & his ordinaunces, which he hath commaunded the, that thou mayest do that which is right & good in ¶ sighte of the LORDE, ¶ thou mayest prospere, and ¶ thou mayest go in & conquere that good londe, which the LORDE sware vnto thy fathers, that he maye chace out all thine enemies before the, as the LORDE hath sayde.

¶ Now whan thy sonne axeth the todaye or tomorrow, and sayeth: "What meane these witnesses, ordinaunces and lawes, that the LORDE oure God hath comaunded you?

* Mat. 22. d. Mar. 12. c. Luc. 10. c. * Deut. 11. c.
 † Deut. 10. d. Mat. 4. b. Luc. 4. b. † Exo. 32. f.
 Num. 25. a. * Mat. 4. a. Luc. 4. b. † Exo. 17. a.
 Num. 20. a. † Deut. 4. b. ¶ Exo. 23. c. and 34. b.

Then shalt thou saye vnto thy sonne: We were Pharaos bondmen in Egipte, and the LORDE brought vs out of Egipte with a mightie hande, and the LORDE did greates & euell tokens & wonders in Egipte vpo Pharo and all his house before oure eyes, and brought vs from thence, to bringe vs in and to geue vs ¶ londe, that he sware vnto oure fathers. And therefore hath the LORDE commaunded vs to do acordinge vnto all these ordinaunces, that we might feare the LORDE oure God, that we might prospere all the dayes of oure life, as it is come to passe this daye. And it shall be righteounes vnto vs before the LORDE oure God, yf we kepe and do all these commaundementes, as he hath commaunded vs.

The vij. Chapter.

WHAN ¶ LORDE thy God bringeth ¶ the in to ¶ londe where in to thou shalt come to possesse it, & roteth out many nacions before the: the Hethites, Girgositest Amorites, Cananites, Pheresites, Heuites, and Iebusites, seuē nacions which are greater and mightier then thou: ¶ and whan the LORDE thy God deluereyth the before ¶, that thou mayest smyte them, thou shalt vtterly destroye them, so that thou make no couenaunt with them, nor shewe them fauoure, and shalt make no mariages with them: Ye shall not geue youre daughters vnto their sonnes, ner take their daughters vnto youre sonnes. ¶ For they will make youre sonnes departe from me, to serue straunge goddes: then shall the wrath of the LORDE waxe whote vpon you, and destroye you shortly.

But thus shal ye do with them: ¶ Ye shal ouerthrowe their altares, breake downe their pilers, cut downe their groues, & burne their ymages with fyre. ¶ For thou art an holy people vnto the LORDE thy God. ¶ The hath the LORDE thy God chosen, that thou shuldest be his awne peculier people, from amonge all nacions that are vpon the earth.

It was not because of the multitude of you aboue all nacions, that ¶ LORDE had lust vnto you and chose you. (For ye were the leest amonge all nacions) but because he loued you, and that he mighte kepe the ooth, ** which

Iosu. 23. e. 2 Cor. 6. c. 2 Esd. 13. a. 3 Re. 3. a. ¶ Nu. 25. a. † Exo. 34. b. Num. 33. f. ¶ Deu. 14. a. and 26. d. 1 Pet. 2. b. ¶ Exo. 19. a. ** Gen. 22. c.

he sware vnto youre fathers, he brougte you out with a mightie hæde, and delyuered you frõ the house of bondage, out of the hande of Pharaõ kynge of Egipte.

Thou shalt vnderstonde now therfore, that the LORDE thy God is a mightie and true God, which kepeth couenaunt and mercy vnto them that loue him, ^aand kepe his cõmaundementes, euen thorow out a thousande generacions: And rewardeth them that hate him, before his face, that he maye destroye them: and wyll not be longe in tarienge to rewarde them (before his face) that hate him. Kepe now therfore the cõmaundementes, and ordinaunces and lawes, which I commaunde the this daye, that thou do thereafter.

C And yf ye shall heare these lawes and kepe them, and do thereafter, then shal the LORDE thy God ^aalso kepe the couenaunt and mercy with the, which he sware vnto thy fathers: and shal loue the, blesse the, and multiplye the: he shal blesse the frute of thy wombe, and the frute of thy londe, thy corne, wyne and oyle, the frute of thy kyne, and the frute of thy shepe, in the londe that he sware vnto thy fathers to geue the. Blessed shalt thou be aboue all nacions, there shal no vnfrutefull personne be in the, ner amonge thy cattell. The LORDE shall put from the all maner of dysease, and shal brynge vpon the none of [†]yeuell sicknesses of Egipte, ^{*}which thou hast sene, but shall put them vpon all those that hate the.

D Thou shalt brynge to naught all the nacions, which the LORDE thy God shal delyuer the. Thine eye shall not spare them, and their goddes shalt thou not serue, for that shalbe thy decaye. Yf thou shalt saye in thyne hert: These nacions are mo then I, how cã I dryue them out? [†]Feare them not. Remember what the LORDE thy God did vnto Pharaõ and to all the Egipcians, thorow greate tentacions (which thou hast sene with thine eyes) thorow tokens and wõders, thorow a mightie hande and a stretched out arme, wherewith the LORDE thy God brought the out. Euen so shall the LORDE thy God do vnto all [†]ye nacions of whõ thou art afrayed.

^aThe LORDE thy God also shal sende hornettes amonge them, vntyll they that re-

mayne and hyde them selues from the, be destroyed. Be not thou afrayed of them: for the LORDE thy God is in the myddes of the, euen the mightie and fearfull God. He (euen the LORDE thy God) shall rote out the nacions before the by litle and litle. Thou canst not consume them at one time, [†]ye the beestes of the felde increase not vpon the. The LORDE thy God shal delyuer them before the, and shall smite them with a greate slaughter, tyll they be destroyed. And he shal delyuer their kynges in to thine hæde, [†]and thou shalt destroye their names from vnder heauen. There shal noman make the resistance before the, vntyll thou haue destroyed them.

The ymages of their goddes shalt thou burne with fyre, [†]ye shalt not desyre the syluer or golde that is on them [†]or to take it vnto the, that thou snare not thy self therin: for it is abhominacion vnto the LORDE thy God. Therfore shalt thou not brynge the abhominacion in to thine house, [†]ye thou be not damned as it is, but shalt vtterly defye it, and abhorre it, for it is damned.

The viij. Chapter.

ALL the cõmaundementes which I commaunde [†]ye this daye, shal ye kepe, so [†]ye do thereafter, that ye maye lyue and multiplye, and come in, and take possession of the lande, which [†]ye LORDE sware vnto youre fathers: and thinke vpon all [†]ye waie thorow the which the LORDE thy God hath led the this fortye yeares in the wylder nesse, [†]that he mighte chasten the, and proue the, to wete what were in thyne herte, whether thou woldest kepe his cõmaundemẽtes or no. He chastened the, and let the hunger, ^aand fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that [†]man lyueth not by bred onely, but by all that procedeth out of the mouth of the LORDE. [†]Thy clothes are not waxed olde vpon the, and thy fete are not swollẽ this fortye yeare.

Vnderstonde therfore in thyne hert, that as a man nurtoureth his sonne, euen so hath the LORDE thy God nurtured the. Kepe therfore the cõmaundementes of the LORDE

^a Exo. 20. a. and 34. a. [†] Exo. 23. c. Leui. 26. a.
Deu. 28. a. ^{*} Exo. 9. a. [†] Deu. 20. a. Iosu. 8. a.
^a Exo. 23. d. and 33. a. Ios. 24. c. ^{*} Exo. 23. d.

[†] Ios. 10. 11. 12. [†] Deut. 13. c. [†] Ios. 7. a. 2 Ma. 12. f.
[†] Deut. 13. a. Iud. 2. d. and 3. a. ^a Exo. 16. d. Num. 11. b.
[†] Mat. 4. a. Luc. 4. a. [†] Deut. 29. a.

thy God, that thou walke in his wayes, and feare him. For the LORDE thy God bryngeth the in to a good londe: "A londe where in are ryuers of water, fountaynes and sprynges, which flowe by the hilles and valleys: A londe wherin is wheate, barlye, vines, fygge trees, and pomgranates: A londe wherin growe Olyue trees and honye: A londe where thou shalt not eate bred in scarcenes, and where thou shalt lacke nothinge: "A lode where y stones are yron, where thou shalt dygge brasse out of hilles: *That whā thou hast eaten and art fylled, thou mayest praise the LORDE thy God, for that good londe, which he hath geuen the.

C Bewarre now therefore, that thou forget not the LORDE thy God, that thou woldest not kepe his commaundementes, and his ordinaunces, and lawes, which I commaunde the this daye: that (whan thou hast eaten & art fylled, and hast buylded goodly houses, & dwellest therin, and whan thy beestes and shepe, and syluer, and golde, and all y thou hast, increaseth) thine hert ryse not then, and "thou forget the LORDE thy God (which brought the out of the londe of Egipte, frō y house of bondage, and led y thorow this greate & terrible wyldernes, "where were serpentes that spouted fyre, and Scorpions, & drouth, and where there was no water, and brought the water out of the hard flynte, and fed the in the wyldernes with Manna wherof thy fathers knewe not, that he might chasten the, and proue the (to do the good afterwarde) and lest thou saye in thine hert: † My power and the mighte of myne awne hande hath done me all this good: But that thou thynke vpon the LORDE thy God. "For it is HE, which geueth the power to exercyse strength, that he maye perfourme the couenaunt, which he sware vnto thy fathers, as it is come to passe this daye.

But yf thou shalt forget the LORDE thy God, †and folowe other goddes, and serue them, and worshipe the, I testifye ouer you this daye, that ye shal vtterly perishe. Euen as the Heythen whom y LORDE destroyeth before youre face, so shall ye perishe also, because ye are not obedient vnto the voyce of the LORDE youre God.

^a Deut. 11. b. ^b Job 28. a. ^{*} Nu. 15. b. 1 Co. 10. a. 1 Tim. 4. a. ^c Deut. 31. e. Prou. 30. a. ^d Num. 21. a. † 1 Reg. 2. b. ^e Eze. 36. e. Phil. 2. b. † Deut. 4. d.

The ix. Chapter.

HEARE O Israel, This daie shalt thou **A** go ouer Iordane, that thou maiest come in to conquire the nacions, which are greater and mightier then thou, /greate cities, walled vp vnto heauen, a greate people and of an hye stature, namely the childrē of Enakim, whom thou hast knowne, and of whom thou hast herde saye: Who is able to stonde agaynst the children of Enakim? Therefore shalt thou knowe this daye, that the LORDE thy God goeth before the, & a cōsumynge fyre. He shal destroye the, and shall subdue them before the, and shal driue them out, & shortly shall he brynge the to naught, as the LORDE hath promysed the.

"Now whan the LORDE thy God hath expelled them out before the, saye not thou the in thine hert: The LORDE hath brought me in to take possession of this lande for myne awne righteousnes sake, where as y LORDE yet dryueth out the Heithen before the, because of their vngodlynes."

For thou comest not in to take their londe in possession, for thine awne righteousnes sake, and because of thy right hert: but the LORDE dryueth out these Heythen, for their awne vngodlynesse sake, and that he maye perfourme the worde, which the LORDE hath sworne vnto thy fathers, Abraham, Isaac, and Iacob.

B Vnderstonde now therefore, that the LORDE thy God geueth not the this londe to possesse it, for thine awne righteousnes sake. For thou art a styffnecked people.

Remembre and forget not, how thou displeasedest the LORDE thy God in the wyldernes. Sence y daye that thou departedst out of the londe of Egipte, tyll ye came vnto this place, haue ye bene dishobedient vnto the LORDE.

"For in Horeb ye angred the LORDE, so that of wrath he wolde haue destroyed you, whan I was gone vp to y mount, to receaue the tables of stone, namely the tables of the couenaunt ¶which the LORDE made with you, and I abode fortye dayes & fortye nightes vpon the mount, and ate no bred, & dranke no water: and the LORDE gaue me y two

^f Num. 13. c. Deut. 1. c. ^g Deut. 4. d. ^h 3 Reg. 20. e. ⁱ Leu. 30. d. ^j Exo. 32. c. ¶ Deut. 5. a.

tables of stone, wrytten with the fynger of God, and in them was acordinge to all the wordes, which the LORDE sayde vnto you vpon the mount out of the fyre, "in the daye of the gatheringe together.

C ^bAnd after the fortye dayes and fortye nightes, [†] LORDE gaue me [†] two tables of stone, namely [†] tables of the couenaunt, and sayde vnto me: "vp, [†] get [†] downe quickly from hence, for thy people whom thou broughtest out of Egipte, haue marred the selues, they are soone gone out of the waye, which I commaunded them, and haue made them a molten ymage.

And the LORDE saide vnto me: I se this people, that it is a styffnecked people: let me alone, that I maye destroye them, and put out their name from vnder heauē. I wyl make of the a people mightier and greater thē this is.

^dAnd as I turned me, [†] wente downe fro the mount which brent with fyre, [†] had [†] two tables of the couenaunt in both my hādes, I loked, [†] beholde, [†] ye had synned agaynst [†] LORDE youre God, so [†] ye had made you a molten calfe, [†] were soone turned out of [†] waie which the LORDE had commaunded you. Then toke I the two tables, [†] cast them out of both my handes, [†] brake thē before youre eyes, [†] I fell before the LORDE * (euen as at the first tyme) fortye dayes [†] fortye nightes, [†] nether ate bred, ner drāke water, because of all youre synnes which ye had synned, whan ye dyd soch euell in the sighte of the LORDE, to prouoke him vnto wrath.

B For I was afraied of the wrath and indignacion, wherwith the LORDE was angrie with you, euen to haue destroyed you. And the LORDE herde me at that tyme also.^f

Morouer the LORDE was very angrie with Aaron, so that he wolde haue destroyed him, but I made intercession for Aaron also at [†] same tyme. As for youre synne (namely, the calfe that ye had made) [†] I toke it, and burnt it with the fyre, and smote it a sunder, [†] grynde it in peces, euen vnto dust, and cast the dust in to the broke that descended from the mount.

Ye displeased the LORDE also, [†] at Tabera, [†] and at Massa, [†] and at the lustgraues, [†] and

whā he sent you from Cades Barnea, and sayde: Go vp, and conquere the londe which I haue geuen you. And ye were disobedient vnto the mouth of the LORDE youre God, and beleued not on him, and herkened not vnto his voyce: [†] for ye haue bene disobediet vnto the LORDE, as longe as I haue knowne you.

E Thē fell I before [†] LORDE fortye daies and fortye nightes, which I laye there. For [†] LORDE sayde, he wolde destroye you. But I made intercession vnto the LORDE, and sayde: [†] O LORDE LORDE, destroye not thy people and thine enheritaunce, which thou thorow thy greute power hast deliuered, and broughte out of Egipte with a mightie hāde. Remembre thy seruantes Abraham, Isaac and Iacob. Loke not vpon the stubbornnesse, and vngodlynesse and synne of this people (that the londe wherout thou hast broughte vs, saye not: The LORDE was not able to bringe them in to the lande, that he promysed them, and because he hated them, therefore hath he broughte them out, to destroye thē in the wyldernesse:) For they are thy people [†] thine enheritaunce, which thou hast broughte out with thy greute power, and with thy stretched out arme.

The i. Chapter.

A T the same tyme sayde the LORDE [†] vnto me: [†] Hew [†] two tables of stone like vnto the first, and come vp vnto me in to the mount, and make [†] an Arke of wod, and in the tables I wyl wryte the wordes, that were in the first, [†] which thou brakest, and thou shalt laye them in the Arke. So I made an Arke of Fyrre tre, and hewed two tables of stone (like as the first were) [†] wente vp into the mount, and [†] two tables were in my hande.

^dThen wrote he in [†] tables (acordinge as the first wrytinge was) the ten verses, which the LORDE spake vnto you out of the fyre vpon the mountayne, at the tyme of the gatheringe together. And the LORDE gaue thē vnto me. And I turned me, [†] wente downe from the mount, and layed the tables in the Arke which I had made, [†] that they mighte be there, as the LORDE commaunded me.

[†]And the childrē of Israel departed from **B**

^a Exo. 19. c. and 24. a. Deut. 4. b. ^b Exod. 31. d.
^c Exo. 32. b. ^d Exo. 32. d. ^e Exo. 34. d. ^f Exo.
 24. d. / Deut. 10. b. ^e Exo. 32. e. [†] Nu. 11. a.
[†] Exo. 17. b. [†] Nu. 11. g. [†] Nu. 13. d. [†] Act. 7. f.

^a Exo. 34. a. Nu. 14. b. Iosu. 7. b. [†] Exo. 34. a.
^{**} Exo. 32. e. Deut. 9. c. ^d Exo. 34. d. and 24. c.
[†] Deu. 31. f. [†] Nu. 33. d.

Beroth & Bne Iaekan vnto Mosera (there dyed Aaron, & there was he buried: & Eleasar his sonne became prest in his steade.) Frō thence they departed from Gadgad. From Gadgad to Iathbath, a londe of ryuers of water. At the same season the LORDE separated out the trybe of Leui, to beare the Arke of the LORDES couenaunt, and to stonde before the LORDE, to mynister vnto him, and to prayse his name vnto this daye. ^b Therefore shal the Leuites haue no porcion ner enheritaunce with their brethren: for the LORDE is their enheritaunce, as the LORDE thy God hath promysed them.

^c But I taried vpō the mount (like as afore) euen fortye dayes and fortye nightes, and the LORDE herde me at that tyme also, and wolde not destroye the. But he sayde vnto me: Vp, & get the forth, & thou mayest go before the people, & they maye come in, and cōquere the lōde, which I sware vnto their fathers to geue them.

^c Now Israel, what requyresth the LORDE thy God of the, ^d but & thou feare the LORDE thy God, and that thou walke in all his wayes, & loue him, & serue the LORDE thy God with all thy hert, & with all thy soule: and & thou kepe the cōmaundementes of & LORDE, & his ordinaunces, which I cōmaunde the this daye, & thou mayest prospere? ^e Beholde, the heauen & the heauen of all heauēs and the earth, and all & is therein, is & LORDES thy God. ^f Yet hath he had a pleasure vnto thy fathers, to loue thē: and hath chosen their sede after thē, namely you, aboue all nacions, as it is come to passe this daye.

^g Circumcyse therefore & foreskynne of youre hert, & be nomore styffnecked. ^h For the LORDE youre God is God of all goddes, & LORDE ouer all lordes, a greate God, mightie & terryble, which regardeth no personne, & taketh no giftes, and doeth righte vnto the fatherlesse and wedowe, and loueth the straunger, to geue him fode & rayment. ⁱ Therefore shal ye loue a straūger, for ye youre selues also were straungers in the londe of Egipte.

^j Thou shalt feare the LORDE thy God, him onely shalt thou serue, vnto him shalt thou cleue: & swaere by his name. He is thy

prayse & thy God, which hath done for & these greate & terryble thinges, & thine eyes haue sene. ^k Thy fathers wēte downe in to Egipte with seuentye soules, but now hath & LORDE thy God made the &as & starres of heauen in multitude.

The xi. Chapter.

THEREFORE shalt thou loue the LORDE thy God, & kepe his cōmaundemētes, his ordinaunces, his lawes, & his preceptes all thy life lōge. And vnderstōde this daye, that which youre childrē knowe not: Which haue not sene the nurtoure of the LORDE youre God, & his greatnesse, & his mightie hande, & his stretched out arme, & his tokens and actes which he dyd amonge the Egipcians, vnto Pharaο the kynge of Egipte, & to all his londe, & what he dyd to the power of & Egipcians, & vnto their horses & charettes, ^l when he broughte the waters of the reed see vpō them, as they folowed after you, & how & LORDE hath broughte them to naught vnto this daye: & what he dyd vnto you in the wilderness, vntyll ye came vnto this place: ^m what he dyd vnto Dathan and Abiram the children of Eliab the sonne of Ruben, how the earth opened hir mouth and swallowed them with their householdes & tētes all their good that they had in the myddes amonge all Israel.

ⁿ For youre eyes haue sene the greate workes of & LORDE, which he hath done. Therefore shal ye kepe all the commaundementes which I commaunde you this daye, that ye maye be stronge to come in, and to conquere the londe, whither ye go to possesse it, & that ye maye lyue longe in the londe, ^o which the LORDE sware vnto youre fathers, to geue vnto them and to their sede, euē a londe that floweth with mylke and hony: For the londe whither thou comest in, to possesse it, is not as the londe of Egipte, whence ye came out, where thou sowdest thy sede, and waterdest it at thy fote as a garden of herbes: ^p but it hath hilles and valleys, which drynke water of the rayne of heauen, a londe that the LORDE thy God careth for. And the eyes of the LORDE thy God are alwaye therin from the begynnynge of the yere vnto the ende.

* Nu. 20. d. * Nu. 3. 4. 18. ^b Nu. 18. a. Iosu. 13. d.
^c Deut. 9. d. ^d Deut. 6. a. Iosu. 22. a. ^e Psal. 25. a.
Iere. 27. a. ^f Deut. 4. f. ^g Deut. 30. b. ^h Exod. 22. c.

ⁱ Deut. 6. c. ^j Matth. 5. d. ^k Gen. 46. d. ^l Gen. 15. a. Deut. 28. g. ^m Exo. 14. f. ⁿ Num. 16. c. and 26. b. ^o Exo. 23. d. ^p Deut. 8. b.

Yf ye shal herken therfore vnto my commaundementes, which I commaunde you this daye, ¶ ye loue the LORDE youre God, and serue him, with all youre hert and with all youre soule *then wyl I geue rayne vnto youre lode in due season, early and late, that thou mayest gather in thy corne, thy vyne and thine oyle: and I wyll geue grasse vpon thy felde for thy catell, that ye maye eate ¶ be fylled.

¶ But beware, ¶ youre hert be not disceaued, that ye go asyde, ¶ serue other goddes, ¶ worships them, and then the wrath of the LORDE waxe whote vpon you, *and he shut vp the heauē, that there come no rayne, and the earth geue not hir increase, ¶ ye perishe shortly from the good lode, which the LORDE hath geuen you.

¶ Put vp therfore these my wordes in youre hertes and in youre soules, and bynde the for a signe vpon youre handes, ¶ they maye be a token of remembrance before youre eyes: and teach them youre children, so that thou talke therof, whan thou syttest in thine house, or walkest by the waye: whan thou lyst downe, and whan thou rysest vp: and wryte them vpon the postes of thine house, and vpon thy gates, that thou and thy children maye lyue longe in the londe, which the LORDE sware vnto thy fathers to geue them, as longe as the dayes of heauen endure vpon earth.

For yf ye shal kepe all these commaundementes which I commaunde you, so that ye do thereafter, that ye loue the LORDE youre God, and walke in all his wayes, and cleue vnto him, then shall the LORDE dryue out all these nacions before you, so that ye shall cōquere greater and mightier nacions then ye youre selues are.

¶ All the places that the soles of youre fete treade vpon, shalbe yours, from the wyldernes, and fro mount Libanus, and from the water Euphrates vnto ¶ vtmost see shal youre coastes be. Noman shal be able to withstonde you. The LORDE youre God shal let the feare and drede of you come vpon all ¶ londes wherin ye go, like as he hath promysed you.

¶ Beholde, I laye before you this daye the blessinge and the curse. † The blessinge, yf

ye be obedient vnto the commaundementes of the LORDE youre God, which I commaunde you this daye. The curse, yf ye wyl not be obedient to the commaundementes of the LORDE youre God, but turne out of the waye, which I cōmaunde you this daye, so that ye walke after other goddes, whom ye knowe not.

Whan ¶ LORDE thy God hath broughte the in to the londe, whither thou comcest in to possesse it, † then shalt thou geue the blessinge vpon mount Grisin, and the curse vpon mount Ebal, which are beyonde Iordane the waye towarde the goinge downe of the Sonne, in the lode of the Cananites, which dwell in ¶ playne felde ouer agaynst Gilgal, besyde the Oke groue of More. For ye shal go ouer Iordane, that ye maye come in to take possession of the londe, which the LORDE youre God hath geuen you, to conquire it, and to dwell therein. Take hede now therfore, that ye do accordinge vnto all the ordinance and lawes, which I laye before you this daye.

The xij. Chapter.

THESE are the ordinance and lawes ¶ which ye shal kepe, that ye do thereafter in the londe, which the LORDE God of thy fathers hath geuen the to possesse, as longe as ye lyue vpon earth. ¶ Destroye all the places, wherin ¶ Heithen (whō ye shal conquer) haue serued their goddes, whether it be vpon hye mountaynes, vpon hilles, or amonge grene trees. And ouerthrowe their altares, and breake downe their pilers, and burne their groues with fyre, and hewe downe the ymages of their goddes, ¶ brynge the names of them to naught out of the same place. Ye shal not do so vnto the LORDE youre God: but the place ¶ which ¶ LORDE youre God shal chose out of all youre trybes (that he maye let his name dwell there) shal ye seke, and come thither, ¶ and thither shal ye brynge youre burnt sacrifices, ¶ youre other offerynges, and youre tithes and the Heueofferynges of youre handes, and youre voves, and youre fre wyll offerynges, and the firstborne of youre oxen and shepe: and there shall ye eate before the LORDE youre God, and ¶ reioyse ouer all that ye and youre houses haue geue

* Deut. 28. b. Joel 2. c. Amos 4. b. † Deut. 28. c. 3 Re. 17. a. and 18. a. † Deut. 6. b. Pro. 3. a. † Deut. 30. c. † Deut. 28. a. † Deut. 27. b. § Deut. 7. a.

¶ 3 Reg. 9. a. 2 Par. 7. c. ¶ Deut. 14. b. 15. c. 16. a. ¶ 1 Reg. 1. a. and 16. a.

with youre handes, because the LORDE thy God hath blessed the. *Ye shall do none of the thynges, y we do here this daye, euery man what semeth him good in his awne eyes. For ye are not yet come to rest, ner to y enheritaunce which the LORDE thy God shal geue the.

But ye shal go ouer Iordane, and dwell in the londe y the LORDE youre God shall deuyde out vnto you, ⁊ he shal geue you rest from all youre enemies rounde aboute, and ye shal dwell safe. Now when the LORDE thy God hath chosen a place, to make his name dwell there, ye shall brynge thither all y I haue commaunded you, namely, youre burnt sacrifices, youre other offerynges, youre tythes, the Heueofferynges of youre handes, ⁊ all youre fre vowes, which ye shall vowe vnto y LORDE: and there shal ye eate, and reioyse before the LORDE youre God, ye and youre sonnes, and youre daughters, and youre seruauantes, and youre maydes, and the Leuites that are within youre gates, † for they haue no porcion ner inheritaunce with you.

Take hede vnto thy selfe, that thou offer not thy burntofferynges in what so euer place thou seyst: in the place which y LORDE shall haue chosen in one of thy trybes, there shalt thou offer thy burntofferynges, and do all that I commaunde the. Not withstandinge thou mayest kyll and eate flesh within all thy gates, after all the desyre of thy soule, accordyng to the blessinge of the LORDE thy God, which he hath geue the: ‡ both the cleane and vncleane maye eate it, as of the Roo and herte, onely the bloude shalt thou not eate, but poure it out as water vpon the earth.

But within thy gates mayest thou not eate of the tythes of thy corne, § of thy wyne, ⁊ of thy oyle, ner of y first borne of thine oxen and of thy shepe, or of any of thy vowes which thou hast vowed, or of thy frewyl-offerynges, or Heueofferynges of thy handes: but before the LORDE thy God shalt thou eate them, in the place which the LORDE thy God choseth, thou ⁊ thy sonne, and thy daughter, thy seruauant, thy mayde, and the Leuite that is within thy gates, ⁊ thou shalt reioyse before y LORDE thy God, ouer all y thou puttest thine hande vnto. § And be-

warre, that thou forsake not the Leuite, as longe as thou lyuest vpon the earth.

But when the LORDE thy God shal enlarge thy bordes of thy londe (as he hath promysed the) and thou saye: I wil eate flesh (for so much as thy soule longeth to eate flesh) then eate flesh accordyng to all the desyre of thy soule. But yf the place that the LORDE thy God hath chosen (to let his name be there) be farre from the, then kyll of thy oxen and of thy shepe, which the LORDE hath geuen the, as he hath commaunded the, and eate it within thy gates accordyng to all y desyre of thy soule. ¶ Euen as a Roo or Hert is eaten, maiest thou eate it: both the cleane and vncleane maie eate it indifferently. || Onely beware, that thou eate not the bloude: for the bloude is the life. Therefore shalt thou not eate the life with the flesh, but shalt poure it out like water vpon the earth, y thou mayest prospere, and thy children after the, when thou hast done that which is righte in the sighte of the LORDE.

But when thou halowest oughte that is thine, or makest a vowe, ¶ thou shalt take it, and brynge it vnto the place, that the LORDE hath chosen, and do thy burntofferynges with the flesh and bloude vpon the altare of the LORDE thy God. The bloude of thine offryng shalt thou poure vpon the altare of the LORDE thy God, and eate the flesh. Take hede, and heare all these wordes, which I commaunde the, y it maye go well with the, and thy children after y for euer, when thou hast done y which is righte and acceptable in the sighte of the LORDE thy God.

¶ When the LORDE thy God hath roted out the Heithen before the, whither thou comdest in to conquere them, ⁊ when thou hast cōquered them, ⁊ dwelt in their londe, beware then, y thou fall not in the snare after the, when they are destroyed before the: ⁊ that thou axe not after their goddes, ⁊ saye: Euē as these nacions haue serued their goddes, so wil I do also. ¶ Thou shalt not do so vnto the LORDE thy God. For all that is abhominacion vnto the LORDE, ⁊ that he hateth, y same haue they done vnto their goddes. For they haue burnt euen their sonnes and their daughters with fyre vnto their goddes.

All that I commaunde you, shal ye kepe,

Deu. 29. c. † Deut. 10. b. ‡ Deut. 15. c.
* Deut. 14. c. § Ecclij. 7. d. ¶ Deut. 15. c. || 1 Ro. 14. e.

¶ Deut. 14. b. and 15. c. ¶ Deut. 18. b. Ierr. 19. a. Esa. 65. a.

that ye do thereafter. * Ye shal put nothinge therto, ner take ought there from.

The xiiij. Chapter.

A YF there ryse vp a prophet or dreamer amonge you, and geue the a token or a wonder, and that token or wonder which he spake of, come to passe, and then saye: Let vs go after other goddes (whom thou knowest not) and let vs serue thē: Thou shalt not herken vnto the wordes of such a prophet or dreamer.

For \S LORDE youre God proueth you, to wete whether ye loue him with all youre hert, τ with all youre soule. For ye shall walke after the LORDE youre God, and feare him, and kepe his commaundementes, τ herken vnto his voyce, and serue him, and cleue vnto him. † As for that prophet or dreamer, he shal dye: because he hath spoken to turne you awaye from the LORDE youre God (which broughte you out of the londe of Egypte, and delyuered you from the house of bondage) to thrust the out of the waye, which the LORDE thy God commaunded the to walke in, and so shalt thou put awaie the euell from the.

B Yf thy brother, the sonne of thy mother, or thine awne sonne, \circ or thy daughter, or the wyfe in thy bosome, or thy frende which is vnto the as thine owne soule, entyse the secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, ner yet thy father) which are amonge the nacions rounde aboute you, whether they be nye vnto the or farre from the, from the one ende of the earth vnto the other: consente not vnto him, and herke not vnto him. † Thine eye also shal not pytie him, and thou shalt haue no compassion vpon him, ner kepe him secrete, but shalt cause him to be slayne: thine hāde shal be first vpon him, to cause him to be slayne, and then the handes of all the people. He shalbe stoned to death, because he wente aboute to thrust the awaye from the LORDE thy God, which broughte the out of the londe of Egypte from the house of bondage: \S \S all Israel maye heare, and feare him, and do nomore soch euell amonge you.

Yf thou hearest in eny cite which \S LORDE

thy God hath geuē the to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue disceaued the inhabitants of their cite, and sayde: let vs go, and serue other goddes, whom ye knowe not. ¶ Then shalt thou seke, make search, and enquire diligently.

And yf it be founde of a trueth, that it is so C in dede, \S soch abhominacion is wroughte amonge you, then shalt thou smyte the indwellers of the same cite and their catell, with the edge of the swerde, and damne the cite with all that is therein: and all the spoyle therof shalt thou gather together in the myddes of the stretes of it, and burne with fyre, both the cite and all the spoyle therof together vnto the LORDE thy God, that it maye lye vpon a heape for euer, and neuer be buylded eny more. ¶ And let nothinge of the damned thinge cleue vnto thy hande, that the LORDE maye be turned from the indignacion of his wrath, and graunte the mercy, and haue compassion on the, and multiplie the (as he hath sworn vnto thy fathers) because thou hast herkened vnto \S voyce of the LORDE thy God, to kepe all his commaundementes, which I commaunde the this daye, so that thou doest the thinge which is righte in the sighte of the LORDE thy God.

The xiiij. Chapter.

YE are the children of the LORDE youre A God, C Cut not youre selues therefore, τ make you no baldnesse betwene youre eyes ouer eny deed. For thou art an holy people vnto the LORDE thy God. ** And the LORDE hath chosen the to be his awne peculier people, from amonge all the nacions that are vpon the earth.

¶ Thou shalt eate no abhominacion. These are the beestes which ye shal eate: Oxen, shepe, Goates, Hert, Roo, Bugle, wyld goate, Vnicorne, Oryen, and Camelion. And euery beest that deuydeth his clawe, \S cheweth cudd, shal ye eate. Neuertheles these shal ye not eate of them that chewe cudd, and deuyde not the hofte in to two clawes: The Camell, the hayre, τ the conye, for though they chewe cudd, yet deuyde they not the hofte, therefore shal they be vncleane vnto you. The swyne,

* Deut. 4. a. Iosu. 1. b. † Mat. 7. b. \circ Deut. 8. a.
 † Iere. 28. c. and 29. d. \circ Zach. 13. a. Mat. 18. a.
 Luc. 17. a. \circ Deut. 17. b. \S Deut. 19. d. ¶ Deut. 17. b.

¶ Deut. 7. a. Iosu. 7. a. \S Ma. 12. c. d Leui. 10. b.
 \circ Deut. 7. a. and 26. d. ** Exo. 19. a. f Leui. 11. a.

though he deuyde the hofte, yet cheweth he not cudd, he shall be vnclene vnto you: ye shall not eate of the flesh of thē, and their deed carcases shal ye not touche.

* This is it that ye shall eate of all that is in the waters: All that hath fynnes and scales, shall ye eate. But what so euer hath no fynnes ner scales, that shal ye not eate, for it is vnclene vnto you.

13 Eate of all cleane foules. But these are they, wherof ye shal not eate: The Aegle, † Goshauke, the Cormoraunte, the Ixion, the Vultur, the Kyte with his kynde, † all Rauens in their kynde, the Estriche, the Night crowe, the Cocow, the Sparow hauke with his kynde, the lile Oule, the greate Oule, † Backe, the Bytture, the Swanne, the Pellicane, the Pye, the Storke, the Heron, the Iaye with his kynde, the Lapwyng, † Swalowe: And all foules † crepe, shal be vn cleane vnto you, and ye shal not eate them.

Ye shall eate of nothinge † dyeth alone: thou mayest geue it vnto † straunger with in thy gate, that he eate it, or sell it to a straunger. For thou art an holy people vnto † LORDE thy God. * Thou shalt not seeth a kydd, whyle it yet sucketh his mother.

Thou shalt separate out the tythe of all the increase of thy sede, † † cometh out of thy felde euery year: † shalt eate it before † LORDE thy God († in † place which He choseth, † his name maye dwell there) namely of † tythes of thy come, of thy wyne, of thy oyle, † the first borne of thine oxen, and of thy shepe, † thou mayest lerne to feare the LORDE thy God, all thy life longe.

† But yf the waye be to moch for †, and the place, which † LORDE thy God hath chosen to set his name there, be to farre from the: † thou canst not cary it that † LORDE thy God hath blessed the withall. Then geue it for money, † take † money in thyne hande, and go vnto the place which the LORDE thy God hath chosen, and geue the money for all that thy soule desyreth, whether it be oxē, shepe, wyne, stronge drynke, or for what so euer thy soule desyreth, and eate there before the LORDE thy God, and be mery, thou and thine householde, and † Leuite that is within thy gates. Thou shalt not forsake

him, † for he hath no porcion nor inheritance with the.

† In the thirde year shalt thou brynge forth all the tithes of thine increase of the same year, and shalt laye it within thy gates. Thē shal the Leuite (which hath no porcion ner inheritance with the) and † straunger, and the fatherlesse, and the wedowe, which are within thy gates, come and eate, and fyll them selues, that the LORDE thy God maye blesse the in all the workes of thy handes which thou doest.

The xlv. Chapter.

IN the seuēth year shalt thou make a Fre 2
year. * This is † maner of the Fre year. † Who so euer lēdeth oughte with his hande vnto his neyghboure, shal not requyre it of his neyghboure or his brother: for it is called the Fre year vnto the LORDE. Of a straūger mayest thou requyre it: but vnto him that is thy brother, shalt thou remytte it. † There shall be no begger amōge you: for the LORDE shal blesse † in the lōde which the LORDE thy God shal geue † to inheritance to take it in possession, onely † thou herke vnto the voyce of the LORDE thy God, † kepe all these cōmaudemētes which I cōmaunde the this daye, that thou maiest do thereafter. For the LORDE thy God shal blesse the, as he hath promysed the. Thē shalt thou lende vnto many nacions, † † shalt borowe of noman. Thou shalt raigne ouer many nacions, † noman shal reigne ouer †.

** Whan one of thy brethrē is waxed poore in eny cite within thy londe, which † LORDE thy God shal geue †, thou shalt not harden thine hert, ner withdrawe thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, acordinge as he hath nede.

Bewarre, that there be not a poynte of 33
Belial in thine hert, that thou woldest saye: The seventh year, the year of Fredome is at honde. For yf thou lokest not frēdly vpō thy poore brother, and geuest him nothinge then shall he crye ouer the vnto the LORDE, and it shall be synne vnto the: † But thou shalt geue him, and let it not greue thine hert that thou geuest him. For because of it, shall

* Leui. 11. b. * Exod. 23. c. and 34. c. † Exo. 34. c. † Esa. 65. c. † Deut. 12. c. Baruc. 1. c. † Leui. 18. c. † Deut. 26. c. † Leui. 25. a.

|| Exo. 22. c. Esa. 58. b. † Eccli. 4. a. † Exo. 28. b. ** 1 Ioh. 3. c. †† Ro. 12. b.

the LORDE thy God blesse the in all thy workes, and in all that thou puttest thine hande vnto. "The londe shal neuer be without poore, therefore commaunde I the and saye, that thou open thine hande vnto thy brother, which is needy and poore in thy londe.

^b Yf thy brother an Hebrue or Hebruesse be solde vnto the, he shal serue the sixe yeares, in the seuenth yeare shalt thou let him go Fre. And whā thou deliuerest him fre, thou shalt not let him go from the emptye, but shalt geue him of thy shepe, of thy corne, and of thy wyne, so that thou geue him of that, which the LORDE thy God hath blessed the withall. And remembre that thou also wast a seruante in the lōde of Egipte, and how that the LORDE thy God deliuered the, therefore commaunde I the this thinge to daye.

^c But yf he saye vnto the: I wyll not go out awaye from the, ^e for I loue ^f and thine house (in so much as he is well at ease with the) then take a botkyn, and bore him thorow his eare to the dore, and let him be thy seruaut for euer. And with thy mayde shalt thou do likewise. And let it not seme greuouse vnto the, to let him go fre from the (for he hath serued the sixe yeares as a dubble hyred seruaut) then shall the LORDE thy God blesse the in all that thou doest.

^d All the first borne that come of thine oxen and shepe, ^f are males, shalt thou halowe vnto the LORDE thy God. Thou shalt not plowe with the firstborne of thine oxē, and shalt not clyppe the firstborne of thy shepe: Before the LORDE thy God shalt thou eate the euery yeare, ^g in the place that the LORDE choseth, thou and thine housholde.

^h But yf it haue a deformyte, so that it is lame or blynde, or hath any other euell blemish, thou shalt not offre it vnto ⁱ LORDE thy God, but shalt eate it within thine awne gates (whether thou be vncleane or cleane) euen as the Roo and Hert. Onely se that thou eate not of the bloude therof, but poure it out as water vpon the grounde.

The xvi. Chapter.

^a **O**BSEERVE the moneth Abib, ^f thou offre Easter vnto the LORDE thy God: ^e for in the moneth Abib the LORDE

thy God broughte ^f out of Egipte by nighte. And for the Easter vnto ^f LORDE thy God, thou shalt offre oxen ^g and shepe, in ^f place which ^f LORDE shal chose, ^f his name maye dwell there. Thou shalt eate no leuended bred in ^f feast. Seuen dayes shalt thou eate the vncleuended bred of thy tribulacion: For with soroufull haist camest thou out of the londe of Egipte, that thou mayest remembre the daye of thy departinge out of ^f londe of Egipte, all thy life longe. In seue dayes shalt there no leuended bred be sene within all thy coastes: ^g of the flesh that is offred ^f first daye at euen, there shal nothinge be lefte ouer night vntyll the mornynge.

Thou mayest not offre Easter with in any of thy gates, which the LORDE thy God hath geuen the: but ^h in the place which the LORDE thy God hath chosen, that his name maye dwell there, there shalt thou offre this Easter, at euen whan the Sonne is gone downe, euen in the same season that thou camest out of Egipte: and thou shalt dighte it, and eate it in the place that the LORDE thy God hath chosen, and then turne the on the morowe, ^g go home in to thy tente. Sixe dayes shalt thou eate vncleuended bred, and on the seuenth daye is the gatheringe together of the LORDE thy God. ⁱ Thou shalt do no worke therin.

^j Seuen weekes shalt thou nombre vnto ^f, and begynne to nombre whan the syccle begynneth in the corne, and thou shalt kepe the ^k Feast of weekes vnto the LORDE thy God, that thou geue a frewyllofferynge of thine hande, accordinge as the LORDE thy God hath blessed the, and shalt reioyse before the LORDE thy God, thou and thy sonne, thy daughter, thy seruaut, thy mayde, and the Leuite that is within thy gates, ^f straunger, the fatherlesse, and the wedowe, that are amonge you, in the place which ^f LORDE thy God hath chosen, that his name maye dwell there. And remembre, ^f thou wast a seruante in Egipte, so that thou kepe and do these ordynances.

The feast of Tabernacles shalt thou kepe ^k seuen dayes, whan thou hast gathered in the frutes of thy barne ^g and of thy wyne presse, and thou shalt reioyse in thy feast, thou and thy

^a Mat. 26. a. ^b Exo. 21. a. ^c Leui. 25. f. ^d Jer. 34. b. c.
^e Exo. 21. a. ^f Exod. 13. a. ^g Leui. 27. d. ^h Num. 3. b.
ⁱ Deut. 12. a. d. 14. b. 16. a. ^j Leui. 22. c. ^k Deut. 17. a.

^l Exod. 12. b. ^m Exod. 12. a. and 23. b. ⁿ Leui. 23. a.
^o Num. 9. a. and 28. c. ^p Deut. 12. a. 14. b. 15. c.
^q 2 Par. 35. a. ^r Exo. 23. b. ^s Leui. 23. c. ^t Act. 2. a.

sonne, thy doughter, thy seruante, thymayde, the Leuite, the straunger, the fatherlesse, and the wedowe that are within thy gates. * Seuen dayes shalt thou kepe y feast vnto the LORDE thy God, in the place that he hath chosen. For the LORDE thy God shal blesse the in all thy frutes and in all the workes of thine hādes. Therefore shalt thou be glad.

* Three tymes in the yere shal all thy males appeare before the LORDE thy God (in the place that he shall chose) namely, in the feast of vneleuended bred, in the feast of wekes, and in the feast of Tabernacles. He shal not appeare emptie before the LORDE, but euery one after the gifte of his hande, according to the blessing that the LORDE thy God hath geuen the.

The xviij. Chapter.

IUDGES ¶ officers shalt thou ordeyne within all thy gates, which y LORDE thy God geueth the amōge thy trybes, y they maye iudge the people with righteous iudgment. Thou shalt not wrest the lawe. ¶ Thou shalt knowe no personne also, ner take giftes. For ¶ giftes blynde the eyes of y wyse, ¶ peruerue y righteous causes. Loke what righte is, y shalt thou folowe, that thou mayest lyeue ¶ possesse the londe, which the LORDE thy God shal geue the.

Thou shalt plante no groue (of what so euer trees it be) nye vnto the altare of the LORDE thy God, which thou makest the. ¶ Thou shalt set the vp no pilier, which y LORDE thy God hateth. ¶ Thou shalt offre vnto the LORDE thy God no oxe or shepe, that hath a blemish or eny euell fauourednesse on it: for that is abhominacion vnto the LORDE thy God.

¶ ¶ Yf there be founde amonge you (within eny of thy gates which the LORDE thy God shal geue y) a man or woman, that worketh wickednesse in y sighte of the LORDE thy God, so that he transgresseth his couenaite and goeth, and serueth other goddes, ¶ worshippeth them, ¶ whether it be Sōne or Mone, or eny of the hooste of heauen, which I haue not commanded, and it is tolde the, ¶ thou hearest of it, ¶ Then shalt thou make diligent search therefor. And yf thou fyndest that it

is so of a trueth, that soch abhominacion is wroughte in Israel, then shalt thou brynge forth the same man or y same womā (which haue done soch euell) vnto thy gates and shalt stone them to death. ¶ At the mouth of two or thre witnesses shal he dye, that is worthy of death. At the mouth of one witnes shal he not dye. The handes of the witnesses shal be the first to kyll him, and thē y handes of all the people, that thou mayest put away the euell from the.

¶ Yf a matter be to harde for the in iudgmēt betwixe bloude and bloude, betwixe plee and plee, betwixe stroke and stroke, and yf there be matters of stryfe within thy gates ¶ then shalt thou ryse, and go vp vnto y place that y LORDE thy God hath chosen: and shalt come to the prestes the Leuites, ¶ to the iudge which shalbe at that tyme, and shalt axe. ¶ They shal shewe the how to iudge, and thou shalt do thereafter, as they saye vnto the, in y place which the LORDE hath chosen: and thou shalt take hede that thou do accordinge vnto all y they teach the. Accordinge to the lawe y they teach the, ¶ after the iudgment that they tell y, shalt thou do ¶ so that thou turne not asyde from y same, nether to the righte hande ner to the left.

And yf eny man deale presumptuously, so that he herkeneth not vnto the prest (which stondeeth to do seruyce vnto the LORDE thy God) or to the Iudge, the same shal dye: and thou shalt put away the euell from Israel, that all y people maye heare, and feare, and be nomore presumptuous.

¶ Whan thou art come in to y londe which the LORDE thy God shal geue the, ¶ takest it in possession, and dwellest therin, and shalt saie: ¶ I wil set a kinge ouer me, as all the nacions haue aboute me, thē shalt thou set him to be kyngue ouer the, whom the LORDE thy God shal chose.

¶ One of thy brethren shalt thou sett to be kyngue ouer the. Thou mayest not set a strainger ouer the, which is not thy brother. Onely let him not haue many horses, ¶ y he brynge not y people againe in to Egipte thorow y multitude of horses, for as much as y LORDE hath sayde vnto you, that from hence forth ye shulde come nomore this waye agayne.

* 3 Re. 8. i. ¶ Exo. 23. b. ¶ Deut. 24. c. 1 Re. 8. a.
† Exo. 23. a. Eccl. 20. d. ¶ 1 Reg. 15. c. 2 Re. 18. d.
‡ Leu. 22. c. Deu. 15. c. ¶ Exo. 32. f. 3 Re. 18. c.
§ Re. 10. d. § Deut. 4. c. ¶ Deut. 13. b. and 19. d.

Iosu. 7. d. ¶ Num. 35. c. Deut. 19. c. ¶ Deut. 21. a.
Eccl. 45. d. ¶ Eze. 44. d. ¶ Deut. 5. d. ¶ 1 Reg. 8. a.
¶ 3 Reg. 4. c. 2 Par. 9. e.

"He shall not haue many wyues also, that his hert be not turned awaye. * Nether shal he gather him syluer and golde to moch.

And when he is set vpon the seate of his kingdome, he shal take of the prestes the Leuites this seconde lawe, and cause it be wyrtten in a boke, and that shall he haue by him, † and he shall rede therein all the dayes of his life, that he maye lerne to feare ‡ LORDE his God, to kepe all the wordes of this lawe, all these ordinaūces, so that he do thereafter. He shall not lifte vp his herte aboue his brethren, and shall not turne asyde from the commaundement, nether to the right hāde ner to the lefte, that he maye prologe his dayes in his kyngdome, he and his children in Israel.

The xliij. Chapter.

THE prestes, § the Leuites, all the trybe of Leui shal haue no parte ner enheritaunce with Israel. The offerynges of ¶ LORDE ¶ his enheritaunce shal they eate. Therefore shal they haue no inheritance amonge their brethren, because the LORDE is their enheritaunce, as he hath saide vnto thē. This shalbe ¶ prestes dutye of the people, ¶ of thē that offre, whether it be ox or shepe, so that they geue vnto the prest the shulder and both the chekes, and the brest. And the first frutes of thy corne, of thy wyne and of thy oyle, and the first of thy shepe sheringe. † For the LORDE thy God hath chosen him out of all thy trybes, to stonde and mynyster in the name of the LORDE, he and his sonnes all the dayes of their life.

Yf a Leuite come out of eny of thy gates or out of eny place of all Israel, where he is a gest, and cometh with all the desyre of his soule (vnto the place which the LORDE hath chosen) to mynister in the name of the LORDE his God, like as all his brethren ¶ Leuites, which stonde there before the LORDE, thē shal he haue like porcion of meate with the other: besydes that which he hath of the solde good of his fathers.

13 When thou commest in to ¶ londe which the LORDE thy God shal geue ¶, † thou shalt not lerne to do ¶ abhominacions of these nacions, that there be not founde amonge you, ¶ maketh his sonne or daughter go thorow

the fyre, or a prophecier, or a choser out of dayes, or that regardeth the foules cryenge, or a witch, or a coniurer, or soythsaye, or an expounder of tokens, or ¶ axeth eny thinge of the deed.

For who so euer doth soch, is abhominacion vnto the LORDE: and because of soch abhominacions doth the LORDE thy God dryue thē out before the. But thou shalt be perfecte with the LORDE thy God. For these nacions whom thou shalt conquere, whom the LORDE thy God hath geuen the, herken to the chosers out of dayes, and to the soyth-sayers: but so shalt not thou do vnto the LORDE thy God.

¶ A prophet, like vnto me, shall the LORDE thy God raise the vp euen out of the, ¶ from amonge thy brethren, § vnto him shal ye herke, accordinge as thou desyrest before the LORDE thy God in Horeb, (in the daye of ¶ gatheringe together) ¶ saydest: ¶ Let me heare the voyce of the LORDE my God no more, and se nomore this greete fyre, that I dye not. And ¶ LORDE saide vnto me: They haue well spoken. I wil rayse them vp a prophet from amonge their brethren like vnto the, and wyl put my wordes in his mouth, ¶ he shal speake vnto them all that I shal comaunde him. ¶ And who so euer wyl not herken vnto my wordes, which he shal speake in my name, of him wil I requyre it.

¶ But yf a prophete presume to speake ought in my name, which I haue not comaunded him to speake: and he that speaketh in ¶ name of other goddes, ¶ same prophete shal dye. But yf thou saye in thine hert: How can I knowe what worde the LORDE hath not spoken? Euen when the prophete speaketh in the name of ¶ LORDE, and the thinge foloweth not, and commeth not to passe, ¶ same is the worde, ¶ the LORDE hath not spokē. The prophet hath spokē it presumtuously, therefore be not afrayed of him.

The xlv. Chapter.

WHAN ¶ LORDE thy God shall haue ¶ rotated out ¶ nacions, whose londe ¶ LORDE thy God shal geue the, so ¶ thou hast conquered them, and dwellest in their cities and houses, ¶ thou shalt appoynte the

^a 3 Re. 11. a.

^b Num. 18. c. Deu. 10. b. 12. b. 14. c. Eze. 44. d.

^c Num. 3. b. and 18. a. ^d Leu. 18. a. and 20. d. Deut.

12. d. and 17. b. ^e 4 Re. 21. a. Iere. 7. a. and 19. a.

^f 3 Re. 10. c. Esa. 2. b. ^g Iosu. 1. b.

^h Act. 3. d. and 7. e.

ⁱ Mat. 17. a.

^j Deut. 5. c. ^k Ioh. 12. f. Heb. 2. a.

^l Deut. 13. a. Iere. 28. a. Eze. 14. a.

^m Num. 35. b. Iosu. 20. a.

ⁿ Exo. 20. c.

^o Num. 16. a.

^p Deut. 4. g.

out thre cities in the myddes of the lode, y the LORDE thy God shal geue y to possesse. Thou shalt prepare the waye, and parte the coastes of thy londe (which y LORDE thy God shal deuyde out vnto the) in to thre partes, that whosoever hath comytted a slaughter, maye fle thither. And this shalbe the cause, that whosoever hath committed a slaughter, maye flye thither, and lyue.

B ¶ Yf eny man smyte his neyghboure vnawarres, and hath not hated him in tyme passed (as whan a man goeth vnto the wod with his neyghboure to hew downe tymber, and he turneth his hande with the axe to hewe downe the wod, and the yron slyppeth from the helue, and hytteth his neyghboure, that he dyeth) the same shal flye in to one of these cities, that he maye lyue, lest the auenger of bloude folowe after the deedsleyer, whyle his hert is whote, and ouertake him, whyle the waye is so farre, and slaye him, where as yet no cause of death is in hi, for so much as he hated him not in tyme passed. Therefore commaunde I the, that thou appoynte out thre cities.

And whan the LORDE thy God enlargeth thy borders, as he hath sworne vnto thy fathers, ¶ geueth the all the lode which he promysed thy fathers to geue (so that thou kepe all these comāndementes, and do y I commaunde the this daye, y thou loue the LORDE thy God, and walke in his wayes all thy life longe) the shalt thou adde yet thre cities vnto these thre, that innocent bloude be not shed in thy londe (which the LORDE thy God geueth the to enheritaunce) and so bloude come vpon the.

C ¶ But yf eny man beare hate agaynst his neyghboure, and layeth waite for him, and ryseth agaynst him, and smyteth him that he dye, and flyeth in to one of these cities, then shall the Elders of the same cite sende thither, and cause him to be fetcht from thence, and deluyr him in to the handes of the auenger of bloude, that he maye dye: thine eye shal not pitie him, and the giltie bloude shalt thou put awaye fro Israel, that thou mayest prospere.

¶ Thou shalt not remoue thy neyghbours marck, which theye of olde tyme haue set in thine enheritaunce, that thou enheretest in the londe, which the LORDE thy God hath geuen the to possesse it.

¶ One witness shal not stonde vp alone agaynst a man, ouer eny trespase or synne, what maner of synne so euer it be, y a man can do, but in the mouth of two or thre witnesses shal euery matter be established.

B ¶ But yf an vnrighteous wytnesse stonde vp agaynst eny man, to testifie eny trespase vpon him, then shall both the men that stryue together, stonde before the LORDE, before the prestes and Iudges, which shall be at the same tyme. ¶ And the Iudges shall make diligent inquisition: ¶ yf the witness be founde false, and hath geue false witness agaynst his brother, then shall ye do vnto him, euen as he thoughte to do vnto his brother: that thou mayest put awaye the euell from the y that other maye heare and feare, and take nomore vpon them to do soch wicked poyntes amonge you. Thine eye shal not pitie him. ¶ Soule for soule, eye for eye, tothe for tothe, hande for hande, fote for fote.

The xx. Chapter.

WHAN thou goest out to battayll agaynst thine enemies, and seyst horses and charettes of the people more then thou, be not afrayed of them: for the LORDE thy God which brought y out of the londe of Egipte, is with the. Now whā ye are come nye vnto the battayll, the prest shal steppe forth, ¶ speake to the people, and saye vnto the: Heare Israel: Ye go this daye in to the battayll agaynst youre enemies, let not youre hert faynte. ¶ Feare not, be not afrayed, ner a drede of them. ¶ For the LORDE youre God goeth with you, to fyghte for you agaynst youre enemies, y he maye saue you.

And the captaynes shal speake to y people, and saye: Who so hath buylded a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in y battayll, and another dedicate it. ¶ Who so hath planted a vynyarde, and hath not yet made it comen, lett him go, and byde at home, that he dye not in the battayll, and another make it comen. ¶ Who so hath spoused a wyfe, and hath not yet brought her home, let him go, and byde at home, y he die not in the battayll, ¶ another brynge her home.

And the captaynes shal speake further vnto **B**

¶ Exo. 21. b. ¶ Num. 35. d. Deut. 27. c. ¶ 2 Re. 14. a. ¶ Deut. 27. c. ¶ Job 24. a. ¶ Nu. 35. d. ¶ Mat. 18. b. ¶ Ioh. 8. b. ¶ 2 Cor. 13. a. ¶ Susan. 1. ¶ Deut. 13. b.

¶ Deu. 13. b. ¶ Exod. 21. c. ¶ Leui. 24. d. ¶ Math. 5. e. ¶ Deut. 7. d. ¶ Deut. 1. c. ¶ Num. 14. a. ¶ 1 Mac. 4. a. ¶ Deut. 28. a. ¶ 1 Mac. 3. g. ¶ Deut. 24. a.

the people, and saye: * He that feareth and hath a faynte hert, lett him go, and byde at home, that he make not his brethrens hert fainte also, like as his hert is. And whan the captaynes haue made an ende of speakinge vnto the people, they shall set the rulers of the hoost before the people in the forefront.

* Whan thou comdest nye vnto a cite to fight against it, thou shalt offre them peace. Yf they answer the peaceably, and open vnto the, then shal all þy people þy is founde therein, be tributaries vnto the, and serue þy. But yf they wyl not deale peaceably with the, and wyl warre with the, then besege it: and whan the LORDE thy God delyuereth it in to thy hande, thou shalt smyte all the males that are therein, with the edge of the swerde: saue the women and the children. † As for the catell, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORDE thy God hath geuen the. Thus shalt thou do vnto all the cities, that are very farre from the, and are not of the cities of these nacions.

¶ But in the cities of these nacions, which the LORDE thy God shall * geue the to enheritaunce, thou shalt leaue nothinge alyue that hath breth, but shalt vtterly destroye the, namely: the Hethites, Amoriges, Cananites, Pheresites, Heuites, & Iebusites, as the LORDE thy God hath commaunded the, þy they teache you not to do all þy abhominacions, which they do vnto their goddes, & so ye to synne agaynst the LORDE youre God.

Whan thou must lye a longe season before a cite, against the which thou makest warre to take it, thou shalt not destroye þy trees therof that thou woldest hew them downe with the axe, for thou mayest eate therof: and therefore shalt thou not hew them downe. For it is but wodd vpon the felde, and no man, and can not come & be bullworkes agaynst the. But the trees which thou knowest þy me eate not of, those shalt thou destroye, and rote out, and make bullworkes therof, agaynst the cite that warreth with the, tyll thou haue ouercome it.

The xxi. Chapter.

¶ **W**HAN there is one slayne founde in þy londe which þy LORDE thy God shall

geue þy to possesse it, & lyeth in þy felde, & it is not knowne who hath slaine him, then shal thy Elders & iudges go forth, and meet from the slayne vnto the cities that lye rounde aboute. Loke which cite is the nexte, þy Elders of the same shal take a yoge cowe, which hath not bene labourd, ner hath drawē in the yocke, & they shal brynge her in to a valley, where as is nether earinge nor sowinge, and strike of hir heade there in the valley.

Then shal the prestes þy children of Leui come forth. (¶ For the LORDE thy God hath chosen them, to serue him, and to prayse his name: and at their mouth shal all ples and strypes be tryed.) And all the Elders of the same cite shall come forth vnto the slayne, & wash their handes ouer þy yonge cowe, whose heade is stricken of in the valley, and shal answer and saie: Oure hædes haue not shed this bloude, nether haue oure eyes sene it. Be mercifull (O LORDE) vnto thy people of Israel, who thou hast delyuered, ¶ laye no innocent bloude vnto thy people of Israels charge: then shall they be reconceyld from the bloude. Thus shalt thou put awaye the innocent bloude from the, in that thou doest the thinge which is righte in the sighte of þy LORDE.

Whā thou goest forth to warre against thine enemies, & the LORDE thy God delyuereth them in to thine handes, so that thou cariest awaye their prsoners, and seist amōge the captiues a bewtyfull woman, & hast a desyre vnto her to take her to thy wife, the brynge her home to thine house, and let her shaue hir heade, and pare hir nayles, and put of hir clothes that she was taken prsoner in, and let her sit in thine house, and mourne for hir father and mother a moneth longe after that lye with her, and mary her, and let her be thy wife. But yf thou haue no fauoure vnto her, then shalt thou let her go whither she wyl, and not to sell her, ner to make cheuesauance of her, because thou hast dishonoured her.

¶ Yf a man haue two wyues, one that he loueth, and one that he hateth, and they beare him children, both the beloued and the hated, so that the firstborne be hirs that is hated, and the tyme cometh that he dealeth out the inheritance vnto his children, then can he not make the sonne of þy beloued first

* Iudic. 7. a. * Num. 21. c. Deut. 2. e. † Iosu. 8. a. and 11. c. ‡ Deut. 31. a. Iosu. 6. c. 8 f. 10. e. Iud. 1. b.

‡ Deut. 7. a. § Deut. 17. b. Eccli. 45. d. || Ionnē 1. c. ¶ Gen. 29. 30.

borne before the firstborne sonne of the hated,
but he shall knowe the sonne of the hated for
ȝ first sonne, so that he geue him dubble of
all that is at hande: *for the same is ȝ begyn-
nyng of his strength, ʔ the first byrth righte
is his.

¶ If any man haue a stubborne and dishobediēt sonne, whiche herkeneth not vnto the voyce of his father, and mother, and whan they teach him nurtoure, wyll not folowe them, then shall his father and mother take him, and brynge him to ŷ Elders of their cite, and to the gate of the same place, and saye vnto the Elders of the cite: This oure sonne is stubborne and dishobediēt, and herkeneth not vnto oure voyce, and is a ryoter and a dronkarde. Then shall all the men of ŷ same cite stone him to death: and thus shalt thou put awaye the euell fro the, that all Israel maye heare and feare.

“Yf a man haue commytted a synne y^e is
worthy of death, and is put to death, so that
he is hanged on tre, then shal not his body
remayne all night on tre, but thou shalt
burye him the same daye (f^or cursed is he
of God that is hanged) that thou defyle not
thy londe, which the LORDE thy God geueth
the to enheritaunce.

The xxiij. Chapter.

¶ **Y**F thou se thy brothers oxen or shepe, go astraile, ⁴thou shalt not withdrawe thy selfe from them, but shalt bryng the agayne vnto thy brother. But yf thy brother be not nye vnto the, ¶ thou knowest him not, then shalt thou take the in to thine house, ⁵they maye be with the, tyll thy brother axe after them, ¶ then delyuer him the agayne. In like maner shalt thou do with his Asse, with his rayment, ¶ with euery lost thinge of thy brother, which he hath lost, ¶ thou hast founde it: thou mayest not withdrawe thy selfe.

‘ Yf thou se thy brothers oxen or Asse fallen
downe by the waye, thou shalt not withdrawe
thy selfe from him, but shalt helpe him vp.

¶ A woman shall not weere y which per-
tayneth to a man, nether shal a man put on
womans raymēt. For who so euer doth soch,
is abhominacion vnto y LORDE thy God.

Yf thou chaunce vpon a byrdes nest by y
waye in a tre, or on the ground, with yonge

or with egges, and the dame syttinge vpon
the yonge or vpon the egges, thou shalt not
take the dame with the yonge, but shalt let
the dame flye, and take the yonge, that thou
mayest prospere and lyue longe.

When thou buyldest a new house, make a battelment aboute thy rofe, that thou lade not bloude vpon thine house, yf eny man fall therof.

^d Thou shalt not sowe thy vynyarde with dyuerse sedes, that thou halowe not (to the fullofferynge) the sede which thou hast sowne, with the increase of the vynyarde.

Thou shalt not plowe with an oxe and an Asse together at one tyme.

^eThou shalt not weere a garmēt, ^y is mixte
with wollen and lynnē together.

|| Thou shalt make gardes vpon the foure quarters of thy garment, wherwith thou couerest thy selfe.

Yf a man take a wife, and hate her whan he hath lyen with her, and layeth eny shameful thinge vnto hir charge, and bryngheth vp an euell name vpon her, and sayeth: I toke this wife, ¶ whan I came to her, I founde her not a mayde. Then shall the father and mother of the damsell take her, and brynge forth the tokens of the damself virginite before the Elders of the cite, euen vnto the gate.

And y damselfs father ſhal ſaie vnto y Elders : I gaue this man my daughter to wyfe. Now haeth he her, and layeth a ſhamefull thinge to hir charge, and ſayeth : I founde not thy daughter a mayde. And lo, theſe are the tokens of my daughters virginitee. And they ſhal ſprede out the clothe before the Elders of the cite. So ſhal the Elders of the cite take that man, and chaſtice him, and put a penaunce vpon him of an hundred ſyckles of ſyluer, and geue the ſame vnto the father of the damſell, becauſe he hath brought vp an euell name of a mayde in Iſrael, and he ſhall haue her to wyfe, ſo y he maye not forſake her all his life longe. But yf it be of a truethe that the damſell is not founde a virgin, the ſhal ſhe be brought forth vnto the dore of hir fathers houſe, and the mē of the cite ſhal ſtone her to death, becauſe ſhe hath wrought folly in Iſrael, and played the whore in hir fathers houſe. And ſo ſhalt thou put away the euell from the,

* Gen. 49. a. † Exo. 21. b. ^a Iosu. 8. f. and 10. c.
 † Gala. 3. b. ^b Exod. 23. a. ^c Mat. 12. b. Luc. 13. b.

§ 1 Cor. 11. a. ^d Leui. 19. e. ^e Leui. 19. e.
|| Nu. 15. d. ¶ Deu. 23. c.

¶ Yf a man be founde lienge with a womā that hath a married huszbande, they shal dye both the man, & the womā that he hath lien withall. And so shalt thou put away euell from Israel.

¶ Yf a mayde be handfested to eny man, & another man getteth her in the cite, & lyeth with her, ye shal brynge them both out vnto the gate of the cite, and stone them both, & they dye. The damsell, because she cryed not, beyng in the cite. The man, because he hath brought his neighbours wife to shame. And thou shalt put away the euell from the.

But yf a man get an handfested damsell vpon the felde, and take her, and lye with her, then the man that laye with her, shal dye alone, and vnto the damsell thou shalt do nothinge: for she hath done no synne worthy of death. It is like as yf a man rose against his neighbour, and slewe him, euen so is this also. For he founde her in the felde, and the handfested damsell cryed, and there was no man to helpe her.

¶ Yf a man fynde a mayde that is not hādfested, and take her, and lye with her, and be founde, then shal he that laye with her, geue hir father fyftie Sycles of syluer, and shall haue her to wyfe, because he hath shamed her: he maye not forsake her all his life lōge.

¶ Nomā shal take his fathers wife, ner vncouer his fathers couerynge.

The xxiij. Chapter.

¶ THERE shal none that hath his stones broken or & is gelded, come in to the cōgregacion of the LORDE. There shal no whores childe also come in to the cōgregacion of & LORDE, no not after & tenth generaciō, but shal neuer come in to & cōgregaciō of & LORDE. *The Ammonites & Moabites shal not come in to & cōgregaciō of & LORDE, no not after & tenth generacion, but shall neuer come in, because they met you not with bred & water in & waye, whā ye came out of Egipte. †And besides &, they hired agaynst you Balaā & sonne of Beor, & interpreter out of Mesopotamia, to curse &. But & LORDE thy God wolde not heare Balaam, and turned the curse to a blessinge vnto the: because the LORDE thy God loued the.

Thou shalt wyssh him nether prosperite ner health all thy life longe for euer. Thou shalt not abhorre an Edomite: †for he is thy brother.

An Egipcian shalt thou not abhorre, for thou wast a straunger in his londe. The children whom they beget in the thirde generacion, shal come in to the congregacion of & LORDE.

¶ Whā thou goest out to fighte agaynst thine enemies, kepe the from all wickednesse.

Yf there be eny man amonge you which is vnclane, so that eny thinge is chaunced to him by nighte, the same shal go out of & hoost vntyll he haue bathed himselfe with water before euen: and whan the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resorte vnto for necessyte, & thou shalt haue a shouell vnder the gyrdle: and whan thou wilt set & downe without, thou shalt dygge therwith: and whan thou hast done thine easement, thou shalt couer that which is departed from the. For the LORDE thy God walketh in thine hooste, to deluyr the, and to geue thine enemies before the. Therefore shall thy hooste be holy, that he se no vnclane thinge in the, and so turne himselfe from the.

Thou shalt not deluyr vnto his master the seruauent, which is escaped frō him vnto the. He shall dwell with the in the place that he choseth within eny of thy gates, for his wealth, and thou shalt not vex him.

¶ There shal be no whore amonge & daughters of Israel, nether whorekeeper amonge the sonnes of Israel. †Thou shalt not bringe & hyre of an whoore ner the price of a dogg in to the house of the LORDE thy God for eny maner of vowe: for they both are abhominacion vnto the LORDE thy God.

¶ Thou shalt occupye no vsury vnto thy brother, nether with money, ner with fode, ner with eny maner thinge that vsury maye be vsed withall. (Vnto a straüger thou maiest lende vpō vsury, but not vnto thy brother) & the LORDE thy God maye blesse the in all & thou takest in hāde, in the lōde whither thou comest in to possesse it.

¶ Whan thou makest a vowe vnto & LORDE

¶ Leui. 20. b.

¶ Exo. 22. c.

¶ Leui. 18. a. Deu.

26. c.

¶ Esa. 56. a.

¶ 2 Esd. 13. a.

¶ Num. 22. a.

Iosu. 24. b.

¶ Gen. 25. c.

¶ 2 Co. 10. a. Ephe. 6. b.

¶ Num. 25. b. Deut. 22. c.

¶ Mich. 1. b.

¶ Exo. 22. c.

Leuit. 25. f. 2 Esd. 5. a.

¶ Num. 30. a. Eccls. 5. a.

Baruc 6. e. Act. 5. a.

thy God, thou shalt not be slacke to per-
foume it: for the LORDE thy God shal
requyre it of the, and it shal be synne vnto
the. Yf thou leaue vowing, then is it no
synne vnto the. But that which is proceede
out of thy lypes shalt thou kepe, and do ther-
after, accordinge as thou hast vowed vnto the
LORDE of a frewill, which thou hast spoken
with thy mouth.

When thou goest in to thy neighbours
vyniarde, thou mayest eate of the grapes
acordinge to thy desyre, tyll thou haue ynough.
But thou shalt put none in to thy vessell.

* When thou goest in thy neighbours corne-
felde, thou mayest plucke the eares with thine
hande, but with a syccle mayest thou not
reape therein.

The xxiij. Chapter.

¶ **W**HAN a man taketh a wife, and
marieth her, and she findeth no fa-
uoure in his eyes because of eny vnclennesse,
thē shal he wryte a byll of deuorcemēt, and
geue it her in hir hāde, and sende her out of
his house. Yf whan she is gone out of his
house, she go, and be another mans wyfe, and
the same seconde man hate her also, & wryte
a byll of deuorcement, and geue it her in hir
hande, and sende her out of his house: Or yf
the same seconde man dye, which toke her to
wife, then hir first huszbande that put hir
awaie, maie not take hir againe to be his wife,
in so moch as she is defyled, for that is abho-
minacion before the LORDE: that thou make
not the londe to synne, which the LORDE
thy God hath geuen the to inheritaūce.^a

When a man hath newly taken a wyfe, he
shall not go a warrefare, nether shall he be
charged withall. He shal be fre in his house
one yeaere longe, that he maye be mery with
his wife which he hath taken.

¶ Thou shalt no take ¶ nethermost and vp-
permost mylstone to pledge, for he hath set ¶
his luyunge to pledge.

Yf eny man be founde that stealeth one of
his brethren, from amonge the childrē of
Israel, and setteth him to pledge, or selleth
him soch a thefe shal dye, that thou maiest
put awaye the euell from the.

Kepe the from the plage of leprosie, that

thou † obserue diligently and do acordinge
vnto all that the prestes the Leuites teach the,
as I haue commaunded them, ¶ shal ye ob-
serue and do thereafter. Remembre what the
LORDE thy God dyd vnto Miriam † by the
waye, whan ye were come out of Egipte.

Yf thou lendest thy brother eny dett, thou
shalt not go in to his house, and take a pledge,
but shalt stonde without: and he, to whō thou
lendest, shal brynge out his pledge vnto the. ¶
But yf it be a poore body, thou shalt not lye
downe to slepe, with his pledge, but shalt
delyuer him his pledge agayne, whan the
Sonne goeth downe, that he maye slepe in his
awne rayment, and blesse the, so shall the
same be rekened vnto the for righteousnes
before the LORDE thy God.

¶ Thou shalt not withdrawe the hyre of ¶
nedye and poore amonge thy brethren, or
straunger that is in thy londe, or within thy
gates, but shalt geue him his hyre the same
daye, that the Sonne go not downe thereon,
for so moch as he is nedye, and his life
susteyned therwith: that he call not vpon the
LORDE agaynst the, and it be synne vnto the.

¶ The fathers shal not dye for the children,
ner the childrē for the fathers, but euery one
shal dye for his awne synne.

¶ Thou shalt not wrest the righte of the
straunger and of the fatherlesse. And ¶
wedowes rayment shalt thou not take to
pledge: For thou shalt remembre, that thou
wast a seruante in Egipte, and how that ¶
LORDE thy God delyuered the from thence,
therefore commande I the to do this.^c

When thou hast reaped downe thine haruest
in the felde, and hast forgotten a shefe in the
felde, thou shalt not turne agayne to fetch it,
but it shal be for the straunger, ¶ fatherlesse
and the wedowe, that the LORDE thy God
maye blesse the in all the workes of thy
handes.

When thou hast plucked thine Olyue trees,
thou shalt not plucke them vp cleane after-
warde: it shal be for the straunger, the father-
lesse and the wedowe. When thou hast
gathered thy vynyarde, thou shalt not gather
it vp cleane afterwarde: it shalbe for the
straunger, the fatherlesse and the wedowe.
And thou shalt remembre, that thou wast a

* Mat. 12. a. ¶ Iero. 3. a. Mal. 2. c. Mat. 19. a. and 5. d.

† Deut. 20. a. † Deut. 17. c. Mat. 23. a. † Num. 12. a.

¶ Leu. 19. c. Eccli. 7. c. Tob. 4. c. ¶ Iere. 31. d.

4 Re. 14. a. 2 Para. 25. a. Ezech. 18. c. ¶ Deut. 17. a.
and 27. c. ¶ Leuit. 19. c.

seruaunt in the londe of Egipte: therfore comaunde I the to do this.

The xrv. Chapter.

WHAN there is a stryfe betwene men, they shalbe brought before † lawe and iudged: and the iudges shall iustifye the righteous, and condemne the vngodly. And yf the vngodly haue deserved strypes, the iudge shall comaunde to take him downe, and they shall beate him before him, acordynge to the measure and nombre of his trespase. * When they haue geueñ him fortye strypes, they shall beate him nomore, lest (yf there be mo strypes geuen him) he be beaten to moch, and thy brother be horrible before thine eyes. "Thou shalt not mosell the mouth of the ox, that treadeth out the corne.

* Whan brethren dwell together, and one of them dye without children, then shall not † wyfe of the deed take a straunge man without, † but hir kynsman shal go in vnto her, and take her to wyfe: and the first sonne that she beareth, shal he set vp after the name of his brother which is deed, that his name be not put out of Israel.

33 But yf the man wyl not take his kynswoman, then shal his kinswoman go vp vnder the gate to the Elders, and saye: My kynsman refuseth to stere vp a name vnto his brother in Israel, and wyl not marye me. Then shal the Elders of the cite call him, and comen with him. Yf he stonde then and saye: I wyl not take her, then shal his kynswoman steppe forth vnto him before the Elders, and lowse a shue frō his fote, and spyt in his face, and shal answere, and saye: Thus shal it be done vnto euery man, that wyl not bulde his brothers house. And his name shalbe called in Israel, the vnshodd house.

Yf two men stryue together, and the wyfe of one renne to, to delyuer hir huszbande from the hande of him that smyteth him, and put forth hir hande, and take him by the secretes, then shalt thou cut of hir hande, and thine eye shal not pitie her.

C Thou shalt not haue in thy bagg two maner of weightes, a greate and a small. "Nether shalt thou haue in thyne house dyuerse measures, a greate and a small. Thou shalt haue a perfecte and iust weighte, and a perfecte

and iust measure, that thy life maye be longe in the londe, which the LORDE thy God shal geue the. For who so euer doth soch (yee all they that do euell) are abhominacion vnto the LORDE thy God. † Remēbre what the Amalechites did vnto the by the waye, whā ye were departed out of Egipte, how they buckled with the by the waye, and smote thy hymmost, euen all that were feble, which came after the whan thou wast weerye and fainte, and they feared not God. Now whā the LORDE thy God bryngeth the, to rest frō all thine enemies rounde aboute in the londe which the LORDE thy God geueth the for inheritance to possesse, then shalt thou put out the remembraunce of the Amalechites from vnder heauen. Forget not this.

The xrv. Chapter.

WHAN thou comest in to the londe **A** that the LORDE thy God shal geue the to inheritance, and enioyest it, and dwellest therein, thou shalt take of all maner † first frutes of the londe, that come out of thy grounde, which the LORDE thy God geueth the, and shalt put them in a maunde, and go vnto the place which the LORDE thy God shal chose († his name maye dwell there) and thou shalt come vnto the prest which shalbe at that tyme, and saye vnto him: I knowlege this daye vnto the LORDE thy God, that I am come in to the londe, which † LORDE sware vnto oure fathers to geue vs. And the prest shal take the maunde out of thine hande, and set it downe before the altare of the LORDE thy God.

Then shalt thou answer and saye before **33** the LORDE thy God: The Syrians wolde haue destroyed my father, † which wēte downe in to Egipte, and was a straūger there with a small folke, and became there a naciō greate, mightie & full of people. † But the Egiptians intreated vs euell, and troubled vs, and layed an harde bondage vpō vs. Then cried we vnto † LORDE, the God of oure fathers. And the LORDE herde oure cryenge, and lokod on oure aduersite, laboure, and oppressiō, † and brought vs out of Egipte with a mightie hande, and a stretched out arme, and with greate terriblesse thorow tokens and wōders, and hath brought vs vnto this place

* 2 Cor. 11. a. † 1 Cor. 9. b. † Timo. 5. c. † Rut. 4. b. † Mat. 22. b. Luc. 20. d. † Leui. 19. g. Mich. 6. b.

† Exo. 17. c. † Exo. 23. c. and 34. c. Prou. 3. b. † Gen. 46. a. † Exod. 1. b. † Exod. 3. b. † Exo. 14. e.

and hath geuen vs this londe, that floweth with mylke and hony. Therefore brynge I now the first frutes of the londe, which the LORDE hath geuen vs. And thou shalt leaue them before the LORDE thy God, and geue thanks before the LORDE thy God, and reioyse ouer all the good, that the LORDE thy God hath geuen thee, and thyne house: thou and the Leuite, and the straunger that is with thee.

C When thou hast brought together all thy tythes of thine increase in the thirde yeare,* which is a yeare of tithes, thou shalt geue it vnto the Leuite, to the straunger, to the fatherlesse, and to the wedowe, that they maie eate within thy gates, and be filled. And thou shalt saye before the LORDE thy God: * I haue broughte that halowed is, out of my house, and haue geuen it vnto the Leuyte, the straunger, the fatherlesse, and the wedowe, acordinge to all thy commaundement which thou hast comaunded me. I haue not transgressed thy commaundementes, ner forgotten them. I haue not eaten therof in my heynesse, ner taken awaye therof in vnclennesse. I haue not geue therof vnto the deed. I haue bene obedient vnto the voyce of the LORDE my God, and haue done all as he hath comaunded me. † Loke downe from thy holy habitacion, from heauen, and blesse thy people of Israel, and thy londe that thou hast geuen vs, as thou swarest vnto oure fathers, a londe that floweth with mylke and hony.

B In the daye when the LORDE thy God comaunded thee, to do acordynge vnto all these ordinaices and lawes, that thou shuldest kepe them and do thereafter with all thy hert and with all thy soule. ‡ The same daye maydest thou a promysse vnto the LORDE, that he shulde be thy God, and thy wildest walke in all his wayes, and kepe his ordynaices, his commaundementes, and his lawes, and to herken vnto his voyce. § And the LORDE promysed the vpo the same daye, that thou shuldest be his awne peculier people, like as he hath sayde vnto the (so thy thou kepe all his commaundementes) and that he wolde make the hye in prayse name and honoure aboute all nacions which he hath made ¶ thy thou mayest be an holy people vnto thy LORDE thy God, as he hath sayde vnto thee.

* Deu. 14. c. * Luc. 18. b. † Bar. 2. c. ‡ Exo. 19. b. and 24. a. Deut. 5. d. § Exo. 19. a. Deut. 7. a. and 14. a.

The xxvij. Chapter.

A ND Moses with thy Elders of Israel, commaunded the people, and sayde: Kepe all the commaundementes which I comaunde you this daye. ¶ And what time as ye go ouer Iordane, in to the londe thy LORDE thy God shal geue thee, thou shalt set vp greate stones, and playster them with playster, and wryte vpon them all the wordes of this lawe: (whan thou art come ouer) thy thou mayest come in to the londe, which the LORDE thy God shal geue thee, a londe thy floweth with milke and hony, as thy LORDE God of thy fathers hath promysed thee.

Now whan ye go ouer Iordane, ye shall set vp these stones (wherof I comaunde you this daye) vpon mount Eball, and playster them with playster: ** and there shalt thou buylde vnto the LORDE thy God an altare of stone, whervpon thou shalt liffe no yron. †† Of whole stones shalt thou builde this altare vnto the LORDE thy God, and offre burntofferings theron vnto the LORDE thy God: and thou shalt offre healthofferings, and eate there, and reioyse before the LORDE thy God: and vpon the stones thou shalt wryte all the wordes of this lawe manifestly and well.

And Moses with the prestes and Leuites spake vnto all Israel, and sayde: Take hede and heare O Israel: This daye art thou become the people of the LORDE thy God, that thou mayest be obedient vnto the voyce of the LORDE thy God, and do acordinge vnto all his commaundementes and ordynaices, which I comaunde thee this daye.

‡ And Moses charged the people the same daye, and sayde: These shal stonde vpon mount Grisis to blesse the people, whan ye are gone ouer Iordane: Simeon, Leui, Iuda, Isachar, Ioseph, and Ben Iamin. And these shal stonde vpon mount Eball to curse: Ruben, Gad, Asser, Zabulon, Dan and Nephtali. And the Leuites shal begynne, and saye vnto every man of Israel, with a loude voyce:

§ Cursed be he, that maketh eny carued Idoll or molten ymage (an abhominacion of the LORDE, a worke of the handes of thy craftsman) and putteth it in a secrete place. And all the people shal answer and saye, Amen.

¶ Iere. 13. b. ¶ Iosu. 4. a. ** Iosu. 3. g. †† Exo. 20. d. ‡ Deut. 11. d. Iosu. 8. g. § Exo. 20. a. Esa. 57. a.

C * Cursed be he, that curseth his father and mother. And all the people shall saye, Amen.

* Cursed be he, \hat{y} remoueth his neighbours mark. And all the people shall saye, Amen.

* Cursed be he, that maketh a blynde man go out of his waye. And all the people shall saye, Amen.

* Cursed be he, that wresteth \hat{y} righte of \hat{y} straunger, of the fatherlesse, $\&$ wedowe. And all the people shall saye, Amen.

* Cursed be he, that lyeth with his fathers wife, to vncouer his fathers couerynge. And all the people shall saye, Amen.

* Cursed be he, \hat{y} lyeth with eny maner beast. And all the people shall saye, Amen.

* Cursed be he, \hat{y} lyeth with his sister, which is the daughter of his father or of his mother. And all the people shall saye, Amen.

* Cursed be he, \hat{y} lyeth with his mother in lawe. And all the people shall saye, Amen.

* Cursed be he that slayeth his neighbour secretly. And all the people shall saye, Amen.

* Cursed be he, that receaueth giftes to slaye the soule of innocent bloude. And all the people shall saye, Amen.

* Cursed be he, that contynueth not in all \hat{y} wordes of this lawe, to do them. And all \hat{y} people shall saye, Amen.

The xviij. Chapter.

AND yf thou shalt herken vnto \hat{y} voyce of the LORDE thy God, to obserue and do all his commaundementes which I commaunde \hat{y} this daye, then shall the LORDE thy God set \hat{y} an hye aboue all nacions vpō earth, and all these blessinges shall come vpon the, and ouertake the, because thou hast bene obedient vnto the voyce of the LORDE thy God. Blessed shalt thou be in the towne, and blessed in the felde. Blessed shalbe the frute of thy body, the frute of thy grounde, and the frute of thy catell, and the frute of thine oxen, and the frute of thy shepe. Blessed shal be thy baszkett, $\&$ thy stoare. Blessed shalt thou be whā thou goest in, and blessed when thou goest out. $\&$ And thine enemies that ryse vp against the, shall \hat{y} LORDE cause to be smytten before thy face. They shal come out agaynst the one waye, $\&$ flye before the seuen wayes.

* Exo. 21. b. * Deut. 19. c. * Leui. 19. d.
 c Deu. 24. c. * Leui. 18. a. and 20. b. Deut. 22. d.
 c Exo. 22. c. Leui. 20. b. † Leui. 18. a. 2 Re. 13. d.
 † Leui. 18. c. * Exo. 21. b. Leui. 24. d. Deu. 19. a.

The LORDE shal commaunde the blessinge to be with \hat{y} in thy cellers, and in all that thou takest in hande, and shal blesse the in \hat{y} londe that the LORDE thy God hath geue the. The LORDE shal set the vp to be an holy people vnto himselfe (as he hath sworne vnto the) yf thou kepe the commaundementes of the LORDE thy God: so that all nacions vpon earth shal se, that thou art called after the name of the LORDE: $\&$ they shal be afraied of you. And \hat{y} LORDE shal make \hat{y} plenteous in goodes, in the frute of thy wombe, in the frute of thy catell, $\&$ in the frute of thy grounde, in the londe that the LORDE sware vnto thy fathers, to geue the.

¶ And the LORDE shal open vnto \hat{y} his good treasure, euen the heauen, to geue rayne vnto thy londe in due season, and to prospere all the workes of thine handes. ¶ And thou shalt lēde vnto many nacions, but thou shalt borowe of no man. And \hat{y} LORDE shal set the before, and not behynde: $\&$ thou shalt be aboue onely, and not benethe, yf thou be obedient vnto the commaundementes of \hat{y} LORDE thy God, which I commaunde the this daye to kepe and to do them: $\&$ yf thou $\hat{\hat{y}}$ howe not asyde from eny of these wordes, which I commaunde \hat{y} this daye, either to the righte hande or to the left, \hat{y} thou woldest walke after other goddes to serue them.

* But yf thou wylt not herken vnto the voyce of the LORDE thy God, to kepe and to do all his commaundementes and ordinances, which I commaunde \hat{y} this daie, $\hat{\hat{y}}$ then shall all these curses come vpon the, and ouertake the. Cursed shalt thou be in the towne, and cursed in \hat{y} felde: cursed shal thy baszkett be, and thy stoare. Cursed shall be the frute of thy body, the frute of thy londe, the frute of thine oxen, and the frute of thy shepe. Cursed shalt thou be when thou goest in, and cursed whā thou goest out. The LORDE shal sende in to the, consuminge, and complayninge, and cursyng, in all that thou takest in hande to do, tyll he haue destroyed the $\&$ shortly broughte the to naughte, because of thy wicked inuencions, in that thou hast forsaken me.

The LORDE shall make the pestylence to byde longe with the, tyll he haue consumed

† Exo. 22. b. Mich. 3. c. * Gal. 3. b. * Leu. 26. a.
 † Deu. 20. a. ¶ Deut. 11. b. ¶ Deu. 15. a. * Deu.
 4. a. and 17. c. * Leu. 26. b. †† Bar. 1. b. Dan. 9. b.

the out of the londe, in to the which thou comest to possesse it. The LORDE shall smyte the with swellinge, feuers, heate, burnynge, venome, drouth, and palenesse, & shall persecute the, tyll he haue destroyed the. * Thy heauen, that is ouer thy heade, shalbe of brasse, and the earth vnder the, of yron. The LORDE shall geue thy londe dust for rayne, and aszshes from heauen vpon the, vntyll thou be broughte to naught. The LORDE shall cause the be smytten before thine enemyes. Thou shalt come out one waye agaynst them, and seuen wayes shalt thou flye before them, and shalt be scattered amonge all the kyngdomes vpon earth. Thy carcase shalbe meate vnto all maner foules of the ayre, and to all the beestes vpon earth, and there shalbe no man to fraye them awaye.

The LORDE shal smyte the with \S botches of Egipte, with the Emorodes, with scalle, and maungnyesse, that thou shalt not be healed therof. † The LORDE shall smyte the with madnesse, blyndnesse and dasynge of hert. And thou shalt grope at the noone daye, as \S blynde gropeth in darknesse, and shalt not prosper in thy waye. And thou shalt suffre vyolence and wronge all thy life longe, & no man shal helpe \S . ‡ Thou shalt spouse a wife, but another shal lye with her. § Thou shalt buyld an house, but another shall dwell therein. Thou shalt plante a vynyarde, but shalt not make it comen.

D Thine ox shalbe slayne before thine eyes, but thou shalt not eate therof. Thine asse shalbe violently taken awaye (euen before thy face) and shal not be restored \S againe. Thy shepe shalbe geuen vnto thine enemies, and no man shal helpe the. Thy sonnes and thy doughters shalbe geuen vnto another nacion, and thine eyes shal se it, and dase vpon them all the daye longe, and thy hande shal not be able to deluyer them. The frute of thy londe and all thy labour, shall a nacion eate, which thou knowest not: and thou shalt but onely be he that shalbe oppressed and suffre wronge, all the dayes of thy life. And thou shalt be cleane besyde thy selfe for the sighte, which thine eyes shal se.

The LORDE shal smyte the with a myscheuous botch in \S knees & legges, so that

thou canst not be healed, euen from the sole of thy fote vnto the crowne of thy heade.

^a The LORDE shal brynge the and thy kyng (which thou hast set ouer the) vnto a nacion, whom thou knowest not, nether thy fathers: and there shalt thou serue other goddes, euen wodd and stone: and thou shalt go to waist, and become a byworde, & a laughing stocke amonge all nations, whither \S LORDE hath caryed the.

^b Thou shalt cary out moch sede in to \S felde, and shalt gather but litle in: for the greshoppers shal destroye it. Thou shalt plante vynyardes and dresse the, but thou shalt nether drynke of the wyne, ner gather of \S grapes: for \S wormes shal consume it. Thou shalt haue Olyue trees in all thy coastes, but shalt not be anoynted with the oyle: for thyne Olyue trees shalbe roted out. Thou shalt get sonnes and doughters, and yet not haue them: for they shal be caried awaye captiue. All thy trees and frutes of thy londe shal be marred with blastinge.

The straunger that is with \S , shal clymme vp ouer the, and be allwaye aboue the: but thou shalt come downe alowe, and lye euer beneth. He shal lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these curses shall come vpon the, and folowe the, and ouertake \S , tyll thou be destroyed, because thou herkenest not vnto \S voyce of the LORDE thy God, to kepe his commaundemētes and ordinaunces, which he hath commaunded the. Therefore shal there be tokens and wonders vpon the, & vpon thy sede for euer, because thou hast not serued \S LORDE thy God with a ioyfull and good hert, when thou haddest abundaunce of all thinges. And therefore shalt thou serue thine enemye, which the LORDE shal sende vpon the, in hunger and thyrst, in nakednesse, and neade of all thinge: & he shal put a yocke of yron vpon thy necke, vntyll he haue broughte the to naughte.

^c The LORDE shal brynge a nacion vpon the from farre, euen from the ende of \S worlde, as a flyenge Aegle: a people, whose speache thou canst not vnderstonde, an harde fauoured people, which regarde not the personne of the olde, ner haue compassion on the yonge. And

* Deut. 10. c. † Mich. 3. b. Rom. 1. c. ‡ 2 Re. 12. c. § Deut. 20. a. ° Deut. 4. d. 4 Re. 24. d.

2 Par. 33. c. Iere. 24. a. ^b Mich. 6. c. ^c Iere. 5. c. Bar. 4. c.

they shal eate vp [¶] frute of thy catell, & the frute of thy londe, tyll they haue destroyed the, and shall leaue the nothinge in corne, wyne, oyle, in the frute of thy oxen and shepe, vntyll they haue broughte the to naughte: and shal laye sege vnto the with in all thy gates, tyll they cast downe thy hye and stronge walles, wherein thou trustest thorow out all thy londe. And thou shalt be beseged within all thy portes, thorow out all thy londe which the LORDE thy God hath geuen the.

[¶] Thou shalt eate the frute of thine awne body, the flesh of thy sonnes and of thy daughters, which the LORDE thy God hath geue the, in that straytnesse and sege, wherewith thine enemye shall besege the: so that it shal greue the man [¶] afore hath lyued tenderly and in voluptuousnes amonge you, to loke vpon his brother and vpon his wife [¶] lyeth in his bosome, and on the sonne that is left ouer of his sonnes, lest he shulde geue eny of them of the flesh of his children that he eateth, in as much as there is nothinge left him in that straytnesse and sege, wherewith thine enemye shal besege [¶] within all thy gates. And the woman that afore hath lyued so tenderly and voluptuously amonge you, that she durste not set the sole of hir fote vpon the grounde for tendernes and voluptuousnes, shal be greued to loke vpon hir huszbande that lieth in hir bosome, and on hir sonne, and on hir daughter: euen because of hir daughters which she hath norished betwixte hir legges in hir lappe, and because of hir sonnes that she hath borne: For she shall eate them secretly for very scarcenesse of all thinges, in the straytnesse and sege, wherewith thine enemye shal besege [¶] within thy gates.

[¶] Yf thou wilt not be diligent to do all the wordes of this lawe which are wryten in this boke, that thou mayest feare this glorious and fearfull name, euen the LORDE thy God, then shal the LORDE entreate [¶] wonderously, with plagues vpon [¶] and thy sede, yee with greate and continuall plagues, with euell and contynuall sicknesses, and shal brynge vpō [¶] all [¶] sicknesses of Egipte (wherof thou wast afayed) and they shal cleue vnto the. Therto all manner sicknesses and all manner plagues, which are not wryten in the boke of this lawe, shal the LORDE thy God cause to come

vpon the, vntyll he haue destroyed the. And there shal be left but a fewe people of you, [†] which afore were as the starres of heauen in multitude: because thou hast not herkened vnto the voyce of the LORDE thy God.

[¶] And as [¶] LORDE reioysed ouer you afore, to do you good, and to multiplye you, euē so shall he reioyse ouer you, to destroye you, and to brynge you to naughte, and ye shalbe waysted from of the londe, whither thou goest now to possesse it. For the LORDE shal scatter the amonge all nacions, from the one ende of the worlde vnto another, and there shalt thou serue other goddes, whom thou knowest not, ner yet thy fathers, euen wodd and stonē.

And amonge those same nacions shalt thou haue no quyetnesse, nether shal the sole of thy fote haue eny rest: for the LORDE shal geue the there a fearfull hert, and dasyng of eyes, and a troubled soule, so that thy life shal hāge before the: Night and daye shalt thou feare, and shalt haue no trust in thy life. In the mornyng thou shalt saye: Who shall geue me the euenyng? And at euen shalt thou saye: Who shal geue me the mornyng? For the very great feare of thine hert, which shal make the afayed: and for the sighte of thine eyes which thou shalt se.

And the LORDE shal brynge the agayne in to Egipte by shippe fulles, euen thorow the waye wherof I sayde vnto the: [†] Thou shalt se it nomore: and there shal ye be solde vnto youre enemies for bonde seruantes and bonde maidens, and there shalbe no man to bye you.

The xxij. Chapter.

THESE are [¶] wordes of the couenaunt, [¶] which the LORDE cōmaunded Moses to make with the children of Israel [¶] in the londe of the Moabites, [¶] besyde [¶] couenaunt which he made with them in Horeb. And Moses called all Israel, and sayde vnto them: Ye haue sene all that the LORDE dyd before youre eyes in the londe of Egipte, vnto Pharaο with all his seruantes, and all his londe, the greate tentacions which thine eyes haue sene, that they were greate tokēs and wonders. [¶] And yet vnto this daye hath not the LORDE geuen you an hert that vnderstandeth, eyes that se, & eares that heare.

[¶] 4 Re. 6. f. Tren. 4. b. Bar. 2. a. [†] Deut. 10. d.

[¶] Iere. 31. c. [†] Exo. 14. c.

[¶] Nu. 21. c. [¶] Exo. 19. a. [¶] Deu. 30. b. Iere. 31. d.

He hath caused you to walke fortye yeares in the wyldernesse. * Your clothes are not waxed olde vpon you, nether is thy shue waxed olde on thy fote. Ye haue eaten no bred, and dronken no wyne, ner stronge drynke, that ye mighte knowe, that he is † LORDE youre God.

¶ And whan ye came vnto this place, Sihon the kynge of Heshbon, and Og ‡ kynge of Basan, came out agaynst vs vnto battayll, and we smote them, and toke their londe, and gaue it to enheritaunce vnto § Rubenites and Gaddites, and to the halfe trybe of the Manasites. * Kepe now therfore the wordes of this couenaunt, and do thereafter, that ye maye haue vnderstandinge in all that ye do.

Ye stonde this daye all before the LORDE youre God, the chefe rulers of youre trybes, youre Elders, youre officers, euery man in Israel, youre children, youre wyues, † straungers that are in thine hoost, ‡ from the hewer of thy wodd vnto § drawer of thy water: that thou shuldest enter in to the couenaunt of the LORDE thy God, and in to the ooth which the LORDE thy God maketh with the this daye, that he mighte set the vp this daye to be a people vnto himself, and that he mighte be thy God, as he hath sayde vnto the, † and as he sware vnto thy fathers, Abraham, Isaac and Iacob.

¶ For I make not this couenaunt and this ooth with you onely, but both with you † here this daye, and stonde with vs before the LORDE oure God, and also with them that are not here with vs this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thorow the myddes of the Heythen, whom ye passed by, and sawe their abhominacions and their Idols, wodd and stone, syluer and golde, which were with them: Lest there be amōge you man or woman, or an housholde, or a trybe, which turneth awaye his hert this daye from the LORDE oure God, to go and to serue † goddesses of these nacions: and lest there be amōge you some rote, that beareth gall ¶ wormwodd: so that though he heare the wordes of this curse, he blesse him selfe yet in his hert, and saye: § Tush, it shal not be so euell. I wil walke after the ¶ meanyng of myne awne hert, that the dronken maye perishe with the thyrstie.

* Deu. 8. a. † Nu. 21. d. e. ‡ Deu. 2. f. and 3. a.
* Deu. 4. a. † Iosu. 9. d. ‡ Gen. 17. a. § Iere. 5. b.

Then shall not the LORDE be mercifull vnto him, but his wrath and gelousy shall smoke ouer soch a man, and all the curses that are wrytten in this boke, shall lighte vpon him: and the LORDE shal put out his name from vnder heauen, and shall separate him vnto euell out of all the trybes of Israel, acordinge vnto all the curses of the couenaunt, that is wrytten in the boke of this lawe.

So the posterities of youre childrē which shal ryse vp after you, and the straungers that come out of farre countrees, shall saye (whan they se the plagies of this londe, and the diseases wherwith the LORDE hath smytten it) that he hath brent vp all their londe with brymstone and salt, so † it can not be sowne, ner is frutefull, nether groweth thyn eny grasse therin, ¶ Like as Sodom, Gomor, Adama and Zebaim are ouerthrowne, which the LORDE ouerthrowe in his wrath and anger.

Then shall all nacions saye: ** Wherefore hath the LORDE done thus vnto this londe? What greate wrothfull displeasure is this? Then shalt it be sayde: Euen because they haue forsaken the couenaunt of † LORDE God of their fathers (which he made with them whan he broughte them out of the londe of Egipte) and they wētē, and serued other goddes, and worshipped thē, euen soch goddes as they knewe not, and whom he had not deuyded vnto them. Therefore the wrath of the LORDE waxed whote ouer this londe, to brynge vpon it all the curses that are wrytten in this boke. And the LORDE thrust them out of their londe with greate wrath, indignacion ¶ displeasure ¶ hath cast them in to another londe, as it is come to passe this daye.

These are the † secretes of the LORDE oure God, which are opened vnto vs and oure children for euer, † we shulde do all the wordes of this lawe.

The xxx. Chapter.

NOW whan all this commeth vpon the, † whether it be the blessing or † curse which I haue layed before the, † and thou gost in to thine hert, beyngē amōge the Heithen, whither the LORDE thy God hath thrust the, and thou turnest vnto the LORDE thy God, so that thou herkenest vnto his voyce, and thou and thy children with all thy hert and with

Soph. 1. c. ¶ Deu. 12. a. ¶ Gen. 19. e. ** Iere. 22. b.
3 Re. 9. b. † 1 Cor. 4. a. † 3 Iere. 8. e. 2 Par. 33. c.

all thy soule, in all that I commaunde the this daye, *then shal the LORDE thy God turne thy captiuyte, and haue compassion vpon the, and shal gather thy congregacion agayne from amonge all the nacions, whither the LORDE thy God hath scattered the.

And though thou werest thrust out vnto the vtmost partes of the heauen, yet shall the LORDE thy God gather the from thence, and from thence shal he fetch the, and shal brynge the in to the londe, which thy fathers haue possessed, and thou shalt enioye it, and he shal do the good, and multiplye the aboue thy fathers.

† And the LORDE thy God shall circumsce thyne hert, and the hert of thy sede, that thou mayest loue the LORDE thy God with all thy hert and with all thy soule, that thou mayest lye. But all these curses shall the LORDE thy God laye vpon thine enemyes, and vpon them that hate the and persecute the. But thou shalt turne, and herken vnto the voyce of the LORDE, to do all his commaundementes, which I commaunde the this daye. And the LORDE thy God shal make the plenteous in all the workes of thine hādes, in the frute of thy body, in the frute of thy cattell, in the frute of thy londe to good.

‡ For the LORDE shall turne, to reioyce ouer the to good, as he reioysed ouer thy fathers, so that thou herken vnto the voyce of the LORDE thy God (to kepe his commaundementes and ordinaunces, which are wrytten in the boke of this lawe) and turne vnto the LORDE thy God with all thy hert and with all thy soule.

§ For the commaundement which I commaunde ŷ this daye, is not to wonderfull for the, ner to farre, ner yet in heauen, that thou needest to saye: Who wil go vp for vs in to heauen, and brynge it vnto vs, that we maie heare it and do it? Nether is it beyonde the see, that thou needest to saye: Who wyl go ouer the see for vs, and fetch it vs, that we maye heare it, and do it? For the worde is very nye vnto the, euē in thy mouth and in thine hert, that thou do it.

° Beholde, I haue layed before you this daye, life and good, death and euell. For I commaunde the this daye, to loue the LORDE

thy God, and to walke in his wayes, and to kepe his commaundementes, ordinaunces, and lawes, that thou mayest lye and multiplye, and that the LORDE thy God maye blesse the in the londe, whither thou goest to possesse it.

But yf thou turnest awaye thine hert, so that thou wilt not heare, but fall a waye, to worshipe other goddes and to serue them, I certifye you this daye, that ye shal perishe, & not lye longe in the londe, whither thou goest ouer Iordane to possesse it.

¶ I take heauen and earth this daye to recorde ouer you: I haue layed before you life and death, blessinge and cursinge, that thou mayest chose life, and that thou and thy sede maye lye, ŷ ye maye loue the LORDE youre God, and herken vnto his voyce, and cleue vnto him: (For he is thy life and thy lōge age) that thou mayest dwell in the londe, which the LORDE sware vnto thy fathers Abraham, Isaac and Iacob, to geue them.

The xxi. Chapter.

AND Moses wente, & spake these wordes ¶ to all Israel, and saide vnto them: I am this daye an hundredth and twētye yeare olde, I can nomore go out and in: the LORDE also hath sayde vnto me: ¶ Thou shalt not go ouer this Iordane. The LORDE thy God himselfe shall go before the ouer Iordane: and HE himselfe shal destroye these nacions before the, that thou mayest conquere them: and Iosua he shall go ouer before the, ** as the LORDE hath sayde. And the LORDE shal do vnto them, as he dyd vnto Sihon and Og the kynges of the Amorites and vnto their lōde, which he destroyed.

†† Now when the LORDE shal deliuer the before you, ye shal do vnto them acordynge vnto all the commaundementes which I haue commaunded you. Be manly and strōge, feare not, and be not afrayed of them. For the LORDE thy God himselfe shal go with the, †† and shal not fayle the, ner forsake the.

And Moses called Iosua, and sayde vnto him before all Israel: Be stronge and bolde, for thou shalt brynge this people in to the londe, which the LORDE hath sworne vnto their fathers to geue them, and thou shalt

* Iero. 32. e. † Deut. 10. d. ‡ Iero. 32. e.
§ Rom. 10. a. ° Deut. 11. d. Iero. 21. b. ¶ Deut. 4. d.
and 31. g. ¶ Nu. 20. b. ** Nu. 27. d. b Num. 21. d.

†† Deu. 7. a. and 20. c. †† Iosu. 1. a. Heb. 13. a.
° Iosu. 1. b. 3 Reg. 2. a.

parte it amonge them by lot. But the LORDE himselfe that goeth before you, euen HE shal be with the, and shal not fayle the, ner forsake the: Feare not, and be not affrayed.

And Moses wrote this lawe, and delueryed it vnto the prestes the children of Levi (*which bare the Arke of the couenaunt of the LORDE) and vnto all the Elders of Israel.

¶ And he commaunded them, and sayde: † At the ende of seuen yeares, in the tyme of the Fre yere, in the feast of Tabernacles whan all Israel come to appeare before the LORDE thy God, in the place that he shall chose, thou shalt cause this lawe to be proclaimed before all Israel in their eares, namely, before the congregacion of the people, both of men, wemen, children, and thy straungers which are within thy gates: that they maye heare and lerne to feare the LORDE their God, and be diligent to do all the wordes of this lawe: and that their children also which knowe nothinge, maye heare and lerne to feare the LORDE youre God, all youre lyue dayes which ye lyue in the londe, whither ye go ouer Iordane to possess it.

¶ And the LORDE sayde vnto Moses: Beholde, thy tyme is come that thou must die, call Iosua, and stonde in the Tabernacle of witnesse, that I maye geue him a charge. Moses wente with Iosua, and stode in the Tabernacle of witnesse. And the LORDE appeared in the Tabernacle in a cloudy pyler † and the same cloudy pyler stode in the dore of the Tabernacle.

And the LORDE sayde vnto Moses: Beholde, thou shalt slepe with thy fathers, and this people wyll ryse vp, and go a whoringe after straunge goddes of the londe in to the which they come, † and wyll forsake me, and breake the couenaunt which I haue made with them. And then shall my wrath waxe whote agaynst them, at the same tyme, † I shal forsake the, and hyde my face frō them, that they maye be consumed. ¶ And so whan moch aduersite † trouble commeth vpō the, they shal saye: Is not all this euell come vpō me, because God is not with me? But I shal hyde my face at the same tyme because of all the euell that they haue done, in that they haue turned vnto other goddes.

* Num. 3. 4.

† 2 Esdr. 8. a.

† Exo. 33. b.

‡ 1 Reg. 8. b.

¶ Iere. 2. d.

¶ Deut. 32. a.

Wryte now therfore this songe, † teach it the children of Israel, and put it in their mouth, that this † songe maye be a witnesse vnto me amonge the children of Israel. For I wil brynge them in to the londe which I sware vnto their fathers, that floweth with mylke and hony. ** And whan they eate, and are full and fatt, they shal turne vnto other goddes, and serue them, and blaspheme me, and breake my couenaunt.

And so whan moch myscheffe and tribulacion is come vpon them, this songe shall answere before them for a witnesse. It shall not be forgotten out of the mouth of their sede: for I knowe their ymaginacion, that they go aboute euen now, before I brynge them in to the londe, which I sware vnto them.

So Moses wrote this songe at the same tyme, and taughte it the children of Israel. And the LORDE gaue Iosua the sonne of Nun a charge, and sayde: † Be stronge and bolde, for thou shalt brynge the children of Israel in to the londe, which I sware vnto them, and I wil be with the.

Now whan Moses had wrytten out all the wordes of this lawe in a boke, he commaunded the Leuites (which bare the Arke of the LORDES couenaunt) and sayde: Take the boke of this lawe, and laye it by the syde of the Arke of the couenaunt of the LORDE youre God, that it maye be there a wytnesse agaynst the: for I knowe thy stubburnesse and thy harde neck. ¶ Beholde, whyle I am yet alyue with you this daye, ye haue bene disobedient vnto the LORDE: how moch more after my death?

Gather now vnto me all the Elders of youre trybes, and youre officers, † I maye speake these wordes in their eares, † and take heauen and earth to recorde agaynst them. For I am sure that after my death ye shall marre youre selues, and turne asyde out of the waye, which I haue commaunded you: and so shall mysfortune happen vnto you hereafter, because ye haue done euell in the sighte of the LORDE, in prouokynge him thorow the workes of youre handes.

So Moses spake out the wordes of this songe euen to the ende, in the eares of all the congregacion of Israel.

** Deut. 8. c.

† Iosu. 1. b. and 23. c.

‡ 3 Reg. 2. a.

† 4 Reg. 17. c.

Mala. 3. b.

‡ Deut. 4. d. and 30. d.

The xxxij. Chapter.

A HERKEN (O ye heauens) I wyll speake:
 "and let the earth heare the wordes of
 my mouth.

* My doctryne droppe as doth the raine,
 and my speach flowe as doth the dew.

Euen as the rayne vpon the grasse, and as
 the droppes vpon the herbe.

For I wyl call vpon the name of the LORDE,
 geue ye the glory vnto oure God.

† Perfecte are the workes of the Stone, for
 all his wayes are righteous.

God is true, and no wickednes is there in
 him, righteous and iust is he.

The frowarde and ouerthwarte generacion
 hath marred them selues to himwarde and are
 not his children, because of their deformyte.

Thankst thou the LORDE thy God so,
 thou foolish and vnwyse people?

Is not he thy father? and thy LORDE?
 Hath he not made the, and prepared the?

Remember the dayes that are past, conside
 the yeares of the generacions afore tyme.

Axe thy father, he shall shewe the: thine
 elders, they shall tell the.

§ When the most Hyghest deuyded † na-
 tions and scatred the children of men.

B Then set he the borders of the nacions
 acordinge to the nombre of the children of
 Israel.

¶ For the LORDES parte is his folke,
 Iacob is the meetlyne of his enheritaunce.

He founde him in the wyldernes, euen in
 the drye deserte where he roared.

He led him aboute, and gaue him vnder-
 stondinge: He kepte him as the aples of his eye.

As an Aegle stereth vp hir nest, and floter-
 eth ouer hir yonge: Euen so stretched he out
 his fethers, and toke him ¶ and bare him on
 his wynges.

The LORDE onely was his gyde, ¶ there
 was no straunge God with him.

He caried him ouer † heighth of the earth,
 and fed him with the increase of the felde.

¶ He caused him sucke hony out of the rocke,
 and oyle out of the harde stone.

Butter of the kyne, and mylke of the shepe,
 with the fat of the lambes, and rammes of the
 sonnes of Basan, and hegoates with the fat of

the kydneyes, and wheate: And gaue him
 drynke of the very bloude of grapes.

** And whan he was fat and had ynough, he
 waxed wanton.

He is fat, and thicke, and smothe, ¶ hath
 letten God go, that made him, and despyred
 the rocke of his saluacion.

He hath prouoked him to indignacion,
 thorow straunge goddes, and thorow abhomi-
 nation hath he angered him.

¶ They offred vnto felde deuels, ¶ not vnto
 their God.

Vnto goddes whom they knewe not, euē
 vnto new goddes, † came newly vp, whom
 their fathers honoured not.

Thy rocke that begat †, hast thou despyed:
 and hast forgotten God that made the.

And whan the LORDE sawe it, he was
 moued vnto wrath ouer his sonnes and his
 daughters.

And he sayde: I wyl hyde my face from
 them, I wyl se what their ende shal be: for
 it is a frowarde generacion, they are childre
 in whom is no fayth.

They haue prouoked me in it that is not
 God: with their vanities haue they angered me.

† And I agayne wil prouoke them, by those
 that are no people: by a foolish nacion wil I
 anger them.

For the fyre is kyndled in my wrath, and
 shal burne vnto † nethermost hell, and shal
 consume the londe with the increase therof,
 and set the foundacions of † mountaynes on
 fyre.

I wil heape myscheues vpō them, I wil
 spende all myne arrowes at them.

They shal pyne awaye thorow hunger, ¶ be
 consumed of the feuers, and of bytter sick-
 nesses.

¶ I wil sende amonge them † tethe of beestes,
 and furious serpentes.

Without shall the swearde robbe them, ¶
 feare in the chambers, both the yonge man
 and yonge woman, the suckyinge children with
 the gray headed man.

I wyl saye: Where are they? I shall make
 their remembraunce to cease from amonge
 men.

Yf the wrath of the enemies were not
 gathered, lest their enemies shulde be proude,

° Esa. 1. a. Mich. 1. a. * Esa. 55. c. † Gen. 1. d.
 Eccli. 42. d. † Mala. 1. a. † Gen. 1. d. § Gen. 11. b.
 Act. 17. d. † Deut. 4. c. ¶ Exo. 19. a. † Psal. 80. b.

** Deu. 6. c. † Psal. 105. e. †† Rom. 10. c. Iere. 15. c.
 † Iere. 5. b. Joel 1. a.

¶ might saie: Oure hande is hye, and: The LORDE hath not done all this.

For it is a people, wherin is no counsell, and there is no vnderstandinge in them.

O that they were wyse & vnderstode this, that they wolde cōsidre what shulde happe vnto them hereafter.

How cometh it, ¶ one shall chace a thousande of them, and ¶ two shall put ten thousande to flighte?

Is it not so, euen because their rocke hath solde them, and because the LORDE hath geuen them ouer?

¶ For oure rocke is not as their rocke, *of this are oure enemies iudges them selues.

Their vyne is of the vyne of Sodom, and of the felde of Gomorra: their grapes are the grapes of gall, they haue bytter clusters.

Their vyne is the poyson of Dragons, & the furious gall of Adders.

Is not this hid with me, and sealed vp in my treasures?

*Vengeance is myne, and I wyll rewarde in due season. Their fote shall slyde, for the tyme of their destrucciō is at honde, and the thinge that is to come vpon them, maketh haiste.

For the LORDE shall iudge his people, †and shal haue compassion on his seruantes. For he shal considre that their power is awaie, and that it is gone with them, which were shut vp and remayned ouer.

And he shal saie: ‡Where are their goddes, their rocke wherin they trusted?

Of whose sacrifices they ate ¶ fatt, and drankte the wyne of their drynkofferings? Let them ryse vp and helpe you, and be youre protection.

¶ Se now that I I am, and that there is none other God but I.

I can kyll and make aloue:‡ what I haue smytten, that can I heale: §and there is noman able to delyuer out of my hande.

For I wil lifte vp my hande to heauen, & wyl saie: I lyue euer.

¶ Yf I whet ¶ edge of my swerde, and my hande take holde of iudgment, then wyll I auenge me on myne enemies, and rewarde them that hate me.

I wil make myne arowes dronken with

bloude, and my swerde shal eate flesh ouer ¶ bloude of the slayne, and ouer the captyuite, and in that the enemies heade shall be dis-couered.

¶ Reioyce ye Heythen with his people: for he wil auenge the bloude of his seruantes, and wyl auenge him on his enemies, ¶ wil be mercifull vnto the londe of his people.

And Moses came and spake all the wordes of this songe in the eares of the people, he and Iosua the sonne of Nun. Now whā Moses had made an ende of speakinge all these wordes vnto all Israel, he sayde vnto thē: ¶ Take to hert all ¶ wordes, which I testifye vnto you this daye, that ye commaunde youre children, to obserue and do all the wordes of this lawe. For it is no vaine worde vnto you, but it is youre life: & this worde shal prolonge youre life in ¶ londe, whither ye go ouer Iordane to conquere it.

And ¶ LORDE spake vnto Moses ¶ same daie, & sayde: Get the vp to this mount Aba-rim, vpon mount Nebo, which lyeth in ¶ londe of the Moabites ouer agaynst Iericho, & beholde the londe of Canaan, which I shall geue vnto the children of Israel in possessiō. And dye thou vpon the mount, whan thou art come vp, and be gathered vnto thy people, ¶ like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people: Because ye trespassed agaynst me amonge the children of Israel by the **water of stryfe at Cades in the wilderness of Zin, and sanctified me not amonge the children of Israel. For thou shalt se the londe ouer against the, which I geue vnto ¶ children of Israel but thou shalt not come in to it.

The xxxij. Chapter.

THIS is the blessinge, wherwith Moses ¶ the man of God blessed ¶ childrē of Israel before his death, and saide: ¶ The LORDE came from Sinai, †and rose vp vnto thē from Seir. He appeared for mount Paran, and came with many thousande sayntes. At his righte hande is there a lawe of fyre for them: O how loued he the people? All his sayntes are in his hande, ‡they shall set them selues downe at thy fete, and receaue of thy wordes. Moses commaunded vs the lawe,

* Exo. 14. c. 1 Reg. 5. b. * Rom. 12. c. Heb. 10. d.
 † 2 Ma. 7. b. † Iere. 2. d. † Deut. 4. f. 1 Reg. 2. b.
 § Iob 10. a. * Rom. 15. a. † Deut. 6. b. and 11. c.

¶ Nu. 20. d. ** Nu. 20. a. † Exo. 3. a. † Exo. 19. a.
 †† Luc. 10. d. Sap. 3. a.

which is the enheritaunce of the congregacion of Iacob. And he was in the fulnesse of the kyngde, & helde y rulers of y people together, with the trybes of Israel.

Let Ruben lyue, and not dye, and his people be fewe in nombre.

This is the blessinge of Iuda. And he sayde: LORDE heare the voyce of Iuda, and brynge him vnto his people: Let his hādes multiplie him, and let him be helped frō his enemies.

13 And vnto Leui he sayde: Thy perfectnes and thy lighte be acordinge vnto the man of thy mercy, *whō thou hast tempted at Massa, when ye stroue by the water of stryfe. †He that sayeth vnto his father and to his mother: I se him not: and to his brother, I knowe him not: and to his sonne, I wote not of him, those haue obserued thy wordes, and kepte thy couenaunt: they shal teach Iacob thy iudgmentes, and Israel thy lawe: they shal laie incense before thy nose, & burnt offeringes vpon thine altare. LORDE, blesse thou his power & accepte the workes of his handes: smyte the loynes of them y ryse vp agaynst him, & of them that hate him, that they lifte not vp them selues.

And to Ben Iamin he saide: The beloued of the LORDE shal dwell in hope on him: All the daye longe shal he wayte vpon him, and shal dwell betwene his shulders.

14 And to Ioseph he sayde: †His londe lieth in the blessinge of the LORDE, there are noble frutes of heauen, of the dew, and of the depe that lyeth beneth: There are noble frutes of the increase of the Sonne, and noble rype frutes of y monethes: And of y toppes of the mountaynes of olde, and of the hilles allwaye, and of the noble frutes of y earth, and of the fulnesse therof. The good will of him †that dwelleth in the buszshe, come vpon the heade of Ioseph, and †vpon y toppe of his heade that was separated frō amonge his brethren.

His bewtie is as a firstborne oxe, and his hornes are as y hornes of an Vnicorne: with the same shal he puszshe the nacions together, euen vnto the endes of the worlde. These are the thousandes of Ephraim, and the thousandes of Manasse.

15 And vnto Zabulon he sayde: Reioyse Zabulon of thy outgoynge: but reioyse thou

Isachar of thy tentes. They shall call the people vnto y hyll, and there shal they offe y offeringes of righteousnes. For they shal sucke the abundaunce of the see, and the treasures hyd in the deade.

And to Gad he sayde: Blessynge haue Gad, which maketh rowme. He dwelleth as a lyon, and spoyleth the arme and the toppe of the heade. And he sawe his begynnyng, that y heape of the teachers laye hydd there, and came with the rulers of the people, and executed the righteousnesse of the LORDE, and his iudgment on Israel.

And to Dan he sayde: Dan a yonge lyon, he shal flowe from Basan.

And to Nephtali he saide: Nephtali shal haue abundaunce of pleasure, & shalbe full of the blessinge of the LORDE: his possession shalbe towarde the west and south. And to 32 Asser he sayde: Asser be blessed with sonnes, accepted be he with his brethren, and dyppe his fote in oyle. Yron and brasse be on thy shues. Thyne age be as thy youth.

There is no God as the God of the iust. He that sytteth vpon heauen, be thy helpe. And his glory is in the cloudes, that is the dwellynge of God from the begynnyng, and vnder the armes of the worlde. And he shal dryue out thyn enemye before the, and saye: Be destroyed. †And Israel shall dwell safe alone. The eye of Iacob shalbe vpon y londe where corne and wine is, heauen also shal droppe with dewe. Happye art thou Israel, who is lyke vnto the? O thou people y art saued by the LORDE, which is thy helpe, shyld, and the swerde of thy glorye. Thyne enemies shal pyne awaye, and thou shalt treade vpon the height of them.

The xxxiiij. Chapter.

1 A ND Moses wente from the felde of y Moabites vp vnto mount Nebo, †vpo y toppe of moit Pisga ouer agaynst Iericho. And the LORDE shewed him all the londe of Gilead vnto Dan, and all Nephtali, and the londe of Ephraim and Manasse, and all the londe of Iuda, vnto y vttemost see, and towarde the south, and the region of the playne of Iericho the cite of the palme trees euen vnto Zoar. And the LORDE sayde vnto him: This is the londe that I sware vnto

* Deut. 33. b. Mala. 2. b. Num. 20. a. † Math. 19. d. Luc. 14. d. ‡ Iosus. 16. 17. § Exod. 3. a. || Gen. 49. d.

¶ Ierem. 23. b. * Num. 17. c. 2 Mala. 7. a.

Abraham, Isaac and Iacob, and sayde: I wyll geue it vnto thy sede. Thou hast sene it with thine eyes, * but thou shalt not go ouer thither.

So Moses † seruaunt of the LORDE died there in the londe of the Moabites, acordinge vnto the worde of † LORDE. And he buried him in a valley, in the londe of the Moabites ouer agaynst the house of Peor. And noman knewe of his graue vnto this daye. And Moses was an hundreth and twentye yeare olde whan he dyed: his eyes were not dymme, and his chekes were not fallen. And the children of Israel weped for Moses in † felde of the Moabites thirtie daies, and the dayes

of the wepyng and mournynge for Moses were fulfilled.

And Iosua the sonne of Nun was filled with † sprete of wyszdome († for Moses had layed his hande vpon him) and the children of Israel herkened vnto him, and dyd as the LORDE commaunded Moses. And there arose no prophet more in Israel, like vnto Moses, whom the LORDE knewe face to face in all tokens and wonders (which the LORDE sent him to do in † londe of Egipte, vnto Pharaο, and to all his seruautes, and his londe) and in all this mightie hande and greate visions which Moses dyd in the sighte of all Israel.

* Nu. 10. b.

† Nu. 27. d.

The ende of the fift booke of Moses, called Deuteronomion.

The seconde parte
of the
olde Testament.

The boke of Josua.
The boke of the Judges.
The boke of Ruth.
The first boke of the Kyniges.
The seconde boke of the Kyniges.
The thirde boke of the Kyniges.
The fourth boke of the kyniges.
The first boke of the Cronicles.
The seconde boke of the Cronicles.
The first boke of Esdras.
The seconde boke of Esdras.
The boke of Hester.

The boke of Iosua.

What this boke conteyneth.

Chap. I.

After the death of Moses, God cōmaūdeth Iosua to get him vp, and to go with the people ouer Iordane in to the londe of promes.

Chap. II.

Two spyes are sent vnto Iericho, and Rahab lodgeth them.

Chap. III.

Iosua goeth forth with the people vnto Iordane : The Leuites are ordeyned to go before with the Arke. The one parte of Iordane stondesth styll, the other renneth downe, and the people go thorow it drye shodd.

Chap. IIII.

Twelue stones doth Iosua cause to be taken out of Iordane, and setteth them vp at Gilgall for a remembrance.

Chap. V.

The kynges beyonde Iordane are afrayed. The people in Gilgall are circumcysed. They eate the Passeouer and vneuened bred.

Chap. VI.

How Iericho is wonne and taken.

Chap. VII.

The Israelites are put to flight before their enemies, because one of thē had stollen of it that shulde haue bene damned and vtterly destroyed. The trespasser is stoned vnto death.

Chap. VIII.

The cite of Hai is wonne, the people slayne, the kyng taken alyue and hanged, the cite brent. Iosua buyldeth an altare vnto the **LORDE**. The blessinges and curses are red.

Chap. IX.

The Heythen kynges prepare thē selues agaynst Israel. The Gabaonites saue their lyues by crafte and suttyltie.

Chap. X.

The Heythen laye sege to Gabaon, but Iosua helpeth them, and wynneth a greate felde, commaundeth the Sonne to stonde styll, hangeth vp fyue kynges, and taketh the cities.

Chap. XI.

The Heythē kynges gather thē selues together agaynst Israel : but they are discomfited, and their cities wonne.

Chap. XII.

The names of the kynges whom Iosua and the Israelites slewe, are here rehearsed, euen one and thirtie.

Chap. XIII.

The remnaunt of the londe on this syde Iordane.

Chap. XIII.

The dealinge out of the londe.

Chap. XV.

The londe that fell vnto Iuda by lott.

Chap. XVI.

The lot of Ephraim.

Chap. XVII.

The lot and porcion of Manasse.

Chap. XVIII.

Men are sent out of the seuen trybes, to consyder the londe, and to deale it out. The porcion of Ben Iamin.

Chap. XIX.

The porcion of Simeon, Zabulon, Isachar, Aser, Nephtali and Dan.

Chap. XX.

The partinge out of the fre cities.

Chap. XXI.

Of the cities and suburbs of the Leuites.

Chap. XXII.

The two tribes and a halfe are sent home agayne, with a charge to be diligent in kepyng Gods commaundement. Of the altare of witness.

Chap. XXIII.

Iosua calleth the people together before his death, & exorteth them to cleue fast to the commaundementes of the LORDE.

Chap. XXIII.

He calleth the people together in Sichem, and reheareth the benefites of God vnto the. The couenaunt with God is renewed. Iosua dyeth, and so doth Eleasar.

The first Chapter.

AFTER the death of Moses the seruaunt of the LORDE, spake the LORDE vnto Iosua & sonne of Nun Moses mynister: My seruaunt Moses is deed, vp now, and go ouer this Iordane, thou and all this people in to the londe that I haue geuen the children of Israel. * All the places that the soles of youre fete shal treade vpon, haue I geuen vnto you, as I sayde vnto Moses: From the wyldernes and this Libanus vnto the greete water Euphrates: all the londe of the Hethites vnto the greate see toward the west, shal be youre border. There shall noman be able to withstonde & all thy life longe. † And like as I was with Moses, so wil I be with the also. ‡ I will not fayle the nether forsake the. Be stronge and bolde: for vnto this people shalt thou deuyde & londe, which I sware vnto their fathers, to geue it them.

§ Be ströge therfore and very bolde, that thou mayest kepe and do euery thyng accordinge to the lawe, that Moses my seruaunt commaunded the. Turne not asyde from it, nether to the righte hande ner to the lefte, ¶ thou mayest deale wysely whither so euer thou goest. § And let not the boke of this lawe departe out of thy mouth, but exercyse thy selfe therin daie and nighte, that thou mayest kepe and do euery thinge accordinge to it that is wryttē therein: Then shalt thou prospere in thy waies, and deale wysely. Lo, I haue commaunded the to be stronge and bolde. Feare not, and be not afrayed: for the LORDE thy God is with &, whither so euer thou goest.

Then commaunded Iosua the officers of the people, and sayde: Go thorow the hoost,

and charge & people, and saye: Prepare you vytayles, for ouer thre dayes shal ye go ouer this Iordane, that ye maye come in and take possession of the londe, which the LORDE youre God shal geue you.

And to the Rubenites, Gaddites, and to the halfe trybe of Manasse, sayde Iosua: Thynke vpon the worde, ¶ that Moses the seruaunt of & LORDE spake vnto you, and sayde: The LORDE youre God hath brought you to rest, and geuen you this londe. Let youre wyues and children and catell remayne in & londe, that Moses gaue you on this syde Iordane: But ye youre selues (as many as be fightinge men) shal go forth before youre brethern in harnesse, and helpe them, tyll the LORDE haue broughte youre brethren to rest also as well as you: that they also maye take possession of the londe, which the LORDE youre God shal geue them: Then shal ye turne agayne in to the londe of youre possession, that ye maye enioye it, which Moses the seruaunt of the LORDE hath geuen you on this syde Iordane toward & Easte. And they answered Iosua and sayde: ¶ All that thou hast commaunded vs, wyll we do: and whither so euer thou sendest vs, we wyl go thither. Like as we haue obeyed Moses, so wyl we be obedient also vnto the: Onely that the LORDE thy God be with &, like as he was with Moses. Who so euer disobeyeth thy mouth, and herkeneth not vnto thy wordes in all that thou hast commaunded vs, shal dye: Onely be thou stronge and bolde.

The ij. Chapter.

IOSUA the sonne of Nun sent out two spyes preuely from Setim, and sayde vnto

* Deut. 11. d.
Heb. 13. a.

° Iosu. 3. d.
‡ Deu. 31. b.

† Deut. 31. b.
§ Deut. 5. d.

§ Deut. 17. d.

¶ Nu. 32. d.

‡ Deu. 5. d.
§ Mac. 2. d. Iere. 42. a.

them : Go youre waye, loke vpon the londe and Iericho. They wente forth, *and came in to y house of an harlot, called Rahab, and laye there. Then was it tolde the kynge of Iericho: Lo, there are men come in this nighte from the childre of Israel, to spy the londe. Then sent the kynge of Iericho vnto Rahab, saynge: Delyuer the men forth that are come vnto the in to thy house, for they are come to spye out the whole londe. Now as for the two men, the woman had hyd them, and sayde: There came men in vnto me in dede, but I knewe not whence they were. And at the shutting in of the gate whan it was darcke, they wente out, so y I can not tell whither they be gone: folowe soone after them, for ye shal ouertake them. But she had caused them to clymme vp vnto the house toppe, and hyd them vnder the stalkes of flaxe, that she had prepared her vpō the toppe of the house. Howbeit the men folowed after them in y waye toward Iordane, euen vnto the ferye: and whan they that folowed vpon them were gone forth, the gate was shut.

B And or euer the men layed them downe to slepe, she wente vp to them vnto the house toppe, and sayde vnto the: I knowe that the LORDE shal delyuer you the londe, †for the feare of you is fallen vpon vs, and all the inhabitors of the londe are discouraged at youre commynge. For we haue herde, how the LORDE †dried vp the water in the reed see before you, whā ye departed out of Egipte: †and what ye dyd vnto the two kynges of the Amorites, Sihon and Og beyonde Iordane, how ye roted them out, and destroyed them. And sence we herde therof, oure hert hath failed vs, nether is there a good stomacke more in eny man, by the reason of youre commynge. For the LORDE youre God is both the God aboue in heauē and beneth vpon earth.

C Swear now then vnto me § euen by the LORDE (for so much as I haue dealte mercifully with you) that ye wyl also shewe mercy vpon my fathers house: and geue me a true token, that ye wyl let my father lyue, and my mother, my brethren, and my sisters, and all that they haue, and delyuer oure soules from death. The men sayde vnto her: || Yf we shewe not mercy and faithfulnessse vpon the, whan the LORDE geueth vs the londe, then let oure soule dye for you, so farre as thou

betrayest not oure deuyce. Then let she them downe thorow the wyndowe by a coarde: for hir house was in the wall of the cite, and in the wall was hir dwellynge. And she sayde vnto them: Go youre waye vp to the mountaynes, lest they mete you that folowe vpon you: and hyde youre selues there thre dayes, tyll they be come againe y folowe after you: and then get you youre waye.

But the men sayde vnto her: As for this ooth that thou hast taken of vs, we wyl be discharged of it whan we come in to y londe, excepte thou knytttest in the wyndowe y lyne of this rosecoloured rope (y thou hast lettē vs downe with all) ¶ gatherest vnto y in to the house, thy father, thy mother, thy brethren ¶ all thy fathers house. And loke who so euer goeth out at the dore of thy house, his bloude be vpon his owne heade, and we giltlesse. But of all those y are in thy house, yf a hande be layed vpon the, their bloude shalbe vpō oure heade. And yf thou bewrayest eny of this deuyce of ours, the wil we be discharged of the ooth y thou hast takē of vs. She sayde: Let it be so as ye saye, and she let the go. And they wente their waye. And she knyt the rose coloured lyne in the wyndowe.

They wente on their waye, and came to the mountaynes, and remayned there thre dayes, tyll they that folowed vpon them were come agayne: for they soughte them thorow euery strete, ¶ yet they founde them not. So the two men turned agayne, and departed from the mountaynes, and passed ouer (Iordane) and came to Iosua the sonne of Nun, and tolde him euery thinge, as they had founde it, ¶ they sayde vnto Iosua: The LORDE hath geuē vs all the londe in to oure handes, and all they that dwell in the londe, are sore afraied of vs.

The iij. Chapter.

AND Iosua rose vp early, and they departed from Setim, ¶ came vnto Iordane, he and all the children of Israel, and remayned there all night, afore they wete ouer. But after thre dayes wente the officers thorow y hoost, and commaunded the people, and sayde: Whan ye se the Arke of y couenaunt of the LORDE youre God, and the prestes from amōge the Leuites bearinge it, departe ye then out of youre place, and folowe after

* Heb. 11. e. Iac. 2. c.

† Deu. 28. a. Iosu. 5. a.

¶ Exo. 14. e. † Nu. 21. d.

§ Deu. 10. d. || Iosu. 6. d.

(but so, that there be rowme betwene you and it by two thousande cubites, & that ye come not nye it) [¶] ye maye knowe what waye ye shulde go: for ye neuer wente that waye afore.

[¶] And Iosua sayde vnto the people: Halowe youre selues, for tomorow shal thy LORDE bringe wonderous thinges to passe amōge you. And vnto the prestes he sayde: Beare ye the Arke of [¶] couenaūt, and go before the people. Then ^{*}bare they the Arke, and wente before the people. And the LORDE sayde vnto Iosua: This daye wyl I begynne to make the greate in the sighte of all Israel, that they maie knowe, how that like as I was with Moses, so am I with the also. And commaunde thou the prestes that beare the Arke, and saye: Whan ye come before in the water of Iordane, stonde styll.

[¶] And Iosua sayde vnto the children of Israel: Come hither, & heare the worde of the LORDE youre God. He sayde morouer: By this shal ye perceaue, that the Iuyngge God is amōge you, and that he shall dryue out before you [¶] Cananites, Hethites, Heuites, Pheresites, Girgosites, Amorites and Iebusites. Beholde, the Arke of the couenaunt of him [¶] hath domynion ouer all londes, shall go before you in Iordane. Take now therfore twolue men out of [¶] trybes of Israel, out of euery trybe one. And whan the soles of the fete of the prestes that beare [¶] Arke of the LORDE the gouernoure of all londes, are set in the water of Iordane, then shal [¶] water of Iordane withdrawe it selfe from the water that floweth from aboue, that it maye stonde on a heape.

[¶] Now whan the people departed out of their tentes, to go ouer Iordane, & the prestes bare the Arke of the couenaunt before the people, and came in to Iordane, & dypte their fete before in the water (as for Iordane on all his bankes it was full of all maner waters [†] of the londe) then the water that came downe frō aboue, stode straight vp vpon one heape, very farre from the cite of Adom, that lyeth on the syde of Zartban: But the water that ranne downe to the see (euen to the salt see) fell awaye, and decreased.

[¶] So [¶] people wente thorow ouer agaynst Iericho. And the prestes that bare the Arke of the LORDES couenaunt, stode drye in [¶] myddes of Iordane, readye prepared: & all

Israel wēte thorow drye shod, vntyll [¶] whole people were all come ouer Iordane.

The iiii. Chapter.

[¶] AND [¶] LORDE sayde vnto Iosua: Take you twolue men, out of euery trybe one, & comaunde them, & saye: [¶] Take vp twolue stones out of Iordane, from the place where the fete of the prestes stode in their araye: & cary them with you, [¶] ye maie leaue them in [¶] lodginge, where ye shal lodge this night. The Iosua called twolue mē which were prepared of the children of Israel, out of euery trybe one, & sayde vnto thē: Go your waye ouer before the Arke of the LORDE youre God in the myddes of Iordane, & take euery man a stone vpon his shulder, after the nombre of the trybes of [¶] children of Israel, [¶] they maye be a token amōge you. And whan youre children axe their fathers here after, and saye: What do these stones there? That ye maye then saye vnto them, how that the water of Iordane clauē in sunder before the Arke of the LORDES couenaunt, whan it wente thorow Iordane, & that these stones are set for a perpetuall remembraunce vnto the children of Israel.

Then dyd the children of Israel as Iosua [¶] commaunded them, and bare twolue stones out of the myddes of Iordane (as the LORDE had sayde vnto Iosua) [¶] accordinge to the nombre of the trybes of the children of Israel, and broughte the same with them in to the lodginge, and lefte them there. And Iosua set vp twolue stones in [¶] myddes of Iordane, where [¶] fete of the prestes stode, that bare [¶] Arke of the couenaunt: and there they be yet vnto this daye. As for [¶] prestes that bare [¶] Arke, they stode in the myddes of Iordane, vntyll all was performed that the LORDE charged Iosua to saye vnto [¶] people [¶] accordinge as Moses gaue Iosua in commaudemēt. The people also made haist, and wente ouer. Now whan all the people was gone ouer, the Arke of the LORDE wente ouer also, and the prestes wente before the people.

[¶] And the Rubenites, & Gaddites, and [¶] halfe trybe of Manasse wente harnesssed before the childrē of Israel, like as Moses had sayde vnto thē: Aboute a fortye thousande men ready harnesssed to the warre, wente before

^a Leui. 20. a. Nu. 11. d. 1 Re. 16. a. ^{*} Nu. 7. b.

[†] Some reade: of the haruest. ^b Psal. 65. a. [‡] Deu. 27. a.

§ 3 Re. 18. d. || Deu. 27. a. ¶ Num. 32. c. Iosu. 1. c.

the LORDE to the battayll, vpon ȝ felde of Iericho. * In that daye the LORDE made Iosua greate in the sighte of all Israel: and like as they feared Moses, so stode they in awe of him, all his life longe.

And the LORDE sayde vnto Iosua: Commaunde the prestes which beare the Arke of witnesse, that they come vp out of Iordane. So Iosua commaunded the prestes, ȝ sayde: Come vp out of Iordane. And whan the prestes ȝ bare the Arke of the couenaüt of ȝ LORDE were come out of Iordane, and trode with the soles of their fete vpon the drye londe, ȝ water of Iordane came agayne in to his place, and flowed (like as afore tyme) vpon all his bankes.

B It was ȝ tenth daye of the first moneth, whan the people came vp out of Iordane: ȝ they pitched their tentes in Gilgall vpon ȝ East syde of ȝ cite of Iericho. And ȝ twolue stones which they had taken out of Iordane, dyd Iosua set vp at Gilgall, ȝ saide vnto the children of Israel: † Whan youre children axe their fathers hereafter, ȝ saie: What meane these stones? Ye shall tell the, ȝ saie: Israel wete drye thorow Iordane, what tyme as ȝ LORDE youre God dried vp ȝ water of Iordane before you, vntyll ye were ouer: like as the LORDE youre God dyd in the reed see, † which he dried vp before vs, ȝ we mighte go thorow: that all the people vpon earth mighte knowe the hæde of the LORDE, how mightie it is, to the intent that ye shulde alwaye feare the LORDE youre God.

The b. Chapter.

A **N**OW when all the kynges of ȝ Amorites that dwelt beyonde Iordane westwarde, and all the kynges of ȝ Cananites by the see syde herde, how ȝ LORDE had dried vp the water of Iordane before the children of Israel, tyll they were come ouer ȝ their hert fayled them, nether was there eny more corage in them at the presence of the children of Israel.

At the same tyme sayde ȝ LORDE vnto Iosua: Make the knyues ȝ of stone, and circumcise the children of Israel agayne the seconde tyme. Then Iosua made him knyues of stone, and circumcised the childre of Israel vpon the toppe of the foreskyynes. And the cause why Iosua circumcised all the males of

the people ȝ were come out of Egipte, is this: for all the men of warre dyed in ȝ wilderness by the waye, after they were departed out of Egipte: for all the people that came forth, were circumcysed.

But all the people that were borne in ȝ wilderness by the waye (after they departed out of Egipte) were not circumcysed: for the children of Israel walked fortye yeares in the wilderness, vntyll all the people of the men of warre that came out of Egipte, were consumed, because they herkened not vnto the voyce of the LORDE, like as the LORDE sware vnto them, ȝ that they shulde not se the londe, which the LORDE sware vnto their fathers to geue vnto vs, euen a londe that floweth with mylke ȝ honye: their children which were come vp in their steade, dyd Iosua circumcise: for they had the foreskyynne, and were not circumcysed by the waye.

And whan all the people were circumcysed, they abode in their place, euē in ȝ tētes, tyll they were whole. And ȝ LORDE saide vnto Iosua: To daie haue I turned ȝ shame of Egipte awaye from you, ȝ the same place was called Gilgall vnto this daye. And whyle the children of Israel laye thus at Gilgall, they kepte Easter ** the fourteenth daye of the moneth at euē in the felde of Iericho. And they ate of the corne of the lōde the seconde daye of the Easter: namely, vntenued bred, ȝ fyrmentye of ȝ yeare, euē the same daye. And vpon the morow, the †† Manna fayled, whan they ate of the corne of ȝ londe, so that the children of Israel had nomore Manna, but ate of the corne of the londe of Canaan the same yeare.

And it fortuneth that whā Iosua was by Iericho, he lifte vp his eyes, ȝ was aware, that there stode a mā agaynst him, and had a naked swerde in his hande. And Iosua wete to him, ȝ sayde vnto him: Art thou one of vs. or of oure enemies? He sayde: No, but I am †† the pryncce of the LORDES hoost, and now am I come. Then fell Iosua downe to the earth vpon his face, ȝ worshipped him, and sayde vnto him: What sayeth my LORDE vnto his seruaut? And the pryncce oure LORDES hoost sayde vnto him: §§ Put thy shues of thy fete, for the place wherpō thou stondest, is holy. And Iosua dyd so.

* Iosu. 3. c. † Exo. 12. d. † Exo. 14. e. § Iosu. 2. b. || Exod. 4. e. ¶ Nu. 14. d. ** Exod. 12. a.

†† Exod. 16. f. †† Dan. 10. b. §§ Exod. 3. a. Acto. 7. d.

The vi. Chapter.

AS for Iericho, it was shut & kepte because of the childre of Israel, so that no man mighte go out ner in. But the LORDE sayde vnto Iosua: Beholde, I haue geuen Iericho with f kynge and men of warre therof, in to thy hande. Let all the men of warre go once rounde aboute f cite, and do so sixe dayes. But vpon the seuenth daye let the prestes take the seuen trompettes of the yere of Iubilye before the Arke, and go the same seuenth daye seuen tymes aboute the cite, and let the prestes blowe the trompettes. And whan the horne of the yere of Iubilye bloweth and maketh a sounde, so that ye heare the trompettes, all the people shal make a greate shoute, then shal the walles of the cite fall downe, and f people shal fall in, euery one straight before him.

J Then Iosua the sonne of Nun called f prestes, and sayde vnto them: Beare ye the Arke of the couenaut, and let seuen prestes take the seuen trompettes of the yere of Iubilye before the Arke of the LORDE. But vnto the people he sayde: Get you hence, and go rounde aboute the cite: and let him that is harnesssed, go before the Arke of the LORDE. Whan Iosua had spoken this vnto the people, the seuen prestes bare the seuen trompettes of the yere Iubilye before the Arke of the LORDE, and wente & blew the trompettes, and the Arke of the LORDES couenaut folowed after them: and who so was harnesssed, wente before the prestes that blew the trompettes, and the multitude folowed the Arke. And all was full of f noyse of the trompettes. But Iosua commaunded the people, and sayde: Ye shall make no shoute, ner let youre voyce be herde, nether shall ye geue one worde out of youre mouth, vntyll the daye f I saye vnto you: Make a shoute, then make a shoute.

C So the Arke of the LORDE wente once rounde aboute the cite, and came agayne in to f hooste, & remayned therein: for Iosua vsed to ryse vp early in the mornynge. And the prestes bare the Arke of the LORDE: so dyd the seuen prestes beare the seuen trompettes of the yere of Iubilye before f Arke of the LORDE, and wente and blew the trompettes: and who so was harnesssed, wente

before the, but f multitude folowed f Arke of the LORDE. And all was full of the noyse of the trompettes.

The seconde daye wente they once aboute the cite also, and came agayne in to the hoost. Thus dyd they sixe dayes. But vpon the seuenth daye whan the mornynge sprynge arose, they gat them vp early, and wente after the same maner seuen tymes aboute f cite, so that vpon the same one seuenth daye they wente seuen tymes aboute the cite.

And at the seuenth tyme whan the prestes blew the trompettes, Iosua sayde vnto the people: Make a shoute, for f LORDE hath deliuered you the cite: Howbeit this cite, & all that is therein, shalbe damned vnto the LORDE: * onely the harlot Rahab shal lyue, & all that are with her in f house, for she hyd the messaungers, whom we sent forth. † Onely beware of it that is damned, lest ye damne youre selues (yf ye take ought of it which is damned) and make the hoost of Israel to be damned, and brynge it in to mysfortune. But all the syluer and golde, with the ornametes of brasse & yron, shalbe sanctified vnto the LORDE, that it maye come to the LORDES treasure.

Then made the people a greate shoute, and the prestes blew the trompettes (for whan the people herde the noyse of the trompettes, they made a greate shoute) ‡ and the walles fell, and the people clymmed vp in to the cite, euery one straight before him. Thus they wanne f cite, and § destroyed all that was in the cite with the edge of the swerde, both man and woman, yonge and olde, oxe, shepe, and Asse.

But Iosua sayde vnto f two men which had spied out the londe: Go in to the house of the harlot, and bringe out the woman fro thence with all that she hath, acordinge as ye haue sworne vnto her. Then f yonge men (the spyes) wente in, and brought forth Rahab with hir father and mother, & brethern, and all that she had, and all hir kynred, and caused her to dwell without the hoost of Israel. As for the cite, they brent it with fyre, & all that was therein: onely the syluer and golde, and the ornaments of brasse and yron put they vnto the treasure in the house of f LORDE: but Iosua let ¶ the harlot Rahab lyue, with hir fathers house, and all that she had: & she dwelt in Israel vnto this

* Iosu. 2. c. † Iosu. 7. a. ‡ Heb. 11. e.

§ Deut. 20. c. ¶ Heb. 11. e. Iacob. 2. c.

daie, because she had hyd the messaungers whō Iosua sent vnto Iericho to spye.

At the same tyme sware Iosua, and sayde: * Cursed be that man before the LORDE, which setteth vp this cite of Iericho & buyldeth it: Whan he laieth f̄ foundaciō therof, let it cost him his first sonne: And whā he setteth vp the gates of it, let it cost him his yōgest sonne. Thus the LORDE was with Iosua, so that he was spoken of in all londes.

The vij. Chapter.

BUT the children of Israel had cōmytted a sinne in the thinge f̄ was damned: for Achan the sonne of Charmi the sonne of Sabdi the sonne of Serah, of f̄ trybe of Iuda, toke some of it f̄ was dāned. Then was the wrath of the LORDE fearce ouer the children of Israel.

Now whan Iosua sent out men from Iericho vnto Hai, which lyeth besyde Bethauē on f̄ east syde of Bethel, he sayde vnto thē: Go vp, and spye the londe. And whan they had gone vp, and spyed out Hai, they came agayne to Iosua, and sayde vnto him: Let not all the people go vp, but vpon a two or thre thousande, that they maye go vp and smyte Hai, lest all the people weerye them selues there, for they are but fewe.

So there wente vp, of the people vpon a thre thousande men, and they fled before the men of Hai, and they of Hai smote vpon a syxe and thyrtye men of them, and chaced them from the porte vnto Sebarim, and smote them downe the waye. Then was the hert of the people discouraged, † and became like water. As for Iosua he rente his clothes, and fell vpon his face vnto the earth before the Arke of the LORDE, vntill the eueninge, with the Elders of Israel, and cast dust vpon their heades.

35 And Iosua sayde: Oh LORDE LORDE, wherfore hast thou broughte this people ouer Iordane, to delyuer vs in to the handes of the Amorites to destroye vs? O that we had taried beionde Iordane, as we begāne. Oh my LORDE, what shal I saye, whyle Israel turneth his backe vpon his enemies? Whā the Cananites heare of this, they shal compasse vs rounde aboute, yee and rote out oure names from of the earth. What wylt thou do then vnto thy greate name?

* 3 Re. 16. d. † Deut. 7. e. Iosu. 6. d. 2 Ma. 12. f.

Then sayde the LORDE vnto Iosua: Stōde vp, why lystest thou so vpon thy face? Israel hath offended, and trāsgressed ouer my couenaunt, which I commaunded thē. They haue taken also of the thinge that was damned, and haue stollen, and dyssembled, and layed it amonge their ornementes. The children of Israel are not able to stonde before their aduersaries, but must turne their backes vpon their enemies: for they are acursed. I wyl not more be with you from hēce forth yf ye put not out the damned from amonge you.

Stonde vp, and sanctifie the people, and saye: † Sanctifie youre selues agaynst tomorew for thus sayeth the LORDE God of Israel: ‡ There is a damned thinge in the O Israel, therfore canst thou not stonde before thine enemies, tyll ye put awaye the damned from amonge you. And ye shall ryse vp early, one trybe after another: and loke which trybe so euer the LORDE taketh, the same shall come forth, one kynred after another: and loke which kynred the LORDE taketh, the same shall come forth, one house after another. And loke what house the LORDE taketh, the same shal come forth, one housholder after another. And who so euer is founde in f̄ curse, the same shalbe burnt in the fyre with all that he hath: because he hath gone beyonde the couenaunt of the LORDE, and committed folye in Israel.

Then Iosua gat him vp by tymes in the mornyng, and brought forth Israel, one trybe after another, and f̄ trybe of Iuda was taken. And whan he had brought forth the kynreds in Iuda, f̄ kinred of the Serahites was taken. And whan he had brought forth the kynred of the Serahites, one housholde after another, Sabdi was taken. And whā he had brought forth his house, one housholder after another, Achan the sonne of Charmi f̄ sonne of Sabdi the sonne of Serah of the trybe of Iuda, was taken.

And Iosua sayde vnto Achan: My sonne, geue the glory vnto the LORDE the God of Israel, and geue him the prayse, and tell me, what thou hast done, and hide nothinge from me.

Then answered Achan vnto Iosua, and sayde: Verely I haue synned agaynst f̄ LORDE God of Israel, thus & thus haue I done: I sawe amōge f̄ spoiles a costly Babylonish garment, and two hūdreth Sycles of

† Psa. 21. b. † 1 Re. 16. a. ‡ Deut. 13. c. and 17. b.

syliuer and a tunge of golde, worth fifty Sycles in weight, vnto the which I had a lust, and toke it: and beholde, it is hyd in the grounde in my tente, and the syluer vnder it.

Then Iosua sent messaungers thither, which ranne to the tente, and beholde, it was hyd in his tente, and the syluer vnder it. And they toke it out of the tente, and broughte it vnto Iosua, and to all the children of Israel and poured it before the LORDE. Then Iosua and all Israel with him, toke Achan the sonne of Serah with the siluer, the garment and goldē tunge, his sonnes and daughters, his oxen and asses, and shepe, and all that he had broughte they in to ſ valley of Achor.

And Iosua sayde: For so much as thou hast troubled vs, the LORDE trouble the this daye. And all Israel stoned him, and burned him with fyre with all that he had. And whan they had stoned him, they made ouer him a greate heape of stones, which remaineth vnto this daye. (So the LORDE turned from the rigorounes of his wrath.) Therefore is the same place called ſ valley of Achor vnto this daye.

The liij. Chapter.

AND ſ LORDE saide vnto Iosua: Feare not, and be not afrayed. "Take all the men of warre with the, and ryse, and get the vp vnto Hai. Beholde, I haue geuen in to thy hande, the kynge of Hai with his people in his cite & countre. And thou shalt do with Hai and the kynge of it, *as thou dydest with Iericho and the kynge therof, sauynge that ye shal deale amōge you their spoyle & catell: but set thou a †preuy watch behynde the cite.

Then Iosua arose, and all ſ men of warre, to go vp vnto Hai: and Iosua chose thirtie thousande fightinge men, and sent them out by night, and commaunded them, and sayde: Take hede, ye shal be ſ preuye watch behynde the cite, but go not to farr from the cite, and se that ye be redye altogether. As for me and all the people that is with me, we wyll make vs to the cite. And whan they come forth agaynst vs (†as afore) we wyll flye before them, that they maye folowe out after vs, tyll we haue prouoked them forth of the cite: for they shal thinke that we flye before them, like as at ſ first. And whyle we flye before them,

ye shal get you vp out of the preuy watch, and wyne the cite. For ſ LORDE youre God shal delyuer it in to youre handes. But whan ye haue wonne the cite, set fyre vpon it, doinge ſacordinge vnto the worde of the LORDE. Beholde, I haue commaunded you.

So Iosua sent them awaye, & they wente vnto the place of the preuy watch, and laye betwixte Bethel and Hai, on the west syde of Hai. But Iosua abode that night amōge the people. And in the mornynge he arose early, and set the people in order, and wente vp with the Elders of Israel before the people towarde Hai: and all the men of warre that were with him, wente vp, & gat them forth, and came ouer agaynst the cite, and pitched their tentes on the north syde of Hai, so ſ there was but a valley betwene him and Hai.

He had taken aboute a fyue thousande men, and set them in the hynder watch betwene Bethel and Hai, on the west syde of the cite, and they ordred the people of the whole hoost that was on the north syde of the cite, so that the vttemost of the people reached vnto the west ende of the cite. So Iosua wente the same nighte in to the myddes of the valley.

But whan the kynge of Hai sawe that, he made haist, and gat him vp early, and the men out of the cite, to mete Israel to ſ bat-tayll, with all his people, euen righte before the felde: for he wyst not that there was a preuy watch behynde him on the backe syde of the cite. But Iosua and all Israel were feble before them, and fled by the waye to ſ wyldernes. Then cried all the people in the cite, that they shulde folowe vpon them, and they folowed after Iosua and russhed out of the cite, so that there remainyd not one man in Hai and Bethel, which wente not out to folowe vpon Israel, and they lefte the cite standinge open, that they mighte persecute Israel.

Thē sayde ſ LORDE vnto Iosua: Reach out the speare that thou hast in thine hande, towarde Hai: for I wyll delyuer it in to thy hande. And whan Iosua reached out the speare that was in his hande, towarde ſ cite, ſ hinder watch brake vp out of their place, and ranne (whan he had stretched out his hande) and came in to the cite, and wanne it, and made haist, & set fyre vpon it. And the men of Hai turned them, and loked

* Deut. 7. d.

* Iosua. 6. c.

† Iosua. 8. c.

‡ Iosua. 7. a.

§ Deu. 20. c.

behynde them, and the smoke of the cite wente vp toward heauen, and they had no place to fle vnto, nether hither ner thither: and the people that fled toward the wyldernes turned aboute, to folowe vpon them.

¶ And whan Iosua and all Israel sawe, [†] the hynder watch had wonne the cite (for [†] smoke of the cite ascended) they turned againe, and smote the men of Hai. And they in the cite came forth also agaynst them, so [†] they came in the myddes amonge Israel on both the sydes, and they slewe them, so that there was not one man of them left ouer or escaped: and they toke the kynge of Hai alyue, and broughte him vnto Iosua. And whā Israel had slayne all the inhabitors of Hai, which had folowed vpon them in the felde and in the wilderness: and whan they were all fallen thorow the edge of the swerde, tyll they were destroied, thē turned all Israel vnto Hai, and smote it with the edge of [†] swerde. And of all them which fell that daye fro man vnto womā, there were twolue thousande, all men of Hai.

¶ But Iosua withdrew not his hande (wherwith he reached out the speare) tyll all the inhabitors of Hai were vterly destroyed, ^{*} sayyng the catell and the spoyle of [†] cite, dyd Israel parte amonge them selues, accordyng vnto the worde of the LORDE, which he comaunded Iosua. And Iosua burned vp Hai and made an heape therof for euer, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tre vntyll the euen.

^a But whā the Sonne was gone downe, he comaunded to take his body from the tre, and to cast it vnder the gate of the cite, and made vpon him a greate heape of stones, which is there yet vnto this daye.

¶ Then buylded Iosua an altare vnto the LORDE God of Israel vpon mount Ebal accordyng as Moses the seruauit of [†] LORDE comaunded the children of Israel, as it is wrytten in the boke of the lawe of Moses euen an altare of whole stone, wherupon there was no yron lifted: and he offred burntofferings and healthofferings, and there vpon the stones he wrote the seconde lawe of Moses, which he wrote before the childrē of Israel.

And all Israel with their Elders and officers and iudges, stode on both the sydes of the

Arke, right ouer agaynst the prestes [†] bare the Arke of the couenaunt of the LORDE, the straunger as well as one of them selues, the one halfe besyde mount Grysims, and the other halfe beside mount Ebal, [†] as Moses the seruauit of the LORDE comaunded afore, to blesse the people of Israel. Afterwarde caused he to proclame all the wordes of the lawe of the blessinge and cursyng, as it is wrytten in the boke of the lawe. There was not one worde that Moses comaunded, but Iosua caused it to be proclamed before all the congregacion of Israel, and before the wemē, and children, and straungers which walked amonge them.

The ix. Chapter.

NOW whan all the kynges that were beyonde Iordane vpon the mountaynes, and in the lowe countrees, [†] in all the hauens of the greate see, and besyde mount Libanus, herde this (namely, [†] Hethites, Amorites, Cananites, Pheresites, Heuites, and Iebusytes) they gathered thē selues together with one acorde, to fighte agaynst Iosua, and agaynst Israel.

But whan the inhabitors of Gibeon herde, what Iosua had done with Iericho and Hai, they deale craftely, wēte on their waie, and made a message, and toke olde sakes vpon their asses, and olde rente wyne botels, and olde mended shues vpon their fete, and put on olde and peeced garmentes, and all [†] bred of their vytayles was harde and moulde, and they wente vnto Iosua in to [†] hoost at Gilgall, and sayde vnto him, and to euery man in Israel: We are come out of a farre countree, therfore make now a couenaunt with vs. Then sayde euery man in Israel vnto [†] Heuyte: Peradventure thou dwellest amonge vs, how can I then make a couenaunt with the?

They saide vnto Iosua: We are thy seruātes. Iosua sayde vnto them: What are ye, [†] whence come ye? They sayde: Thy seruantes are come out of a very farre countree, because of the name of the LORDE thy God: for we haue herde the reporte of him, and all that he dyd in Egyp̄te, and all that he dyd vnto the two kynges of the Amorites beyōde Iordane, Sihon the kynge at Heszbō, and Og the kynge of Basan, which dwelt at Astaroth. Therefore sayde oure

^a Num. 31. d. Deut. 20. c. Iosu. 8. a. and 22. b. ^e Deut.

20. c. Iosu. 10. e. ^b Deut. 27. a. Exo. 20. d. [†] Deut. 27. b.

Elders and all the inhabitants of oure countre : Take fode with you for youre journey, and go mete them, and saye vnto them : We are youre seruantes, therfore make now a bonde with vs : This oure bred that we toke out of oure houses for oure fode, was new whan we toke oure journey towards you : but now lo, it is harde & moulded. And these bottels fylled we new, and lo, they are rête. And these oure clothes and shues are waxed olde, by ð reason of the sore longe journey.

Then the captaynes toke their vytayles, and axed not the mouth of the LORDE. *And Iosua made peace with them, and set vp a couenaunt with them, that they shulde be saued alyue, and the rulers of the congregacion sware vnto them. But thre dayes after that they had made a couenaunt with them, they herde, that they were their neighbours, and dwelte amonge them : For as the children of Israel wente forth on their journey, they came on the thirde daye vnto their cities, which are called Gibeon, Caphira, Beeroth, and Cirath Iearim, and smote thē not, because that the rulers of the congregacion had sworne vnto them by the name of the LORDE the God of Israel.

But whan all the congregacion murmured agaynst the rulers, all the rulers sayde vnto the whole congregacion : We haue sworne vnto them by the LORDE the God of Israel, therfore maye we not touch them. But this wil we do vnto them : Let them lyue, that there come no wrath vpon vs, because of the ooth that we haue made vnto them.

And the rulers sayde vnto them : Let them lyue, that they maye be hewers of wodd and bearers of water for the whole congregacion, as the rulers haue sayde vnto them. Then Iosua called them, and commened with them, and sayde : Wherefore haue ye disceaued vs, and sayde, that ye were farre from vs, where as ye dwell amonge vs ? Therefore shall ye be cursed, so that of you there shall not cease seruantes to hew wodd and to beare water for the house of my God.

They answered Iosua, & sayde : It was tolde thy seruantes, that the LORDE thy God commaunded Moses his seruant, that he shulde geue you the whole lode, and that he wolde destroye all the inhabitants of the londe before you : therfore were we sore afraied of

oure lyues before you, and thus haue we done. But now lo, we are in thy handes : loke what thou thinkest good and righte to do vnto vs, that do.

And he dyd euen so vnto them, and delyuered them from the children of Israels hæde, that they shulde not slaye them. So vpō the same daye Iosua made them hewers of wodd and water bearers for the congregacion, and for the altare of the LORDE vnto this daye, in the place that he shall chose.

The x. Chapter.

WHAN Adonisedech the kynge of Ierusalem herde, that Iosua had wonne Hai, and damned it, and done vnto Hai and ð kynge of it, like as he dyd vnto Iericho and to the kynge therof, and that they of Gibeon had made peace with Israel, and were come vnder them, they were sore afraied. For Gibeon was a greate cite, like as one of the kynges cities, and greater then Hai, and all the citesyns therof were men of armes. Therfore sent he vnto Hoham the kynge of Hebron, and to Pirea the kynge of Iarmuth, and to Iaphia the kynge of Lachis, and to Debir the kynge of Eglon, and caused to saie vnto them : Come vp vnto me, and helpe me, that we maie smyte Gibeon, for they haue made peace with Iosua and the children of Israel. Then came the fyue kynges of the Amorites together, and wente vp, the kynge of Ierusalem, the kynge of Hebron, ð kynge of Iarmuth, the kynge of Lachis, the kynge of Eglon, with all their armies, & layed sege vnto Gibeon, and foughte agaynst it.

Howbeit they of Gibeon sent vnto Iosua to Gilgall, and caused to saie vnto him : Withdraw not thine hande from thy seruantes, come vp soone vnto vs : delyuer and helpe vs, for all the kynges of the Amorites that dwell vpon the mountaynes, are gathered together agaynst vs. Iosua wente vp from Gilgall, and all the warryers and all the men armes with him. And the LORDE sayde vnto Iosua : ð Feare them not, for I haue geuē them in to thy hande. There shall not one of them be able to stonde before the. So Iosua came sodenly vpon them, for all that night wente he vp from Gilgall. And the LORDE discomfyted thē before Israel, and smote them with a greate slaughter at Gibeon :

* 2 Reg. 21. a. † Deu. 29. b.

‡ Iosua. 9. c. § Iosua. 8. a. ¶ Esa. 23. d.

¶ they chased them the waie downe to Beth Horon, and smote them vnto Aseka and Makeda.

C And whan they fled before Israel, the waie downe to Bethoron, the LORDE caused a greate hayle from heauen to fall vpon them, vnto Aseka, so that they dyed: ¶ many mo of them dyed of the hayle, then the children of Israel slewe with the swerde.

Then spake Iosua vnto the LORDE (the same daye that the LORDE gaue ouer the Amorites before the children of Israel) and sayde in the presence of Israel: * Sonne, holde styll at Gibeon, and thou Moone in the valley of Aialon.

Then the Sonne helde styll, and ¶ Moone stode, vntyll the people had auenged the selues on their enemies. Is not this wrytten in the boke of the righteous? Thus the Sonne stode styll in the myddes of heauen, and dyffered to go downe for the space of a whole daye after. And there was no daye like vnto this (nether before ner after) whan the LORDE herkened vnto the voyce of one man: for the LORDE fought for Israel. And Iosua wente agayne to Gilgall in to the têtes, and all Israel with him. As for the fyue kynges, they were fled, and had hyd the selues in the caue at Makeda.

D Then was it tolde Iosua: We haue foude the fyue kynges hyd in the caue at Makeda. Iosua sayde: Rolle greate stones then before the hole of the caue, and set men there to kepe them.

As for you, stonde not ye styll, but folowe after youre enemies, and smyte them behynde, and let them not come in their cities, for the LORDE youre God hath deluyered the in to youre hande. And whan Iosua and ¶ children of Israel had ended the sore greate slaughter vpon them, so ¶ they were brought to naught, the remnaunt of them came in to the stronge cities.

So all the people came agayne to the hoost vnto Iosua to Makeda in peace, and no man durst moue his tunge agaynst the children of Israel. Iosua sayde: Open the mouth of the caue, and brynge the fyue kynges forth vnto me. They dyd so, and broughte the kynges vnto him out of the caue: the kinge of Ierusalem, the kinge of Hebrö, the kinge of Iarmuth, the kinge of Lachis, the kinge of Eglon.

* Eccli. 46. a. † Deut. 21. d.

Whan these fyue kynges were broughte forth vnto him, Iosua called euery man of Israel, and sayde vnto the rulers of the men of warre that wente with him: Come forth and treade vpon the neckes of these kynges with youre fete. And they came forth, and trode vpon their neckes with their fete. And Iosua saide vnto them: Be not afraied, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all youre enemies, agaynst whom ye fighte.

And Iosua smote them afterwarde, and put them to death, and hanged them vpon fyue trees. And they hanged styll vpon the trees vntyll the euenynge. † But whan the Sonne was gone downe, he commaunded to take them of from the trees: and they cast them in the caue, wherin they had hyd them selues, ¶ before the hole of the caue they layed greate stones, which are there yet vnto this daye. The same daye wanne Iosua Makeda also, and smote it with the edge of the swerde, and the kynges therof, and ‡ damned it, and all the soules that were therein, and let none remayne escaped: and dyd vnto the kynges of Makeda ¶ as he dyd vnto the kynges of Iericho.

Then Iosua and all Israel with him departed from Makeda vnto Lybna, ¶ foughte agaynst it. (And the LORDE gaue it with ¶ kynges therof in to the hande of Israel) and smote it and all the soules that were therein, with the edge of the swerde, and let not one remayne in it: and dyd vnto the kinge therof as he had done vnto the kynges of Iericho.

F Afterwarde wente Iosua and all Israel with him from Lybna vnto Lachis, and layed sege vnto it, and fought agaynst it. And the LORDE deluyered Lachis also in to the hande of Israel, so that they wanne it vpon the seconde daye, and smote it with ¶ edge of the swerde, and all the soules that were therein, acordinge to all as he had done vnto Lybna. At the same tyme Horam ¶ kynges of Gazer wente vp, to helpe Lachis. But Iosua smote him with all his people, tyll there remainyd not one.

And Iosua wente with all Israel from Lachis, vnto Eglon, and layed sege vnto it, and fought agaynst it, and wanne it the same daye, and smote it with the edge of the swerde, and damned all the soules that were therein the

‡ Deut. 20. c. § Iosua. 6. e.

same daye, acordynge vnto all as he had done vnto Lachis.

After that wente Iosua with all Israel from Eglon vnto Hebron, and foughte agaynst it, and wanne it, and smote it with þ̃ edge of the swerde, and the kyngye of it, and all the cities therof, and all the soules that were therein, and let not one remaine, acordynge vnto all as he had done vnto Eglon: and damned it, and all the soules that were therein.

Then turned Iosua agayne with all Israel towarde Debir, and fought agaynst it, and wanne it, with the kinge of it, and all þ̃ cities therof, and smote them with the edge of the swerde, and damned all þ̃ soules that were therein, and let not one remaine ouer. Euen as he had done vnto Hebrō and Lybna with their kynges, so dyd he also vnto Debir, and the kyngye therof.

Thus Iosua smote all the londe vpon the mountaynes, and towarde the south, and in the lowe countrees, and by the ryuers, with all their kynges, and let not one remaine ouer and damned all that had breth, *as the LORDE God of Israel had commaunded. And Iosua smote them from Cades Bernea vnto Gaza, and all the londe of Gosen vnto Gibeon, and toke all these kynges with their lōde at one tyme: for the LORDE God of Israel foughte for Israel. And Iosua wente agayne with all Israel to the tentes vnto Gilgal.

The xi. Chapter

WHAN Iabin the kyngye of Asor herde this, he sent vnto Iabob the kyngye of Madon and to the kyngye of Samron, and to the kyngye of Achsaph, and to the kynges that dwelt towarde the north vpon the mountaynes, and in the playne on the southsyde of Cineroth, and in the lowe countrees, and in the lordshippes of Dor by the see syde: and to the Cananites towarde þ̃ east and west, to þ̃ Amorites, Hethites, Pheresites, and Iebusites, vpon the mountaynes and to the Heuites, vnder mount Hermon in the londe of Mispa. These wēte out with all their armies, a greate people, as many as þ̃ sonde of the see, and exceedinge many horses and charettes. All these kinges gathered thē selues, and came, and pitched together by þ̃ water of Meram, to fighte with Israel.

And the LORDE sayde vnto Iosua: Feare

them not, for tomorow aboute this tyme wil I delyuer them all slayne, before the children of Israel: thou shalt lame their horses, and burne their charettes with fire. †And Iosua came sodenly vpon them, and all the men of warre with him by the water of Merom, and fell vpon them. And the LORDE delyuered them in to þ̃ handes of Israel, and they smote them, and chased them vnto greate Sidō and to the warme water, and to the playne of Mispa towarde þ̃ east: and smote them, vntyll there remainyd not one.

Then dealte Iosua with them as þ̃ LORDE had saide vnto him, and lamed their horses, and brent their charettes. And he turned backe at the same tyme, and wanne Hasor, and smote þ̃ kyngye of it with the swerde (for Hasor was afore tyme þ̃ head cite of all these kyngdomes) and smote all the soules that were therein with the edge of the swerde, and damned it, and let nothinge remaine that had breth, and damned Hasor with fyre. All the cities of these kyngdomes wāne Iosua also, and smote thē with the edge of the swerde, and damned them, ‡acordinge as Moses the seruauit of the LORDE commaunded.

Howbeit the cities that stode vpon the hilles, dyd not the children of Israel burne with fyre: but Hasor onely dyd Iosua burne. §And all the spoyles of these cities and the catell, dyd the children of Israel deale amonge them, but smote all the men with the edge of the swerde, tyll they had destroyed them, and let nothinge remaine that had breth. As the LORDE commaunded his seruauit Moses, and as Moses commaunded Iosua, euen so dyd Iosua, so that there was nothinge vndone of all that the LORDE cōmaunded Moses.

So Iosua toke all this lōde vpon þ̃ mōutaynes, and all þ̃ lyeth towarde the south, and all the londe of Gosen, and the lowe countre, and the playne felde, and the mountayne of Israel with the valley therof, from the mountayne that parteth the londe vp towarde Seir, vnto Baalgad, in the playne of moūt Libanus beneth mount Hermon. All their kynges toke he, and smote them, and put thē to death. ¶Howbeit he warred a longe season with these kynges.

Yet was there not one cite, that yelded it selfe peaceably vnto the children of Israel ¶(excepte the Heuites, which dwelt at Gibeon)

* Deut. 20. c. † Iosu. 10. b. ‡ Deut. 20. c.

§ Num. 31. d. ¶ Exo. 23. d. ¶ Iosu. 9. a.

but they wanne them all with battayll. And this was done so of the LORDE that their hert was so hardened, to come against the children of Israel with battayll, y they mighte be dāned, & no fauoure to be shewed vnto them, but to be destroyed, *as the LORDE commaunded Moses.

At the same tyme came Iosua, and rote out the Enakims from y mountayne, from Hebron, from Debir, from Anab, from euery mountayne of Iuda, and from euery mountayne of Israel, and damned the with their cities, and let none of the Enakims remayne in the londe of the children of Israel, saue at Gasa, †at Gath, at Asdod, there remayned of them.

Thus Iosua conquered all the londe acordyng vnto all as the LORDE sayde vnto Moses, & gaue it vnto Israel to enheritaunce, ‡ vnto euery trybe his porcion, and y londe rested from warre.

The xij. Chapter.

THESE are y kynges of the londe, whō the childre of Israel smote, & conquered their lōde, beyonde Iordane, eastwarde, frō the water of Arnon, vnto mount Hermon, and vnto all y playne felde towarde the east: § Sihon the kyng of the Amorites, which dwelt at Heszbon, and had dominion from Aroer that lieth by the water syde of Arnon, and vnto the myddes of y water: and ouer halfe Gilead, vnto the water of Iabok, which is the border of the childre of Ammon: and ouer the playne felde, vnto the see of Cynneroth eastwarde, and vnto the see of the playne felde, namely the Salt see towarde the east, the waye vnto Beth Iesimoth: and from the south beneth by the ryuers of mount Pisga.

And the border of Og the kyng of Basan, which remayned yet of Raphaim, † and dwelt at Astaroth and Edrei, and had the dominion ouer mouēt Hermon, ouer Salcha, and ouer all Basan vnto the border of Gessuri & Maachati, & of halfe Gilead, which was the border of Sihon the kyng at Hesbon. Moses the seruauit of the LORDE and the childre of Israel smote them. ¶ And Moses the seruauit of y LORDE gaue it vnto the Rubenites, Gaddites and to the halfe trybe of Manasse in possession.

These are the kynges of the lōde, whom

Iosua & the children of Israel smote on this syde Iordane westwarde, frō Baalgad vpō the playne of mount Libanus, vnto y mouēt that parteth the londe vp towarde Seir, & that Iosua gaue vnto the trybes of Israel in possession, vnto euery one his parte, what so euer was in y mouētaynes, valleyes, playne felde, by the ryuers, in y wyldernesess & towarde the south, the Hethites, Amorites, Cananites, Pheresites, Heuites, and Iebusites.

The kyng of Iericho, † the kyng of Hai, which lyeth besyde Bethel, ‡ the kyng of Ierusalem, the kyng of Hebron, the kyng of Iarmoth, the kyng of Lachis, the kyng of Eglon, the kyng of Geser, the kyng of Debir, the kyng of Geder, the kyng of Horma, the kyng of Arad, § kyng of Libna, the kyng of Adulla, the kyng of Makeda, the kyng of Bethel, the kyng of Tapnah, the kyng of Hopher, the kyng of Aphek, the kyng of Lasaron, the kyng of Madan, the kyng of Hasor, the kyng of Simron Meron, the kyng of Achsaph, the kyng of Tahenah, the kyng of Megido, the kyng of Cades, the kyng of Iakneam by Carmel, the kyng in the lordshippes of Dor, the kyng of the Heithen at Gilgall, the kyng of Thirza. These are one and thirtie kynges.

The xij. Chapter.

NOW when Iosua was olde and wel stricken in age, the LORDE sayde vnto him: Thou art olde & well aged, and there remayneth yet moch of the londe to conquare, namely all Galile of the Philistynes, and all Gessuri, from Sihor which floweth before Egipte, vnto the border of Ekron, northwarde, which is rekened vnto the Cananites: fyue lordes of the Philistynes, namely, the Gasites, the Aszdodites, the Ascalonites, the Gethites, the Ekronites & the Hauites. But from the north it is all y londe of the Cananites, and Maara of the Sidonians vnto Aphek, euen vnto the border of the Amorites. Morouer the londe of the Giblites eastwarde, from Baalgad vnder mount Hermon, tyll a mā come vnto Hamath. All they that dwell vpon the mount, from Libanus vnto the warme waters, and all the Sidonians. I wyl dryue them out before the children of Israel: Onely let them be dealete out amonge Israel, as I haue commaunded the.

* Deu. 20. c. † 1 Re. 17. a. ‡ Nu. 26. f.
§ Nu. 21. d. Deut. 2. f. ¶ Nu. 21. e. Deut. 3. a.

¶ Nu. 32. d. and 34. c. Deut. 3. b. Iosu. 13. b. † Iosu. 6. a. and 8. a. ‡ Iosu. 10. a.

B Deuyde thou this lode now to enheritaunce amonge the nyne trybes and y halfe trybe of Manasse. * For the Rubenites & Gaddites with y halfe trybe of Manasse, haue receaued their enheritaunce, which Moses gaue the beyonde Iordane eastwarde, † accordinge as Moses the seruaut of the LORDE gaue them the same, from Aroer which lieth vp by the water syde of Arnon, and the cite in the myddes of the water, ‡ all the coastes of Medba vnto Dibon, and all the cities of Sihon the kyng of the Amorites, which, dwelt at Heszboun, † vnto the border of the children of Ammon: and Gilead and y border of Gessuri and Maachati, and all moit Hermon, and all Basan vnto Salcha: all y kyngdome of Og at Basan, which dwelt at Astaroth and Edrei, that remained yet ouer of Raphaim. But Moses smote them and droue them out.

The children of Israel droue not out the Gessurites & Maachathites, but both Gessur and Maachat dwelt amonge the childre of Israel vnto this daye. § But vnto y trybe of the Leuites he gaue no enheritaunce: for the offeringe of the LORDE God of Israel is their enheritaunce, accordinge as he hath promysed them.

C So Moses gaue vnto the trybe of y children of * Ruben after their kynreds, so that their border was Aroer, which lyeth vpon the water syde of Arnon, and the cite in the myddes of the same water, with all the playne felde vnto Medba: Heszboun, and all the cities therof which lye in the playne felde: Dibon, Bamoth Baal, & Beth Baal Meon, Iahza, Kedemoth, Mephaath, Kiriathaim, Sibama, Zeretha Sahar, vpon mount Emek, Beth Peor: the ryuers by Pisga, and Beth Iesimoth, and all the cities vpon the playne, and all the realme of Sihon kyng of the Amorites, which dwelt at Heszboun, || whom Moses smote with the prynces of Madian, Eui, Rekem, Zur, Hur, & Reba, the mightie men of kyng Sihon, which were inhabters of the londe. And Balaam the sonne of Beor the prophecier, dyd the children of Israel kyll with the swerde amonge the other that were slayne: and the border of y childre of Ruben was Iordane. This is the enheritaunce of the children of Ruben amonge their kynreds, cities and vyllages.

D Vnto the trybe of the children of Gad amonge their kynreds gaue Moses, so that their border was, Iahesar and all the cities in Gilead, and the halfe londe of the children of Ammon, vnto Aroer, which lyeth before Rabbath: and from Heszboun vnto Ramath Miske & Betomim: and fro Mahanaim vnto the border of Debir. But in the valley, Beth Haram, Beth Nimra, Suchoth and Zaphon (which remayned yet of the realme of Sihon kyng of Heszboun) and was by Iordane, vnto the edge of the see of Cyneroth, on this syde Iordane eastwarde. This is the inheritaunce of the children of Gad in their kynreds, cities & vyllages.

¶ Vnto the halfe trybe of the children of Manasse after their kynreds, gaue Moses, so that their border was fro Mahanaim, all Basan, all the kyngdome of Og kyng of Basan, and all the townes of Iair which lye in Basan, namely thre score cities. And halfe Gilead, Astaroth, Edrei, the cities of the kyngdome of Og at Basan, vnto the children of Machir the sonne of Manasse. This is the halfe porcion of the children of Machir after their kynreds.

This is it that Moses dealete out vpon the felde of Moab beyonde Iordane ouer agaynst Iericho eastwarde. ¶ But vnto y trybe of Leui gaue Moses no enheritaunce: for the LORDE God of Israel is their enheritaunce, as he hath promysed them.

The xiiiij. Chapter.

A THIS is it that the children of Israel haue enhereted in the londe of Canaan,** which Eleasar the prest, and Iosua the sonne of Nun, and the chefe of the fathers amonge the trybes of the children of Israel parted out amonge them. †† But by lot dyd they deuyde it out amoge them, accordinge as the LORDE commaunded Moses to geue vnto the nyne trybes and y halfe: for vnto the two trybes and the halfe dyd Moses geue enheritaunce beyonde Iordane. †† But vnto the Leuites he gaue no enheritaunce amonge them. §§ For of the childre of Ioseph there were two trybes, Manasses and Ephraim. Therefore gaue they the Leuites no porcion in the londe, but cities, to dwell therein, and suburbs for their catell and goodes. ||| Euen as the LORDE

* Iosu. 12. b. † Nu. 32. d. ‡ Iosu. 12. a. § Nu. 18. d. Iosu. 14. a. ¶ Nu. 33. f. || Nu. 21. d. and 31. a. § Iosu. 17. a. 1 Par. 6. d. ¶ Iosu. 13. b. and 18. a.

** Nu. 34. c. †† Nu. 26. f. and 33. f. †† Iosu. 13. b. §§ Gen. 48. c. ||| Num. 35. a.

cōmaunded Moses, so dyd the childrē of Israel, and deuyded the londe.

B Then came forth the children of Iuda to Iosua at Gilgall: and Caleb † sonne of Iephune the Kenisite sayde vnto him: Thou knowest what † LORDE *sayde vnto Moses the man of God, concerninge me and the in Cades Bernea. I was fortye yere olde, when Moses the seruauit of the LORDE † sent me out from Cades Bernea, to spye out the londe, and I broughte him worde agayne, euen as I had it in my hert. Howbeit my brethren that wente vp with me, discouraged the hert of the people: but I folowed † LORDE my God vnto the vttemost.

C Then sware Moses vnto me the same daye, and sayde: The londe wherypon thou hast troden with thy fote, shalbe thine enheritaunce and thy childrens for euer, because thou hast folowed the LORDE my God vnto the vttemost. And now hath the LORDE letten me lyue, † acordinge as he sayde. It is now fyue and fortie yere sence † LORDE spake this vnto Moses, whā Israel walked in the wilderness. And now lo, this daie am I fyue and foure score yere olde † and am yet as stronge to daye, as I was in that daye when Moses sent me out: euen as my strength was then, so is it now also to fighte, and to go out and in.

D Geue me now therfore this mountayne, wherof the LORDE spake in that daye, and thou herdest it the same daye: for now the Enakims dwell theron, and it hath greate and stronge cities: yf happily the LORDE wyl be with me, that I maye dryue the out, as he hath sayde. Then Iosua blessed him, † and so gaue Hebron vnto Caleb the sonne of Iephune. Therfore was Hebron the enheritaunce of Caleb the sonne of Iephune the kenisite, vnto this daye, because he folowed the LORDE God of Israel vnto the vttemost. † But afore tyme was Hebron called Kiriath-arba, † greate people were there amonge the Enakims. And the lōde ceased from warre.

The xv. Chapter.

A THE lot of the trybe of the children of Iuda amonge their kynreds, was † coaste of Edom by the wyldernesse of Zin, which borderth southwarde on the edge of

the south cōtrees. Their south borders were from the vttemost syde of the salt see, that is, from the coast that goeth southwarde, and commeth out from thēce towarde † eastsyde of Acrabbim, and goeth forth thorow Zinna, and yet goeth vp from the south towarde Cades Bernea, and goeth thorow Hesron, and goeth vp to Adara, † fetcheth a compase aboute Carcaa, † goeth thorow Asmona, and commeth forth to the ryuer of Egipte, so that the see is the ende of † border. Let this be youre border southwarde.

But the east border is from the salt see to the vttemost parte of Iordane.

The border northwarde, is from the see coast which is on † edge of Iordane, and goeth vp vnto Beth Hagla, and stretcheth out from the north vnto Betharaba, and commeth vp vnto the stone of Bohem the sonne of Ruben, and goeth vp vnto Debir from † valley of Achor, and from the north coaste that is towarde Gilgall, which lyeth ouer agaynst Adumim vpwarde, which is on the north syde of the water. Then goeth it vnto † water of Ensemes, and commeth out vnto the ** well of Rogell. Then goeth it vp to the valley of the sonne of Hinnam, a longe besyde the Iebusite that dwelleth from † southwarde, that is Ierusalem: and commeth vp vnto the toppe of the mount which lyeth before the valley of Hinnam from the westwarde, that borderth on the edge of the valley of Raphaim towarde the north.

Then commeth it from the toppe of the same mount vnto the water well of Nephtoah, and commeth out vnto the cities of mount Ephron, and boweth towarde Baala, that is Kiriath Iarim, and fetcheth a cōpasse aboute from Baala westwarde vnto mount Seir, and goeth by the north syde of the mount Iarim, that is Chessalon: and cōmeth downe to Bethsemes, and goeth thorow Thimna, and breaketh out on the north syde of Acron, and stretcheth forth towarde Sicron, and goeth ouer mount Baala, and commeth out vnto Iabueel: so that their vttemost border is the see.

The weste border is the greate see. This is the border of the children of Iuda rounde aboute in their kynreds. Caleb the sonne of Iephune had his porcion geue him amōge the children of Iuda (as the LORDE cōmaunded

* Nu. 14. c. † Nu. 13. a. † Nu. 14. c.
§ Eccl. 46. b. || 1 Par. 7. d. Iosu. 21. b. ¶ Iosu. 15. c.

** 3 Reg. 1. b.

Iosua) namely * Kiriatharba of the father of Enak, that is Hebron.

† And Caleb droue from thence the three sonnes of Enak, Sesai, Ahiman, and Thalmas begotten of Enak. And from thence he wente vp to the inhabitants of Debir. (As for Debir, it was called Kiriath Sepher afore tyme.) And Caleb sayde: † Who so smyteth Kiriath Sepher and wynneth it, I will geue him my daughter Achsa to wyfe. Then Athniel the sonne of Kenas the brother of Caleb wanne it: and he gaue him his daughter Achsa to wife.

And it fortuneth when they wente in, that she was counceled of hir houszbande, to axe a peece of londe of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessinge, for thou hast geuē me a south (and drye) londe: geue me welles of water also. Then gaue he her welles aboue and beneth.

‡ This is the enheritaunce of the trybe of Iuda amonge their kynreds. And the cities of the trybe of the children of Iuda, from one to another by the coastes of the Edomites towarde the south, were these: Cabzeel, Eder, Iagur, Kina, Dimona, Adada, Kedes, Hazor, Iethnam, Siph, Telem, Bealot, Hazor Hadatha, Kiriath Hezron that is Hasor: Amā, Sema, Molada, Hazor Gadda, Hesmon, Beth palet, Hazer Sual, Beer Seba, Bisziothia, Baala, Iim, Azem, Eltholad, Chesil, Harna, Ziklag, Madmanna, San Sana, Lebaoth, Silhim, Ain, Rimō. § These are nyne and twentye cities ¶ their villages.

But in the lowe countrees was Esthaol, Zaren, Asna, Saroah, Engannim, Thapua, Enam, Iarmoth, Adullam, Socho, Aseka, Saaraim, Adithaim, Gadera, Giderothim. These are fourtene cities ¶ their villages.

¶ Zenā Hadasa, Migdal Gad, Dilean, Mispā, Iakthiel, Lachis, Bazekath, Eglō, Chabon, Lachmā, Chithlis, Gedoroth, Beth Dagon, Naama, Makeda. These are sixtene cities and their villages.

Libna, Ether, Asen, Iepthah, Asua, Nezib, Keila, Achsib, Maresa. These are nyne cities and their villages. Ekron with hir daughters and villages. From Ekron vnto the see, all that reacheth vnto Asdod and the villages therof. Asdod with the daughters and villages therof. Gasa with hir daughters

and villages vnto the water of Egipte. And the greates see is his border.

But vpon the mount was Samir, Iatir, Socho, Danna, Kiriath Sanna, that is Debir: Anab, Esthemo, Annim, Gosen, Holon, Gilo. These are eleuen cities and their villages. Maon, Carmel, Siph, Iuta, Iesrael, Iakdea, Sanoah, Kain, Gibeā, Thimna. These are ten cities and their villages. Halhul, Bethzur, Gedor, Maarath, Beth Anoth, Elthekon. These are sixe cities and their villages. Kiriath Baal (that is Kiriath Iearim) Harabba, two cities ¶ their villages. And in the wyldernes was Betharaba, Middin, Sechacha, Nibsan, and the Salt cite, and Engaddi. These are sixe cities and their villages. ¶ But the Iebusites dwelt at Ierusalem, and the children of Iuda coude not dryue them awaye. So the Iebusites remayne with the children of Iuda at Ierusalem vnto this daye.

The xvi. Chapter.

AND the lot fell vnto the children of Ephraim frō Iordane ouer agaynst Iericho, vnto the water on the east syde of Iericho, and the wyldernes, ¶ goeth vp from Iericho thorow the mountayne of Bethel, and commeth out from Bethel vnto Lus, and goeth thorow the coast of Arciataroth, and stretcheth downe westwarde vnto ¶ coaste of Iaphleti to ¶ border of the lower Bethoron, and vnto Gaser: and the ende therof is by the greates see. This the children of Ioseph (Manasses ¶ Ephraim) receaued to enheritaunce.

The Border of the children of Ephraim amonge their kynreds of their enheritaunce from the east, was Ataroth Adar vnto the vpper Bethoron, ¶ goeth out westwarde by Michmethath that lyeth towarde the north, there fetcheth it a compasse towarde the east syde of the cite Thaenath Silo, and goeth therr thorow from the east vnto Ianoah, and commeth downe from Ianoah vnto Ataroth and Naaratha, and bordreth on Iericho, and goeth out at Iordane. From Thapuah goeth it westwarde vnto Naalkama, and the out goinge of it is at the see.

This is the enheritaunce of the trybe of the children of Ephraim amonge their kynreds. And all the borders, cities with their villages of the childrē of Ephraim laye scatred

* Iosu. 14. d. † Iudic. 1. b. ‡ Iud. 1. c. 1 Re. 17. c.

1 Par. 12. a.

§ Iosu. 19. a.

¶ Iud. 1. d.

amonge the enheritaunce of the children of Manasse. And they droue not out \S Cananites, which dwelt at Gaser. So \S Cananites remayned amōge Ephraim vnto this daye, and became tributaries.

The xvij. Chapter.

AND the lot fell vpon the trybe of Manasse (for * he is Iosephs first sonne) and it fell vpon Machir the first sonne of Manasse \S father of Gilead: for he was a mā of armes, therefore had he Gilead and Basan. It fell also vnto the other children of Manasse, namely vnto \S childrē of Abieser, the children of Helek, the children of Asriel, the children of Sechem, the children of Hephher, and the children of Semida: These are the childrē of Manasse the sonne of Ioseph, males, amonge their kynreds.

But Zelaphead the sonne of Hephher the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but daughters, and their names are these: Mahala, Noa, Hagla, Milca, Tirza, and they came before Eleasar the prest, and before Iosua the sonne of Nun, and before the rulers, and sayde: The LORDE commaunded Moses, to geue vs enheritaunce amonge oure brethren. And so they had enheritaunce geuen them amonge their fathers brethren, accordinge to the commaundement of the LORDE.

There fell vpon Manasse ten meetlynes without the londe of Gilead and Basan, which lyeth beyōde Iordane. For \S daughters of Manasse receaued enheritaunce amonge his sonnes: but the other children of Manasse had the londe of Gilead. And the border of Manasse was fro Asser forth vnto Michmethath, that lyeth before Sichem, and reacheth vnto the righte syde of them of En Tapuah: for the londe of Tapuah fell vnto Manasse, and the border of Manasse is vnto the childrē of Ephraim. Then commeth it downe to Nahelkana towards the south syde of the ryuer cities, which are Ephraims amonge the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth forth by the see syde, south warde vnto Ephraim, and to Manasse northwarde, and the see is his coaste. And it shal border on Aser from the north, and on Isachar from the easte.

* Gen. 48. c.

So (amōge Isachar and Asser) Manasses had Beth Sean and the townes therof, and Ieblaam and the townes therof, and them of Dor and their townes, and them of En Dor and their townes, \S them of Taanach and their townes, and them of Mageddo and their townes, and the thirde parte of (the cite) Nophet. And the children of Manasse coude not dryue awaye the inhabitants of these cities, but the Cananites beganne to dwell in the same londe. Howbeit whan the children of Israel were able, they made the Cananites tributaries, and droue them not out.

Then spake the children of Ioseph vnto Iosua, and sayde: Wherefore hast thou geue me but one porcion and one meetlyne of enheritaunce, and I am yet a greate people, as the LORDE hath blessed me so largely? Then sayde Iosua vnto them: For so much as thou art a greate people, go vp therfore in to \S wodd, and make thy selfe rowme there in the londe of the Pheresties and Raphaim, seynge mouit Ephraim is to narowe for the.

Then sayde the children of Ioseph: We shal not be able to attayne vnto the mountaynes, for there are yron charettes amonge all the Cananites, that dwell in the londe of Emek, by whom lyeth Beth Sean and the vyllages therof, and Iesrael in Emek. Iosua sayde vnto the house of Ioseph, euen to Ephraim and Manasses: Thou art a greate people, \S for so much as thou art so greate, thou must not haue one lot, but the mountayne where \S wod is, shal be thine: rote \S out for \S , so shall it be the outgoinge of thy porcion, whan thou dryuest out the Cananites, which haue yron charettes, \S are mightie.

The xvij. Chapter.

AND all the multitude of the children of Israel gathered them selues together vnto Silo, and they set vp \S Tabernacle of witness, and the londe was subdued vnto them. But there were yet seuen trybes of the childrē of Israel, vnto whom they had not deuyded their enheritaunce. And Iosua sayde vnto the children of Israel: How longe are ye so slowe, to go and cōquere the londe, which the LORDE God of youre fathers hath geuen you? Chose you thre men out of euery trybe, \S I maye sende them, and that they maye get them vp and go thorow the

* Nu. 27. a. and 36. d.

londe, and descrybe it accordinge to the enheritaunces therof, and come vnto me.

Deuyde the londe in seuen partes. Iudas shal remayne vpon his borders of the south syde, and the house of Ioseph shal remayne vpon his borders of the north parte: but descrybe ye the londe in seuen partes, and brynge them vnto me, then shal I cast y lot for you before the LORDE oure God. * For the Leuites haue no porcion amonge you, but the presthode of the LORDE is their enheritaunce. † As for Gad & Ruben and y halfe trybe of Manasse, they haue receaued their enheritaunce beyonde Iordane eastwarde, which Moses the seruauant of the LORDE gaue them.

Then the men gat vp, to go their waye. And when they were aboute to go for to descrybe the londe, Iosua commaunded them, and sayde: Go youre waye, and walke thorow the londe, and descrybe it, and come agayne vnto me, that I maye cast y lot for you before the LORDE at Silo. So the men departed, and wente thorow the londe, and descrybed it in seuen partes vpon a letter accordinge to the cities, and came to Iosua in to the hoost at Silo. Then Iosua cast the lot ouer them at Silo before the LORDE, and there distributed the londe amonge the children of Israel, vnto euery one his parte.

And the lot of the trybe of the children of Ben Iamin fell accordinge to their kynreds, and the border of their lot wente out betwene the children of Iuda & the children of Ioseph. And their border was on y north quarter of Iordane, and goeth vp from the north syde of Iericho, and commeth vp to the mountayne westwarde, and goeth out by the wyldernesse of Bethauen, and goeth from thence towarde Lus, euen by the south syde of Lus (that is Bethel) and commeth downe vnto Ataroth Adar by the mountayne which lyeth on y south syde of the lower Bethoron. Then boweth it downe, and fetcheth a compasse vnto the south west quarter from the mount that lyeth ouer agaynst Bethoron towarde the south, and goeth out vnto Kiriath Baal, y Kiriath Iearim, a cite of the children of Iuda. This is the west border.

But the south border is from Kiriath-Iearim forth, and goeth out towarde the west, and commeth forth vnto y water well of Nepthoah:

* Iosu. 13. d. and 14. a.

and goeth downe by the edge of the mount, that lyeth before the valley of the sonne of Hinnam: and goeth downe thorow the valley of Hinnam on y south syde of the Iebusites, and commeth downe to the well of Rogell, and stretcheth from the northwarde, and commeth out vnto En Semes, and commeth forth to the heapes that lye vp towarde Adummim, and cometh downe vnto the stone of Bohen the sonne of Ruben, and goeth a longe besyde y playne felde which lyeth north warde, and commeth downe vnto y playne felde, and goeth besyde Beth Hagla that lyeth towarde the north, and his ende is at the north border of the Salt see, vnto y edge of Iordane south warde. This is the south border.

But Iordane shal be the ende of the east quarter. This is the enheritaunce of y children of Ben Iamin in their borders rounde aboute, amonge their kynreds.

The cities of the trybe of the children of Ben Iamin amonge their kynreds are these: Iericho, Beth Hagla, Emek Kezitz, Betharaba, Zemaraim, Bethel, Auim, Haphar, Aphra, Caphar Amonai, Aphni, Gaba: these are twolue cities and their villages.

Gibeon, Rama, Beeroth, Mispá, Caphira, Moza, Rekem, Ieerpeel, Thareala, Zela, Eleph, and the Iebusites, that is Ierusalem, Gibeath, Kiriath: these are fourtene cities and their villages. This is the enheritaunce of the children of Ben Iamin in their kynreds.

The xix. Chapter.

THEN fell the seconde lot of the trybe of the children of Simeon accordinge to their kynreds, and their enheritaunce was amonge the enheritaunce of y children of Iuda. † And to their enheritaunce they had Beer Seba, Molada, Hazar Sual, Baala, Azem, El Tholad, Bethul, Harma, Ziklag, Betha Markaboth, Hazar Sussa, Beth Lebaoth, and Saruhen: these are thirtene cities & their villages. Ain, Rimón, Ether, Asan: these are foure cities and their villages. And all y villages that lye aboute the cities vnto Balath Beer Ramath towarde the south. This is the enheritaunce of the trybe of the children of Simeon in their kynreds: for the enheritaunce of the children of Simeon is vnder the porcion of the children of Iuda. For so much as the enheritaunce of the children of Iuda was to

* Iosu. 12. b. † 1 Par. 5. a.

greate for them, therfore inhereted the children of Simeon amonge their enheritaunce.

The thirde lot fell vpon the childrē of Zabulon after their kynreds. And the border of their enheritaunce was vnto Sarid, ⁊ goeth vp westwarde to Mareala, ⁊ bordreth vpon Dabaseth, and reacheth vnto the ryuer that floweth ouer agaynst Iakneam: ⁊ turneth from Sarid eastwarde vnto the border of Cisloth Thabor, and cōmeth out vnto Dabraph, and reacheth vp to Iapia, and from thēce goeth it westwarde thorow Githa Hephher, and Itha Kazim, and commeth out towarde Rimon, Hamthoar Hanea, ⁊ fetcheth a compasse aboute from the north vnto Nathon, ⁊ the goynge out of it is in ⁊ valley Iephtha El, Katath, Nahalal, Simron, Iedeala, ⁊ Bethlehem: These are twoluē cities and their villages. This is the enheritaunce of the childrē of Zabulon in their kynreds: these are their cities and villages.

The fourth lot fell vpō the childrē of Isachar after their kynreds, ⁊ their border was Iesraela, Chessulloth, Sunem, Hapharaim, Sion, Anaharath, Raabith, Kision, Abez, Kemeth, En Gānim, Enhada, Beth Pazez, ⁊ bordreth vpon Thabor, Sahazima, Beth Semes, and ⁊ outgoinge of it was at Iordane. These are sixtene cities and their villages. This is the enheritaunce of the trybe of the children of Isachar in their kynreds, cities and villages.

The fifth lot fell vpon the trybe of the children of Asser, after their kynreds. And their border was Helkath, Hali, Beten, Achsaph, Alamelech, Ameid, Miseal, and borderth on Carmel vnto the see, and on Sihor, and Libnath, and turneth towarde the east vnto Beth Dagon, and bordreth on Zabulon, and on the valley of Iephtael, and towarde the north syde of Beth Emek and Negiel: ⁊ commeth out vnto Cabul on the left syde of Ebron, Rehob, Hamon and Cana, vnto greate Sidon. And turneth towarde Rama, vnto the stronge cite of Zor, and turneth towarde Hossa, and goeth out vnto the see, after ⁊ meetlyne towarde Achsib, Vma, Aphek, Rehob.

These are two and twenty cities and their villages. This is the enheritaunce of the trybe of the children of Asser in their kinreds cities and villages.

The syxte lot fell vpon the children of

Nephtali in their kynreds. And their border was frō Heleph Elon thorow Zaanaim, Adai Nekeb, Iabne El vnto Lakum, and goeth out vnto Iordane, and turneth westwarde to Asnoth Thabor, and cōmeth out from thence vnto Hukok, and bordreth on Zabulon towarde the south, and on Asser towarde the west, and on Iuda by Iordane towarde the east: and hath stronge cities, Zidimzer, Hamath Rakath, Chinnaret, Adama, Rama, Hazor, Kedes, Edrei, En Hazor, Iereon, Migdal Elharē, Beth Anath, Beth Sames. These are nyentene cities and their villages. This is the enheritaunce of ⁊ trybe of the children of Nephtali in their kynreds, cities, and villages.

The seuenth lot fell vpon the trybe of the children of Dan after their kynreds. And the border of their enheritaunce was Zarea, Esthaol, Irsames, Saalabin, Aialon, Iethla, Elon, Thimnata, Ekron, Eltheke, Gibethō Baalath, Iehud, Bnerbarak, Gat Rimon, Me larkon, Rakon with the border by Iapho, and on the same goeth the border of the children of Dan out. And the children of Dā wente vp, and foughte agaynst Lesem, and wanne it, and smote it with the edge of the swerde, and toke it in possession, ⁊ dwelt therin, and *called it Dan, after ⁊ name of their father. This is the enheritaunce of the trybe of the children of Dan in their kynreds, cities, and villages.

And whā ⁊ lōde was all parted out with the borders therof, the children of Israel gaue Iosua the sonne of Nun, an enheritaunce amonge them, and (acordynge to the commaundement of the LORDE) they gaue him ⁊ cite that he requyred, namely, † Thimnath Serah, vpon moūt Ephraim: there buylded he the cite, and dwelt therin.

These are the enheritaunces which Eleasar the prest and Iosua ⁊ sonne of Nun, and the chefest of the fathers amonge ⁊ tribes, deuided out by lot vnto the childrē of Israel at Silo before the LORDE, euen before the dore of the Tabernacle of wytnes, and so they ended the denydinge out of the londe.

The xx. Chapter.

AND the LORDE spake vnto Iosua, and sayde: Speake to the children of Israel: Geue amonge you fre cities, † wherof I spake vnto you by Moses, that a deedsleyer which

* Iud. 18. g.

† Iosu. 24. f.

† Exo. 21. b. Deut. 19. c.

sleyeth a soule vnewarres and vnwittingly, maye flye thither, y they maye be fre amoge you from the auenger of bloude. And he that flyeth to one of those cities, shal stonde without before the porte of the cite, and shewe his cause before the Elders of the cite, then shall they take him to them in to the cite, and geue him place to dwell with them.

And yf the auenger of bloude folowe vpon him, they shall not deliyuer the deed-slayer in to his handes, for so moch as he hath slayne his neighbour vnewarres, and was not his enemy afore: but he shall dwell in y cite, tyll he stonde before the congregacion in iudgment, vntyll the hye prest dye, which shall be at that tyme. Then shall the deed-slayer returne, and go vnto his awne cite, and vnto his house to the cite, from whence he was fled.

Then appoynted they Kedes in Galile vpon mount Nepthali, and Sechem vpon mount Ephraim, and Kiriatharba, that is Hebron vpon moit Iuda. And beyode Iordane on the east syde of Jericho, they gaue Beser in the wilderness vpon the playne out of the trybe of Ruben, and Ramoth in Gilead out of the trybe of Gad, and Golan in Basan out of the trybe of Manasse.

These were the cities appoynted for all y children of Israel, and for the straungers which dwelt amonge them, that whosoer had slayne a soule vnewarres, might flye thither, that he shulde not be put to death by the auenger of bloude, tyll he had stonde before the congregacion.

The xxi. Chapter.

THEN the chefe fathers amonge the Leuites came forth vnto Eleasar the prest and to Iosua the sonne of Nun, and to y awncient fathers amoge the trybes of the children of Israel, and spake vnto them at Silo in the londe of Canaan, and sayde: *The LORDE commaunded by Moses, that we shulde haue cities geuen vs to dwell in, and the suburbes of the same for oure catell. Then the children of Israel gaue of their enheritaunce these cities and the suburbes therof, vnto the Leuites, acordynge to the commaundement of the LORDE.

And the lott fell vpon the kynred of the Kahathites, and the children of Aaron the

prest amonge the Leuites, had by the lott thyrtyne cities of the trybe of Iuda, of the trybe of Simeon, and of the trybe of Ben Iamin. The other childre of Kahath of the same kynred, had by the lott ten cities, of the trybe of Ephraim, of the trybe of Dan, and of the halfe trybe of Manasse.

But the children of Gerson of the same kynred had by the lott thyrtyne cities, of the trybe of Isachar, of the trybe of Asser, of y trybe of Nepthali, and of the halfe trybe of Manasse at Basan.

The children of Merari of their kynred had twolue cities, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Zabulon. So the children of Israel gaue these cities and their suburbes vnto the Leuites by lott, as the LORDE commaunded by Moses.

Of the trybe of the children of Iuda, and of the trybe of the children of Simeon, they gaue these cities (which they named by name) vnto the children of Aaron of the kynred of the Kahathites amonge the children of Leui: for the first lott was theirs.

So they gaue them Kiriatharba, which was the fathers of Enak, that is Hebron vpon the mount Iuda, and the suburbes therof rounde aboute. † But the felde of the cite and the villages therof, gaue they vnto Caleb the sonne of Iephune for his possession.

Thus gaue they vnto the children of Aaron the prest, the fre cite of the deed sleyers, Hebron and the suburbes therof, Libna and the suburbes therof, Iathir and the suburbes therof, Esthuma and the suburbes therof, Holon and the suburbes therof, Debir and the suburbes therof, Ain and the suburbes therof, Iuta and the suburbes therof, Beth Semes and the suburbes therof, euen nyne cities of these two trybes.

But of the trybe of Ben Iamin they gaue foure cities, Gibeon and y suburbes therof, Gaba, and the suburbes therof, Anathot and the suburbes therof, Almon and the suburbes therof: so that all the cities of the children of Aaron the prest were thirtene with their suburbes.

The kynreds of the other children of Kahath the Leuites, had by their lott foure cities, of the trybe of Ephraim, and they gaue the fre cite of the deedsleiers, Sechē and the suburbes therof vpon mount Ephraim Gaser

* Num. 35. a.

† Iosu. 14. d. 1 Par. 7. d.

and the suburbes therof, Kibzaim and the suburbes therof, Bethron and the suburbes therof.

D Of the trybe of Dan foure cities, Eltheke and y suburbes therof, Gibthon and the suburbes therof, Aialon and the suburbes therof, Gath Rimon and the suburbes therof. Of the halfe trybe of Manasses two cities, Thaanach and the suburbes therof, Gath Rimon and the suburbes therof: so that all the cities of the other children of y kynred of Kahath, were ten with their suburbes.

But vnto the children of Gerson amonge the kynreds of the Leuites were geuen, Of the halfe trybe of Manasse two cities, the fre cite for the deedslayer, Gola in Basan and the suburbes therof, Beasthra, and the suburbes therof. Of the trybe of Isachar foure cities, Kision and the suburbes therof, Dabrach and the suburbes therof, Iarmuth and the suburbes therof, Engannim and the suburbes therof. Of the trybe of Asser foure cities, Miscal, Abdon, Helkath and Rehob with the suburbes therof. Of the trybe of Nephtali thre cities, the fre cite Kedes (for the deedslayer) in Galile, Hamoth, Dor, and Karthan with the suburbes therof: so that all the cities of the kynred of the Gersonites were thirtene with their suburbes.

E Vnto the kynreds of Merari the other Leuites were geuen, Of the trybe of Zabulon foure cities, Iakneam, Kartha, Dimna and Nahalal with y suburbes therof. Of the trybe of Ruben foure cities, Bezer, Iahza, Kedemoth and Mephaat with their suburbes. Of the trybe of Gad foure cities, the fre cite for the deedslayer, Ramoth in Gilead, Mahanaim, Heszbou and Iaeser with their suburbes: so that all the cities of the children of Merari amonge their kynreds of y other Leuites, were twolue. Thus all the cities of the Leuites amonge y possession of the children of Israel, were eight and fortye with their suburbes. And these cities were so dealete out, that euery one had their suburbes rounde aboute, the one as the other.

Thus the LORDE gaue the children of Israel all the londe, which he had sworne vnto their fathers to geue: ⁊ they toke possession of it, and dwelt therein. And the LORDE gaue the rest before all those y were aboute them *like as he sware vnto their fathers, ⁊ none of their enemies stode agaynst the, but

all their enemies delyuered he in to their hande. And their myssed nothinge of all the good that the LORDE had promysed vnto the house of Israel, it came euery whyt.

The xiiij. Chapter.

THEN Iosua called y Rubenites and Gaddites, and y halfe trybe of Manasse, and sayde vnto them: Ye haue kepte all, ⁊ that Moses the seruauent of the LORDE commaunded you, and haue herkened vnto my voyce in all y I haue commaunded you. Ye haue not forsaken youre brethre a longe season, vnto this daye, and haue wayted vpon the commaundement of the LORDE youre God. For so moch now as the LORDE youre God hath broughte youre brethre to rest, as he promysed them, turne you now, and go youre waye to youre tentes in to the londe of youre possession, which Moses the seruauent of the LORDE gaue you beyode Iordane.

But take diligent hede now, that ye do accordinge to the commaundement and lawe which Moses the seruauent of the LORDE hath commaunded: ⁊ That ye loue the LORDE youre God, and walke in all his wayes, and kepe his commaundementes, and cleue vnto him, and serue him with all youre hert and with all youre soule. So Iosua blessed them, and let them go. And they wente vnto their tentes.

Vnto the halfe trybe of Manasse had Moses geuen possession at Basan: vnto the other halfe gaue Iosua amonge their brethren on this syde Iordane westwarde. And whan he let them go to their tentes and blessed them, he sayde vnto them: Ye come home agayne with greate good vnto youre tētes, with excedyng moch catell, syluer, golde, brasse, yron and rayment, ⁊ distribute therfore the spoyle of youre enemyes amonge youre brethren.

So the Rubenites, Gaddites, and the halfe trybe of Manasse returned, and wente from the children of Israel out of Silo (which lyeth in the londe of Canaan) to go in to the countre of Gilead to the londe of their possession, that they mighte possesse it, acordinge to the commaundement of the LORDE by Moses.

And whan they came vnto the heapes by Iordane, which lye in the londe of Canaan, the same Rubenites, Gaddites, and the halfe trybe of Manasses buylded there besyde Ior-

* Gen. 17. a. † Num. 32. f. Deut. 3. b. Iosu. 12. a. ‡ Deut.

10. c. § Deut. 20. b. Num. 31. d. Iosu. 8. f. 1 Re. 30. e.

dane, a fayre greate altare. But whan the children of Israel herde saye: Beholde, the children of Ruben, the children of Gad, and the halfe trybe of Manasse haue buylded an altare ouer agaynst the londe of Canaan vpon the heapes by Iordane on this syde the children of Israel, they gathered them selues together with the whole congregacion at Silo, to go vp agaynst the with an armye. And (in the meane season) they sent to them in to the londe of Gilead, Phineas the sonne of Eleasar the prest, and with him ten chefe prynces amonge the houses of their fathers, out of euery tribe in Israel one. And they came to the children of Ruben, to the children of Gad, and to the halfe trybe of Manasse in the londe of Gilead, and sayde:

¶ Thus sayeth the whole congregacion of the LORDE vnto you: *What trespass is this, y^e haue trespased agaynst the God of Israel, that ye shulde turne backe from y^e LORDE this daye, to builde you an altare, for to fall awaye from the LORDE?

† Haue we not ynowgh of the wickednesse of Peor? from the which we are not yet clensted this daye, and there came a plage amonge the congregacion of the LORDE: and ye turne you backe this daye from the LORDE, and this daye are ye fallen awaye from the LORDE, that he maye be wroth to daye or tomorow at the whole congregacion of the LORDE.

Yf the londe of youre possession be vncleane, then come ouer in to the londe that the LORDE possesseth, where the dwellynge of the LORDE is, and take possessions amonge vs, and fall not awaye from the LORDE and from vs, to builde you an altare without the altare of the LORDE oure God. ‡ Did not Achan the sonne of Serah trespass in the thinge that was damned, and the wrath came ouer y^e whole congregacion of Israel and he wente not downe alone for his mysdede?

¶ Then answered the children of Ruben, and the children of Gad, and the halfe trybe of Manasse, and sayde vnto the heades and prynces of Israel: The mightie God y^e LORDE, the mightie God the LORDE knoweth, and Israel knoweth also, yf this be a trangressyng or trespassyng agaynst the LORDE, then let it not helpe vs this daye: Yf we haue buylded the altare, because we wolde turne awaye backe from the LORDE, to offre burnt-

offerings or meatofferings thereon, or to make eny deedofferings vpon it, then let the LORDE requyre it: And yf we haue not done it rather for very feare of this thinge, and sayde: To daye or tomorow mighte youre children saye vnto oure children:

What haue ye to do with the LORDE the God of Israel? The LORDE hath set Iordane for a border betwene vs and you ye children of Ruben and Gad, ye haue no porcion in the LORDE: By this shulde youre children make oure children to turne awaye from the feare of the LORDE.

Therefore sayde we: Let vs make oure children an altare, not for sacrifice, ner for burntofferings, †but that it maye be a tokē betwene vs and you, and oure posterities, that we maye serue the LORDE in his sighte with oure burntofferings, deedofferings, and other offerings: and y^e youre children to daye or tomorow neade not to saye vnto oure children: Ye haue no parte in the LORDE.

And we sayde: But yf they shulde speake so vnto vs, or to oure posterities to daye or tomorow, then maye we saye: Beholde the similitude of y^e altare of the LORDE, which oure fathers made, not for sacrifice, ner for burnt-offerynge, but for a wytnesse betwene vs and you.

God forbydde, that we shulde fall awaye from the LORDE, to turne backe from him this daye, and to buylde an altare for sacrifice, for burntofferings and for eny presente, without y^e altare of the LORDE oure God, that stondeth before his Habitation.

But whan Phineas the prest, and the chefe of the congregacion, the prynces of Israel which were with him, herde these wordes, that the children of Ruben, Gad, and Manasse had spoken, they pleased them well. And Phineas the sonne of Eleasar the prest sayde vnto the children of Rubē, Gad and Manasse: This daye we knowe, that y^e LORDE is amonge vs, in that ye haue not trespased agaynst the LORDE in this dede. Now haue ye delyuered the children of Israel out of the hande of the LORDE.

Then Phineas the sonne of Eleasar the prest, and the rulers returned out of the londe of Gilead, from the children of Ruben and Gad vnto y^e londe of Canaā to the children of Israel, and brought them worde agayne of the matter.

Then were the children of Israel well

* Iudi. 20. b. † Num. 25. a. ‡ Iosu. 7. a.

§ Gen. 31. g. Deu. 30. d. Iosu. 24. f.

cōtente with the thinge. And they praysed the God of Israel, and sayde nomore that they wolde go vp agaynst them with an armye, to destroye the londe that the childrē of Ruben and Gad dwelt in. And y^e childrē of Ruben and Gad called the name of the altare: This altare be witnessse betwene vs, that the LORDE is God.

The xiiij. Chapter.

AND after a longe season, when the LORDE had broughte Israel to rest from all their enemies rounde aboute: and Iosua was now olde and well stricken in age, he called all Israel and their Elders, heades, iudges, and officers, and sayde vnto them: I am olde and well aged, and ye haue sene all that the LORDE youre God hath done vnto all these nacions in youre sighte. For the LORDE youre God himself hath foughte for you. Beholde, I haue parted amonge you y^e rēnaunt of the nacions by lot, vnto euery trybe his enheritaunce from Iordane forth, and all the nacions whom I haue rote out vnto the greate see westwarde.

33 And the LORDE youre God shal thrust them out before you, and dryue them awaye from you, that ye maye haue their londe in possession, as the LORDE youre God hath promysed you. Be strōge now therfore, that ye maye obserue and do all that is wrytten in the boke of the lawe of Moses: *so that ye turne not asyde from it, nether to the righte hande ner to the left: that ye come not amonge y^e remnaunt of these naciōs, which are with you: And se that ye make no mencion ner sweare by the names of their goddes, nether serue them, ner bowe youre selues vnto them: But cleue vnto the LORDE youre God, as ye haue done vnto this daye: thē shal the LORDE dryue awaye greate and mightie nacions before you, like as there hath no man bene able to stonde before you vnto this daye. †One of you shall chace a thousande: for the LORDE youre God fighteth for you, accordinge as he promysed you. Take diligent hede therfore vnto youre soules, that ye loue the LORDE youre God.

¶ But yf ye turne backe, and cleue vnto these other nacions, and make mariages with them, so that ye come amōge them, and they amonge

you, be ye sure then, that the LORDE youre God shal nomore dryue out all these nacions before you, ‡ but they shall be vnto you a snare and net, and prickes in youre sydes, and thornes in youre eyes, vntyll he haue destroyed you from the good lōde, which the LORDE youre God hath geuen you.

Beholde, ¶ this daye do I go the waye of all the worlde, and ye shal knowe euen from all youre hert and from all youre soule, that there hath not fayled one worde of all the good that the LORDE youre God promysed you. Now like as all the good is come that the LORDE youre God promised you: ¶ euen so shal the LORDE cause all euell to come vpon you, tyll he haue destroyed you from this good londe, which the LORDE youre God hath geuen you: yf ye transgresse y^e couenaunt of the LORDE youre God, which he hath commaunded you. And yf ye go youre waye and serue other goddes, and worships thē, then shall the wrath of the LORDE waxe whote ouer you, ¶ shal shortly destroye you out of the good londe, y^e he hath geuen you.

The xiiij. Chapter.

IOSUA gathered all the trybes of Israel together vnto Sichem, and called the Elders of Israel, the heades, iudges and officers. And whā they were come before God, he sayde vnto all the people: Thus sayeth the LORDE the God of Israel: **Your fathers dwelt afore time beyōde y^e water, Abrahā ¶ Nahor with Tarah their father ¶ serued other goddes. †† Then toke I youre father Abraham beyonde the water, ¶ caused him to walke in the londe of Canaan, ¶ multiplied his sede, and gaue him Isaac, ‡ and vnto Isaac I gaue Iacob and Esau, and gaue Esau moūt Seir to possesse. ‡‡ As for Iacob, ¶ his childrē, they wente downe in to Egipte.

Then sent I Moses and Aaron, and plagued **33** Egipte ¶ as I haue done amonge thē. After y^e ¶ brought I you and youre fathers out of Egipte. And whan ye came to y^e see, and the Egipcians folowed vpon youre fathers with charrettes and horse men vnto the reed see, then cryed they vnto the LORDE, which put a darcknesse betwene you and the Egipcians, and broughte the see vpon them, and ouerwhelmed them. And youre eyes haue sene

* Dou. 4. a. and 6. d. † Dou. 10. d. ‡ Leui. 26. a.
Esa. 30. c. ‡ Dou. 7. a. and 12. d. § Nu. 33. g.
¶ Re. 2. a. ¶ Deut. 28. b. ** Gen. 11. d. †† Gen. 12. a.

‡ Gen. 21. a. Gen. 25. c. Gen. 32. a. †† Ge. 46. a.
¶ Exod. 7. 8. 9. 10. 11. §§ Exod. 14.

what I dyd to þ̄ Egipcians, ⁊ ye dwelt in þ̄ wildernes a lōge season. * And I broughte you in to þ̄ londe of the Amorites, which dwelt beionde Iordane: ⁊ whā they fought agaynst you, I delyuered them in to youre hande, that ye mighte haue their cōuntre in possession, and I destroyed them before you. † Then Balac the sonne of Ziphor the kyng of the Moabites gat him vp, and foughte agaynst Israel: and he sente and bad call Balaam the sonne of Beor, to curse you, neuertheles I wolde not heare him, but I blessed you, and delyuered you out of his hande.

¶ And whan ye wente ouer Iordane, and came vnto Iericho, the citeysyns of Iericho foughte agaynst you, the Amorites, Pheresites, Cananites, Hethites, Girgosites, Heuites, ⁊ Iebusites: howbeit I delyuered the in to youre hande. ‡ And I sent hornettes before you, which droue them out before you, namely the two kynges of þ̄ Amorites: not thorow thy swerde, ner thorow thy bowe. ¶ And I haue geuen you a londe wherupon ye bestowed no labour, and cities which ye haue not buylded, that ye might dwell therin, and that ye might eate of the vynyards and olyue trees which ye haue not planted. Feare the LORDE now therefore,⁴ and serue him perfectly and in the trueth, and let go the goddes, whom youre fathers serued beyonde the water and in Egipte, and serue ye þ̄ LORDE.

¶ But yf ye like not to serue the LORDE, thē chose you this daye whom ye wyll serue: the God whom youre fathers serued beionde þ̄ water, or þ̄ goddes of the Amorites, in whose lōde ye dwell. As for me and my house, we wyll serue the LORDE. Then answered the people, and saide: God forbidde, that we shulde forsake the LORDE, ⁊ serue other goddes. For the LORDE oure God brought vs and oure fathers out of the londe of Egipte frō the house of bondage, and did soch greate tokens before oure eyes, and preserued vs all þ̄ waye that we wente, and amonge all the nations, whom we traauayled by. And the LORDE thrust out before vs all the people of the Amorites that dwell in the londe. Therefore wyll we also serue the LORDE, for he is oure God.

¶ Josua sayde vnto the people: Ye can not

serue the LORDE: for he is an holy God, mightie, and gelous, which spareth not youre transgressions and synnes. But yf ye forsake the LORDE, and serue a straunge god, then shall the LORDE turne him, and do you euell, and consume you, after that he hath done you good. The people sayde vnto Josua: Not so, but we will serue the LORDE. Then sayde Josua vnto the people: Ye are witnessnes ouer youre selues, that ye haue chosen you the LORDE, to serue him. And they sayde: Yee. Then put awaye from you (sayde he) the straunge goddes þ̄ are amonge you, and encline youre hert vnto the LORDE the God of Israel. And the people sayde vnto Josua: We wyll serue the LORDE oure God, and be obedient vnto his voyce. § So Josua made a couenaunt with the people þ̄ same daye, and laied statutes ⁊ lawes before them at Sichem.

¶ And Josua wrote this acte in the boke of the lawe of God,⁴ and toke a greate stone, ⁊ set it vp there vnder an oke, which was in þ̄ Sanctuary of þ̄ LORDE, and sayde vnto all the people: Beholde, this stone shall be witness ouer you: For it hath herde all the wordes of the LORDE, which he hath spoken vnto vs, and shall be a witness ouer you, that ye denye not youre God. So Josua let the people go euery one to his enheritaunce.

¶ And it fortunated after these actes,⁵ þ̄ Josua the sonne of Nun þ̄ seruauit of the LORDE dyed, whan he was an hundreth and ten yere olde, and was buried in the border ⁊ of his enheritaunce at Thimnath Serah, which lyeth on the mount Ephraim, on the north side of mount Gaas. And the children of Israel serued the LORDE as longe as Josua lyued, and the Elders (that lyued longe after Josua) which knewe all the workes of þ̄ LORDE, that he had done vnto Israel. ¶ The bones of Ioseph, which the children of Israel had broughte out of Egipte, buried they at Sichem, in the pece of the londe, ** þ̄ Iacob boughte of the children of Hemor þ̄ father of Sichem for an hundreth pens, and was the enheritaunce of the children of Ioseph. Eleasar the sonne of Aaron died also, and they buried him at Gibeath, which was Phineas his sonnes, that was geuen him vpon mount Ephraim.

* Num. 21. d. † Num. 22. a. Deut. 23. a.
‡ Exo. 33. a. Deu. 7. d. § 1 Reg. 7. b.
¶ Tob. 14. c. ¶ Iosu. 23. d. § 4 Re. 23. a.

⁴ 1 Reg. 7. c. ⁵ Indic. 2. b. ¶ Iosu. 19. d.
⁶ 2 Par. 34. f. ¶ Gen. 50. d. Exo. 13. d. Acto. 7. b.
** Gen. 33. d.

The ende of the boke of Josua.

The boke of the Judges

called, Iudicum.

What this boke conteyneth.

Chap. I.

Iudas is made captayne of the people, subdueth the Cananytes, and wynneth Ierusalem. Israel roteth not out the Cananites as God commaunded them

Chap. II.

The angell of God punysheth them, because they cōsente to their enemies. The childrē of Israel serue Baal, for the which cause God geueth them ouer in to captiuite.

Chap. III.

God punysheth Israel, and yet delyuereth them wonderously.

Chap. IIII.

Debbora the prophetisse with Barach ouercōmeth Sissara, and delyuereth the people of the **LORDE**

Chap. V.

The songe of prayse which Debbora and Barach songe because of the victory.

Chap. VI.

For their synnes God geueth them ouer in to the handes of the Madianites, from the which Gedeon delyuereth them.

Chap. VII.

How Gedeon parteth his hoost, & discomfitteth the Madianites.

Chap. VIII.

Gedeon punysheth thē at Suchoth, dyeth, and is buried.

Chap. IX.

Abimelech seketh the superiorite, slayeth his seuentye brethren, wynneth Sichē and Thebes.

Chap. X.

Thola & Iair rule the people. The Israelites synne, and are punyshed.

Chap. XI.

Iepthe is made ruler of the people, and ouercōmeth Ammon in Maspha.

Chap. XII.

The Ephraites rise vp against Iepthe, and there are slayne of them two and fortye thousande.

Chap. XIII.

The byrth of Samson is shewed vnto his father and mother by an angell.

Chap. XIII.

Samson taketh a wife i Timnath, renteth a yonge Lyon in peces, and putteth forth a dark sentence vnto his companyons.

Chap. XV.

How Samson hurteth the Phillistynes with the foxes. He slayeth a thousandē mē with the cheke bone of an asse.

Chap. XVI.

Samson taketh both the portes of the gate of the cite vpon his backe, & beareth them vp to the mount. Dalila the harlot bryngeth him in dotage, so that he telleth her his secretes, and is blynded of his enemies.

Chap. XVII.

Of Micha and his ymage &c.

Chap. XVIII.

Dan sendeth out men to spye the lōde, which take Michas ymage, & carie awaye the prest.

Chap. XIX.

How shamefully the Gabeonites deale with the Lenites wife.

Chap. XX.

How the same synne is punyshed.

Chap. XXI.

The Ben Iamites optayne wyues in Israel, whō the Israelites had sworne not to geue them.

The first Chapter.

AFTER the death of Iosua the children of Israel axed the LORDE, and sayde: Who shall go vp & be oure capayne of warre against \S Cananites? The LORDE sayde: Iuda shall go vp. *Beholde, I haue deliuered the londe in to his hande. Then sayde Iuda vnto his brother Simeon: Go vp with me in to my lot, and let vs fighte against the Cananites, then wyl I go agayne with the in to thy lot: So Simeon wente with him.

Now whan Iuda wente vp the LORDE deliuered the Cananites and Pheresites in to their hædes, & they slewe tē thousande mē at Besek: & they foude Adoni Besek at Besek, & foughte agaynst him, and slewe the Cananites and Pheresites. But Adoni Besek fled, and they folowed after him: and whan they had ouertaken him, they cut of the thōbes of his handes and fete.

33 Then sayde Adoni Besek: Thre score and ten kynges with the thombes of their hædes & fete cut of, gathered vp the meate \S was lefte vnder my table. †Now as I haue done, so hath God rewarded me agayne. And he was broughte vnto Ierusalem, where he dyed.

But \S childrē of Iuda foughte agaynst Ierusalem, and wāne it, †and smote it with the edge of the swerde, and set fyre vpon the cite. Then wente the children of Israel downe, to fighte agaynst \S Cananites, \S dwelt vpon the mount, and towarde the south, and in the valleys. †And Iuda wente agaynst the Cananites, which dwelt at Hebron. (As for Hebron, it was called Kiriatharba afore tyme) and they smote Sesai, & Achiman, and Thalmi.

C And from thence he wente agaynst \S inhabitants of Debir (but Debir was called Kiriath Sepher aforetyme.) And Caleb sayde: †He \S smyteth Kiriath Sepher, & wynneth it, I wyl geue him my daughter Achsa to wife. Then Athiel the sonne of Kenas, Calebs yongest brother wāne it. And he gaue him his daughter Achsa to wife. And it fortunēd \S whan they wēte in, she was couceled of hir housbande, to axe a peece of londe of hir father. And she fell from the asse. Thē sayde Caleb vnto her: What ayleth \S ? She sayde: Geue

me a blessinge, for thou hast geuen me a south & drye londe, geue me also a watery londe. Then gaue he her a londe that was watery a boue and beneth.

And the childrē of \S Kenye Moses brother in lawe, wente vp out of the \S palme cite, with the children of Iuda in to the wyldernes of Iuda, that lyeth on \S south syde of the cite Arad: **and wente their waye, & dwelt amonge the people. And Iuda wente with his brother Simeon, & they smote the Cananites at Zephath, & damned them, & called the name of the cite Horma. †Iuda also wanne Gasa with the borders therof, & Ascalon with hir borders, & Accaron with the coastes therof. And the LORDE was with Iuda, so that he conquered the mountaynes: but them that dwelt in the valley coulede he not conquare, because they had yron charettes. And acordinge as Moses had sayde, they gaue Hebron vnto Caleb, which droue out the thre sonnes of Enak. †Howbeit \S children of Ben Iamin droue not out \S Iebusites which dwelt at Ierusalem, but \S Iebusites dwelt amonge the children of Ben Iamin at Ierusalem vnto this daye.

32 Likewyse the children of Ioseph wēte vp also vnto Bethel, & the LORDE was with thē. And the house of Ioseph spied out Bethel (which afore tyme was called Lus) and the watch men sawe a man goinge out of the cite, and saide vnto him: Shewe vs where we maye come in to the cite, \S we wyl shewe mercy vpon the. And whan he had shewed them where they mighte come in to the cite, they smote \S cite with the edge of the swerde: but they let the man go & all his frendes.

31 Then wēte the same man vp in to \S countre of the Hethites, & buyded a cite, and called it Lus, & so is the name of it yet vnto this daye. And Manasses †droue not out Beth Sean with the vyllages therof, ner Thaenah with the vyllages therof, ner the inhabitants of Dor with the vyllages therof: ner the inhabitants of Iebleam with the vyllages therof, ner the inhabitants of Mageddo with the vyllages therof, and \S Cananites beganne to dwell in the same londe. But whan Israel was mightie, he made the Cananites tributaries, and droue them not out.

* Iosu. 23. a. † Ieu. 24. d. Iudic. 15. c. ‡ Deu. 20. c.
§ Iosu. 15. d. || Iosu. 15. d. 2 Par. 12. a. 1 Ro. 17. c.
¶ Deu. 34. a. ** Nu. 10. d. 1 Re. 15. d. * Num. 21. a.

† Iosu. 15. a. † Iosu. 14. d. † Iosu. 15. g. † Iosu. 16. a.
§ Iosu. 2. c. || Nu. 33. g. Iosu. 17. c.

"In like maner Ephraim droue not out y Cananites that dwelt at Gaser, but the Cananites dwelt amonge them at Gaser.

Zabulon also droue not out the inhabitants of Kitron and Nahalol, but y Cananites dwelt amonge them, t were tributaries.

e Asser droue not out y inhabitants of Aco, t y inhabitants of Sidon, of Ahelab, of Achsib, of Helba, of Aphik t of Rehob, but y Asserites dwelt amonge the Cananites that dwelt in the lode, for they droue the not out.

Nephtali droue not out y inhabitants of Beth Semes, ner of Beth Anath, but dwelt amonge the Cananites which dwelt in the londe: howbeit they of Beth Semes and of Beth Anath were tributaries.

And the Amorites subdued the childrē of Dan vpon the mountaine, and suffred them not to come downe in to the valley. And the Amorites beganne to dwell vpo mount Heres at Aiolon and at Saalvim. Howbeit y hande of y house of Ioseph was to sore for them, and they became tributaries. And the border of the Amorites was, as a mā goeth vp towarde Acrabim. and from the rocke, t from the toppes.

The ij. Chapter.

a **B**UT there came vp a messaūger of y LORDE from Gilgall vnto Bochim, and sayde: I haue caried you vp hither out of Egipte, and broughte you in to the londe that I sware vnto youre fathers, t saide: * I wyl neuer breake my couenaunt with you, that ye shulde make no couenaunt with the indwellers of this londe, but breake downe their altares: Neuertheles ye haue not herkened vnto my voyce. Wherefore haue ye done this? Then saide I morouer: I wil not dryue them out before you, that they maye be a fall vnto you, and their goddes a snare. And whan y messaūger of the LORDE had spoken these wordes vnto all the children of Israel, the people lifte vp their voyce, t wepte, and called y name of the place Bochim, and offred there vnto the LORDE.

For whan Iosua had sente awaye y people, and the childrē of Israel were gone, euery one to his enheritaunce, for to take possession of the londe, t the people serued the LORDE as longe as Iosua lyued and y Elders, which lyued longe after Iosua, and y sawe all the

greate workes of the LORDE, which he dyd for Israel.

Now whan Iosua the sonne of Nun, the seruauent of the LORDE, a was deed (whan he was an hūdreth and ten yeaere olde) they buried him in y border of his inheritance at Timnath Heres vpon mount Ephraim on the north syde of mount Gaas. And whan all the same generacion was gathered vnto their fathers, there came vp after them another generacion, which knew not the LORDE, ner the workes that he had done for Israel.

c Then wroughte the children of Israel euell before the LORDE, and serued Baalim, and forsoke y LORDE the God of their fathers (which broughte them out of the londe of Egipte) and folowed other goddes t the goddes of the nacions that dwelt rounde aboute them, t worshipped them, t displeased the LORDE: for they forsoke y LORDE euer more and more, and serued Baal and Astaroth.

c Then y wrath of the LORDE waxed whote vpo Israel, t he delyuered thē in to y handes of those y spoyled thē, that they mighte spoyle them, t solde thē in to the handes of their enemies rōude aboute, t they were not able to withstonde their enemies eny more, but what waye so euer they wolde out, y hāde of the LORDE was agaynst thē to their hurte (euen as the LORDE d sayde and sware vnto them) and they were sore oppressed.

Now whan the LORDE rayssed them vp iudges, which helped them out of the hande of soch as spoyled thē, they folowed not the iudges nether, but wente a whoringe after other goddes, t worshipped them, and were soone gone out of y waye y their fathers walked in, to heare the cōmaundementes of the LORDE, t dyd not as they dyd.

But whan y LORDE rayssed vp iudges vnto them, the LORDE was with y iudge, and helped them out of the hande of their enemies, as longe as the iudge lyued. t For the LORDE had pitie of their complaynte, which they made ouer those y subdued thē and oppressed them.

d Neuertheles whan the iudge dyed, they turned backe, t and marred all more thē their fathers, so that they folowed other goddes to serue them and to bowe them selues vnto

a Iosu. 16. b.

* Deut. 7. a. and 12. a.

† Iosu. 24. f.

b Iosu. 24. f.

c Iud. 3. a. 4. a. 6. a.

d Deu. 28.

† Exod. 2. d.

c Iud. 3. b.

them: they wolde not fall from their purposes, ner from their obstinate waye.

Therefore waxed the wrath of the LORDE allwaie so whote ouer Israel, that he sayde: For so much as the people haue transgressed my couenaunt, which I commaunded their fathers, & folowe not my voyce, I wil from hence forth dryue out none of the Heythen, whō Iosua lefte behynde him, whā he dyed, * that by them I maye proue Israel, whether they wil kepe the waye of the LORDE, to walke therin, as their fathers dyd, or not. Thus the LORDE suffred all these nations, so that in a shorte tyme he droue them not out, whom he had not geuen ouer in to Iosuas hande.

The iij. Chapter.

THESE are the nations, whom the LORDE suffred to remayne, & by them he mighte proue Israel, which had no vnderstandinge in the warres of Canaan: onely because & the trybes of the childrē of Israel might knowe & lerne to warre, which afore had no knowlege therof, namely: The fyue lordes of & Philistynes, & all the Cananites, & Sidonians, & the Hethites & dwelt vpon mount Libanus, fro mount Baal Hermon, vntyll a man come vnto Hemath. The same remayned, that Israel mighte be proued by them, that it mighte be knowne whether they wolde herken to the commaundementes of the LORDE, which he commaunded their fathers by Moses.

Now whan the children of Israel dwelt thus amōge the Cananites, Hethites, Amorites, Pheresites, Heuites & Iebusites, + they toke their daughters to wyues, and gaue their daughters vnto their sonnes, & serued their goddes, and wroughte wickednes before the LORDE, & forgat the LORDE their God, & serued Baalim & Astaroth. Then & wrath of & LORDE waxed whote ouer Israel, & he solde thē vnder the hāde of Cusan Risathaim kyng of Mesopotamia, & so & childrē of Israel serued Cusan Risathaim viij. yeare.

The cried the childrē of Israel vnto the LORDE, & the LORDE rayshed thē vp a sauioure which deluyered thē, namely, + Athniel & sonne of Kenas, Calebys yongest brother. And the sprete of the LORDE came vpon him, & he was iudge in Israel, & wente out a

warre fare. And & LORDE deluyered Cusan Risathaim the kyng of Syria in to his hāde, so & his hande was to strōge for him. & Then was the londe in rest fortye yeares. And Athniel the sonne of Kenas dyed.

But the children of Israel dyd yet more euell before the LORDE. Then the LORDE strenghted Eglon the kyng of & Moabites agaynst & childrē of Israel, because they wrought wickednesse before & LORDE. And he gathered vnto him & childrē of Ammon, & the Amalechites, & wete and smote Israel, and conquered the ll cite of the palme trees. And the children of Israel serued Eglon & kyng of & Moabites eightene yeare. Thē cried they vnto the LORDE. And the LORDE rayshed thē vp a sauioure, namely Ehud the sonne of Gera & sonne of Iemini, which was a man that mighte do nothinge with his righte hande.

And whā the childrē of Israel sent a present by him vnto Eglon the kyng of the Moabites, Ehud made him a two edged dagger of a spanne longe, & gyrded it vnder his garment vpō his righte thye, & broughte & present vnto Eglon the kyng of & Moabites. As for Eglon, he was a very fat man.

And whan he had deluyered the presente, he let the people go that had caried the present, and he himselfe turned backe from the Idols at Gilgall, & caused to saye thus (vnto the kyng): I haue a secrete thinge to tell the O kyng. And he commaunded to kepe sylence, & all they that stode aboute him, wente out from him.

And Ehud came in vnto him. He sat in a sylled Sommer perler, which was for him selfe alone. And Ehud saide: I haue somwhat to saye vnto the of God. Thē rose he vp frō his seate. But Ehud put forth his lefte hande, & toke the dagger from his righte thye, & thrust it in to his bely, so & the hefte wente in also after the blade, & the fatt closed the hefte: for he drue not & dagger out of his bely, & & fylthines departed frō him. But Ehud gat him out at the backe dore, & put to & dore after him, and lockte it.

Now whan he was gone, his seruantes came in, and sawe that the dore of the Sommer perler was lockte, and they sayde: peradventure he is gone to the preuye in the sylled Sommer perler.

* Deut. 8. a. and 13. a. + Deut. 7. a. and 12. a.

† Iud. 1. c. § 2 Par. 15. d. || Deut. 30. a.

But whan they had wayted so lōge tyll they were ashamed (for no man opened the perler dore) they toke the keye, and opened it. Beholde, then laye their lorde deed vpon the earth. As for Ehud, he was gotten awaye, whyle they made so longe tariēge, & he wente ouer by the Idols, and ranne his waye vnto Seirath.

And whan he came in * he blewē & trompet vpō mount Ephraim, and the children of Israel wente with him from the mount, and he before them, and he saide vnto them: Folowe me, for the LORDE hath delyuered the Moabites youre enemies in to youre hande. And they folowed him, & wanne & ferye of Iordane, & goeth towarde Moab, & suffred no man to go ouer, and at & same tyme they smote of the Moabites vpō a ten thousande men, all nobles and men of armes, so that there escaped not one. Thus were the Moabites broughte vnder the hande of the children of Israel at that tyme, and the londe was in rest foure score yeaes.

Afterwarde was † Samgar & sonne of Anath, which slewe sixe hundreth Philistynes with an oxes gadd, and delyuered Israel also.

The iiii. Chapter.

BUT the children of Israel dyd yet more beuell before & LORDE, whan Ehud was deed. And the LORDE solde thē in to the hande of Iabin the kynge of the Cananites, which dwelt at Hazor, & the chefe captayne of his hooste was Sissera, and he dwelt at Haroseth of the Heythen. And the childrē of Israel cried vnto the LORDE: for he had nyne hūdreth yron charettes, and subdued the children of Israel by violence twentye yeaer.

At & same tyme was Iudgesse in Israel the prophetisse Debbora, the wyfe of Lapidoth, and she dwelt vnder & palme of Debbora betwene Rama & Bethel, vpon mount Ephraim, and the children of Israel came vp vnto her to the lawe. She sent forth, & & called for Barak the sonne of Abi Noam of Kedes Nephtali, and sayde vnto him: Hath not & LORDE the God of Israel cōmaunded the: Go thy waye, and get the vp vnto mount Thabor, & take with the ten thousande men of the children of Nephtali & Zabulon? For I wil make Sissera the chefe captayne of Iabins hoost to come to the vnto & & water of

Cyson, with his charettes and with his multitude, and I wyll delyuer him in to thy hande. Barak sayde vnto her: Yf thou wilt come with me, I wil go: but yf thou wilt not come with me, I wil not go.

She sayde: I wyll go with the: neuerthelesse the prayse shal not be thine in this iourney that thou goest, but & LORDE shal delyuer Sissera in to a womā hande. So Debbora gat hir vp, and wente with Barak vnto Kedes. Then Barak called Zabulon and Nephtali vnto Kedes, and wēte on fote with ten thousande men. And Debbora wente with him also. As for Heber the Kenyte he was departed from the Kenytes from the children of † Hobab Moses brother in lawe, and had pitched his tent by & Oke of Zaanaim besyde Kedes.

Then was it tolde Sissera, & Barak the sonne of Abi Noā, was gone vp vnto moũt Thabor: & he gathered all his charettes together, nyne C. yron charettes, & all the people & was with him from Haroseth of the Heythē, vnto the water Cyson. Debbora sayde vnto Barak: Vp, this is the daie wherin the LORDE hath delyuered Sissera in to thy hande: for & LORDE shal go forth before &. So Barak wente fro mount Thabor, and & ten thousande men after him.

But the LORDE discomfited Sissera with all his charettes & hoost, & made thē afrayed of the edge of the swerde before Barak, so & Sissera leapt of his charet, & fled on fote. Neuerthelesse Barak folowed vpon the charettes & the hoost vnto Haroseth of the Heythen, & all Sisseras hoost fell thorow & edge of the swerde, so & not one escaped. As for Sissera, he fled on fote vnto the tente of Iael, & wife of Heber & Kenite. For there was peace betwene kynge Iabin at Hasor, & the house of Heber the Kenite.

Iael wēte forth to mete Sissera, & sayde vnto him: Turne in my lorde, turne in to me, & be not afrayed. And he turned in vnto her in to the tente, & she couered him with a garment. He sayde vnto her: I praye & geue me a litle water to drynke, for I am a thyrst. ¶ Thē opened she a mylke pot, & gaue him to drynke, and couered him. And he sayde vnto her: Stōde in the tente dore, & yf one come & axe, is there eny man here? saye Noman.

* Nu. 10. a. † Iud. 5. a. ‡ Iud. 5. b.

§ Psal. 82. a. ¶ Nu. 10. d. † Iud. 5. d.

B Then Iael the wife of Heber toke a nale of the tente, and an hammer in hir hande, & wente in preuely vnto him, & smote the nale in thorow the temples of his heade, so y he sancke to y earth. As for him, he was fallen on a slomber, and weery, and so he dyed.

But whā Barak folowed after Sissera, Iael wente for to mete him, and sayde vnto him: Come hither, I wil shewe the man, whom thou sekest. And whan he came in vnto her, he sawe Sissera deed, & the nale stickinge in his temples. Thus God broughte downe Iabin the kyng of the Cananites before the children of Israel at that tyme, & the hande of the children of Israel wente & subdued Iabin y kyng of the Cananites, tyll they had roted him out. Then Debbora and Barac the sonne of Abi Noam, sange at the same tyme, and sayde:

The b. Chapter.

A NOW that ye are come to rest, ye quyete men in Israel, prayse y LORDE, amonge soch of the people as be fre wyllinge.

Heare ye kynges, & herken to ye prynces: I wyl, I wyl synge to the LORDE, euen vnto the LORDE y God of Israel wil I playe.

*LORDE, whan thou wentest out from Seir, & camest in from the felde of Edom, y earth quaked, the heauen dropped, and the cloudes dropped with water.

+The hilles melted before the LORDE, Sinai before the LORDE the God of Israel.

In the tyme of † Sanger the sonne of Anath: In the tyme of § Iael the wayes fayled: and they that shulde haue gone in pathes, walked thorow croked wayes.

There was scarcenesse, there was scarcenesse of houszbande men in Israel, vntyll I Debbora came vp, vntyll I came vp a mother in Israel.

God hath chosen a new thinge. He hath ouercome y portes in battayll: and yet was there sene nether shyld ner speare amonge fortye thousande in Israel.

B My hert loueth y teachers of Israel: ye y are frewyllinge amonge the people, prayse the LORDE.

Ye that ryde vpō fayre Asses, ye that syt in iudgment and geue sentence, ye that go by the waye, prayse the LORDE.

Whā y archers cried betwene y drawers of

water, then was it spokē of y righteousnes of the LORDE, of the righteousnes of his huszbande men in Israel: then ruled the people of the LORDE vnder the gates.

Vp Debbora vp, get the vp, get the vp, & rehearse a songe. ¶ Arise Barak, & catch him y caught the, thou sonne of Abinoam.

Then had the desolate the rule with the mightie of the people. The LORDE had y dominion thorow the giauntes.

¶ Out of Ephraim was their rote against Amalek, and after him Ben Iamin in thy people.

Out of Machir haue teachers ruled, and out of Zabulō are there become gouernours thorow the wrytinge penne.

And out of Isachar there were prynces with Debbora, and Isachar was as Barak in y valley, sent with his people on fote: As for Ruben, he stode hye in his awne consayte, and separated him selfe from vs.

Why abodest thou betwixte the borders, ¶ whan thou herdest the noyse of the flockes? because Ruben stode hye in his awne cōsayte, and separated him selfe from vs.

Gilead abode beyonde Iordane, and why dwelt Dan amonge the shippes? Asser sat in the hauen of the see, and taried in his porcions.

But Zabulons people ioperde their life vnto death: Nephtali also in the toppe of y felde of Merom.

The kynges came & foughte, then foughte y kynges of the Cananites at Thaanaah by the water of Megiddo, but spoyle of money broughte they not there from.

From heauē were they foughtē agaynst, the starres in their courses foughte with Sissera.

The broke Cyson ouerwhelmed them, the broke Kedumin, yee the broke Cyson. My soule treade thou vpon the mightie.

Then made the horse fete a ruszshinge together, for the greате violence of their mightie horse men.

Curse the cite of Meros (sayde y angell of the LORDE) curse the citiesyns therof, because they come not to helpe y LORDE, to helpe the LORDE to the giauntes.

Blessynge amonge women haue Iael the wife of Heber the Kenite: blessinge haue she in the tente amonge the women.

**Whan he axed water, she gaue him mylke, & broughte forth butter in a lordly diszshe.

* Exo. 19. c. Deut. 4. b. † Psal. 96. a. ‡ Iud. 3. d.

§ Iud. 4. c. || Iud. 4. a. ¶ Iud. 3. d. ** Iud. 4. c.

She toke holde of the nale with hir hande, & the smyth hammer with hir righte hande, and smote Sissera, cut of his heade & pearsed and bored thorow his temples.

He bowed him selfe downe at hir fete, he fell downe, and laye there. He sanke downe, and fell at hir fete: whan he had soncke downe, he laye there destroyed.

His mother loked out at the wyndowe, & cried piteously thorow the trallace: Why tarieth his charet out so lōge, that he cōmeth not? Wherefore do the wheles of his charet make so longe tarienge?

The wysest amōge his ladies answered, & sayde vnto her: Shulde they not finde & deuide the spoyle, vnto euery man a fayre mayde or two for a pray, & partye coloured garmētes of nedle worke to Sissera for a spoyle, partye coloured garments of nedle worke aboute the necke for a pray?

Thus all thine enemies must perishe O LORDE: but they that loue the, shal be euen as the Sonne rysinge vp in his mighte.

And the londe had peace fortye yeares.

The vi. Chapter.

AND when the children of Israel dyd euell in the sighte of the LORDE, the LORDE delyuered them vnder the hande of the Madianites vij. yeares. And whā the hande of the Madianites was to mightie ouer the children of Israel, the children of Israel made them clyffes in ſ mountaynes, and caues and holdes, to defende them selues from ſ Madianites. And whan Israel sowed eny thinge, ſ Madianites and Amalechites, and the children towarde the south came vp vpon them, and pitched their tētes agaynst them, and destroyed the increase of the londe downe vnto Gasa, & let nothinge remayne ouer of the beestes in Israel, nether shepe, ner oxen, ner asses. For they came vp with their catell and tentes, as it had bene a greate multitude of greshoppers (so that nether they ner their camels mighte be nombred) and fell in to the londe, that they mighte destroye it. Thus was Israel exceedinge small before the Madianites. Then cried the children of Israel vnto the LORDE.

But when they cried vnto the LORDE because of ſ Madianites, ſ LORDE sent thē a prophet, which sayde vnto thē: Thus saieth

the LORDE the God of Israel: I caried you out of Egipte, & broughte you out of ſ house of bondage, & delyuered you from the hande of the Egiptians, & from the hāde of all them that oppressed you, and I haue thrust them out before you, & geuen you their lōde and sayde vnto you: I am the LORDE youre God. * Feare not ye the goddesses of the Amorites, in whose londe ye dwell: neuertheles ye haue not herkened vnto my voyce.

And there came an angell of the LORDE, & sat him downe vnder an Oke at Aphra, which belonged vnto loas the father of ſ Esrites, and his sonne Gedeon was throsshinge wheate in the barne, that he mighte flye awaye before the Madianites.

Then appeared vnto him the angell of ſ LORDE, and sayde vnto him: The LORDE with ſ thou mightie giaunte. But Gedeon sayde vnto him: Syr, yf the LORDE be with vs, wherfore is all this then happened vnto vs? And where are all the wonders, which oure fathers tolde vs, & sayde: The LORDE brought vs out of Egipte? But now hath the LORDE forsaken vs, and delyuered vs in to the hande of the Madianites.

The LORDE turned him vnto him, & sayde: Go thy waye in this thy strength, thou shalt delyuere Israel out of the hande of ſ Madianites. I haue sent the. But he sayde: My LORDE, wherewithal shal I delyuere Israel? Beholde, my kynred is the smallest in Manasse, & I am the leest in my fathers house? The LORDE sayde vnto him: I will be with the, so ſ thou shalt smyte the Madianites, euen as though they were but one man.

He sayde vnto him: Yf I haue fōūde grace in thy sighte, then make me a token, that it is thou, which speakest with me: go not awaye, tyll I come to ſ, and brynge a meat-offerynge, to set before the. He sayde: I wyll tary, tyll thou cōmest agayne. And Gedeon wēte, and made ready a kydd, and an Ephā of vñleuended floure, and layed the flesh in a maunde, and put the broth in a pot, and broughte it forth vnto him vnder the Oke, and came nye. But the angell of God sayde vnto him: † Take the flesh and the vñleuended bred, & set it vpon the stonye rocke that is here, and poure the broth thereon. And he dyd so. Then the angell of the LORDE

* 4 Re. 17. g. Iere. 10. a.

† Iud. 13. d.

stretched out the staffe that he had in his hande, and with the ende of it he touched the flesh and the vleuened floure: * and the fyre came out of the rocke, and consumed the flesh and the vleuened floure. And the angell of the LORDE vanysshed out of his sighte.

¶ Now whā Gedeon sawe that it was an angell of † LORDE, he sayde: "O LORDE LORDE, haue I thus sene an angell of † LORDE face to face? The LORDE sayde vnto him: Peace be with the, feare not, thou shalt not dye. Thē Gedeon buylded an altare there vnto † LORDE, & called it: The LORDE of peace. The same stondesth yet vnto this daye at Apra, † belogeth vnto the father of † Esrites.

And in † same night sayde † LORDE vnto him: Take a fedd bullocke frō amōge thy fathers oxen, & another bullocke of seuen yeare olde, and breake downe the altare of Baall which is thy fathers, and cut downe the groue that stondesth by it, and buylde thou an altare vnto the LORDE thy God aboue vpon the toppe of this rocke, and make it ready, and take the other bullocke, and offre a burnt-offerynge with the wodd of the groue that thou hast hewen downe. Then toke Gedeon ten men of his seruauntes, and dyd as † LORDE sayde vnto him: but he was afraied to do this by daye tyme, for his fathers house and the people in † cite, and so he dyd it by nighte.

¶ Now whan the people in the cite rose vp early in the mornynge, beholde, Baals altare was broken, and the groue hewen downe by it, and the other bullocke a burnt-offerynge vpon the altare that was buylded, & one sayde vnto another: Who hath done this? And whan they soughte & made searche, it was sayde: Gedeon the sonne of Ioas hath done it. Thē sayde the people of † cite vnto Ioas: Brynge forth thy sonne, He must dye, because he hath broken Baals altare, and hewen downe the groue therby. But Ioas sayde vnto all them that stode by him: Wyl ye stryue for Baal? Wyl ye delyuer him? He † stryueth for him, shal dye this mornynge. Yf he be God, let him auēge him selfe, because his altare is broken downe. From † daye forth was he called Ierubaal, because it was sayde:

Let Baal auenge him selfe, that his altare is broken downe.

Whan † Madianites now & † Amalechites, & the childrē towardes the south had gathered thē selues together, & were passed thorow (Iordane) & had pitched their tentes in the valley of Iesrael, the sprete of the LORDE endued Gedeon, & he caused the trompet to be blowne, & called (the house of) † Abieser, that they shulde folowe him: & he sent messaungers vnto all Manasse, & called them, † they shulde folowe him also: and he sent messaungers likewise vnto Asser & Zabulon & Nephtali, which came vp to mete him.

And Gedeon sayde vnto God: Yf thou wilt delyuer Israel thorow my hande, as thou hast saide, thē wil I laye a flese of woll in the courte: yf † dew be onely vpon † flese, & drye vpon all the grounde, then wyl I perceaue, that thou shalt delyuer Israel thorow my hande, as thou hast sayde. And it came so to passe. And whan he rose vp early on the morow, he wrāge † dew out of the flese, and fylled a dyszshe full of water. And Gedeon sayde vnto God: † Be not wroth at me, that I speake yet this one tyme, I wyl proue yet but once with the flese, let it be drye onely vpon the flese, and dew vpon all the grounde. And God dyd so the same night: so that it was drye onely vpon the flese, and dew vpon all the grounde.

The vij. Chapter.

¶ THEN Ierubaal (that is Gedeon) gat him vp early, * and all the people that was with him, and pitched their tentes besyde the well of Harod, so that he had the hoost of the Madianites on the north side behynde the hyll of More in the valley. But the LORDE sayde vnto Gedeon: The people that be with † are to many for me to delyuer Madian in to their hande, lest Israel boost them selues agaynst me, and saye: My hande hath delyuered me. Cause a proclamacion now to be made in the eares of the people, and saye: † He that feareth, and is afraied, let him turne backe, and get him soone fro mount Gilead. Then returned there of the people aboute a two and twenty thousande so that there was left but ten thousande.

And the LORDE sayde vnto Gedeon. ¶

* Gen. 15. d. 3 Re. 18. c.

* Exo. 33. d. Iud. 13. d.

† Iud. 8. a.

† Gen. 18. d.

† Iud. 6. f.

† Deu. 20. b. 1 Mac. 3. g.

The people are yet to many: brynge them downe to the water, there wyl I proue them for \hat{y} : and of whom I saye that he shal go with the, the same shal go with the: but of whō I saie that he shal not go with the, the same shall not go. And he broughte the people vnto \hat{y} water. And the LORDE sayde vnto Gedeon: Whosoever licketh of the water with his tūge, as a dogg licketh, make him stonde asyde and lykewyse who soeuer falleth downe vpō his knees to drynke. Then was the nombre of them that had licked out of the hande to the mouth, thre hundreth men. And the LORDE sayde vnto Gedeon: Thorow the thre hūdreth which haue licked, wyl I deluyuer you, and geue ouer the Madiānites in to thy hāde: As for the other people, let them go euery one vnto his place.

C And they toke vytyales with them for \hat{y} people, and their trompettes: but the other Israelites let he go, euery one vnto his tente. And he strengthened himselfe with the thre hundreth men, and the Madiānites hoost laye before him beneth in the valley. And the same night sayde the LORDE vnto him: Vp, and go downe in to the hoost, for I haue geuen them ouer in to thy hande. But yf thou be afrayed to go downe, then let thy seruauunt Pura go downe with the vnto the hoost, \hat{y} thou maiest heare what they saie: after that shalt thou be bolde, and thy honde stronge, that thou mayest go downe in to the hoost.

D Than wente Gedeon downe with his seruauunt vnto \hat{y} vttemost parte of \hat{y} watchmē of armes \hat{y} were in \hat{y} hoost. And \hat{y} Madiānites and Amalechites, and all the children of the south, had layed them selues beneth in the valley, as a multitude of greshoppers, and their Camels were not to be nombred for multitude, euē as the sonde on \hat{y} see shore. Now whan Gedeon came, beholde, one tolde another his dreame, & sayde: Beholde, I haue dreamed a dreame: Me thoughte a bakē barleye lofe came rollinge downe to \hat{y} hoost of \hat{y} Madiānites: and whan it came to the tente, it smote it, and ouerthrew it, and turned it vpsyde downe, so that the tente fell. Then answered the other: That is nothinge els then \hat{y} swerde of Gedeon the sonne of Ioas \hat{y} Israelite: God hath geuē ouer the Madiānites with all the hoost in to his hande.

E Whan Gedeon herde this dreame tolde, &

the interpretacion of it, he worshipped, and came agayne in to the hoost of Israel, and sayde: Vp, for the LORDE hath deluyered \hat{y} hoost of the Madiānites in to youre hāde. And he deuyded the thre hundreth men in to thre partes, and gaue euery one a trompet in his hande, and emptye pytchers, and lampes therin, and sayde vnto them: "Loke vnto me, and do ye euē so, and beholde, whā I come to the vttemost parte of the hoost, euen as I do, so do ye also. Whan I blowe \hat{y} trompet, and all that are with me, then shal ye blowe \hat{y} trōpettes also rounde aboute all the hoost, and saye: Here the LORDE & Gedeon. Thus came Gedeon and the thre hundreth men with him vnto the vttemost parte of \hat{y} hoost (aboute the tyme whan the mydwatch begyneth) and waked vp the watchmē, and blew with the trompettes, and smote asunder the pitchers in their handes.

F So all the thre companies blew with \hat{y} trompettes, and brake the pitchers. But the lampes helde they in their lefte hande, and the trompettes in their righte hāde, so that they blew, and cried: Here the swerde of the LORDE and Gedeon. And euery one stode in his place aboute the hoost. Then ranne all the hoost, and cried and fled. And whyle the thre hundreth men blew the trompettes, \hat{y} LORDE broughte it so to passe, that *euery mans swerde in all \hat{y} hoost was agaynst another, and the hoost fled vnto Bethsitha Zereratha, and vnto the border of the playne of Mehohab besyde Tabath. And \hat{y} men of Israel of Nephtali, of Asser, & of Manasse cried, and folowed vpon the Madiānites.

And Gedeon sent messaugers vp vnto all mount Ephraim, sayenge: Come downe against the Madiānites, and stoppe the water from them vnto Beth Bara and Iordane. And then cryed all they that were of Ephraim, and stopped the water from them vnto Bethbara and Iordane, and toke two prynces of the Madiānites Oreb and Zeb, and slewe Oreb vpon the rocke of Oreb, and Zeb in the wynepresse of Zeb, and folowed vpon the Madiānites, and broughte the heades of Oreb and Zeb, vnto Gideon ouer Iordane.

The xiiij. Chapter.

A ND the men of Ephraim sayde vnto him: Wherefore hast thou done this vnto

* Iud. 9. g.

* 1 Re. 14. c. 2 Pa. 20. d.

vs, that thou hast not called vs, whā thou wentest forth to fight agaynst þ̄ Madianites? and they chode sore with him. But he sayde vnto them: What haue I done now that is like youre acte? Is not the aftergadderynge of Ephraim better then the whole haruest of Abieser? * God hath deluyered þ̄ prynces of the Madianites Oreb and Zeb in to youre hande, how coulde I do that ye haue done? Whā he had sayde this, their blast was swaged from him.

Now whan Gedeon came vnto Iordane, he wente ouer with the thre hundreth mē that were with him, and they were weery, and folowed vpon their chace. And he sayde vnto the men of Sucoth: I praye you geue the people that are with me, some loaues of bred (for they are weery) that I maye folowe vpon Zebea and Salmana the kinges of the Madianites.

But the rulers of Sucoth sayde: Are the handes of Zebea and Salmana in thy handes already, that we must geue bred vnto thy men of warre? Gedeon sayde: Well, whan the LORDE deluyereth Zebea and Salmana in to my hāde, I wyll threshē youre flesh with thornes of the wyldernesse and with breares. And from thence he wente vp vnto Penuel, and spake euen so vnto them. And the mē of Penuel gaue him like answers as they of Sucoth. And he sayde also vnto the men of Penuel: Yf I come peaceably agayne, I wil breake downe this tower.

As for Zebea and Salmana, they were at Karkar, and their hoost with them vpon a fyftene thousande, which were all that were left of the whole hoost of the children of the East: for there were fallen an hundreth and twentye thousande, that coulde drawe the swerde.

And Gedeon wente vp by the waye, where they dwell in the tentes on the east side of Nobah and Iakbeha, & smote the hoost, for the hoost was carelesse, and mystrusted nothinge. And Zebea and Salmana fled, but he folowed after them, and toke þ̄ two kynges of the Madianites Zebea and Salmana, and put all the hoost in feare.

Now whan Gedeon þ̄ sonne of Ioas came agayne frō the battayll out of þ̄ east, he toke a lad of the men of Sucoth, & examyned him, which wrote him vp the names of the rulers of

Sucoth, and their Elders, euē thre score and seuentene men.

And he came to the men of Sucoth, & sayde: Beholde, here is Zebea & Salmana, cōcernyng whō ye laughed me to scorne, & sayde: Are the handes of Zebea and Salmana in thy hādes all ready, that we must geue bred vnto thy men which are weery? And he toke the Elders of the cite, and thornes out of the wildernes, and breares, and caused þ̄ men of Sucoth to be torne therewith. * And the tower of Penuel brake he downe, and slewe the men of the cite.

And he saide vnto Zebea and Salmana: What maner of mē were they whō ye slewe at Thabor? They sayde: They were euen like the, & goodly men, as yf they had bene a kynges childrē. He sayde: They were my brethren, euen my mother sonnes: As truly as the LORDE lyueth, yf ye had lettē them lyue, I wolde not slaye you.

And he saide vnto his first borne sonne Iether: Stonde vp, & slaye them. Howbeit the lad drue not out his swerde, for he was afrayed, for so moch as he was yet but a lad. Zebea & Salmana sayde: Stonde thou vp, & slaye vs, for as the man is, soch is also his strēgh. So Gedeon arose, and slewe Zebea and Salmana, and toke the ornaments that were aboute their Camels neckes.

Then sayde certayne in Israel vnto Gedeon: Be thou lorde ouer vs, thou and thy sonne, and thy sonnes sonne, for so moch as thou hast deluyered vs from þ̄ hande of þ̄ Madianites. Neuertheles Gedeon saide vnto them: I wil not be lorde ouer you, nether shal my sonne be lorde ouer you, but the LORDE shalbe lorde ouer you.

Gedeon sayde vnto them: One thinge I desyre of you, Euery man geue me the earinge that he hath spoyled. (For in so moch as þ̄ men were Ismaelites, they had earinges.) They sayde: Them wyll we geue the. And they spred out a cloth, and euery man cast the earinge theron that he had spoyled. And the golden earinges which he requyred, had in weight, a thousande and seuen hundreth Sycles of Golde, besyde the spanges and cheynes, and scarlet rayment which the kynges of the Madianites dyd weere, and besyde the neckbandes of their Camels. And Gideon made a cote armoure therof, and set it in his

* Iudi. 6. g.

* 3 Re. 12. d.

cite at Aphra. And all Israel wente there a whoringe after it, and it turned to an occasion of fallinge vnto Gedeon and his house.

Thus were $\hat{\gamma}$ Madianites brought downe before the children of Israel, and lifte vp their heade nomore: and the londe was in rest fortye yeares, as lōge as Gedeon lyued.

And Ierubaal the sonne of Ioas wētē γ dwelt in his house. "And Gedeon Had thre score γ ten sonnes, which were come out of his thye: for he had many wyues. And his concubyne which he had at Sichē, bare him a sonne also, whom he called Abimelech. And Gideon the sonne of Ioas dyed in a good age, γ was buried at Aphra in $\hat{\gamma}$ sepulchre of his father Ioas the father of the Esrites.

But whan Gedeon was deed, the childrē of Israel turned backe, and wente awhoringe after Baalim, and made a couenaunt with Baal Berith, $\hat{\gamma}$ he shulde be their God. And $\hat{\gamma}$ childrē of Israel thoughte not on $\hat{\gamma}$ LORDē their God, which had delyuered them frō the hande of their enemies rounde aboute: and they shewed not mercy vnto the house of Ierubaal Gedeon, accordinge to all the good that he had done vnto Israel.

The ix. Chapter

ABIMELECH the sonne of Ierubaal, wente vnto Sichē to his mothers brethren, γ spake vnto them, γ to all the kynred of his mothers fathers house, and sayde: I praye you speake in the eares of all the men at Sichem: What is better for you, that thre score and ten men all children of Ierubaal shulde be lordes ouer you, or that one man shulde be lordē ouer you? Remembre also that I am youre bone and youre flesh.

Then spake his mothers brethrē all these wordes for him, in $\hat{\gamma}$ eares of all $\hat{\gamma}$ men at Sichem. And their hert enclyned to Abimelech, for they thoughte: He is oure brother: and gaue him thre score and ten syluerlinges out of $\hat{\gamma}$ house of Baal Berith. And with them Abimelech hyred men that were vagabundes and of light condicions, which folowed him. And he came to his fathers house vnto Aphra, and slew his brethren the children of Ierubaal,^a euen thre score men and tē vpon one stone. But Iotham the yongest sonne of Ierubaal remayned ouer, for he was hydd. And all the men of Sichem, and all the house

of Millo gathered them selues together, and wente and made Abimelech kyng by the Oke that stondeth at Sichem.

Whan this was tolde Iotham, he wente, and stode vpon the toppe of mount Grisin, and lifte vp his voyce, cried, and sayde: Heare me ye men of Sichem, that God maye heare you also. *The trees wente to anointe a kinge ouer them, and sayde vnto the Olyue tre: Be thou oure kyng. But the Olyue tre answered them: Shall I go and leaue my fatnesse (which both God and men commende in me) and go to be puft vp aboute the trees?

Then sayde the trees vnto the fygge tre: Come thou and be kyngē ouer vs. But the fygge tre sayde vnto thē: Shal I leaue my swetnes and my good frute, and go to be puft vp aboute the trees? Then sayde the trees vnto the vyne: Come thou and be oure kyng. But the vyne sayde vnto them: Shal I leaue my swete wyne, which reiōyseth God and men, and go to be puft vp aboute the trees? Thē sayde all the trees vnto the thorne buszshe: Come thou, and be kyngē ouer vs. And the thorne buszshe sayde vnto the trees: Yf it be true, $\hat{\gamma}$ ye anyōnte me to be kyngē ouer you, thē come, and put youre trust vnder my shadowe. Yf no, then go fyre out of the thorne buszshe, γ cōsume $\hat{\gamma}$ Cedar trees of Libanō.

Yf ye haue done right now and iustly, $\hat{\gamma}$ ye haue made Abimelech to be kyngē: and yf ye haue done well vnto Ierubaal and to his house, and haue done vnto him as he deserued vnto you. Which (euen my father) foughte for youre sakes, and ioperde his lyfe, to delyuer out of the Madianites hāde, euē you, which are rysen vp this daye agaynst my fathers house, γ haue slaine his childrē, thre score personnes γ ten vpon one stone, and haue made you a kyngē (euen Abimelech the sonne of his handmaide) ouer the men at Sichem, for so moch as he is youre brother.

Yf ye haue done right now and iustly vnto Ierubaal and his house this daye, then reiōyse ouer Abimelech, and let him reiōyse ouer you. Yf no, then go fyre out from Abimelech, and cōsume the men of Sichem and the house of Millo: And fyre go out also frō the men of Sichem, and from the house of Millo, and consume Abimelech. And Iothā (whan he had spoken this out) fled, and gat him out of

^a 4 Re. 10. a.

^b 2 Par. 31. a.

* 2 Par. 25. c. 4 Esd. 4. b.

the waye, and wente vnto Ber, and dwelt there because of his brother Abimelech.

D Now when Abimelech had reigned thre yeare ouer Israel, *God sent an euell mynde betwene Abimelech and the men of Sichem (for the men of Sichem despyed Abimelech), and rehearsed the wronge done to the sonnes of Ierubaal, and their bloude, and layed it vpon Abimelech their brother which slewe them, and vpon the men of Sichem that strenghted his hande therto, that he mighte slaye his brethren.

And the men of Sichem set an hynder watch vpon the toppes of the mountaynes, and spoyled all them that walked nye them by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Ebed and his brethren, and entred in to Sichem, and the men of Sichem put their trust in him, and wete out in to the felde, and gathered their vynyards, and pressed them, and made a daunce, and wente in to their gods house, and ate and dranke, and cursed Abimelech.

E And Gaal ſonne of Ebed sayde: Who is Abimelech? and what is Sichem, that we shulde serue him? Is he not the sonne of Ierubaal, and hath set Sebul his seruauit ouer the men of †Hemor the father of Sichem? Wherefore shulde we serue him? Wolde God the people were vnder my hæde, † I mighte put downe Abimelech.

And it was tolde Abimelech: Increace thine hooste, and departe. For Sebul the chefe ruler of the cite, whan he herde the wordes of Gaal ſonne of Ebed, he was wroth fully displeased, and sente message secretly to Abimelech, and caused to saye vnto him: Beholde, Gaal the sonne of Ebed and his brethren are come to Sichem, and make the cite to be agaynst the.

Arise therefore by nyght, thou and thy people that is with the, and laye wayte for thē in the felde: and tomorrow whan the Sonne aryseth, get the vp soone, and fall vpon the cite: and yf he and the people that is with him come out vnto the, thē deale with him, as thyne hande fyndeth.

F Abimelech stode vp by night, and all the people that was with him, and layed wayte for Sichem with foure companies of men of warre. And Gaal the sonne of Ebed wete out and stode at the dore of the gate of the cite.

But Abimelech gat him vp out of the hinder watch, and the people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebul: Beholde, there commeth a people downe from the toppe of † mount. Sebul saide vnto him: Thou seist † shadowe of the mountaines as though they were mē. Gaal spake yet more and sayde: Beholde, there commeth a people downe from † myddes of the londe, † one bonde of men cometh by the waye to † witch Oke. Thē sayde Sebul: Where is now thy mouth † sayde: Who is Abimelech, that we shulde serue him? Is not this † people, whom thou hast refused? Go forth now, and fighte with him.

Gaal wente forth before the citesyns of Sichem, and foughte with Abimelech. But Abimelech chaced him, so that he fled, and there fell many slayne euen vnto the gate of the cite. And Abimelech abode at Aruma. But Sebul droue awaye Gaal and his brethren, so that they must not remayne at Sichem. Vpon the morowe wente the people forth in to † felde. Whā this was tolde Abimelech, he toke the people, and parted them in to thre bōdes of men, and wayted for thē in the felde. Now whan he sawe † the people wete out of the cite, he rose agaynst thē, and smote them.

Abimelech and † company of men that was with him, fell vpon them, and stepte vnto the dore of the porte: but the other two companies fell vpon all them that were in the felde, and slewe them. Thē foughte Abimelech agaynst the cite all † same daye, and wanne it, and slewe the people that was there in, and brake downe † cite, and sowed salt thereon.

Whan all the men of the tower of Sichem herde this, they wente in to a stronge holde of † house of their God Berith. But whan Abimelech herde, that all the men of the tower of Sichem had gathered thē selues together, he wente vp vnto mount Zelmon, and all the people that was with him, and toke an axe in his hæde, and hewed downe a branch of a tre, and toke it vp, † layed it vpon his shulder, and sayde vnto all the people that was with him: † As ye haue sene me do, make ye haist, and do euen so as I. Then all the people hewed downe euery one a brāuch, and folowed Abimelech: and they layed them to the holde, and set fyre vpon them agaynst them and the holde: and all the men of the tower of Sichem

* Esa. 45. a. † Gen. 34. a.

† Iud. 7. c.

dyled thorow the smoke and fyre, vpon a thousande men and women.

¶ As for Abimelech, he wēte vnto Thebetz, and layed sege vnto it, and wanne it. But in the myddes of the cite, there was a stronge tower, vnto the which all the men and women, and all the citesyns of the cite fled, and shutt it after them, and clymmed vp to the toppē of the tower. Then came Abimelech vnto the tower, and foughte agaynst it, and came nye vnto the dore of the tower, that he might burne it with fyre. * But a woman cast a pece of a mylstone vpon Abimelechs heade, and brake his brane panne. Then Abimelech in all the haist, called the seruauant that bare his wapen, and sayde vnto him: Drawe out thy swerde, and kyll me, that it be not sayde of me: A woman hath slayne him. Then his seruauant thrust him thorow, and he dyed. Whan the Israelites which were with him, sawe, y Abimelech was deed, they gatt them awaye euery one vnto his awne place.

Thus God recompenced Abimelech the euell that he had done vnto his father, whā he slewe his thre score and ten brethren: like wyse all the euell of the men of Sichem, dyd God rewarde them vpon their heade: and so the curse of Iotham y sonne of Ierubaal came vpon them.

The x. Chapter.

¶ AFTER Abimelech there rose vp another sauioure in Israel, Thola a man of Isachar, and the sonne of Pua, the sonne of Dodo. And he dwelt at Samir vpon the mount Ephraim, and iudged Israel thre and twentye yeare, and died, and was buried at Samir.

After him stode vp one Iair a Gileadite, and iudged Israel two and twentye yeare, and had thirtie sonnes,† rydinge vpon thirtie asses foales: and had thirtie cities, whose names are Hauoth Iair (that is, the cities of Iair) vnto this daye, and lye in Gilead. And Iair dyed, and was buried at Camon.

¶ But the children of Israel wrought wickednes in the sighte of the LORDE, and serued Baalim and Astaroth, and the goddes of Siria, and the goddes of Sidon, and the goddes of Moab, and the goddes of y children of Ammon, and the goddes of the Philistines, and forsoke y LORDE, and serued him not. Then

was y wrath of y LORDE fearce vpon Israel, and he gaue the ouer vnder the hāde of the Philistynes, and of the children of Ammō. And they vexed and oppressed y children of Israel eightene yeare longe, all the children of Israel that were beyonde Iordane in the londe of the Moabites, which lyeth in Gilead. The children of Ammon also wente ouer Iordane, and fought agaynst Iuda, Ben Iamin, and agaynst the house of Ephraim, so that Israel was very sore troubled.

Then cryed the children of Israel vnto the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken oure God, † serued Baalim. But the LORDE sayde vnto the childrē of Israel: Did not the Egipcias, the Amorites, the children of Ammon, y Philistines, the Sidonians, the Amalechites and Maonites oppresse you, and I helpe you out of their hande, whan ye cryed vnto me? Yet haue ye forsaken me, and serued other goddes? Therefore wyll I helpe you nomore. ‡ Go youre waye, and crye vpon the goddes whom ye haue chosen, let them helpe you in the tyme of youre trouble.

But the childrē of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely deluyuer vs at this tyme. And they put the straunge goddes frō them, and serued the LORDE, And his soule had pytie on the mysery of Israel.

And the children of Ammon called them selues together, and pitched in Gilead: But the children of Israel gathered them selues together also, and pitched at Mispā. And y people of the chefest of Gilead sayde amōge them selues: Who so ēuer begynneth to fight agaynst the children of Ammon, shalbe heade ouer all them that dwell in Gilead.

The xi. Chapter.

¶ IEPHTHAE a Gileadite was a valeaūt † a man of armes, but an harlottes childe. Gilead begat Iephtae. But whan the wyfe had borne children vnto Gilead, and the same wyues childrē were waxē greate, they thrust out Iephtae, and sayde vnto him: Thou shalt not be heire in oure fathers house, for thou art another womāns sonne. Thē fled he from his brethrē, and dwelt in the londe of Tob. And there resorted vnto him vagabūdes, and wēte out with him. And after a certayne

* 2 Re. 11. c. † 1 Reg. 31. a. 1 Par. 11. a. ‡ Iud. 9. c.

† Iud. 12. c. § Deut. 32. e. Iere. 2. a.

tyrne foughte the children of Ammon with Israel.

Now whā the childrē of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch Iephthae out of the londe of Tob, and sayde vnto him: Come, and be oure cap-
tayne, and fight agaynst the children of Ammon. But Iephthae sayde vnto the Elders of Gilead: Are not ye they that hate me and haue thrust me out of my fathers house, and now come ye to me when ye are in trouble?

B The Elders of Gilead sayde: Therefore come we now agayne vnto the, that thou mayest go with vs, and fighte agaynst the children of Ammon, and be oure captayne ouer all that dwell in Gilead. Iephthae sayde vnto the Elders of Gilead: Yf ye fetch me agayne to fighte agaynst the childrē of Ammon, and the LORDE deluyere them before me shal I then be youre heade? The Elders of Gilead saide vnto Iephthae: The LORDE be hearer betwene vs, yf we do not as thou hast sayde. So Iephthae wēte with the Elders of Gilead. And the people made him heade and duke ouer them. And Iephthae spake all this before the LORDE at Mispā.

Then sente Iephthae messauungers to the kynge of the children of Ammon, and caused to saye vnto him: What hast thou to do with me, that thou comest vnto me to fight agaynst my londe? The kynge of the childrē of Ammō answered Iephthae messauungers Because that Israel toke awaye my londe (whan they departed out of Egipte) from Arnon vnto Iabock, and vnto Iordane: geue it me agayne now therefore peaceably.

C But Iephthae sent yet mo messauungers to ſ kynge of the children of Ammon, which sayde vnto him: Thus sayeth Iephthae: * Israel hath taken no londe, nether from the Moabites ner from the children of Ammon: for when they departed out of Egipte, Israel walked thorow the wyldernes vnto the reed see, and came to Cades, and † sent messauungers to the kynge of the Edomites, and sayde: Let me go thorow thy londe. But the kynge of ſ Edomites wolde not heare thē. They sent lykewyse vnto the kynge of the Moabites, which wolde not also. Thus Israel abode in Cades, and compased the lōde of the Edomites and Moabites, and came on the eastsyde of the londe of the Moabites and pitched

beyonde Arnon, and came not within the coaste of the Moabites. ‡ For Arnon is the border of the Moabites.

And Israel sent messauungers vnto Sihon the kynge of the Amorites at Heszbōn, † and caused to saye vnto him: Let me go thorow thy londe vnto my place. Neuertheles Sihon wolde not trust Israel to go thorow the border of his londe, but gathered all his people, and pitched at Iahza, and foughte with Israel. Howbeit the LORDE God of Israel gaue Sihon with all his people in to Israels hāde, so that they slewe them. Thus Israel conquered all the londe of the Amorites that dwelt in ſ same countre. And they toke possessiō of all the borders of the Amorites, from Arnon vnto Iabok, ¶ from ſ wyldernes vnto Iordane. So ſ LORDE God of Israel droue awaye the Amorites before his people of Israel, and wilt thou cōquere them? Is it not so, yf thy God Camos gaue the oughte to possesse, woldest thou not possesse it? What so euer the LORDE oure God hath geuē vs before vs to possesse, that shal we conquire and take in possession.

Hast thou better right (thinkest thou) thē § Balac the sonne of Ziphor, the kynge of ſ Moabites? Dyd he euer go to lawe or fighte agaynst Israel? Though Israel haue dwelt now vpō a thre hūdreth yere in Hesbon, and in the vyllages therof, in Aröer and in the vyllages therof, and in all the cities that lye by Arnon. Why dyd not ye rescue it at the same tyme? I haue not offended the, ¶ thou doest me euell to fighte agaynst me. The LORDE geue sentence this daie betwene Israel and the children of Ammon.

Neuertheles the kynge of the children of Ammon wolde not heare ſ wordes of Iephthae, which he sent vnto him. Then came ſ sprete of the LORDE vpon Iephthae, and he wente thorow Gilead and Manasse, and thorow Mispā which lieth in Gilead, and fro Mispā that lieth in Gilead, vnto ſ children of Ammon.

And Iephthae vowed a vowe vnto the LORDE, and sayde: ¶ Yf thou wilt deluyere the childrē of Ammon in to my hande, what so euer commeth (first) out at the dore of my house in my waye, whan I returne agayne peaceably from the childrē of Ammon, that same shalbe the LORDES, and I wyl offre it for a burntofferynge.

* Deu. 2. a.

† Num. 20. b.

‡ Num. 21. c.

§ Deut. 2. d. ¶ Nu. 22. a. Deut. 23. a. ¶ Mar. 6. c.

So Iephthae wente vpon the children of Ammon, to fighte against them. And ¶ LORDE gaue them in to his hande, and he smote the from Aroer tyll thou comest vnto Minnith, euen twentye cities, and vnto the playne of ¶ vynyardes a very greate slaughter, and thus were the children of Ammon subdued before the children of Israel.

Now whan Iephthae came to Mispa vnto his house, beholde, his daughter wente out to mete him with tabrettes and daunces: and she was his onely childe, ¶ he had els nether sonne ner daughter. And whan he sawe her, he rente his clothes, ¶ sayde: Alas my daughter, thou makest my hert sorowfull, and discomfortest me: for I haue opened my mouth vnto the LORDE, and can not call it agayne.

She sayde: My father, yf thou hast opened thy mouth vnto the LORDE, then do vnto me as it is proceeded out of thy mouth, accordinge as the LORDE hath auēged the of thyne enemies the children of Ammon. And she sayde vnto hir father: Do this for me, geue me leue to go downe vpo the mountaynes two monethes, that I may bewepe my virginite with my playfeeres. He sayde: Go thy waye. And he let her go two monethes. Then wente she with her playfeeres, and bewayled hir mayden heade vpon the mountaynes. And after two monethes she came agayne vnto hir father. And he dyd vnto her accordinge as he had vowed. And she had neuer bene in daunger of eny man. And it was a custome in Israel, that the daughters of Israel shulde go euery year, and mourne for the daughter of Iephthae the Gileadite, foure dayes in the year.

The xij. Chapter.

AND they of Ephraim made insurrection, ¶ wente northwarde, ¶ sayde vnto Iephthae: * Wherefore wētest thou to the battayll agaynst the children of Ammon, ¶ hast not called vs, that we mighte go with the? We wil burne thy house and the with fyre. Iephthae sayde vnto the: I and my people had a greate matter with ¶ children of Ammon, and I cried vpon you, but ye helped me not out of their hands. Now whan I sawe ¶ there was no helper, I put ¶ my soule in my honde, and wente agaynst the children of

Ammon, and the LORDE deliuered them in to my hande. Wherefore come ye vp to me, to fighte agaynst me?

And Iephthae gathered all the men in Gilead, ¶ foughte agaynst Ephraim. And the men in Gilead smote Ephraim, because they sayde: Ye Gileadites are as they ¶ fle awaye before Ephraim, (and dwell) amōge Ephraim ¶ Manasse. And the Gileadites toke ¶ ferye of Iordane from Ephraim. Now whā one of ¶ fugityue Ephraites dyd saye: Let me go ouer, ¶ men of Gilead sayde: Art thou an Ephraite? yf he answered: No, they bad him saye: Schiboleth, ¶ he sayde: Siboleth, ¶ could not speake it righte: then they toke him, ¶ slew him at ¶ ferye of Iordane, so ¶ the same tyme there fell of Ephraim two ¶ fortye M. Iephthae iudged Israel sixe yeares. And Iephthae ¶ Gileadite dyed, ¶ was buried in one of the cities of Gilead.

After him iudged Israel one Ebzan of Bethleem, which had thirtie sonnes and as many daughters: and his thirtie daughters toke he forth to mariage, and thirtie daughters toke he from without for his sonnes, and iudged Israel seuen yeare, and died, and was buried at Bethleem.

After him iudged Israel one Elon a Zabulonite, ¶ he iudged Israel ten yeare, ¶ was buried at Aialon in the londe of Zabulon.

After him iudged Israel one Abdō a sonne of Hillel, a Pirgathonite, which had fortye sonnes, ¶ thirtie neuies († which rode vpo seuentye Asses foales) and he iudged Israel eighte yeare, and dyed, ¶ was buried at Pirgathon in the londe of Ephraim vpon the mount of the Amalechites.

The xij. Chapter.

AND the children of Israel wroughte ¶ more euell before the LORDE, ¶ the LORDE gaue them ouer in to the hādes of the Philistynes fortye yeares.

But there was a man at Zarga, of one of ¶ kynreds of the Danites, named Manoah, and his wife was vnfrutefull ¶ bare him no children. And the angell of the LORDE appeared vnto ¶ woman, ¶ sayde vnto her: Beholde, thou art baren, ¶ bearest not: but thou shalt conceaue, ¶ beare a sonne. Take hede therefore, ¶ thou drynke no wyne ner stronge drynke, and ¶ thou eate no vncleane thinge, for thou

* Iud. 8. a.

† Psal. 118. o.

† Iud. 10. a.

§ Iud. 10. b.

shalt conceaue, and beare a sonne, *vpō whose heade there shal come no rasoure: for ſy childe shal be a Nazaree of God, euen from his mother wombe, and shall begynne to de-lyuer Israel out of the hande of the Philistynes.

33 Then came ſy woman and tolde hir husbände, ⁊ sayde: There came a mā of God vnto me, ⁊ his proporcion was to lōke vpon as an angell of God, very terrible, so ſy I axed him not whence he came, ⁊ whither he wolde: nether tolde he me his name. But he sayde vnto me: beholde, thou shalt conceaue ⁊ beare a sonne: drynke no wyne therefore ner strōge drynke, ⁊ eate no vnclene thinge: † for the childe shal be called a Nazaree of God, euen frō his mother wombe vnto his death.

Then Manoah prayed the LORDE, ⁊ sayde: Oh LORDE, let ſy man of God whom thou hast sent, come to vs agayne, ſy he maye enforme vs what we shall do vnto the childe which shalbe borne. And God herde the voyce of Manoah, ⁊ the angell of God came to his wife agayne. But she sat in ſy felde, and hir husbāde Manoah was not with her. Thē ranne she in all the haist, ⁊ tolde hir husbāde, ⁊ saide vnto him: beholde, ſy man hath appeared vnto me, ſy came to me to daye.

Ⓢ Manoah gat him vp, ⁊ wente after his wife, and came to the man, and sayde vnto him: Art thou ſy man that spake to the woman? He sayde: Yee. And Manoah sayde: whā it commeth to passe that thou hast sayde, what shal be the maner and worke of ſy childe? The angell of the LORDE sayde vnto Manoah: He shal kepe him from all that I tolde the woman: he shal not eate that which commeth of the vyne, and shal drynke no wyne ner stronge drynke, and eate no vnclene thinge: ⁊ all that I haue cōmaunded her, shal he kepe.

Manoah sayde vnto ſy angell of the LORDE: let vs holde the here (I praye the) we will prepare a kydd for the. Neuertheles ſy angell of the LORDE answered Manoah: ‡ Though thou kepest me here, yet wyl I not eate of thy bred. But yf thou wilt make a burntofferynge vnto the LORDE, thou mayest offre it. (For Manoah wist not that it was an angell of the LORDE.) And Manoah sayde vnto the angell of the LORDE: What is thy name, that we maye prayse ſy,

whan it commeth now to passe, that thou hast sayde? But the angell of the LORDE sayde vnto him: § Why axest thou after my name, which is wonderfull?

34 Then toke Manoah a kyd and a meatofferynge, ⁊ layed it vpō a rocke vnto the LORDE, ¶ which doth ſy wonders him selfe. But Manoah and his wife behelde it. And whā the flamme wente vp from ſy altare towarde heauen, the angell of the LORDE ascēded vp in the flamme of the altare. Whan Manoah ⁊ his wife sawe ſy, they fell downe to ſy earth vpō their faces. And the angell of ſy LORDE appeared nomore vnto Manoah ⁊ his wife. Thē knewe Manoah, that it was an angell of the LORDE, and he sayde vnto his wife: ¶ We must dye the death, because we haue sene God. But his wife answered him: Yf the LORDE wolde haue slaine vs, he had not receaued the burntofferynge and meat-offerynge of oure handes: nether had he shewed vs all these thinges, ner letten vs heare soch as is now come to passe.

And the woman broughte forth a sonne, and called his name Samson. And the childe grew, and the LORDE blessed him. And the sprete of the LORDE begāne to be with him in the tentes of Dan, betwene Zarga and Esthaol.

The xiiij. Chapter.

Ⓐ SAMSON wente downe vnto Thimnath, ⁊ there he sawe a woman amōge the daughters of ſy Philistynes. And whan he came vp, he tolde his father ⁊ his mother, ⁊ sayde: I haue sene a woman amōge the daughters of the Philistynes, I praye you geue me the same to wife. His father ⁊ his mother sayde vnto him: Is there not a woman amonge the daughters of thy brethren, ⁊ in all thy people, but thou must go ⁊ take a wife amōge the Philistynes, which are vncircumcised?

Samson sayde vnto his father: Geue me this womā, for she pleaseth myne eyes. But his father ⁊ his mother knewe not ſy it came of the LORDE, ⁊ that he soughte an occasion agaynst the Philistynes. For the Philistynes reigned ouer Israel at ſy same tyme. So Samson wente downe with his father and with his mother vnto Thimnath.

* 1 Reg. 1. b.

† Matt. 2. d.

‡ Tob. 12. d.

§ Gen. 32. e. Exo. 3. c.

¶ Psal. 71. c. and 135. a.

¶ Exo. 33. d. Iud. 6. e.

B And when they came to the vynyardes of Thimnath, beholde, there came a yonge roaring lyon against him. And the sprete of the LORDE came vpon him, and he rente him in peces, euen as a kydd is parted a sunder, and yet had he nothinge at all in his hāde, and he tolde it not vnto his father & his mother.

Now whan he came downe, he spake with the woman, and she pleased Samsons eyes. And after certayne dayes he came agayne, to receaue her, & wente out of ſ waye, that he mighte se ſ deed carcas of the lyon : and beholde, in ſ lyons carcas there was a swarme of beyes, and hony : and he toke of it in his hande, and ate therof by the waye : and wete vnto his father and to his mother, and gaue them to eate also. But he tolde them not, that he had taken the hony out of the lyons carcas.

C And whan his father came downe to the woman, Samson made a feast there, as the yonge men vsed to do. And whan they sawe him, they gaue him thirtie companys to be with him. Samson sayde vnto them : I wil expresse a darke sentence vnto you, yf ye expounde me the same with in these seuen dayes of the feast, I wyl geue you thirtie shertes, and thirtie change of raymente. But yf ye can not expounde it, then shall ye geue me thirtie shertes, & thirtie change of rayment. And they sayde vnto him : Shewe forth thy ryddle, let vs heare it. He sayde vnto them : Meate wente out from the deuourer, and swetenesse from the mightie. And in three dayes they coule not expounde the ryddle.

Vpon the seuenth daye they sayde vnto Samsons wife : Persuade thy huszbāde, that he tell vs what the ryddle meaneth, or els we shal burne the and thy fathers house with fyre. Haue ye called vs hither, to brynge vs to pouerte ? Then wepte Samsons wife before him, and sayde : Thou art displeased at me, and louest me not : thou hast expressed a darke sentence vnto the children of my people, and hast not tolde it me.

D But he sayde vnto her : Beholde, * I haue not tolde it vnto my father and mother, and shulde I tell it the ? And she wepte before him those seuen dayes, whyle they had ſ feast. But on the seuth daye he tolde it her, for she was so importune vpon him. And she ex-

pounded the darke sentence vnto the children of her people. Then sayde the men of the cite vnto him vpon the seuenth daye or euer the Sonne wente downe : What is sweter then hony ? What is stronger then the lyon ? But he sayde vnto thē : Yf ye had not plowed with my calfe, ye shulde not haue founde out my ryddle. And the sprete of ſ LORDE came vpon him, and he wente downe vnto Ascalon, and slewe thirtie men of them, & toke their spoyles, and gaue change of rayment vnto thē, ſ had expounded the ryddle. And he was wrothfully displeased, & wente vp vnto his fathers house. As for Samsons wife, she was geuen vnto one of his companys, which belonged vnto him.

The xv. Chapter.

IT fortunē after certaine daies aboute the wheate haruest tyme, ſ Samson visited his wife with a kydd. And whā he thoughte, I wyl go to my wife in to the chamber, hir father wolde not let him in, and sayde : I thoughte thou wast displeased at her, and I gaue her vnto thy frende. But she hath a yonger sister which is more beutyfull then she, let ſ same be thine for her. Thē sayde Samson vnto thē : I haue once gottē a righte occasion agaynst the Philistynes, I wyl do you displeasure.

And Samson wete and caught thre hundred foxes, and toke fyre brandes, and festened one tayle to another, and put euer a fyre brande betwene two tayles, and kynled the same with fyre, and let them go amonge the Philistynes corne, and thus he brent ſ stoukes and the stondinge corne, and ſ vynyardes, and the olyue trees.

Then sayde the Philistynes : Who hath done this ? And they sayde : Samson the husbāde of the Thimnites doughter, because he toke awaye his wife from him, and gaue hir vnto his frende. Then wente the Philistynes vp, and brent her and hir father also with fyre.

But Samson sayde vnto them : I can suffre you to do this, neuertheles I wyl be auēged vpon you my selfe, and then wyl I leaue of. And he smote them sore both vpo the shulders & loynes : and wete downe, & dwelt in the stone clyffe at Etam. Then wente the Philistynes vp, and layed sege vnto Iuda, & pitched at Lechi. But they of Iuda sayde : Wherefore

* Iud. 14. b.

are ye come vp against vs? They answered: we are come vp to bynde Samson, & we maye do vnto him, as he hath done vnto vs.

Then wete there three M. men of Iuda downe to the stone clyffe of Etam, & sayde vnto Samson: Knowest thou not that the Philistynes raigne ouer vs? Wherefore hast thou done this then vnto vs? He sayde: As they dyd vnto me, so haue I done vnto the agayne. They sayde vnto him: We are come downe to bynde the, & to deluyuer & in to the hãde of the Philistynes. Samson sayde vnto thẽ: Then sweare & promyse me, & ye will not slaye me. They answered him: We will not kyll the, we wil but bynde the, & deluyuer the in to their hande, & wyl not slaye &. And they bounde him with two new coardes & caried him from the stone. And when he came vnto Lechi, the Philistynes shouted, and rãne vnto him. But & sprete of & LORDE came vpon him, & the coardes aboute his armes were like thredes burnt in the fyre, so & the bondes were lowsed from his hondes.

And he founde the cheke bone of a deed asse: then put he forth his hande, and toke it, & slewe a thousande men therewith: And Samson sayde: With an olde asses cheke bone, yee euẽ with the cheke bone of an asse haue I slayne a thousande men. And when he had sayde &, he cast & cheke bone out of his hande, & called the place Ramath Lechi. But whã he was sore a thyrst, he called vpõ the LORDE, & saide: Soch greate health hast thou geuẽ by the hãde of thy seruaunt, but now must I dye a thyrst, & fall in to & hande of & vncircũcised. Thẽ God opened a gome tothe in & chekebone, so & water wete out: & when he dranke, his sprete came agayne, & he was refresshed. Therefore vnto this daye it is yet called & well of & cheke bone of him & made intercession. And he iudged Israel in the tyme of the Philistynes twẽtye yeaer.

The xvi. Chapter.

SAMSON wente vnto Gasa, & there he sawe an harlot, & laye with her. Thẽ was it saide vnto the Gasites: Samson is come hither. And they compased him aboute, & caused to laye wayte for him preuely, & watched all the nighte in the gate of & cite, & all that nighte they helde them styll, & sayde: Abyde, tomorow when it is lighte, we will

slaye him. But Samson laye vnto mydnighte, then rose he at mydnighte, & toke holde on both & syde portes of & gate of the cite, with both the postes, & lifte them out with the barres, & layed them vpon his shuldres, & bare them vp to & toppe of & mount ouer agaynst Hebron.

After this he fell in to the loue of a woman by & broke of Sorek, whose name was Dalila, vnto whom the prynces of the Philistynes came vp, and sayde vnto her: Persuade him, and loke wherin he hath soch greate strẽghth, & how we maye ouercome him, & we mighte bynde him & subdue him, so wyl we geue the euery man a M. and an C. syluerlinges. And Dalila sayde vnto Samson: I praye the tell me, wherin thy greate strẽghth is, & how thou mightest be bounde to be subdued. Samson sayde vnto her: Yf I were bounde with seuẽ roapes of fresh senowes, which are not yet dried vp, I shulde be weake, and as another man. Thẽ the prynces of the Philistynes broughte vp vnto her seuen new roapes, which were not yet dried vp. And she bounde him therewith. (But there was wayte layed for him besyde her in the chamber) and she sayde vnto him: The Philistynes vpon the Samson. Neuertheles he brake the roapes in sunder, euẽ as a twyned threde breaketh, when it hath catched the heate of the fyre. And it was not knowne wherin his strength was.

Then sayde Dalila vnto Samson: beholde, thou hast begyled me & dyssembled with me: tell me yet, wherewithall mayest thou be bounde? He answered her: Yf they bounde me with new coardes, wherewith no labour hath bene done, I shulde be feble, & as another man. Then toke Dalila new coardes, & bounde him withall, and sayde: The Philistynes vpõ the Samson (but there was wayte layed for him in the chamber.) And he brake them from his armes, euen as it had bene a threde.

Dalila sayde vnto him: Yet hast thou begyled me & dessembled with me: O tell me yet, wherewithall mightest thou be bounde? He answered her: Yf thou playtest seuẽ hayrie lockes of my heade together in a fyllet, and fastenest them in with a nayle (I shulde be weake.) And she saide vnto him: The Philistynes vpõ the Samson. But he awaked out of his slepe, & drue out & playted hayrie lockes with the nale and the fyllet.

D The sayde she vnto him: How cast thou saye \hat{y} thou louest me, where as thine hert is not yet with me? Three tymes hast thou disceaue me, and not tolde me wherein thy greate strength is. So whan she was euery day importune vpon him with her wordes, τ wolde not let him haue rest, his soule was faynte euen vnto the death, τ he shewed her his whole hert, τ sayde vnto her: * There came neuer rasoure vpon my heade, for I am a Nazaree of God fro my mothers wombe. Yf I were shauen, my strength shulde departe fro me, so that I shulde be weake, and as all other men. Now whan Dalila sawe that he had opened all his hert vnto her, she sent τ called for the prynces of the Philistynes, τ sayde: Come yet once vp, for he hath opened his whole hert vnto me.

E The came the prynces of the Philistynes vp vnto her, τ broughte the money with them in their handes. And she made him to slepe vpon hir lappe, τ called one which shoue of the seuē hayrie lockes of his heade. And she beganne to vexe him. Thē was his strength departed fro him. And she sayde vnto him: The Philistynes vpon the Samson. Now whā he awoke out of his slepe, he thoughte: I will go forth as I haue done afore tyme, τ ease my selfe, τ knewe not \hat{y} the LORDE was departed from him. But the Philistynes toke him, τ put out his eyes, and broughte him downe to Gasa, τ bounde him with fetters, and made him to grynde in the preson. But the heer of his heade beganne to growe agayne, where it was shauen of.

F Whan \hat{y} prynces of the Philistynes were gathered together, to make a greate sacrifice vnto Dagon their god, and to be ioyfull, they sayde: Oure god hath delyuered Samson oure enemye in to oure hande. Like wyse whan \hat{y} people sawe him, they prayed their god, τ sayde: Oure god hath delyuered in to oure handes oure enemye, \hat{y} destroyed oure londe, τ slewe many of vs. Now whan their hert was ioyfull, they sayde: Let vs fetch Samson, that he maye make some pastyme before vs. Then fetched they Samson out of the preson, τ he made pastyme before them. And they set him betwene two pilers. But Samson sayde vnto the lad \hat{y} led him by the hande: Let me touche the pilers wher vpon the house stondeth, \hat{y} I maye leane ther vnto. As for

\hat{y} house, it was full of men τ women. All the prynces of the Philistynes were there also, and vpon the rofe were aboute a thre thousande men and women, which behelde what pastyme Samson made.

But Samson called vpon the LORDE, τ **G** sayde: O LORDE LORDE, thynke vpon me, τ strength me but this once O God I beseke the, \hat{y} for both myne eyes I maye auēge me on the Philistynes. And he toke holde of \hat{y} two mydpilers, that the house stode vpon τ was holden by, the one in his righte hāde, τ \hat{y} other in his lefte, τ saide: My soule dye with the Philistynes, τ he bowed him selfe mightly. Then fell the house vpon the prynces τ vpon all the people that were therein, so that there were mo of \hat{y} slayne which dyed in his death, thē he slewe whyle he lyued. Then came his brethren downe and all his fathers house, and toke him, and caried him vp, and buried him in the graue of his father Manoah betwene Zarga and Esthaol. He iudged Israel twentye yeaere.

The xviij. Chapter.

THERE was a man vpō mount Ephraim, **A** named Micha, which sayde vnto his mother: The thousande and hundreth syluerlinges which thou hast taken vnto the, τ sworne, and spoken of before myne eares: beholde, \hat{y} same money is by me, I haue taken it vnto me. Then sayde his mother: The blessinge of the LORDE haue thou my sonne. So he gaue his mother the thousande τ hundreth syluerlinges agayne. And his mother saide: That money haue I sanctified vnto the LORDE with my hande for my sonne, to make a molten ymage: therfore I geue it the agayne. Neuertheles he delyuered \hat{y} money agayne vnto his mother.

Then toke his mother two hundreth syluerlinges, τ put them forth to \hat{y} goldsmith, which made a molten ymage, \hat{y} was afterwarde in Michas house. And thus the man Micha had a gods house, τ made an ouerbody cote, τ Idols, and fylled \hat{y} handes of one of his sonnes, \hat{y} he mighte be his prest. + At \hat{y} tyme was there no kynge in Israel, τ euery man dyd the thinge \hat{y} was righte in his awne eyes. There was a yōge man of Bethleem Iuda, amōge the kynreds of Iuda, and he was a Leuite, and was a straunger there. The

* Num. 6. a. Iud. 13. a.

+ Iud. 18. a. and 21. d.

same wente out of the cite of Bethleem Iuda, to walke whither he coulede.

C And whā he came vp to mount Ephraim vnto the house of Micha, to go on his iourney, Micha axed him: Whence comest thou? He answered him: I am a Leuite of Bethleem Iuda, and am walkyng where I can. Micha sayde vnto him: Tary with me, thou shalt be my father and my prest, I will geue the euery yeaere ten syluerlinges and thy appoynted raymēt, and meate and drynke: and the Leuite wēte on. And the Leuite agreed to abyde with the man: and he helde the yonge mā, as one of his owne sonnes. And Micha fylled the Leuites hande, that he mighte be his prest, and so he was in Michas house. And Micha sayde: I am sure the LORDE wyll do me good now, that I haue a Leuite to my prest.

The xliij. Chapter.

AT that tyme was there no kynge in Israel. And ſ trybe of ſ Danites soughte them an enheritaunce to dwell in, *for vnto that daie there was no enheritaunce fallen vnto them amonge the trybes of Israel. And the childrē of Dan sent out of their kynreds fyue captaynes (which were men of armes) from Zarga and Esthaol, to spye and search out the londe. And they sayde vnto them: Go youre waie, and search out the londe. And they came vp to mount Ephraim in to ſ house of Micha, and taried there all nighte. And whyle they were there with Michas huszsholde, they knewe ſ voyce of the yonge man the Leuite, and sayde vnto him: Who broughte ſ hither? What makest thou here? and why woldest thou come hither?

13 He answered thē: Thus ſ thus hath Micha done vnto me, and hath hyred me to be his prest. They sayde vnto him: O axe at God, ſ we maye perceaue, whether oure iourney which we go, shal prospere well or not. The prest answered them: Go youre waye in peace, youre iourney ſ ye go, is before the LORDE. Then the fyue men wente their waye, and came vnto Lais, and sawe that the people which was therin, dwelt sure, euen as ſ Sidonians, at rest, and carelesse, and that there was no lorde in the londe to vexe them, and were farre from the Sidoniās, and had nothinge to do with eny man.

* Iosu. 19. d.

And they came to their brethrē to Zarga and Esthaol. And their brethren saide vnto them: How is it with you? They sayde: Arise, let vs go vp vnto them, for we haue sene the londe, ſ it is a very good londe: make haist therfore, and be not slacke to go, that ye maye come to take possession of the londe. Whan ye come, ye shall come to a carelesse people, and the londe is wyde: for God hath deliuered this place in to youre hande, where nothinge wanteth of all ſ is vpon earth.

Then wente there thence out of the kynreds of Dan from Zarga and Esthaol, sixe hundredre men ready wapened to ſ battayll, and wente vp, and pitched at Kiriath Iearim in Iuda: therfore called they the same place, ſ hoost of Dan, vnto this daye, which is behinde Kiriath Iearim.

And frō thence they wēte vp vnto moūt Ephraim, and came to the house of Micha. Then answered the fyue men that wēte out to spye the londe of Lais, and sayde vnto their brethren: Knowe ye not that in these houses there is an ouerbody cote, Idols, and molten ymages? Now maye ye loke what ye haue to do. They departed thence, and came to the house of the yonge man the Leuite in Michas house, and saluted him fredly. But the sixe hundredre men, which were of ſ children of Dan, stode ready harnesssed before ſ gate. And the fyue men that were gone out to spye ſ londe, wēte vp, and came thither, and toke the ymage, the ouerbody cote, and the molten Idols. In the meane whyle stode ſ prest at the gate, with the sixe hundredre ready harnesssed.

Now whā these were come in to Michas house, and toke the ymage, the ouerbody cote, and the molten Idols, the prest sayde vnto them: What do ye? They answered him: Holde thy peace, and laye thine hande vpon thy mouth, and go with vs, ſ thou mayest be oure father and prest. Is it better for the to be prest in one mans house, then amonge a whole trybe and kynred in Israel? This pleased the prest well, and he toke both the ouerbody cote, and the Idols, and the ymage, and came in amonge the people. And whan they turned them and wente thence, they sent their children, and catell, and soch precious thynges as they had, before them.

Whan they were come farre now from the house of Micha, the men ſ were in Michas

houses gathered the together by Michas house, τ folowed f childrē of Dan, and cried vpon the childrē of Dan. They turned their faces about, and sayde vnto Micha: What ayleth the, f thou makest soch a crienge? He answered: Ye haue taken awaye my goddes, and the prest, τ are goinge youre waie, and what haue I behynde? What is here? And yet ye saye vnto me: What ayleth the? But the childrē of Dan saide vnto him: Let not thy voyce be herde amōge vs, that some wrothfull mē thrust not at the, and so thy soule and the soule of thy house be destroyed. So the childrē of Dan wēte on their waye. And Micha, whan he sawe f they were to stronge for him, turned backe, and came agayne to his house.

¶ But they toke that Micha had made, τ the prest whom he had, τ came vnto Lais, to a quyet carelessse people, and slewe them with the edge of the swerde, and burnt the cite with fyre, and there was no man to deliyuer them: for they laye farre frō Sidon, and had to do with no man. And they laye in the valley, which is besyde Beth Rehob. Then buylded they the cite, τ dwelt therin, τ called it Dan, after the name of their father Dan, whom Israel begat. And f cite was called Lais afore tyme.

And the children of Dan set vp the ymage for them, and Ionathan f sonne of Gerson the sonne of Manasse, τ his sonnes were prestes amōge the trybe of f Danites, τ vnto the tyme f they were led awaye captiue out of the londe. And thus they set amōge the ymage of Micha, which he had made, as lōge as f house of God was at Silo.

The xix. Chapter.

¶ At the same tyme was there no kynge in Israel, and there was a man of Leui, which was a straūger besyde moūt Ephraim, and had taken him a cōcubine of Bethleem Iuda to wife. And whā she had played the harlot besyde him, she ranne frō him to hir fathers house vnto Bethleem Iuda, τ was there foure monethes longe. And hir husbāde gat him vp, τ wente after her, to speake frēdly with her, τ to fetch her againe, τ had a seruauit τ a couple of asses with him. And she led him in to hir fathers house. But whan the damsels father sawe him, he was

glad, τ receaued him: τ his father in lawe, f damsels father kepte him, so f he taried three dayes with him: thus they ate and drōke, and remained there all nighte.

But on f fourth daye he gat him vp early, τ wolde go his waye. Then sayde f damsels father vnto his sonne in lawe: f Refresh thine hert first with a morsell of bred, and then shal ye go. And they sat them downe, τ ate and dronke both together: Then sayde the damsels father vnto the man: Oh tarye all nighte, f we maie refresh thine hert. But f mā arose, τ wolde nedes go. And his father in lawe constrayned him to tarye all nighte. On the fifth daye in the mornyng he gat him vp, and wolde be gone. Then sayde the damsels father: I praye the comforte thine hert, τ let vs tary tyll f daye be farther past, and so they ate both together.

And the man gat him vp, and wolde go with his concubine and with his seruauit. But his father in lawe the damsels father, saide vnto him agayne: Lo, the daye is spent, τ it begynneth to be euen, tary all night: beholde, here is lodginge yet this daye, abyde here this night, it shal refresh thine hert: to-morrow by times gett you vp, and go youre waye vnto thy tent. Neuertheles the man wolde not tary, but gat him vp, τ wēte his waye, and came ouer agaynst Iebus (that is Ierusalem) and his couple of asses ladē, and his concubine with him.

Now whan they were come nye vnto Iebus, the daye fell fast awaye. And f seruauit saide vnto his master: I prairie you go on, and let vs turne in to this cite of the Iebusites, and tarye therin allnight. Notwithstandinge his master sayde vnto him: I wil not turne in to f cite of the aleauntes, that are not of the children of Israel, but I wyl go ouer vnto Gibeā. And he sayde vnto his seruauit: Go thou before, that we maye come to some place, and tarye at Gibeā or at Ramah allnight. And they wente on and walked, and the Sonne wente downe vpon the harde by Gibeā, which lyeth in the trybe of Ben Iamin: and they turned in there, f they mighte come in, and tarye at Gibeā all nighte. But whan he came in, he sat him downe in f strete of the cite: for there was noman that wolde lodge them in his house that night.

And beholde, then came there an olde mā

* Iosu. 19. d. f 4 Re. 17. a.

f Gen. 18. a. Psal. 105. b.

from his worke out of the felde in the euen-
inge: and he was also of mount Ephraim, and
a straunger at Gibeā: but ſ̄ mē of that place
were ſ̄ childrē of Iemini. And whan he liſte
vp his eies, & ſawe the ſtraunger in the ſtete
he ſayde vnto him: Whither wilt thou go? &
whence comest thou? He answered him:
We are goinge on oure iourney from Bethleē
Iuda, vntyll we come beſyde mount Ephraim,
whēce I am, and wente vnto Bethleem Iuda,
and now I go vnto ſ̄ houſe of ſ̄ LORDE &
no mā wil harbarow me. We haue ſtrawe
and prouēder for oure aſſes, and bred and
wyne for me and thy handmayden, and for the
yonge man which is with thy ſeruaunt, ſo ſ̄
we wante nothinge.

¶ The olde man ſayde: Peace be with the:
what ſoeuer thou wanteſt, thou findeſt it with
me, onely tarye not in the ſtete all nighte.
And he broughte him in to his houſe, and
gaue the aſſes prouender: and they waſhed
their fete, and ate & dronke. And whā their
hert was now ioyfull, the men of the cyte, the
children of Belial, came, and compaſed the
houſe rounde aboute, and ruſſhed at ſ̄ dore,
and ſayde vnto ſ̄ olde man, which was the
good man of ſ̄ houſe: Bringe out the mā
which is come in to thy houſe, that we maye
knowe him.

*But the good man of the houſe wente
forth to them, and ſayde vnto them: Oh no
my brethren, do not ſo wickedly, conſideringe
this man is come in to my houſe: Oh do not
ſoch folye. Beholde, I haue a daughter yet a
virgin, and this man hath a cōcubine, thoſe
wil I brynge forth vnto you, that ye maye
humble them, and do with them as ye lyke:
but do not ſoch foly vnto this man. Neuer-
theles the men wolde not herken vnto him.
Then toke ſ̄ man his concubine and broughte
her forth vnto them: and they knewe her, and
dealte ſhamefully with her all ſ̄ night vntill
the mornynge. And whan the mornynge
brake on, they let her go.

¶ Then came the woman early in the morn-
ynge, and fell downe at the dore of the mā's
houſe that her lorde was in, and laye there
tyll it was light. Now whan hir lorde roſe
vp in the mornynge, and opened the dore of
the houſe, and wente forth to go on his iour-
ney, beholde, his concubine laye at the dore
of the houſe, and hir handes vpon the thres-

* Gen. 19. b.

holde. He ſaide vnto her: ſtonde vp, let vs
go. Neuertheles ſhe gaue him no anſwere.
Thē toke he her vp vpon his aſſe, gat him vp,
and wente vnto his place.

Now whan he came home, he toke a ſwerde,
and helde his concubine, and cut her with
the bones and all in to twolue peces, and ſent
them in to all the coaſtes of Iſrael. Who ſo
euer ſawe it, ſayde: Soch a thinge hath not
bene done ner ſene, ſence the tyme that ſ̄
children of Iſrael departed out of the londe
of Egipte, vnto this daye. Now as concern-
ynge this, take youre advyſement, and geue
youre counsell, and ſhew it forth.

The xx. Chapter.

THEN wente the children of Iſrael out
and gathered a congregacion together
as one man, frō Dan vntill Bersaba, and from
the londe of Gilead vnto the LORDE to
Miſpa: and there came together of all the
quarters of the people, and of all the trybes
of Iſrael in to the congregacion of the people
of God, foure hundreth thoſande fote men
that drue out ſ̄ ſwerde. But the children of
Ben Iamin herde, how that ſ̄ children of
Iſrael were gone vp vnto Miſpa. And the
children of Iſrael ſayde: Tell vs, how hap-
pened this euell?

Then answered the Leuite the huſzbande
of the woman that was ſlayne, and ſayde: I
came to Gibeā in Ben Iamin with my concu-
byne, to tary there allnight, then the cytesins
of Gibeā gat them vp agaynſt me, and com-
paſed me aboute in the houſe by night, and
thoughte to ſlaye me, and defyled my cōcu-
byne, ſo that ſhe dyed: then toke I my cōcu-
byne, and cut her in peces, and ſent the peces
in to euery countre of the inheritaunce of
Iſrael: for they haue done an abhominacion
and folye in Iſrael. Beholde, here are ye
children of Iſrael: aduſye you well, and take
this matter in hande.

So all the people gat them vp as one mā,
and ſayde: Nomā ſhal go in to his tente, ner
departe to his houſe, but this wil we do now
agaynſt Gibeā: Let vs caſt lot, and take ten
men of an hundreth, and an hundreth of a
thouſande, and a thouſande of ten thouſande,
out of all ſ̄ trybes of Iſrael, ſ̄ they maie take
fode for ſ̄ people, to come & do with Gibeā
Ben Iamin, acordynge to their folye which
they haue done in Iſrael. Thus all the men

of Israel beyng confederate, gathered them selues together as one man vnto the cite: and the trybes of Israel sent men vnto all the kindreds of Ben Iamin, and caused to saye vnto them: What manner of wickydnes is this, that is done amonge you? Delyuer here therfore the men the children of Belial at Gibeā, that we maye put them to death, and do awaye the euell out of Israel. Neuertheles the children of Ben Iamin wolde not folowe the voyce of their brethren the children of Israel, but gathered them selues out of ʒ cities vnto Gibeā, to go forth in battayll agaynst the children of Israel.

¶ And the same daye were there nombred of the children of Ben Iamin out of the cities, sixe and twenty thousande men, that drue the swerde, beside the citesyns of Gibeā of whom there were tolde seuē hundredre chosen men. And amōge all this people there were chosen out seuē hundredre men, which vsed not the right hande but the lefte, and yet with the slyng coulde they touch an heer, and not mysse. But the men of Israel, beside them of Bē Iamin, were nōbred foure hūdreth thousande, which drue the swerde, ʒ were all men of armes. And the children of Israel arose, and wente vp to the house of God (in Silo) and axed at God, and sayde: Who shall go vp for vs to beginne the battayll with ʒ children of Ben Iamin? The LORDE saide: Iuda shall begynne.

So the children of Israel gat thē vp in ʒ mornynge, ʒ pitched ouer agaist Gibeā, ʒ euery man of Israel wēte out to fighte with Ben Iamin, and set them selues in aray to fighte agaynst Gibeā. Then fell the children of Ben Iamin out of Gibeā, and slewe the same daye amonge Israel two ʒ twentye thousande to the grounde.

¶ But the people of the men of Israel comforted them selues, and made them ready to fighte yet more in the same place, after they had prepared them selues the daye afore. And the children of Israel wente vp, and wepte before the LORDE vntyll the euenynge, and axed at the LORDE, ʒ sayde: Shall we go eny more to fighte with oure brethren the children of Ben Iamin? The LORDE sayde: Go vp vnto them. And whan the children of Israel gat them vp to the childrē of Ben Iamin on ʒ next daye, the Ben Iamites fell out of Gibeā agaynst them the same daye, and

slewe yet eightene thousande of ʒ children of Israel to the grounde, which all drue the swerde.

Then wente all the children of Israel vp, and all the people, and came to the house of God, and wepte, and taried there before the LORDE, ʒ fasted that daye vntyll the euen, and offred burntofferynge and deedofferynge before the LORDE. And the children of Israel axed at the LORDE (the Arke of the couenaunt of God was there at that tyme, and Phineas the sonne of Eleasar the sonne of Aaron stode before him at the same tyme) ʒ they sayde: Shal we go forth eny more to fighte with oure brethren the childrē of Ben Iamin, or shal we leaue of? The LORDE sayde: Go vp, tomorrow wyll I delyuer them in to youre handes.

And the children of Israel set a preuy watch agaynst Gibeā rounde aboute, and so the children of Israel wente vp to the children of Ben Iamin on the thirde daye, and set them selues in aray agaynst Gibeā like as the other two tymes afore. Thē came the children of Ben Iamin out agaynst the people, ʒ brake out of the cite, ʒ beganne to slaye certayne wounded of the people (like as the other two times afore) in the felde vpon two stretes: wherof one goeth towarde Bethel, the other vnto Gilead vpon a thirtey men in Israel. Then thought the childrē of Ben Iamin: They are smytten before vs like as afore. But the childrē of Israel sayde: Let vs flye, that we maie prouoke them out of the cite in to the hye stretes.

Then all the men of Israel gat them vp from their place, and prepared them selues vnto Baal Thamar. And the hinder watch of Israel brake out of their place, from ʒ caue of Gaba, and came vnto Gibeā, twentye thousande chosen men out of all Israel, so that it was a sore battayll: but they knewe not that the euell shulde happen vnto them. Thus the LORDE smote Ben Iamin before the children of Israel, so that the same daye the children of Israel destroyed fyue ʒ twentye thousande and an hundredre men in Ben Iamin, which all drue the swerde.

¶ For whan the childrē of Ben Iamin sawe that they were smitten, the men of Israel gaue them rowme (to flye). For they trusted to the watch, which they had sett by Gibeā. And the watch made haist also, ʒ brake forth

vnto Gibea, and wente vpon it, and smote all the cite with the edge of ȝ swerde. They were appoynted betwene them selues the men of Israel and the hynder watch, to fall vpon them with the swerde, whan the smoke of the cite arose. Now whan the men of Israel turned them in the battayll, and Ben Iamin beganne to smyte the wounded in Israel vpon a thirtie men, and thoughte, they are smytten before vs, like as in the battayll afore, then beganne there a piler of smoke to arise vp from the cite. And Ben Iamin loked behinde them: and beholde, the flamme of ȝ cite wente vp vnto heauen. And the men of Israel turned them, and were feare vpon ȝ men of Ben Iamin: for they sawe that the euell wolde happen vnto them.

¶ And they turned them before the men of Israel in the waye to the wyldernes, but the battayll folowed vpon them. And them of the cite destroyed they amoge them. And they compased Ben Iamin rounde aboute, and folowed vpon them vnto Mennah, and trode them downe tyll afore Gibea eastwarde. And there fell of Ben Iamin eightene thousande men, which were all men of armes.

Whan the remnaunt of Ben Iamin sawe that, they turned them and fled towarde the wyldernes vnto the stonye rocke of Rimō. But in the same strete they slewe fyue thousande men, and folowed vpon them vnto Gideom, and slewe two thousande of thē: and so there fell the same daye of Ben Iamin fyue and twenty thousande men which drue ȝ swerde, and were all mē of armes. Onely sixe hundred men turned backe, and fled towarde the wyldernes vnto the stonye rocke of Rimō, and abode in the rocke of Rimō foure monethes. And the men of Israel came agayne to the children of Ben Iamin, and smote them that were in the cite with ȝ edge of the swerde, both mē and catell and all that was founde: and what soeuer was foude in the cite, they cast it in to the fyre.

The xxi. Chapter.

¶ **T**HE men of Israel had sworē at Mispā, and sayde: Noman shal geue his daughter to the Ben Iamites to wife. And the people came to the house of God (in Silo) ¶ abode there before God vntill the euenynge, and lifte vp their voyce, and wepte sore, and sayde:

* Num. 31. c.

O LORDE God of Israel, wherefore is this come to passe in Israel this daye? But on the morow the people gat thē vp early, and builded there an altare, and offred burnt-offerings and deedofferynges.

And the children of Israel sayde: Where is there eny mā of the trybes of Israel, that is not come vp with the congregacion vnto the LORDE? For there was a greate ooth made, that who so came not vp to Mispā vnto the LORDE, shulde dye the deeth. And the children of Israel were sory for Ben Iamin their brother, and sayde: This daye is there one trybe lesse in Israel. How wyll we do that the remnaunt maye haue wyues? For we haue sworne by the LORDE, that we wyl not geue thē wyues of oure daughters. And they sayde: Where is there eny mā of the trybes of Israel, that is not come vp to the LORDE vnto Mispā? And beholde, there was not one man of the citesyns of Iabes in Gilead.

Then sent the congregacion twelue thousande men of armes thither, and commaunded them, and sayde: Go youre waye, and smite the citesyns of Iabes in Gilead with the swerde, the women also and the children, but so that ye do after this maner: *Se that ye damne all them that are males, and all the women that haue lyen with men. And amonge the citesins of Iabes in Gilead they foude foure hundred damsels, which were virgins, and had lyen with noman: those they broughte in to the hoost vnto Silo, which lyeth in the londe of Canaan.

Then sent the whole congregacion, ¶ and caused to talke with the children of Ben Iamin, which were in the stonie rocke of Rimō and called vnto them frendly. So the children of Ben Iamin came agayne at the same tyme, and they gaue them women which they had of the women of Iabes in Gilead, and founde no mo after that maner. Then were the people sory for Ben Iamin, that ȝ LORDE had made a gappe in the trybes of Israel. And the Elders of the congregaciō sayde: What wil we do, that the remnaunt maye haue wyues also? for the wemē in Ben Iamin are destroyed, and they sayde: The inheritaunce of them of Ben Iamin that are escaped, must nedes remaine, that there be not a trybe destroyed out of Israel: ¶ we can not geue them oure

* Iudi. 20. g.

doughters to wyues. For the children of Israel haue sworne and sayde: Cursed be he that geueth a wyfe to the Ben Iamites.

And they sayde: Beholde there is a yearly feast of the LORDE at Silo, which lieth on the northsyde of the Gods house, and on the eastside of the strete as a mā goeth from Bethel vnto Sichem, and lieth on the south side of Libona. And they commaunded the children of Ben Iamin, & sayde: Go youre waye, and wayte in the vynyardes. And whan ye se that the doughters of Silo go forth by cōpanyes to daunse, get you out of the vynyardes, and euery man take him a wyfe of the doughters of Silo, and go youre waye in to the lode of Ben Iamin. As for their fathers and brethren, whan they come to lawe with vs, we wyll saye

vnto them: Be fauourable to them, for they haue not taken thē in battail: but ye gaue thē not vnto them by time, and it is youre faute.

The children of Ben Iamin did so, and accordinge to their nombre toke them wyues from the daunse, whom they caught by violence, and wente their waye, & dwelt in their awne inheritaunce, and buylded cities and dwelt therein. The children of Israel also gat them vp from thence at the same time, euery one to his trybe and to his kinred, and departed thēce, euery man to his awne inheritaunce. *At ȳ time was there no kyng in Israel, and euery man dyd ȳ thinge ȳ was right in his awne eies.

* Iud. 17. b. and 18. a

The ende of the boke of the Iudges, called Iudicum.

The boke of Ruth.

What this boke conteyneth.

Chap. I.

Elimelech departeth from Bethleem with his wife and two sonnes in to the londe of the Moabites, where the father dyeth and both the sonnes. Ruth the wife of the one sonne goeth home with hir mother in lawe.

Chap. II.

Ruth gathereth vp eares of corne in the felde of Boos hir houszbandes kynsmā.

Chap. III.

Ruth lyeth her downe in the barne at Boos fete, and he geueth her good wyues, and ladeth her with sixe measures of barlye.

Chap. IIII.

Boos marieth Ruth, which beareth him Obed Davids graundfather.

The first Chapter.

IN ȳ tyme whan the Iudges ruled, there was a dert in the londe. And there wente a mā from Bethleē Iuda to take his journey in to the londe of the Moabites with his wife and two sonnes, which man was called Eli Melech, and his wife Naemi, & his two sonnes, the one Mahelon, and the other Chilion: these were Ephrates of Bethleem Iuda. And whan they came in to the londe

of ȳ Moabites, they dwelt there. And Eli Melech Naemis huszbande dyed, & she was left behinde with hir two sonnes, which toke Moabitish wyues: the one was called Arpa, the other Ruth. And whan they had dwelt there ten yeare, they dyed both, Mahelon and Chilion, so that the woman remainyed desolate of both hir sonnes and hir huszbande.

Then gat she her vp with both hir sonnes wyues, & wente agayne out of the lode of ȳ Moabites (for she had herde in the londe of

B the Moabites, & the LORDE had visited his people & geuen them bred) & so she departed from & place where she was, & both hir sonnes wyues with her. And as they wete by the waye to come agayne in to the londe of Iuda, she sayde vnto both hir sonnes wyues: Go youre waye, & turne backe ether of you to hir mothers house: the LORDE shewe mercy vpon you, as ye haue done on the & are deed & on me. The LORDE graunte you, & ye maie fynde rest ether of you in hir huszbādes house (whom ye shal get) and she kyssed them.

Then lift they vp their voyce, and wepte, & sayde vnto her: We wil go with vnto thy people. But Naemi sayde: Turne agayne my daughters, why wolde ye go with me? How can I haue children eny more in my body, to be youre huszbandes? Turne agayne my daughters, and go youre waye, for I am now to olde to take an huszbande.

C And though I shulde saye: I hope this night to take an huszbande & to brynge forth children, yet coulde ye not tary till they were growne vp: for ye shulde be to olde, so that ye coulde haue no huszbandes. No my daughters, therefore am I sory for you, for & hāde of the LORDE is gone forth ouer me.

Then lifte they vp their voyce, and wepte yet more, and Arpa kyssed hir mother in lawe (and turned backe againe) but Ruth abode styll by her. Neuertheles she sayde: Beholde, thy syster in lawe is turned backe vnto hir people and to hir god, turne thou againe also after thy sister in lawe. Ruth answered: Speake not to me therof, that I shulde forsake the, and turne backe from the: whither so euer thou goest, thither wil I go also: and loke where thou abydest, there wil I abide also: Thy people is my people, & thy God is my God. Loke where thou diest, there wil I dye, and euen there wil I also be buried. The LORDE do this and that vnto me, death onely shal departe vs.

D Now when she sawe, that she was stedfastly mynded to go with her, she spake nomore to her therof. So they wente on both together, till they came vnto Bethleem. And when they were come in to Bethleem, the whole cite was moued ouer them, and sayde: Is not this Naemi? Neuerthelesse she sayde vnto them: call me not Naemi, but Mara: for the Allmightie hath made me very sory. I departed full, but the LORDE hath brought

me home agayne emptye. Why call ye me then Naemi? whā the LORDE hath broughte me lowe, and the Allmightie hath made me sory?

It was aboute the tyme of the begynninge of the barlye haruest, whan Naemi and hir sonnes wife Ruth & Moabitysse, came agayne from the londe of the Moabites vnto Bethleem. There was a kinsman also of & kynred of Eli Melech Naemis huszbande, whose name was Boos, which was an honest man.

The ij. Chapter.

A ND Ruth the Moabitisse saide vnto **A** Naemi: Let me go in to & felde, & gather eares of corne, after him, in whose sight I shal finde fauoure. She sayde vnto her: Go thy waie my daughter. She wete on, & came & gathered after & reapers in & feld. And it fortuned that the same felde was the enheritaunce of Boos, which was of the kynred of Elimelech, and beholde, Boos came from Bethleem, and sayde vnto the reapers: The LORDE be with you. They answered: The LORDE blesse the. And Boos sayde vnto his yongman which had the ouersight of & reapers: Whose damsell is this? The yonge man that was set ouer & reapers, answered and sayde: It is the damsell the Moabitisse, which came agayne with Naemi from the londe of the Moabites. And **B** she sayde: Let me plucke vp and gather (I prae the) betwene the sheues after the reapers: and thus is she come, and hath stonde here euer sence the mornynge, and within a litle whyle she wolde haue bene gone home agayne.

Then sayde Boos vnto Ruth: Hearest thou my daughter? Thou shalt not come vpon another mans londe to gather, and go not awaye from hence, but tary with my dāsels, and loke where they reape in & felde, go thou after them: for I haue cōmaunded my seruantes that no man touch the. And yf thou be a thyrst, go thy waye to the vessell & drynke, where my seruantes drawe. Then fell she downe vpon hir face, and bowed hir self downe to the earth, and sayde vnto him: How haue I founde this fauoure in thy sighte, that thou woldest knowe me, which am yet a stranger?

Boos answered and sayde vnto her: It is **C** tolde me altogether, what thou hast done vnto thy mother in lawe after thy huszbādes death,

how that thou hast left thy father and thy mother, and thy native countre, and art come to a people, whom thou hast not knowne afore. The **LORDE** recompence the thy doinge, and thy rewarde be perfecte with the **LORDE** God of Israel, vnto whom thou art come to put thy trust vnder his wynges. She sayde: let me fynde fauoure (syr) before thyne eyes, for thou hast comforted me, and spoken frendly vnto thy handmaydē, where as I am not yet like one of thy handmaydēs.

Boos sayde vnto her: Whan it is eatinge tyme, come hither, and eate of the bred, and dyppe thy morsell in the vyneger. And she sat hir downe besyde the reapers. And he set parched corne before her, and she ate, & was satisfied, and lefte ouer. And whā she rose to gather, Boos commaunded his seruantes, and sayde: Let her gather betwene the sheues also, and do her no dishonestye: and cast of the sheues vnto her, and let it lye that she maye gather it vp, and se that noman reprove her for it.

So she gathered in the felde vntyll euen and she shaked out what she had gathered, and it was almost an Ephā of barley: and she toke it vp, and came in to the cite, and shewed hir mother in lawe what she had gathered. She toke forth also, and gaue her of that which was left, wherof she was satisfied. Thē sayde hir mother in lawe vnto her: Blessinge haue the man that hath knowne the, where thou hast gathered and laboured this daye.

She tolde hir mother in lawe by whom she had laboured, and sayde: The mans name, by whom I haue wroughte to daye, is Boos. Naemi sayde vnto hir daughter in lawe: The blessinge of the **LORDE** haue he, for he hath not leftte of to be mercifull vnto the luyunge * and to the deed. And Naemi sayde vnto her: The same man belongeth vnto vs, and is oure nye kynsman. Ruth the Moabitisse saide: He saide morouer vnto me: Thou shalt resorte vnto my seruantes, tyll they haue made an ende of all my harvest. Naemi sayde vnto Ruth hir daughter in lawe: It is better my daughter, that thou go forth with his damself, lest eny man withstode the in another felde. Thus she kepte herselfe with Boos damself, so that she gathered vntill the barley harvest and the wheate harvest was out, and came againe to hir mother in lawe.

* Tobī. 2. a.

The iij. Chapter.

AND Naemi hir mother in lawe sayde vnto her: My daughter, I wyll prouyde rest for the, that thou maiest prospere. Boos oure kynsman, by whose damself thou hast bene, casteth vp barley now this night in his barne. Bathe thyselfe therfore, and 'moffell the, and put on thy clothes, and go downe vnto the barne, so ſ̄ nomā knowe the, tyll they haue all eaten and dronken.

Whan he layeth him downe then to sleape, mark ſ̄ place where he lyeth downe, and come thou, and take vp the couerynge at his fete, and laye the downe, so shall he tell the what thou shalt do. She sayde vnto her: what so euer thou saiest vnto me, I wil do it.

She wente downe to the barne, & dyd all as hir mother in lawe had cōmaunded her. And whā Boos had eatē & dronkē, his hert was mery, & he came and layed him downe behynde a heape of sheues. And she came secretly, and toke vp the coueringe at his fete, and layed hir downe. Now whā it was midnight, the man was afrayed, and groped aboute him, and beholde, a woman laye at his fete. And he sayde: Who art thou? She answered: I am Ruth thy handmayden, sprede thy wynges ouer thy hādayden: for thou art the nexte kynsman.

He sayde: The **LORDES** blessinge haue thou my daughter. Thou hast done a better mercy here after then before, ſ̄ thou art not gone after yonge men, nether riche ner poore. Feare not now my daughter: All ſ̄ thou hast sayde, will I do for the: for all the cite of my people knoweth, ſ̄ thou art a vertuous womā. Trueth it is now, ſ̄ I am a nye kynsmā, but there is one nyer then I. Tarye thou all night. Tomorrow yf he take the, well: yf he like not to take ſ̄, then wil I take ſ̄ my selfe, as truly as ſ̄ **LORDE** lyueth. Slepe thou tyll ſ̄ mornyng. And she slepte at his fete vntyll ſ̄ morow. And she rose vp or euer one coulde knowe another. And he thoughte thus: That no mā knowe now ſ̄ there hath come a woman in to the barne, and he sayde: Reach me the cloke ſ̄ thou hast on the, & holde it forth. And she helde it forth. And he meet her sixe measures of barley, and layed it vpon her, & she wente in to the cite, & came to hir mother in lawe, which sayde:

† Some reade: Anoynte the.

How is it with the my daughter? And she tolde her all þ̃ the mā had done vnto her, ⁊ sayde: These sixe measures of barlye gaue he me, for he sayde: Thou shalt not come empty vnto thy mother in lawe. She sayde: Abyde my daughter, tyll thou se what þ̃ matter wil growe to: for the man wilt not ceasse, tyll he brynge it to an ende this daye.

The iiii. Chapter.

BOOS wente vp to þ̃ gate, and sat him downe there: ⁊ beholde, whan þ̃ nye kynsman wente by, Boos spake vnto him, ⁊ sayde: Come ⁊ syt the downe here (and called him by his name.) And he came ⁊ sat him downe, ⁊ he toke ten men of the Elders of þ̃ cite, ⁊ sayde: Syt you downe here. And they sat thē downe. Thē sayde he to the nye kynsman: Naemi which is come againe frō the lōde of the Moabites * offreth to sell þ̃ pece of londe, þ̃ was oure brothers Eli Melech, therfore thoughte I to shewe it before thine eares, ⁊ to tell the: Yf thou wilt redeme it, then bye it before the citesyns ⁊ before the Elders of my people: but yf thou wylt not redeme it, then tell me, þ̃ I maie knowe: for there is no nye kynsmā excepte thou, and I nexte after the.

He sayde: I wil redeme it. Boos saide: In the daye þ̃ thou byest the lōde out of þ̃ hande of Naemi, thou must take Ruth also the Moabitisse the wife of the deed, that thou mayest rayse vp a name to þ̃ deed in his inheritance. Thē sayde he: I can not redeme it, lest I happlye destroye myne awne enheritaunce. Redeme thou þ̃ I shulde redeme, for I can not redeme it. But this was an olde custome in Israel concernynge the redemyng ⁊ chaūginge, þ̃ all matters mighte be stable, the one put of his shue, ⁊ gaue it vnto þ̃ other: þ̃ was the testimony in Israel.

And the nye kynsman sayde vnto Boos: Bye thou it, ⁊ he put of his shue. And Boos

sayde vnto the Elders and to all the people: Ye are witnesses this daie, þ̃ I haue boughte out of the hande of Naemi, all that belonged to Eli Melech, and all that was Chilions and Mahelons: And Ruth the Moabitisse Mahelons wife, take I to wife, ⁊ that I maye rayse vp a name vnto þ̃ deed in his inheritance, and that his name be not rote out from amonge his brethren, and out of the gate of his place: Of this are ye witnesses. And all the people that was in the gate with the Elders, saide: We are witnesses. The LORDE make the woman that commeth in to thy house, as Rachel and Lea (⁊ which both haue buylded vp the house of Israel) that she maye be an ensample of vertue in Ephrata, and haue an honorable name in Bethleem. And thy house be as þ̃ house of Phares (⁊ whō Thamar bare vnto Iuda) thorow the sede, that the LORDE shall geue the of this damsell.

So Boos toke Ruth, and she became his wife. And whan he laye with her, the LORDE graunted her þ̃ she concealed, and bare a sonne. Thē sayde the women vnto Naemi: Prayed be the LORDE, which hath not suffred a kynsman to ceasse from the at this tyme, that his name maye contynue in Israel: he shal restore thy life agayne, and prouyde for thine age. For thy sonnes wife which hath loued the, hath borne him that is better vnto the, then seven sonnes.

And Naemi toke the childe, and layde it vpon hir lappe, and became the nurse of it, and hir neighbours gaue him a name ⁊ sayde: There is a childe borne vnto Naemi, and they called his name Obed. The same is the father of Isai, which is þ̃ father of Dauid.

This is þ̃ generacion of Phares. ¶ Phares begat Hesrom. Hesrom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmō begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Dauid.

* Leui. 25. d. Iere. 32. b. † Deut. 25. a. ‡ Ge. 29. 30.

§ Gen. 38. e. ¶ 1 Par. 2. a. Matth. 1. a.

The ende of the boke of Ruth.

The first boke of the kynges, otherwyse called the first boke of Samuel.

What this boke conteyneth.

Chap. I.

Of Elcana and his two wyues. Vnto Anna geueth God Samuel which is appropriated vnto the LORDE.

Chap. II.

The thankfull songe of Anna. The sonnes of Eli do wickedly, their father refourmeth them not, therfore is the presthode takē from him and his sonnes.

Chap. III.

The reuelacion shewed vnto Samuel, and vnto Eli.

Chap. IIII.

Israel fighteth agaynst the Philistynes, loseth the victory, and is smytten the seconde tyme. The Philistynes wyne the Arke of the LORDE: The two sonnes of Eli perishe, the father falleth downe and breaketh his necke.

Chap. V.

The Philistynes bringe the Arke of the LORDE in to the temple of Dagon, which falleth downe before it.

Chap. VI.

The Philistynes sende the Arke agayne vnto the people of God, with certayne giftes and offerenges.

Chap. VII.

The Arke is broughte in to Aminadabs house. Samuel exhorteth the people to amendment.

Chap. VIII.

Samuels sonnes rule not well. The people desyre to haue a kyng.

Chap. IX. X.

Saul seketh his fathers asses, and cometh vnto Samuel, which (at the comaundement of the LORDE) anoynteth him kinge, and sheweth him vnto the people

Chap. XI.

Saul defendeth Iabes nahas the Ammonite.

Chap. XII.

Samuel sheweth his innocency vnto the people, and geueth them a godly exhortacion.

Chap. XIII.

The Philistynes gather them selues agaynst Israel. Saul is disobedient vnto the LORDE. Samuel reproueth him.

Chap. XIIIII.

Ionathas discōfitteth the enemies by sotyltie, Saul helpeth him: the father wolde slaye the sonne, the people delyuer him.

Chap. XV.

Samuel comaundeth Saul to damne Amalek and vtterly to destroye him. Saul is dishobedient, & therfore is he deposed from the kyngdome.

Chap. XVI.

Dauid is anoynted kyng. The euell sprete vexeth Saul, Dauid easeth him with playenge at the harpe.

Chap. XVII.

Dauid destroyeth Goliath the giaūte. The Philistynes fle.

Chap. XVIII.

Ionathas and Dauid are sworne louers. Dauid behaueth himselfe wysely in all thinges. The people loue him. Saul geueth him his daughter of purpose, that the Philistynes mighte destroye him.

Chap. XIX.

Saul commaūdeth to kyll Dauid. Ionathas geueth him warnynge. Dauid flyeth his waye. His wife deluyereh him.

Chap. XX.

Dauid auoydeth from the kynges displeasure Ionathas warneth him.

Chap. XXI.

Dauid flieth vnto Noba to the prest Ahimelech, and eateth of the shewbred.

Chap. XXII.

Dauids frēdes helpe him. Doeg the Edomite slayeth Ahimelech & the other prestes of the LORDE.

Chap. XXIII.

Saul layeth wayte for Dauid. He getteth him out of the waye, and the LORDE defendeth him.

Chap. XXIIII.

Saul commeth in to Dauids haude, which wil not slaye him, but cutteth of a pece of his garment, &c.

Chap. XXV.

Samuel dyeth. Nabal displeaseth Dauid. Abigail pacifieth him.

Chap. XXVI.

Dauid fyndeth Saul slepynge, and where as Abisai wolde slaye him, he wil not suffre him, but taketh awaye his speare and the cuppe of water.

Chap. XXVII.

Dauid flyeth vnto Achis the kynge at Geth.

Chap. XXVIII.

Dauid is made Achis captayne. Saul axeth counsell at the Sothsayer. Samuel appeareth vnto him and rebuketh him.

Chap. XXIX.

The Philistynes are not contente, that Dauid shulde be their captayne. The kynge sendeth him home agayne.

Chap. XXX.

The Amalechites fall vpō Sicelek. Dauid foloweth vpon them, and recouereh the spoyle agayne.

Chap. XXXI.

The Philistynes fighte agaynst Israel. Sauls sonnes are slayne, & he wounded, and slayeth him selfe.

The first Chapter.

THERE was a man of Ramatham Sophim of mount Ephraim, *whose name was Elcana & sonne of Ieroham, & sonne of Elihu, & sonne of Tohu, & sonne of Zuph, & was an Ephrate. And he had two wyues, & one was called Anna, & other Peninna. As for Peninna, she had children, but Anna had no childrē. And & same man wēte vp frō his cite †at his tyme, to worshippe and to offer vnto the LORDE Zebaoth at Silo. There were the prestes of the LORDE Ophni and Phineas, the two sonnes of Eli. Now when it came vpon a daye that Elcana offred, he gaue partes vnto his wife Peninna, and to all his sonnes and daughters. But vnto Anna he gaue one deale heuely, for he loued Anna. Neuertheles †the LORDE had closed hir

wombe, & hir aduersary cast her in the tethe with hir vnfrutefulnes, because the LORDE had closed hir wombe: thus dyd she euery yeare, when they wente vp to the house of the LORDE, and thus she prouoked her. So she wepte, and ate nothinge. But Elcana hir huszbande sayde vnto her: Wherefore wepest thou? and why eatest thou not? And wherefore is thine hert so greued? Am not I better vnto the then ten sonnes?

Then stode Anna vp, when she had eaten and drunken at Silo. But Eli the prest sat vpon a stole by the poste of the temple of the LORDE. And she was full of heuynes in hir herte, and prayed vnto the LORDE, and wepte, and vowed a vowe, and sayde: O LORDE Zebaoth, yf thou wilt loke vpon the aduersite of thy handmayden, and thynke vpon me, and not forget thy handmayden, and wilt

* 1 Par. 7. b. † Exo. 23. b. Deut. 16. a.

‡ Gen. 29. d. and 30. a.

geue thy handmayden a sonne, I wil geue him vnto the LORDE all his life longe, *and there shal no rasoure come vpon his heade.

And whā she had prayed longe before ꝑ LORDE, Eli toke hede to hir mouth, for Anna spake in hir hert, hir lippes onely moued, but hir voyce was not herde. Then thoughte Eli she had bene drunken, and sayde vnto her: How longe wilt thou be drunken? Let come from the the wyne that thou hast by the. Neuertheles Anna answered and sayde: No my lorde, I am a soroufull woman, wyne and stronge drynke haue I not drunken †but haue poured out my hert before ꝑ LORDE. Counte not thy handmayden a daughter of Belial: for out of my heuy thoughte and sorow haue I spoken hitherto.

¶ Eli answered her, and sayde: Go thy waye in peace, the God of Israel shal graunte ꝑ thy petition that thou hast desyred of him. She sayde: Let thy handmayden fynde fauoure in thy sighte. So the woman wente hir waye and ate, and loked nomore so soroufully: and on ꝑ morow they gat them vp by tymes. And whan they had worshipped before ꝑ LORDE, they returned, and came home vnto Ramatha.

And Elcana laye with Anna his wife, and the LORDE remembred her. And after certayne dayes, she cōceaued and bare a sonne, and called his name Samuel, for I haue desyred him (sayde she) of the LORDE. And whan the man Elcana wente vp with all his houszholde to offre sacrifice and his vowe vnto the LORDE at soch tyme as ꝑ custome was, Anna wente not vp, but sayde vnto hir huszbande: (I wil not go vp) tyll ꝑ childe be weened: then will I brynge him, that he maye appeare before the LORDE, and cōtinue there †for euer.

¶ Elcana hir huszbande sayde vnto her: Thē do as thou thynkest best, tary tyll thou haue weened him: but the LORDE perfourme that he hath spoken. So the woman abode, and gaue hir sonne sucke, tyll she weened him. And whan she had weened him, she broughte him vp with her, with thre bullockes, with an Ephī of fyne floure, and a bottell of wyne, and broughte him in to ꝑ house of the LORDE at Silo.

Neuertheles the childe was yet but yonge.

And they slewe a bullocke, and broughte the childe vnto Eli. And she sayde: O my lorde, as truly as thy soule lyueth my lorde, I am the woman that stode here by ꝑ, and made intercession vnto the LORDE, whan I prayed for this childe. Now hath ꝑ LORDE graunted me my petition, which I desyred of him, therefore haue I geuen him ouer vnto the LORDE, as longe as he is lent vnto the LORDE. And they worshipped ꝑ LORDE there.

The ij. Chapter.

AND Anna prayed, and sayde: My hert reioyseth in the LORDE, ¶ my horne is exalted in the LORDE.

My mouth is opened wyde vpō myne enemies, for I am glad of thy saluacion.

There is no man holy as the LORDE, for withoute he is nothinge, and there is no cōforte like vnto oure God.

Let go youre greate boostinge of hye thynges, let go out of youre mouth that olde byworde: for the LORDE is a God ꝑ knoweth all thinges, ¶ he hath set all workes in order.

The bowe of the mightie is broken, and the weake are gyrded aboute with strength.

They that were fylled afore, are solde for bred: and they that were hongrie, are satisfied: vntyll the baren bare seuē, and tyll she that had many childrē, was become weake.

¶ The LORDE slayeth, and geueth life: he ledeth vnto hell, and bryngeth out agayne.

The LORDE maketh poore and maketh riche: He bryngeth lowe and exalteth.

¶ He taketh vp the neady out of the dust, and lifeth vp ꝑ poore out of the myre, that he maye set them amonge the prynces, and to let them inheret the seate of honoure: for the foundacions and corners of the worlde are the LORDES, and he hath set the compasse of the earth theron.

He shall preserue the fete of his sayntes, but ꝑ vngodly shal be put to sylēce in darrenesse. ¶ For there is no mā that can do oughte of his owne power.

The LORDES enemies shal be put in feare before him, he shal thōder vpō thē in heauē.

The LORDE shall iudge the endes of the worlde, ¶ shal geue strēghth vnto his kynge, ¶ shall exalte the horne of his anoynted.

Elcana wente his waye to Ramath vnto his

* Iud. 13. a. Num. 6. a. † Psal. 41. a. ‡ Num. 8. d. § Deut. 32. f. Sap. 16. c. Tob. 13. a.

¶ Psal. 112. a. ¶ Deut. 8. d.

house. And the childe became the LORDES mynister before Eli the prest. But Elis sonnes were the childrē of Belial, and knewe not the LORDE, ner the dutye of the prestes vnto the people: but whan eny man wolde offre oughte, the prestes boye came, whyle the flesh was seethinge, and had a thre forked fleshoke in his hande, and thrust it in to the cauldron, or ketell, or panne, or pot: and loke what he drue forth with the fleshoke, that toke the prest therof. Thus dyd they vnto all Israel, which came thither vnto Silo.

Like wyse, or euer they burned the fatt, the prestes lad came, and sayde vnto him that broughte the offeringe: Geue me the flesh, that I maye roste it for the prest, for he wyl receaue no souden flesh of f , but rawe. ¶ Yf eny man sayde then vnto him: Let the fat burne as it oughte to do this daye, and afterwarde take what thine hert desyreth, then sayde he vnto him: Thou shalt geue it me euen now: yf no, I wyl take it from the by violēce. Therefore was the synne of f childrē very great before the LORDE, for f people spake euell of f meatofferynge of f LORDE. But Samuel was a mynister before the LORDE, and the childe was gyrded with an ouer body cote of linnen. His mother also made him a litle cote of sylke, and broughte it vp vnto him at cōuenient tymes, whā she wente vp with hir huszbande to offer f offeringe in due season.

And Eli blessed Elcana a his wife, and sayde: The LORDE geue the sede of this woman, for this good that thou hast lent vnto the LORDE. And they wete vnto their place. And the LORDE vysited Anna, so that she cōceaued and bare thre sonnes and two daughters: but the childe Samuel grewe vp with the LORDE.

As for Eli, he was very olde, and herde of all that his sonnes dyd vnto all Israel, and how they laye with the women that serued God before the dore of the tabernacle of witness, and he sayde vnto them: wherfore do ye this? For I heare of youre euell conuersacion of all this people. Not so my childrē, this is no good reporte that I heare, ye cause the people of the LORDE to offende. ¶ Yf eny mā synne agaynst a man, the iudge cā redresse it. But yf eny mā synne agaynst f LORDE, who can redresse it? Neuertheles

they herkened not vnto the voyce of their father, for the LORDES wyll was to slaye them. But the childe Samuel wente and grewe vp, a was accepted of the LORDE a of mē.

There came a man of God to Eli, and sayde vnto him: Thus sayeth the LORDE: I shewed my selfe vnto thy fathers house, whan they were yet in Egipte vnder f house of Pharaο, and chose him there vnto my selfe before all the trybes of Israel, for the presthode, that he shulde offer vpon myne altare, and burne incense, and weere the ouerbody cote before me, a vnto thy fathers house I gaue all the offeringes of the children of Israel. Why layest thou thy selfe then agaynst my sacrifices and meatofferings, which I commaunded (to offer) in the habitacion: and thou honourrest thy sonnes more then me, that ye mighte fede youre selues with the firstlinges of all the meatofferynges of my people of Israel?

Therefore sayeth the LORDE God of Israel: I haue spoken, that thy house and thy fathers house shulde walke before me for euer. But now sayeth the LORDE: That be farre fro me. But who so euer honoureth me, him wil I honoure also: as for those f despyse me, they shal not be regarded. Beholde, a the tyme shal come, that I wyl breake thyne arme in two, and the arme of thy fathers house, so that there shal no oldeman be in thy house. And thou shalt se thine aduersaries in the habitacion, in all the good of Israel, and there shal neuer be olde man in thy fathers house. Yet wyl I not rote out euery man of the fro myne altare, but f thine eyes maye be consumed, a that thy soule maye be sory: a a a greate multitude of thy house shal dye, whan they are come to be men.

And this shalbe a token vnto the, that shal come vpon thy two sonnes Ophni and Phineas: ¶ They shall both dye in one daye. ¶ But vnto my selfe I wyl rayse vp a faithfull prest, which shal do acordinge as it is in my hert a in my soule: vnto him wyl I buylde a sure house, that he maye allwaye walke before myne aoynted. And who so euer remayneth of thy house, shall come and worshippe him for a syluer peny and for a peece of bred, and shall saye: I praye the leaue me to one prestes parte, that I maye eate a morsell of bred.

* Matt. 12. c. † Leu. 10. d. Deut. 12. b. ‡ 3 Re. 2. d.

§ 1 Re. 22. d. ¶ 1 Re. 4. c. || Iere. 33. c.

The iij. Chapter.

AND when the childe Samuel mynistr'd vnto the LORDE vnder Eli, the worde of ȝ LORDE was deare at the same tyme, nether was there eny sure ȝ manifest vision. And it fortun'd at the same tyme, that Eli laye in his place, *and his eyes beganne to be dymme, so that he coulde not se. And Samuel had layed him downe in ȝ temple of the LORDE (where the Arke of God was) before ȝ lampe of God was put out. And the LORDE called Samuel. He answered: Beholde, here am I. And he ranne vnto Eli, ȝ sayde: Beholde, here am I, thou hast called me. But he saide: I haue not called the, go thy waye agayne, and laye the downe to slepe. And he wente his waye, and layed him downe to slepe.

The LORDE called againe: Samuel. And Samuel arose, ȝ wente vnto Eli, ȝ sayde: Beholde, here am I, thou hast called me. Neuertheles he sayde: My sonne, I haue not called the. Go thy waye agayne, and laye the downe to slepe. As for Samuel, he knewe not the LORDE as yet, ȝ the worde of ȝ LORDE was not yet shewed vnto him. And ȝ LORDE called Samuel ȝ thirde tyme. And he arose, ȝ wente vnto Eli, ȝ sayde: Beholde, here am I, thou hast called me. Then perceaued Eli ȝ the LORDE called ȝ childe, ȝ he sayde vnto him: Go thy waye agayne, ȝ laye the downe to slepe: and yf the LORDE call the eny more, then saye: Speake LORDE, for thy seruauent heareth. Samuel wete his waye, and layed him downe in his place. Thē came ȝ LORDE, ȝ stode, and called like as afore: Samuel, Samuel. And Samuel sayde: Speake (LORDE) for thy seruauent heareth. And the LORDE saide vnto Samuel: Beholde, I do a thinge in Israel, ȝ who so euer shall heare it, both his eares shal glowe. In ȝ daie will I rayse vp vpon Eli ȝ all ȝ I haue spokē cōcernynge his house. I will take it in hande, ȝ perfourme it: for I haue tolde him, ȝ I wilbe Iudge ouer his house for euer, because of the wickednes, ȝ he knewe how shamefully his childrē behaued the selues, and hath not once lokē sowerly therto. Therefore haue I sworne vnto ȝ house of Eli, ȝ this wickednes of ȝ house of Eli shall not be recōcyled nether with sacrifice ner with meatoffringe for euer.

* 1 Re. 4. c. + 1 Reg. 2. g.

And Samuel laye vnto ȝ morow, ȝ opened the dores of the house of the LORDE.

But Samuel was afrayed to tell the vysion vnto Eli. Then Eli called him ȝ sayde: Samuel my sonne. He answered: Beholde, here am I. He sayde: What is ȝ worde ȝ the LORDE hath spokē vnto the? hyde it not fro me. God do this ȝ that vnto ȝ , yf thou hyde oughte fro me, of all that he hath talked with the. Then Samuel tolde him all-together, ȝ hyd nothinge from him. He sayde: It is the LORDE, let him do what pleaseth him.

Samuel grewe vp, ȝ the LORDE was with him, ȝ there fell none of all his wordes vpō the earth. And all Israel frō Dan vnto Bersaba, knewe ȝ Samuel was faithfull to be a prophet of the LORDE. And the LORDE appeared agayne at Silo: for the LORDE shewed him selfe vnto Samuel at Silo, thorow the worde of the LORDE.

The iij. Chapter.

AND all Israel spake of Samuel. And Israel sente forth to the battayll against the Philistynes, ȝ pitched besyde the ȝ Helpe stone: As for the Philistynes, they pitched at Aphek, and prepared them selues agaynst Israel. And when the battayll beganne, the hoost was deuyded, so that Israel was smytē before the enemies, ȝ in the edge in the felde they slewe aboute a foure thousande men. And when the people came in to the hoost, the Elders of Israel sayde: Wherefore hath the LORDE caused vs to be smytten this daie before the Philistynes? Let vs take vnto vs the Arke of the LORDES couenaunt from Silo, ȝ let it come amōge vs, that it maye helpe vs from the hande of oure enemies. And the people sent vnto Silo, ȝ caused to fet thēce the Arke of ȝ couenaunt of the LORDE Zebaoth, that sytteth vpon the Cherubins. And with the Arke of the couenaunt of God there were the two sonnes of Eli, Ophni and Phineas.

And when the Arke of the couenaunt of the LORDE came in to the hoost, all Israel shouted with a greate shoute, so that the earth sounded withall. But when the Philistynes herde ȝ noyse of ȝ shoute, they sayde: what noyse is this of soch greate shoutinge in the tentes of the Hebrues? And when they per-

+ 1 Reg. 7. c.

ceased y the Arke of the LORDE was come in to the hoost, they were afrayed ⁊ sayde: God is come in to the hoost. And they sayde morouer: Wo vnto vs, for it hath not bene thus afore tyme. Wo vnto vs. Who wil deliuer vs frō the hande of these hye goddes? These are the goddes that smote Egipte with all maner of plagis in the wyldernes. Be stronge now and manly ye Philistynes, that ye serue not the Hebrues* as they haue serued you. Be manly and fighte.

Then foughte the Philistynes, ⁊ Israel was smytten, ⁊ euery one fled vnto his tête, ⁊ there was a very greate slaughter, so that there fell of Israel thirthe thousande fotemē, ⁊ the Arke of God was takē, ⁊ the two sonnes of Eli, Ophni and Phineas dyed.

Then rāne there one of Ben Iamin out of the fore fronte of the battayl, ⁊ came vnto Silo the same daye, ⁊ had his clothes rente, and had earth vpō his heade. And whan he came in, Heli sat vpon the seate, that he mighte lōke towardē the waye: for his herte was fearful aboute y Arke of God. And whan the man came in to the cite, he tolde it forth: and all the cite cried. And whan Eli herde y noyse of the cryēge, he axed: What noyse of busynes is this? The man came haistely, and tolde Eli. (As for Eli, he was fourescore and eightene yeare olde, ⁊ and his eyes were dymme, so that he coulde not se.) The man sayde vnto Eli: I come and am fled this daye out of the hoost. He sayde: How is it my sonne?

Then answered the tydinge bringer, ⁊ sayde: Israel is fled before the Philistynes, and a greate slaughter hath there bene amonge the people, ⁊ thy two sonnes Ophni ⁊ Phineas are deed, yee ⁊ the Arke of God is takē awaye. Whan he had made mencion of the Arke of God, he fell downe bacwarde from the seate by the gate, and brake his neck, and dyed: for he was olde, ⁊ an heuy man. He iudged Israel fortie yeares. The wife of his sonne Phineas was with childe, ⁊ shulde shortly be deliuered, whan she herde the tydinges y the Arke of God was taken, and y hir brother in lawe and hir huszbāde were deed, she bowed hir selfe and trauayled: for hir payne came vpon her. And whan she was now at the poynte of death, the wemen that stode by her, sayde: Feare not, thou hast a yōge sonne.

* Iud. 13. a. + 1 Re. 2. g.

But she gaue no answer, nether regarded it, and she called the childe Icabod, and sayde: The glory is gone from Israel, because the Arke of God was taken awaye, and hir brother in lawe and hir huszbande. And she sayde morouer: The glory is gone from Israel, for the Arke of God is takē awaye.

The v. Chapter.

AS for the Arke of God, the Philistynes toke it and broughte it from the stone of helpe vnto Aszdod in to the house of Dagon, and set it besyde Dagon. And whan they of Aszdod rose vp early on the morowe, they founde Dagon lyenge on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set him agayne in his place. Neuertheles whan they rose vp early on the nexte morowe, they founde Dagon lyenge on his face agayne vpon the earth before the Arke of the LORDE: but his heade and both his hādes hewen of vpon the threszholde, so that the block laie there onely. Therefore the prestes of Dagon, and all they that go in to his house, treade not vpō the threszholde of Dagon at Aszdod vnto this daye.

But the hande of the LORDE was heuy vpon them of Aszdod, and destroyed them, and smote Aszdod and all the borders therof in secrete places. Whan the men of Aszdod sawe that they were so played, they sayde: § Let not the Arke of the God of Israel tary with vs, for his hande is to harde vpō vs ⁊ vpon oure god Dagon. And they sent forth and gathered all the prynces of the Philistynes vnto them, and sayde: What shal we do with the Arke of the God of Israel? Then answered they of Geth: Let the Arke of the God of Israel be borne aboute. And they caried the Arke of the God of Israel rounde aboute.

But whā they bare it aboute, there was a very greate rumoure in the cite thorow the hande of the LORDE, and smote the people of the cite, from the smallest vnto the greatest, and destroyed them in the secrete places. Then sent they the Arke of the LORDE vnto Ekron. But whā the Arke of the LORDE came vnto Ekron, they of Ekron cried: They haue caried the Arke of God aboute vnto me, to slaye me and my people.

Then sente they forth, and gathered all y prynces of the Philistynes together, and sayde:

+ 1 Reg. 3. a. § Deut. 32. e.

Sende awaye the Arke of the God of Israel agayne vnto hir place, that it slaye not me & my people: for there is a very greate rumoure with the deed in all the cite, and the hande of God is there. And the people that dyed not, were smytten in secrete places, so that the noyse of the cite wete vp vnto heauen.

The bi. Chapter.

THUS was the Arke of the LORDE in the londe of the Philistynes seven monethes. And the Philistynes called their prestes and soythsayers, and sayde: What shal we do with the Arke of the LORDE? Shewe vs, wher with shal we sende it vnto hir place? They sayde: Yf ye wyll sende awaye the Arke of the God of Israel, sende it not awaye emptye, but geue a trespase offeringe: so shal ye be made whole, and ye shal knowe, why his hande departeth not from you.

They sayde: What is the trespase offeringe that we shall geue him? They answered: Fyue hynder partes of golde, and fyue golden myce, acordyng to the nombre of the fyue prynces of ʒ Philistynes. For there hath bene one maner of plage vpon you all, and vpon youre prynces. Therefore must ye make youre hynder partes of one faszshion and youre myce, which haue destroyed youre londe, that ye maye geue the God of Israel the honour: peraduenture his hæde shal be the lighter vpon you and vpon youre God, and vpon youre londe. Why harden ye youre hert, as the Egipcians and Pharao hardened their hert? Whan he shewed him selfe vpon them* dyd not they let them departe to go their waye?

Go to now therfore, and make a new cart, and take two mylke kyne, vpon ʒ which there neuer came yock, and yocke them to ʒ cart, and let their calues tary behynde them at home: and take ye the Arke of the LORDE and laye it vpon the cart: and the Iewels of golde that ye geue him for a trespase offeringe put in a coffer beside it, & sende it awaye and let it go. And loke well: yf it go the waie of hir awne coaste Beth Semes, thē hath he done vs all this greate euell: Yf no, then shal ye knowe that his hande hath not touched vs, but ʒ it is happened vnto vs by chaūce.

The men dyd so, and toke two yonge mylke kyne, and yocked them to a cart, and helde their calues at home, and layed the Arke of the

LORDE vpon the cart, and the coffer with the golden myce, and with the ymages of their disease. And the kyne wente straight waye vnto Beth Semes vpon one hye strete, and wente on blearynge, and turned nether to the righte hande ner to the left. And the prynces of the Philistynes wente after them vnto ʒ coast of Beth Semes.

The Beth Samites were euen reapyng downe their wheate haruest in the valley, and lyfte vp their eyes, and sawe the Arke, and reioysed to se it. The cart came in to the felde of Iosua the Beth Semite, and there it stode styll. And there was a greate stone, and they claue the tymber of the cart, and offred the kyne vnto the LORDE for a burntofferynge.

But the Leuites toke downe the Arke of the LORDE, and the coffer that was by it, wherin the Iewels of golde were, and set thē vpon the greate stone. The men of Beth Semes offred burntofferynges, and other offeringes also vnto the LORDE the same daye. And whan the fyue prynces of the Philistynes had sene it, they departed agayne the same daye towarde Ekron.

These are the golden diseases, that the Philistynes offred for a trespase offeringe vnto the LORDE: Aszdod one, Gasa one: Ascalon one, Gath one, and Ekron one: and golden myce, acordyng to the nombre of all the cities of the Philistynes amonge the fyue prynces, from the walled cite vnto the vyllage, and vnto the greate playne felde, wher vpon they set the Arke of the LORDE (which was) vnto this daye vpon the felde of Iosua the Beth Semite.

And certaine of Beth Sames were slaine because they had sene ʒ Arke of the LORDE, and he slewe fyfthe thousande and seuentye men of the people. Then mourned the people, because the LORDE had done so greate a slaughter in the people. And the men at Beth Semes sayde: Who maye stōde before the LORDE so holy a God? And to whō shal he go frō vs? And they sent messangers to ʒ inhabitors of Kiriath Iearim, saūge: The Philistynes haue brought the Arke of God agayne, come downe, & fetch it vp vnto you.

The biij. Chapter.

SO the men of Kiriath Iearim came downe, & fetched vp ʒ Arke of ʒ LORDE, &

* Exo. 12. c.

brought it in to ȝ house of *Abinadab at Gibeā, ⁊ they consecrated Eleazar his sonne, ȝ he might kepe ȝ Arke. And frō ȝ daye that the Arke of ȝ LORDE abode at Kiriath Iearim, ȝ tyme extended forth so longe tyll it came to twentye yeares: and all the house of Israel wepte after the LORDE.

But Samuel sayde vnto all the house of Israel: † Yf ye turne you withall youre hert vnto the LORDE, then put awaye from you the straunge goddes and Astaroth, and directe youre hert vnto the LORDE and †serue him onely, so shall he deluyer you out of the hande of the Philistynes. Then the childrē of Israel put awaye Baalim and Astaroth from them, and serued the LORDE onely.

Samuel saide: Gather all Israel together vnto Mispā, that I maye praye for you vnto the LORDE. And they came together vnto Mispā, and drue water, ⁊ poured it out before the LORDE, and fasted the same daye, and there they sayde: We haue synned vnto the LORDE. So Samuel iudged the children of Israel at Mispā.

But whan the Philistynes herde that ȝ children of Israel were come together vnto Mispā, the prynces of the Philistynes wete vp against Israel. Whan ȝ childrē of Israel herde that, they were afrayed of ȝ Philistynes, ⁊ sayde vnto Samuel: Ceasse not to crye vnto the LORDE oure God for vs, ȝ he maie helpe vs out of the hande of ȝ Philistynes. Samuel toke a fat lambe, ⁊ offred an whole burntofferynge vnto the LORDE, ⁊ cried vnto the LORDE for Israel, and the LORDE herde him. And whyle Samuel was offerynge ȝ burnt sacrifice, ȝ Philistines came to fight agaynst Israel. But the LORDE thondred a thonder vpon the Philistynes the same daye ⁊ discōfyted thē, so ȝ they were smyttē before Israel. Thē wente ȝ men of Israel forth, ⁊ chased ȝ Philistynes, ⁊ smote them till vnder Beth Car. Then toke Samuel a stone, ⁊ set it vp betwene Mispā ⁊ Sen, ⁊ called it ȝ Help stone, ⁊ sayde: "Hither to hath the LORDE helped vs. Thus were the Philistynes brought downe, ⁊ came nomore within the border of Israel. And ȝ hādē of ȝ LORDE was against the Philistynes, as longe as Samuel lyued.

So Israel gat the cities agayne, that the Philistynes had conquered, frō Ekron vnto

Gath, with the borders thereof, those did Israel rescue out of the hande of the Philistynes: ⁊ Israel had peace with the Amorites. Samuel iudged Israel as lōge as he liued, ⁊ wete aboute euery yere vnto Bethel ⁊ Gilgal ⁊ Mispā: ⁊ whā he had iudged Israel in all these places, he came agayne vnto Ramath for there was his house, ⁊ there he iudged Israel, ⁊ builded an altare there vnto ȝ LORDE.

The liij. Chapter.

BUT whan Samuel waxed olde, he set his sonnes to be iudges ouer Israel. His firstborne sonne was called Ioel ⁊ the secōde Abia, ⁊ they were iudges at Bersaba. Neuertheles his sonnes walked not in his wayes, but enclyned vnto couetousnes, ⁊ tokē giftes, ⁊ wraysted the lawe. Then all ȝ Elders in Israel gathered thē selues together, ⁊ came to Ramath vnto Samuel, ⁊ saide vnto him: Beholde, thou art waxen olde, ⁊ thy sonnes walke not in thy wayes, † set a kynge now ouer vs therefore, to iudge vs, as all ȝ Heithē haue. Thē was Samuel displeased whā they sayde: Geue vs a kynge, to iudge vs. And Samuel prayed before the LORDE.

The LORDE saide vnto Samuel: Herken vnto the voice of the people in all ȝ they haue sayde vnto the. **For they haue not refused the, but me, ȝ I shulde not be kinge ouer them. They do vnto the as they haue done euēr, sence the daie ȝ I brought them out of the londe of Egipte vnto this daye, and haue forsaken me, and serued other goddes. Herkē now therfore vnto their voyce. Yet testifiye vnto them, and shewe them † the lawe of the kynge that shall raigne ouer them.

And Samuel tolde all the wordes of the LORDE vnto ȝ people, that required a kinge of him. This shal be the lawe of the kynge ȝ shal raigne ouer you: † Your sonnes shall he take for his charettes, and for horsmen to runne before his charettes, and to be rulers ⁊ captaynes, to be plowemen to tyll his londe and to be reapers in his harvest, and to make his harnesse, and soch thinges as belonge to his charettes. As for youre daughters, he shall take thē, to be Apotecaries, cokes and bakers. † Your best londe and vynyards, and oyle-gardens shall he take, and geue vnto his seruantes: Of youre sedes also and viniards

* 2 Re. 6. a. † Iosu. 24. c. Tob. 14. c. † Deut. 6. c. Mat. 4. b. † Eccli. 46. c. * 1 Re. 4. a. † Deut. 17. a.

† 1 Re. 12. c. Ose. 13. b. Act. 13. b. ** 1 Re. 10. d. †† Deut. 17. d. †† 3 Re. 9. d. † 3 Re. 21. a.

shal he take the Tithes, & geue vnto his chāberlaynes and seruautes. And youre seruautes and youre maydes, and youre best yonge men, and youre asses shal he take, and do his busynes withall. Of youre flockes shal he take the Tithes, and ye shal be his seruautes. Whan ye shal crye then at the same tyme ouer youre kyng, whom ye haue chosen you, the LORDE shall not heare you at the same tyme. Neuerthelesse the people refused to heare the voyce of Samuel, and sayde: Not so, but there shall be a kyng ouer vs, ȳ we maye be as all other Heithē, ȳ oure kyng maie iudge vs, & go forth before vs, and gouerne oure warres. Thē herkened Samuel vnto all ȳ ȳ people sayde, & tolde it before ȳ eares of the LORDE. The LORDE sayde vnto thē: Herken thou vnto their voyce, and make them a kyng. And Samuel sayde vnto the men of Israel: Go youre waye every one vnto his cite.

The ir. Chapter.

THERE was a man of Ben Iamin named * Cis, the sonne of Abiel, the sonne of Zeor, the sonne of Bethorah, ȳ sonne of Apiah, the sonne of a man of Iemini, a valeaunt man, which had a sonne named Saul, which was so goodly a yonge man, that there was not a goodlier amonge the children of Israel, higher by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the children with the, get the vp, go thy waye, and seke the asses. And he wente his waye thorow mount Ephraim, and thorow the lōde of Solisa, and founde them not. They wente thorow the lōde of Saalim, & there they were not. They passed thorow ȳ lōde of Iemini, & fōunde thē not. But whā they came in to the londe of Zuph, Saul sayde vnto the childe that was with him: Come, let vs go home agayne, lest my father let go the asses, and take care for vs. He sayde: Beholde, here is an honorable man of God in this cite, all that he sayeth, commeth to passe. Let vs go thither now, peraduenture he maye shewe vs oure waye which we go. But Saul saide vnto his childe: Though we shulde go, what brynge we the man? For the bred is gone out of oure walet, and els haue we no gifte to brynge the man of God,

what haue we? The childe answered agayne, and sayde: Beholde, I haue the fourth parte of a syluer Sycle by me, ȳ same wyll we geue the man of God, that he maye shewe vs oure waye.

(Afore tyme in Israel, whan a man wente to axe counsell at the LORDE, he sayde: Come, let vs go to the Seer: for they that now are called prophetes, were called Seers afore tyme.) Saul sayde vnto his childe: Thou hast well spoken, come let vs go. And whan they wente vnto the cite where the man of God was, and came vp to the cite, they founde damsels which were gone forth to drawe water, vnto them they sayde: Is the Seer here? They answered them and sayde: Yee. Beholde, he is there, make haist, for he came in to the cite this daye, because the people haue a sacrifice to do to daye in the hye place. Whan ye come in the cite, ye shal fynde him, afore he go vp to the hye place for to eate: for the people wyll not eate tyll he come. For he shall blesse the offeringe, then shal they eate that are called. Therefore go youre waie vp, for euē now shal ye fynde him.

And whan they came vp to the cite, and were euen in the myddes of the cite, beholde, Samuel came forth in their waye, and wolde go vp to the hye place. († But the LORDE had opened Samuels eare the daye afore, or euer Saul came, and sayde: Tomorrow aboute this tyme wyll I sende a man vnto the out of the lōde of Ben Iamin, him shalt thou anoynte to be prynce ouer my people of Israel, that he maye delyuer my people from the hande of the Philistynes: for I haue loked vpon my people, and their crye is come before me.) Now whan Samuel behelde Saul, the LORDE answered him: lo, ȳ is the man of whom I tolde the, that he shulde raigne ouer my people.

Then came Saul vnto Samuel vnder ȳ gate, and sayde: Tell me (I praye the) where is the Seers house? Samuel answered Saul, and sayde: I am the Seer. Go vp before me vnto the hye place: for ye shall eate with me to daye, tomorrow wyll I lett the go, and all that is in thynne hert, wyll I tell the: and as for the Asses which were lost three dayes ago, care not thou for them, for they are founde. And to whom shall belonge all that is pleasant in Israel? Shall it not belonge vnto the and to all

* 1 Par. 9. a.

† 1 Reg. 15. a.

thy fathers house? Saul answered: Am not I a sonne of Iemini, * and of the smallest trybe, and my kynred the leest amonge all the kynreds of y trybe of Ben Iamin? Why speakest thou so the vnto me? Samuel toke Saul & his childe & brought them in to the perler where they shulde eate, and satt them aboute those that were called, of whom there were aboute a thirtie men. And Samuel sayde vnto the coke: Geue me the porcion that I gaue the, and bad the kepe it by the. Then the coke toke vp a shulder, and bare it forth, and set it before Saul. And (Samuel) sayde: Beholde, this is left, laye it before the, and eate: for it was kepte for the agaynst this tyme, when I called the people. Thus Saul ate with Samuel the same daye.

And when they were gone downe from the hye place vnto the cite, he talked with Saul in the chamber. And they rose vp early on the morow. And when the mornyng sprynge arose, Samuel called Saul in the chamber, and sayde: Vp, y I maye sende the thy waye. And Saul gat him vp: & they both wete forth together, he and Samuel. And when they came downe to the ende of the cite, Samuel sayde vnto Saul: Speake vnto y childe, that he go on forth before vs, but stode thou styll now, that I maie shewe the what God hath sayde:

The x. Chapter.

THEN toke Samuel a glasse of oyle, and poured it vpō his heade, and kissed him, and sayde: Seist thou that the LORDE hath anoynted the, to be the prince ouer this enheritaunce? Whan thou goest now fro me, thou shalt fynde two men besyde † Rachels graue in the coast of Ben Iamin at Zelzah, which shal saie vnto the: The asses are founde, whom thou wentest to seke: and beholde, thy father hath put the asses out of his mynde, and taketh thoughte for the, and sayeth: What shall I do for my sonne?

And when thou goest on forth from thence, thou shalt come to the Oke of Thabor, there shall thre men fynde the, which go vp vnto God towarde Bethel: one beareth thre kiddes, another thre loaves of bred the thyrd a bottel with wyne: and they shall salute the, and geue the two loaves, which thou shalt take of

their hande. After that shalt thou come to the hyll of God, y where the Philistynes watch is: and whā thou comest there in to the cite, there shall mete the a company of prophetes commynge downe from the hye place, and before them a Psaltery, and tabret, a pype and a harpe, and they them selues prophecience. And the sprete of the LORDE shall come vpon the, and thou shalt prophecy with them, and shalt be chaunged in to another man.

Whan these tokens now come vnto the, ¶ then do what so euer commeth vnder thyne hande: for God is with the. Thou shalt go downe before me vnto Gilgall: Beholde, thither wyl I come downe vnto the, that thou mayest offre burntofferynge and deedofferynge. ¶ Seuen dayes shalt thou tarye till I come to the, and shewe the what thou shuldest do. And when he turned his shulder to go from Samuel, God chaunged him another hert, and all these tokes came the same daye.

And when they came vnto the hill, beholde, there met him a company of prophetes ¶ and the sprete of God came vpon him, so that he prophecied amonge them. But whā they which knewe him before, sawe him that he prophecied with the prophetes, they sayde all amonge them selues: What is happened vnto the sonne of Cis? Is Saul also amonge the prophetes? And one y was there, answered and sayde: Who is their father? ¶ Hereof came the prouerbe: Is Saul also amonge the prophetes? And whā he had left of prophecience, he came vp to the hyll.

Sauls vnclē sayde vnto him and to his childe: Whither wente ye? They answered: To seke the asses. And whan we sawe that they were awaye, we came vnto Samuel. Then sayde Sauls vnclē: Tell me, what sayde Samuel vnto you? Saul answered his vnclē: He tolde vs, y the asses were foude. But of y kyngdome he tolde him nothinge what Samuel had sayde.

Samuel called the people together vnto the LORDE to Mispā, and spake vnto the children of Israel: Thus saith y LORDE the God of Israel: I broughte Israel out of Egipte, and deluyered you from the hande of y Egipcians, and from the hande of all the kyngdomes that oppressed you. ¶ But now haue ye refused youre God, which hath helped

* Indi. 20. e. 1 Re. 15. d. † Deut. 9. e. ‡ Gen. 35. d. § 1 Reg. 13. a. ¶ 2 Re. 7. a. ¶ Par. 18. a.

* 1 Re. 13. b.

¶ 1 Re. 11. b.

** 1 Re. 19. d.

†† 1 Re. 8. b.

you out of all youre sorowes and troubles, ⁊ ye haue saide vnto him: Set a kinge ouer vs. Well, stonde ye now before ꝑ LORDE acord- inge to youre trybes and kynreds.

Now when Samuel had brought forth all the trybes of Israel, the trybe of Ben Iamin was taken. And whan he had broughte forth the trybe of Ben Iamin with his kynreds, the kynred of Matri was takē, ⁊ Saul the sonne of Cis was takē. And they sought him, but they founde him not.

Then axed they further at the LORDE, whether he was for to come thither. The LORDE answered: Beholde, he hath hyd him selfe amonge ꝑ vessels. Then ranne they thither, and fetched him. And whan he stode amonge the people, he was hygher by the heade then all the people. And Samuel sayde vnto all the people: There se ye him whom the LORDE hath chosen, for in all the people there is none like him. Then gaue all the people a shoute, and sayde: *God saue the new kyng.

Samuel tolde the people all the t'lawe of the kyngdome, and wrote it in a boke, and layed it before the LORDE. And Samuel let all the people go, euery one to his awne house. And Saul wente home also vnto Gibeā, and there wente with him one parte of the hoost, whose hertes God had touched. But the childrē of Belial sayde: What shal this felowe helpe vs, ⁊ and despyed him, ⁊ broughte him no presente. But he made him as though he herde it not.

The xi. Chapter.

NAHAS ꝑ Ammonite wēte vp ⁊ layed sege vnto Iabes in Gilead. And all the men of Iabes sayde vnto Nahas: Be at one with vs, ⁊ we wyl serue the. But Nahas ꝑ Ammonite answered them: I wil make a couenant with you, of this condicion, that I maye thrust out all youre right eyes, and put you to shame amonge all Israel. Then sayde all the Elders of Iabes vnto him: Geue vs seuen dayes respyte, that we maye sende messaungers in to all ꝑ coastes of Israel: Yf there be then no sauioire, we wyl go forth vnto the.

So the messaungers came vnto Gibeā of Saul, and spake this before the eares of the people. Then all ꝑ people lifte vp their voyce, and wepte. And beholde, Saul came

after the oxen out of the felde, and sayde: What ayleth the people that they wepe? So they tolde him the earande of the men of Iabes. ꝑ Then came the sprete of God vpon him, whan he had herde these wordes, and his wrath was sore moued, and he toke a couple of oxen, and hewed them in sunder, and sent them in to all the coastes of Israel by the messaungers, sayenge: Who so euer goeth not forth after Saul and Samuel, his oxen shalbe thus dealte withall.

Then fell the feare of the LORDE vpon the people, so that they wente forth like as one man, ⁊ and they were tolde at Basek, and of the childrē of Israel there were thre hundredre thousande men, and thirtie thousande of the children of Iuda. And they spake vnto the messaungers that were come: Saye thus to the men of Iabes in Gilead: Tomorrow shal ye haue helpe, whan ꝑ Sonne is at the whotest. Whan ꝑ messaungers came and tolde this to the men of Iabes, they were glad. And the men of Iabes sayde: Tomorrow wyl we come forth vnto you, that ye maye do vnto vs, what so euer it pleaseth you. And on ꝑ nexte morow Saul set the people in thre partes, and came in to the hoost aboute the mornyng watch, and smote the Ammonites tyll the daye was at the whotest. As for those ꝑ remayned, they were so scatred, that two of them abode not together.

Then sayde the people vnto Samuel: Where are they that sayde: ꝑ Shulde Saul raigne ouer vs? Delyuer vs here the men, that we maye put them to death. But Saul sayde: There shal noman dye this daye, for to daye hath the LORDE geuen health in Israel. Samuel sayde vnto the people: Come, let vs go vnto Gilgall, and renue the kyngdome there. Then wente all the people vnto Gilgall, and there they made Saul kinge before the LORDE at Gilgal, and offred deed-offerings before the LORDE. And Saul with all the men of Israel reioysed there greatly.

The xij. Chapter.

SAMUEL sayde vnto all Israel: Beholde, I haue herkened vnto youre voyce in all that ye sayde vnto me, and haue made a kyngde ouer you. And now lo, there goeth youre kyngde before you. As for me, I am waxen olde and graye heered, and my sonnes

* 3 Reg. 1. d. ⁊ Den. 17. d. ꝑ Iud. 8. b. ꝑ 1 Re. 10. c.

ꝑ 1 Re. 13. c. and 15. a. ꝑ 1 Re. 10. c.

are with you: and I haue gone before you fro my youth vp vnto this daye. Beholde, here am I: answere ye agaynst me before the LORDE and his anoynted, *yf I haue taken eny mans oxe or asse, yf I haue done eny man violence or wronge, If I haue oppressed eny ma, yf I haue receaued a gifte of eny mans hande, and kepte it secretly, I wil restore it you agayne.

They saide: Thou hast done vs nether violence ner wronge, nether oppressed, ner taken ought of eny mans hande. He sayde: The LORDE be witness agaynst you, and so be his anoynted this daye, that ye haue founde nothings in my hãde. They saide: Yee they shalbe witnesses. And Samuel sayde vnto the people: The LORDE which made Moses and Aaron, and broughte youre fathers out of the londe of Egipte (is here present.) Stõde forth now therfore, that I maye iudge you before the LORDE ouer the righteousnes of the LORDE, which he hath done for you and youre fathers.

†Whan Iacob was come in to Egipte, youre fathers cryed vnto the LORDE. †And he sent Moses and Aaron to brynge youre fathers out of Egipte, and to cause them for to dwell in this place.

§But whan they forgat the LORDE their God, he solde them vnder the power of Sissera, the captayne at Hazor ¶and vnder the power of the Philistynes ¶and vnder the power of the kinge of the Moabites, which foughte agaynst them. But they cried vnto the LORDE, and sayde: We haue synned, in that we haue forsaken the LORDE, and serued Baalim and Astaroth. But now deliuer vs from the hande of oure enemies, and we wyl serue the. **Then the LORDE sent Ierubaal, †Bedan, †Iephthae, §§and Samuel, ¶deliuered you from youre enemies rounde aboute, and caused you to dwell safe.

¶But whan ye sawe that Nahas the kynge of the children of Ammon came agaynst you ¶ye sayde vnto me: Not thou, but a kynge shal raigne ouer vs, where as notwithstandinge youre God was youre kynge. Now, there haue ye youre kynge, who ye haue chosen and desyred: for lo, the LORDE hath set a kinge ouer you. Yf ye shal feare the LORDE now, and serue him, and herken vnto his voice,

and not be dishobedient vnto the mouth of the LORDE, then shall both ye and youre kynge that raigneth ouer you, folowe ¶LORDE youre God. But yf ye herken not vnto ¶ye voyce of the LORDE, but be dishobedient vnto his mouth, then shal the hande of the LORDE be agaynst you, and agaynst youre fathers.

Stonde forth now also, and beholde this greate thinge, that the LORDE shal do before youre eyes. Is not now the wheate harvest? Yet wyll I call vpõ the LORDE, so that he shal cause it thonder and rayne, that ye shall knowe and se the greate euell, which ye haue done in the sight of the LORDE, in that ye haue desyred to haue a kynge.

And whan Samuel called vpon the LORDE, the LORDE caused it to thõder and raine the same daye.

Then all the people feared the LORDE ¶greatly and Samuel, and they sayde all vnto Samuel: Praie thou vnto the LORDE thy God for thy seruantes, that we dye not: for beside oure sinnes we haue done this euell also, that we haue desyred vnto vs a kinge. Samuel sayde vnto the people: Feare not, ye haue done all this euell in dede. Neuertheles departe not backe from the LORDE, but serue the LORDE with all youre hert, and go not asyde after vanite, for it profyeth you nothinge, and can not deliuer you, in so moch as it is but a vayne thinge. ¶¶For the LORDE shall not forsake his people because of his greate names sake: for the LORDE hath begonne to make you a people vnto him selfe. But God forbyd that I shulde synne so vnto the LORDE, to ceasse from prayenge for you, and from teachinge you the good ¶righteous waye. Feare ye the LORDE therfore, and serue him faithfully with all youre hert: for ye haue sene, how greate thinges he doth vnto you. But yf ye do wickedly, both ye ¶your kynge shal perishe.

The xiiij. Chapter.

SAUL had bene kynge one yeare, and whã he had raigned ouer Israel two yeares, he chose him thre thousande mē out of Israel: two thousande were with Saul at Michmas vpon the mount of Bethel, and one thousande with Ionathas at Gibeã of Ben Iamin. As

* Eccli. 46. d. Act. 20. d. † Gen. 46. a. Exod. 2. d. † Exo. 3. b. § Iud. 4. a. ¶ Iud. 13. a. ¶ Iud. 3. b.

** Iud. 6. c. † Iudi. 13. d. † Iud. 11. a. §§ 1 Reg. 7. a. ¶ 1 Reg. 8. a. ¶¶ Exo. 34. b. Deut. 9. e. Iosu. 7. b.

for the other people, he let them go euery one vnto his tente. But Ionathas smote y Philistynes in their awne *watch, which was at Gibeā. That came to y Philistynes eares. And Saul caused to blowe the trompes in all the londe, ⁊ to saye: Let the Hebrues heare. And all Israel herde saye: Saul hath smytten the Philistynes watch, for Israel stanke before the Philistynes. And all the people cried after Saul vnto Gilgal.

33 Then the Philistynes gathered them selues together to fighte with Israel, thirtie thousande charettes, sixe thousande horsmen, and other people besyde, in nombre as the sonde by the See shore, and wente vp, and pitched at Michmas on the eastsyde of Bethauen. When the men of Israel sawe that mysfortune laye vpon the neckes of thē (for the people was come therto) they crope in to caues and dennes, in to rockes, and holes and welles. But the Hebrues wente ouer Iordane in to y lande of Gad and Gilead. As for Saul he was yet at Gilgal, and all the people were faynthearted after him. †Then taried he seuen dayes accordinge to the tyme apoynted of Samuel. And whan Samuel came not vnto Gilgal, the people were scattered abrode from him. Then sayde Saul: Brynge me hither a burntofferinge and deedofferings. And he offred a burntofferynge. But whan he had made an ende of the burntofferynge beholde, Samuel came. Then wente Saul forth to mete him, that he might salute him.

C But Samuel sayde: What hast thou done? Saul answered: I sawe that the people was scattered abrode fro me, and thou camest not in due season: and the Philistynes were gathered together at Michmas. Then sayde I: Now shall the Philistynes come downe to me vnto Gilgal, and I haue not besoughte the face of the LORDE: ⁊ so I boldened my selfe, ⁊ offred a burntofferynge.

Samuel sayde vnto Saul: Thou hast done foolishly, and not kepte the commaundement of the LORDE thy God, which he commaunded the. For (yf thou haddest not done this) he had prospered thy kyngdome vpō Israel for euer: but now shall not thy kyngdome contynue. †The LORDE hath soughte him out a man after his owne hert: him hath the LORDE commaunded to be pryncce ouer his people, for thou hast not kepte y the

LORDE commaunded y. And Samuel arose, and wente vp from Gilgal vnto Gibeā Ben Iamin.

D And Saul nombred the people that was founde with him, vpon a sixe hundreth men. Saul ⁊ his sonne Ionathas, and y people that was with them, taried at Gibeā Ben Iamin: but y Philistynes had pitched their tentes at Michmas. And out of the hoost of the Philistynes there wente thre bondes of men to destroye: one turned the waye towarde Ephraim to the londe of Sual: another turned towarde the waye of Bethoron: the thirde turned towarde the waye, that reacheth to the valley of Zeboim vnto the wyldernes.

But there was not a smyth founde in all the lōde of Israel: for y Philistynes thoughte: The Hebrues mighte happily make swerdes and speares. And all Israel were fayne to go downe to the Philistynes, whan eny man had a plowshare, a mattock, an axe, or a sythe to sharpe: and the edges of the plowshares, and mattocks, ⁊ forckes, and axes, were laboured, and the poyntes blont. Now whan the daye of the battayll came, there was nether swerde ner speare founde in the hande of all the people, that was with Saul and Ionathas: but for Saul and Ionathas his sonne there was somewhat founde. And y Philistynes watch wete out ouer by Michmas.

The xiiij. Chapter.

A IT fortunat at y same tyme, y Ionathas sayde vnto his lad which was his wapen bearer: Come, let vs go ouer to the Philistynes watch y lyeth aboue, ⁊ he tolde not his father. Saul dwelt at y ende of Gibeā vnder a Pomgranate tre, which was in the suburbe. § And the people y were by him, were vpon a sixe hundreth men. And Abia the sonne of Achitob the brother of Icabod, the sonne of Phineas y sonne of Eli y prest of the LORDE at Silo, wayre the ouerbody cote. But the people knewe not that Ionathas was gone.

Betwene the passages where Ionathas soughte to go ouer vnto the Philistynes watch, there were two hye rockes, the one on the one syde, the other on the other: the one was called Bozez, the other Senne. And y one laye on the north syde towarde Michmas, and the other on the south syde towarde Gaba. And Ionathas sayde vnto his wapen bearer:

* 1 Re. 10. b. † 1 Re. 10. b.

† 1 Re. 16. c. § 1 Re. 13. d.

Come, let vs go ouer to þ̄ watch of these vn-circumcised, peradventure the LORDE shall worke with vs, *For it is no harde matter for the LORDE to helpe by many or by fewe. Then answered him his wapen bearer: Do all that is in thine hert, go on thy waie, beholde, I am with the, euen as thine hert wyll.

13 Ionathas sayde: Well than, Whan we are gone ouer to the men, and come within the sighte of them, yf they saye: stonde styll, tyll we come to you, then wyll we stonde styll in oure place, and not go vp to them. But yf they saye: Come vp to vs, we wyll go vp to them, thē hath the LORDE deliuered them in to oure hande, and this shalbe a token for vs. Now whan they came both in the sighte of the Philistynes watch, the Philistynes sayde: Se, †‡ Hebrues are gone out of their holes, that they were crepte in to. And the men in the watch answered Ionathas and his wapen bearer, and sayde: Come vp to vs, and we wyll teach you what the matter is. Then sayde Ionathas to his wapen bearer. †Come vp after me, the LORDE hath deliuered them into Israels hande. And Ionathas clamme vp with handes and fete, and his wapen bearer after him. And Ionathas smote them downe before him, and his wapen bearer slewe behynde him, so that the first slaughter that Ionathas and his wapen bearer dyd, was vpo a twentye men, with in the length of halue an aker of londe, which a pare of oxen maye tyll in one daye.

14 And there came a fearfulnes and flight in the hoost vpon the felde, and amonge all the people of the watch: and vpon the †destroyers there came a fearfulnes also and flight, so that the londe was in a rumoure, and *there came a flight thorow God. And Sauls watchmē at Gibeā Bē Iamin sawe, that † multitude gat them awaye, and ranne to and fro.

Saul sayde vnto the people that was with him: Tell and se which of vs is gone awaye. And whan they nombred, beholde, Ionathas † his wapen bearer was not there. Then saide Saul vnto Ahia: Brynge hither the Arke of God (for at that tyme was the Arke of God with the children of Israel.) And whyle Saul was yet speakinge to the prest, the multitude in the Philistynes hoost gat vp, ranne, and was greate. And Saul sayde vnto the prest:

Withdawe thine hande. And Saul cried, and all the people that was with him, and came to the battayll. And beholde, **euery mans swerde was agaynst another, and there was a very greate rumoure.

The Hebrues also that were with † Philistynes afore, and had gone vp with them in the hoost on euery syde, ioyned them selues vnto Israel which were with Saul and Ionathas. And all the men of Israel which † had hyd thē selues vpon mount Ephraim, whan they herde that the Philistynes fled, folowed after them in the battayll. Thus † LORDE helped Israel at that tyme, and † battayll lasted vnto Bethauen.

And whan the men of Israel came forth, Saul charged all the people the same daye, and sayde: Cursed be euery man, which eateth bred vntyll euen, that I maye auenge me on myne enemies. Then all the people taisted no bred. And all the people of the londe came in to the wodd. But there laye hony vpon the felde: and whan the people came in to the wodd, beholde, the hony flowed, but no man put of it to his mouth with his hāde: for the people were afraied because of the ooth. As for Ionathas he had not herde, that his father had charged the people, and he put forth his staff that he had in his hande, and dypped the ende of it in † hony combe, and turned his hande to his mouth, and his eyes were lighted.

Then answered one of the people, and sayde: Thy father hath charged the people, and sayde: Cursed be euery mā that eateth oughte this daye. Neuertheles the people were faynte. Then sayde Ionathas: My father hath troubled the londe: Se how lighte myne eyes are become, because I haue taisted a litle of this hony. Yf the people this daie had eatē of the spoyle of their enemies that they founde, the slaughter shulde haue bene greater agaynst the Philistynes. Yet smote they the Philistynes the same daye fro Michmas vnto Aialon, and the people were very weery.

And † people turned to the spoyles, and toke shepe and oxen, and calues, and slewe them vpon the earth, † and ate them with the bloude. Then was it tolde Saul: Beholde, the people synne agaynst the LORDE, in that they eate bloude. He sayde: Ye haue done

* 2 Par. 14. c. † Iudit. 14. b. † 1 Mac. 4. d.
‡ Iudi. 14. c. || 1 Re. 13. d.

† Iosu. 10. b. Iud. 4. c. ** Iud. 7. f. 2 Pa. 20. d.
†† 1 Re. 13. b. ††† Leui. 7. c. and 19. f.

euell: roll vnto me now a greate stone. And Saul sayde morouer: Go abrode amonge the people, and saye vnto them, that euery one brynge me his oxe and his shepe, and slaye them here, that ye maye eate, and not to synne agaynst the LORDE with eatynge of bloude. Then broughte all the people euery one his oxe with his hāde the same nighte, and slewe them there. And Saul buylded an altare vnto ꝑ LORDE. This is the first altare that he buylded vnto the LORDE.

And Saul sayde: Let vs go downe after the Philistynes, by nighte, and spoyle them tyll it be cleare mornynge, that we let none escape. They answered: Do what so euer pleaseth thee. But the prest sayde: Let vs go nye here vnto God. And Saul axed at God. Shal I go downe here after ꝑ Philistynes? ¶ wilt thou deluyder thē in to Israels hande? Neuertheles he answered him not at that tyme.

¶ Then sayde Saul: Let all the armyes of the people come hither, and make search and se, in whom is this synne at this tyme. For as truly as God the Sauoure of Israel lyueth, ¶ though it be in my sonne Ionathas, he shal dye. And no man answered him of all the people. And he sayde vnto all Israel: Be ye on the one syde, I ¶ my sonne Ionathas wyl be on this syde. The people sayde vnto Saul: Do as it pleaseth the. And Saul sayde vnto the LORDE the God of Israel: Do thou that right is. Thē was Ionathas and Saul taken: but the people wente forth fre. Saul sayde: Cast the lot ouer me and my sonne Ionathas. So Ionathas was takē. And Saul sayde vnto Ionathas: Tell me, what hast thou done? Ionathas tolde him, ¶ sayde: I taisted a litle hony with the staff that I had in my hande, and beholde, must I dye therefore? Thē sayde Saul: God do this and that vnto me, Ionathas thou must dye the death.

¶ But the people sayde vnto Saul: Shulde Ionathas dye, that hath done so greate health in Israel this night? God forbyd. * As truly as the LORDE lyueth, there shal not one heer of his heade fall vpon ꝑ earth: for with God hath he wroughte at this tyme. So the people deluyered Ionathas, that he dyed not. Then wente Saul vp from the Philistynes: and the Philistynes wente vnto their place.

But Saul had cōquered the kyngdome

ouer Israel, he foughte against all his enemyes rounde aboute, against the Moabites, agaynst the childrē of Ammon, agaynst the Edomites, agaynst the kynge of Zoba, agaynst ꝑ Philistynes: and whither so euer he turned him, he gat ꝑ victory. And he made an hoost, and smote ꝑ + Amalechites, and deluyered Israel from the hande of all those that spoyled them.

Saul had these sonnes: Ionathas, Isui, and Malchisua. And these were ꝑ names of his two daughters: the firstborne Merob, ¶ ꝑ yōgest Michol. And Sauls wife was called Ahinoam, the daughter of Ahimaas. And his chefe captaynes name was Abner, the sonne of Ner, Sauls vnclē. + Cis was ꝑ father of Saul. But Ner ꝑ father of Abner was the sonne of Abiel.

There was a mightie sore warre against the Philistynes, as lōge as Saul lyued. And where Saul sawe a man that was stronge and mete for ꝑ warre, he toke him to him.

The xv. Chapter.

SAMUEL sayde vnto Saul: ꝑ The LORDE ¶ sent me to anoynte the for to be kynge ouer his people of Israel: heare now therfore the voyce of the wordes of the LORDE. Thus sayeth ꝑ LORDE Zebaoth: I haue remembered what Amaleck dyd vnto Israel, ¶ how he layed wayte for him in ꝑ waye, whan he wente out of Egipte: Go thy waye now therfore, and smyte the Amalechites, ¶ damne them with all that they haue, ¶ spare him not: but slaye both man and woman, children ¶ sucklynges, oxen ¶ shepe, Camels and asses. Saul commaunded the people the same, and nombred them at Talaim, two hūdreth thousande fote men, ¶ ten thousande men of Iuda.

And whan Saul came to the cite of the Amalechites, he set an hynder watch by the ryuer, and sayde vnto ꝑ Kenites: Get you hence, departe, and go downe from ꝑ Amalechites, ꝑ I smyte you not with them, ¶ for ye shewed mercy vnto all the children of Israel, whā they departed out of Egipte. So the Kenites gat them awaye from amonge the Amalechites.

Then smote Saul the Amalechites from Heula vnto Sur (which lyeth ouer against Egipte) ¶ toke Agag the kynge of ꝑ Amalechites alyue, ¶ damned all ꝑ people with the

* 2 Re. 14. b. † Deut. 25. c. ‡ 1 Re. 9. a.
1 Par. 9. a. § 1 Re. 9. c.

¶ Exo. 17. c. Nu. 24. d. Deut. 25. c. ¶ Nu. 10. d.
Iud. 1. d.

edge of the swerde. Neuertheles Saul and the people spared Agag, and the shepe and oxen ⁊ were good and fat, and the lambes, and all that was good, and wolde not damne thē: but loke what was foule and nothinge worth, that they damned.

Then came the worde of the LORDE vnto Samuel, and sayde: It repenteth me that I made Saul kynge, for he hath turned him selfe backe fro me, and not cōfirmed my wordes. Therefore was Samuel angrie, ⁊ cried vnto the LORDE all that nighte. And Samuel gat him vp early, that he might mete Saul in ⁊ mornyng. And it was tolde him, that Saul was come vnto Carmel, * ⁊ had set him vp a piler, and was gone aboute, and come downe to Gilgall.

Now whā Samuel came to Saul, Saul sayde vnto him: Blessed be thou vnto ⁊ LORDE, I haue perfourmed the worde of ⁊ LORDE. Samuel answered: What crye is this then of shepe in myne eares, and the crye of oxen which I heare?

Saul sayde: They haue broughte them from the Amalechites: for the people spared the best shepe ⁊ oxen for the offerynge of ⁊ LORDE thy God, the other haue we damned. Neuertheles Samuel answered Saul: Let me tell the what ⁊ LORDE hath sayde vnto me this nighte. He sayde: Saye on. Samuel sayde: † When thou wast but small in thine awne eyes, wast thou not ⁊ heade amōge the trybes of Israel? ⁊ the LORDE anoynted the to be kynge ouer Israel? and ⁊ LORDE sent ⁊ in to the waye, ⁊ sayde: Go thy waie ⁊ damne the synners the Amalechites, and fighte agaynst them, tyll thou haue vtterly destroyed thē? Wherefore hast thou not herkened vnto the voyce of the LORDE, but hast turned thy selfe to the spoyle, and done euell in the sighte of the LORDE?

Saul answered Samuel: Yee I haue herkened vnto the voyce of the LORDE, ⁊ haue gone the waye that ⁊ LORDE sent me, and broughte Agag the kynge of the Amalechites, ⁊ damned the Amalechites: but ⁊ people haue takē of the spoyle, shepe ⁊ oxen, and ⁊ best amōge the damned, to offer vnto ⁊ LORDE thy God in Gilgall. Samuel saide: Hath the LORDE pleasure in sacrifices and burnt offerynges, in obeynge the voyce of the

LORDE? Beholde, ‡ obedience is better then offerynge, and to herken is better then the fat of rammes. For disobedience is as ⁊ synne of ⁊ witchcrafte, and rebellion is as the blasphemy of Idolatrye. In so moch now as thou hast refused the worde of the LORDE, he hath refused the also, that thou shuldest not be kynge.

Then sayde Saul vnto Samuel: I haue synned, ⁊ I haue transgressed the commaundement of the LORDE and thy worde: for I was afraied of the people, and herkened vnto their voyce. And now forgeue me my synne, ⁊ returne with me, that I maye worshippe ⁊ LORDE. Samuel saide vnto Saul: I wil not turne backe with ⁊, for thou hast refused the worde of the LORDE, and the LORDE hath refused the also, ⁊ thou shuldest not be kynge in Israel. And whan Samuel turned him backe to go his waye, he gat him by ⁊ edge of his garment, ⁊ rēte it. Then sayde Samuel vnto him: The LORDE hath rente the kyngdome of Israel from ⁊ this daye, ⁊ geuen it vnto thy neigboure, which is better then thou. The ouerwynner in Israel also shal not lye, nether shal he repente: for he is no man, that he shulde repente.

He sayde: I haue synned, yet honour me now before the Elders of my people and before Israel, and turne backe with me, that I maye worshippe the LORDE thy God. So Samuel turned agayne after Saul, that Saul mighte worshippe the LORDE. But Samuel sayde: Bring me hither Agag the kynge of the Amalechites. And Agag wente vnto him, tēderly. And Agag saide: Thus departeth the bytternesse of death. Samuel sayde: ¶ Like as thy swerde hath made wemen childlesse, so shal thy mother also be with out children amonge wemen. So Samuel hewed Agag in peces before ⁊ LORDE in Gilgall.

¶ And Samuel departed vnto Ramath. But Saul wente vp to his house at Gibeā Saul. And Samuel sawe Saul nomore vnto the daye of his death. Neuertheles Samuel mourned for Saul, because it repented the LORDE, that he had made Saul kynge ouer Israel.

The xvi. Chapter.

AND ⁊ LORDE sayde vnto Samuel: ¶ How longe mournest thou for Saul,

* Deu. 17. a. † 1 Re. 9. c. and 10. a. ‡ Eccls. 4. c.
§ Exo. 22. c. Deut. 18. b.

¶ Exo. 17. c. Nu. 14. g.

¶ 1 Re. 17. d.

whom I haue refused, that he shulde not be kynge ouer Israel? Fyll thine horne with oyle, go thy waye, I wyll sende the to Isai the Bethleemite: for amonge his sonnes haue I prouyde me a kynge. But Samuel sayde: How shal I go? Saul shal perceaue it, and shal slaye me. The LORDE sayde: Take the a calfe from the droue, & saye: I am come to do sacrifice vnto ȝ LORDE. And thou shalt call Isai to ȝ sacrifice, so shall I tell the what thou shalt do, that thou mayest anoynte me him, whom I shall shewe the. Samuel dyd as the LORDE sayde, and came to Bethleem. Then were the Elders of the cite astonnyed, and wente forth to mete him, and sayde: *Is thy commynge peaceable? He sayde: Yee. I am come to do sacrifice vnto the LORDE. Sanctifye youre selues, & come with me to the sacrifice. And he sanctified Isai and his sonnes, and called them to the sacrifice.

B Now whā they came in, he behelde Eliab, & thoughte, whether he shulde be his anoynted before the LORDE. But ȝ LORDE sayde vnto Samuel: loke not vpon his countenance, ner vpon the tallnesse of his person, For I iudge not after the sighte of man. A man hath respecte vnto the thinge that is before his eyes, but the LORDE loketh vpon the hert. Then Isai called Abinadab, & broughte him before Samuel. And he sayde: This hath not the LORDE chosen. Then Isai broughte Samma. But he sayde: This also hath not the LORDE chosen. Then broughte Isai his seuen sonnes before Samuel. Neuertheles Samuel saide vnto Isai: The LORDE hath chosen none of these.

C And Samuel sayde vnto Isai: Are here all the childrē? He sayde: There is yet one ȝ leest of all, and beholde, he kepeth the shepe. Thē sayde Samuel vnto Isai: Sende & cause him to be fetchtd, for we will not syt downe at the table, vntyll he come. Then sent he, & caused him be broughte. And he was well coloured with fayre eyes & of a beutyfull countenance. And the LORDE saide: Aryse, and anoynte him, that is he.

Thē toke Samuel his oyle horne, & anoynted him amonge his brethrē. And the sprete of the LORDE came vpō Dauid frō ȝ daye forth. As for Samuel, he gat him vp, & wente vnto Ramath.

* 3 Re. 2. b.

But the sprete of the LORDE departed from Saul, and an euell sprete from ȝ LORDE vexed him. Then sayde Sauls seruantes vnto him: Beholde, an euell sprete from God vexeth the. Let oure lord saie vnto his seruantes which stonde before him, ȝ they seke a man which can playe vpon the harpe, and instrumente, that whan the euell sprete of God cōmeth vpon the, he maye playe with his hande, to ease the withall. Then sayde Saul vnto his seruantes: Prouyde me a mā, that can playe well vpon the instrumente, & brynge him vnto me.

Then answered one of the children, & sayde: Beholde, I sawe a sonne of Isai ȝ Bethleemite, which can playe vpon the instrumēte, an honest & valeant man, and one ȝ hath vnderstōdinge in matters, & is wellfaouored. Thē Saul sent messaungers vnto Isai, sayēge: Sende me Dauid thy sonne, which is with the shepe. Then toke Isai an asse with bred, & a bottell with wyne, and a kyd, and sent it vnto Saul by Dauid his sonne. So Dauid came to Saul, & stode before him, & he loued him well, and he became his wapen bearer. And Saul sente vnto Isai, sayēge: Let Dauid remaine before me, for he hath founde fauoure in my sighte. Now whan the sprete of God came vpō Saul, Dauid toke ȝ harpe, & played with his hande: so was Saul refreszshed, & eased, & the euell sprete departed from him.

The xviij. Chapter.

THE Philistynes gathered their hoost to ȝ battayl, and came together to Socho in Iuda, & pitched their tentes betwene Socho & Aseka, at the ende of Damin. But Saul & the mē of Israel came together, & pitched in the Oke valley, & prepared them selues to the battayll agaynst the Philistynes. And the Philistynes stode vpon a hyll on the one syde, and the Israelites vpon a hyll on the other syde, so that there was a valley betwene them.

Then stepte there forth from amonge the Philistynes a stoute bolde man, named Goliath of *Gath, sixe cubites and an hande breth hye, and had an helmet of stele on his heade, and a fast habergion vpon him, and the weight of his habergion was fyue thousande Sicles of stele, and harnessse of stele had he vpon his legges, and a shyld of stele vpon his shulders: and the shaft of his speare was like a weuers

+ Iud. 11. d.

lome, and the yron of his speare had sixe hundred Sicles of yron, and his wapen bearer wente before him.

33 And he stode and called vnto the hoost of Israel, and sayde vnto them: Wherefore are ye come forth to prepare youre selues to the battayll? Am not I a Philistyne, and ye the seruauentes of Saul? Chose one amonge you to come downe vnto me: yf he can fighte agaynst me and slaye me, then wil we be youre seruauentes: but yf I can ouercome him and slaye him, then shal ye be oure seruauentes, to do vs seruyce. And the Philistyne sayde: I haue spokē disdzanedly vnto the hoost of Israel this daye. Geue me one, and let vs fighte together. Whan Saul and all Israel herde these wordes of ʒ Philistyne, they were astonnyed, and sore afraied.

But Dauid was the sonne of a man of Ephrata of Bethleem Iuda, whose name was Isai, which had eight sonnes, and was an olde man in Sauls tyme, and was well strycken in age amonge men. And the thre eldest sonnes of Isai were gone with Saul to the battayll. And there names were these: Eliab the first borne, Abinadab the seconde, and Samma the thirde. But Dauid was the yongest of all. So whan the thre eldest were gone with Saul to the battayll, Dauid wente agayne from Saul, to kepe his fathers shepe at Bethleem. But the Philistyne stepte forth early in the mornynge and at euen, and stode there fortye dayes.

Ⓒ Isai sayde vnto Dauid his sonne: Take this Ephra of firmentye for thy brethren, and these ten loaves of bred (and runne to the hoost vnto thy brethren) ⁊ these ten new cheses, and brynge them to ʒ captayne, and loke how thy brethren do, whether it go well with them or no, and take what they byd the. But Saul and they, and all the men of Israel were in the Oke valley, and foughte agaynst the Philistynes.

Then Dauid gat him vp early in the mornynge, and commytted the shepe to ʒ keper, and toke his burthen, wente his waye, as Isai commaunded him, and came to the tēt. And the hoost was gone forth, and had prepared them selues, and cried in the battayl: For Israel had set them selues in aray, and the Philistynes were agaynst their hoost in their aray also.

Then lefte Dauid the vessell that he bare,

with the keper of the stuffe, and ranne to the hoost, and wente in, and saluted his brethren. And whyle he was yet talkynge with them, beholde, then came vp the stoute bolde man, whose name was Goliath, the Philistine of Gath, out of the Philistynes hoost, and spake like as afore, and Dauid herde it. But euery man of Israel, whan he sawe the man, fled from him, and was sore afraied of him.

And euery man in Israel sayde: Hauē ye sene the man commynge vp hither? For he is come vp hither, to speake disdzanedly vnto Israel. And who so euer smyteth him, him wyll the kyng make ryche, and geue him his daughter, and make his fathers house fre in Israel.

Then sayde Dauid vnto the men that stode by him: What shalbe done to the man, that smyteth this Philistyne, and turneth this shame awaye from Israel? For what is he this Philistyne this vncircūeysed, that defyeth the hoost of ʒ lyuynge God? Then the people tolde him as afore: Thus shall it be done vnto ʒ man that smyteth him. And Eliab his greater brother herde him talke with the men, and was very wroth agaynst Dauid, and sayde: Wherefore art thou come downe? and why hast thou left a fewe shepe in the wyldernes? I knowe thy presumptuousnesse well ynough, and the wickednesse of thine hert: for thou art come downe to se the battayll. Dauid answered: What haue I downe now? Is there not an occasion? And he turned him selfe from him vnto another, and spake acordinge as he had sayde before. Then the people answered him like as afore.

And whan they herde the wordes which Dauid sayde, they tolde them in the presence of Saul, and he caused him be fetched. And Dauid sayde vnto Saul: Let no mans hert be discouraged because of him. Thy seruauent shall go, and fighte with the Philistyne. Neuertheles Saul sayde vnto Dauid: Thou art not able to go agaynst this Phylistyne to fighte with him, for thou art but a childe: but this is a man of warre from his youth vp.

Dauid sayde vnto Saul: Thy seruauent kepte 32 his fathers shepe, and there came a lyon and a Bere, and caried awaye a shepe from the flocke, then wente I forth after him, and smote him, and delyuered it out of his mouth. * And whan he wolde haue bene vpon me, I toke

* Iud. 14. b. Heb. 11. f.

him by his beerde, and smote him, and slewe him. So thy seruauunt smote both the Lyon and y Bere. Therefore shall this Philistyne this vncircumcysed be euen as one of them: for he hath defyed the hoost of the luyunge God. And Dauid sayde: The LORDE that deluyered me from y Lyon and Beer, shall deluyere me also from this Philistyne.

And Saul sayde vnto Dauid: Go thy waye, the LORDE be with the. And Saul clothed Dauid with his clothes, and set an helmet of stele vpon his heade, and put an habergion vpo him. And Dauid girded his swerde aboue his clothes, and beganne to go, for he had neuer bene vsed to it afore. Then sayde Dauid vnto Saul: I can not go thus, for I haue not bene vsed to it, and so he laied it from him, and toke his staff in his hande, and chose fyue slighte stones out of the ryuer, and put them in the shepardes bagge which he had by him, and toke a slynge in his hande, and made him to the Philistyne. And the Philistyne wente forth, and made him to Dauid, and his wapen bearer before him.

F Now whan the Philistyne loked & sawe Dauid, he thoughte scorne of him: for he was but a childe, well coloured, and beutyfull to loke vpon. And the Philistyne sayde vnto Dauid: Am I a dogg then, that thou comcest vnto me with a staffe? And he cursed Dauid by his God, and sayde vnto Dauid: Come hither to me, I wil geue thy flesh to the foules vnder the heauen, and to the beastes in the felde. Neuertheles Dauid sayde vnto the Philistyne: Thou comcest vnto me with swerde, speare and shyld. But I come vnto the in the name of the LORDE Zebaoth the God of the hoost of Israel, whom thou hast despyed. This daye shall the LORDE deluyere the in to my hãde, that I maye smyte the, and take thy heade from the, and geue the bodies of the hoost of the Philistynes this daye vnto the foules vnder the heauen, and to the wyld beestes vpon the earth, that all the londe maye knowe y Israel hath a God. And all this congregacion shal knowe, that the LORDE saueth nether thorow swerde ner speare: for the battayll is the LORDES, & he shal deluyere you in to oure handes.

Now whan the Philistyne gat him vp, and wente forth and drue nye vnto Dauid, Dauid made haiste, and ranne from y hoost vnto the

Philistyne. And Dauid put his hãde in his bagg, and toke out a stone, & thrue it with the slynge, *and hytt the Philistyne euen in the fore heade, so that the stone stacke in his fore heade, and he fell downe to the grounde vpon his face.

So Dauid ouercame y Philistyne with the slynge and with y stone, and smote him, and slewe him. And for so much as Dauid had no swerde in his hande, he ranne and stode ouer y Philistyne, and toke his swerde, and drue it out of the sheeth, and slewe him, and smote of his heade withall. Whan the Philistynes sawe that the strongest of them was deed, †they fled. And the men of Israel and Iuda gat the vp, and cryed and folowed vpon the Philistynes, tyll they came vnto the valley, and to the Portes of Ekron. And the Philistynes fell downe slayne vnto Gath and to Ekron. And the children of Israel turned agayne from chasyng of the Philistynes, and spoyled their tentes. But Dauid toke the heade of the Philistyne, and broughte it vnto Ierusalem, as for his armour, he layed it in his tente.

Whan Saul sawe Dauid go forth agaynst the Philistyne, he saide vnto y Abner his chefe captaine: Abner, whose sonne is this childe? Abner sayde: As truly as thy soule lyueth O kynge, I wote not. The kynge sayde: Axe the whose sonne the yonge mã is. Now whan Dauid came agayne from the slaughter of the Philistyne, Abner toke him, and broughte him before Saul, and he had the Philistynes heade in his hande. And Saul sayde vnto him: Whose sonne art thou, thou yonge man? Dauid sayde: I am a sonne of thy seruauunt Isai the Bethleemite.

The xliij. Chapter.

AND whan he had made an ende of talkynge with Saul, the soule of Ionathas was bounde with the soule of Dauid, and Ionathas loued him as his owne soule. And Saul toke him the same daye, and let him not go agayne to his fathers house. And Ionathas and Dauid made a couenant together, for he loued him as his owne soule. And Ionathas put of his owne cote that he had vpon him, and gaue it vnto Dauid: yee and his cloke, his swerde, his bowe, and his girdell. And Dauid wente forth whither so euer Saul sent

* Eccli. 47. a. † 1 Par. 12. d.

† Iudic. 7. f. § 1 Re. 14. g

him, and behaued him selfe wysely. And Saul set him ouer the men of warre, and he pleased all the people well, and all the seruautes of Saul.

It fortuned, that whan Dauid was come agayne from the slaughter of the Philistyne, the women wente out of all the cities of Israel with songes & daunces, to mete kyng Saul, with tymbrels, with myrth, and with fyddels. And the women sange one to another, and played & sayde: * Saul hath smytten his thousande: but Dauid his ten thousande.

Then was Saul very wroth, and & worde displeased him sore, and he sayde: They haue ascribed ten thousande vnto Dauid, and but one thousande vnto me: what shal he haue more but the kyngdome? And from that daye forth, Saul loked sowerly vpō Dauid.

The nexte daye after came the euell sprete of God vpon Saul, and prophecyed in & myddes of the house. But Dauid played on the instrumente with his hande, as he was wonte daylie. And Saul had a iauelynge in his hande, and cast it, and thoughte: I wyll stycke Dauid fast to the wall. Neuerthelesse Dauid turned himselfe twyse awaye from him. And Saul was afraied of Dauid: for the LORDE was with him, and was departed from Saul. Then Saul put him from him, and set him to be prynce ouer a thousande men, and he went out and in before the people. And Dauid behaued himselfe wysely in all his doynges, and the LORDE was with him.

Now whan Saul sawe that he was so exceedynge wyse, he stode in feare of him. But all Israel and Iuda loued Dauid, for he wente out and in before them. And Saul sayde vnto Dauid: Beholde, my greatest daughter Merob † wyl I geue the to wyfe: be stronge now, & gouerne the warres of the LORDE. For Saul thought: my hāde shal not be vpon him, but the hande of & Philistynes. Neuertheles Dauid answered Saul: Who am I? & what is my life & the kynred of my father in Israel, that I shulde mary the kynges daughter?

But whan the tyme came, that Merob & daughter of Saul shulde haue bene geue vnto Dauid, she was geuen vnto Adriel & Meholahite to wyfe. Neuerthelesse Michol Sauls daughter loued Dauid. Whan this was tolde Saul, & matter pleased him well, & he sayde: I wyl geue him her, & she maye be a snare

vnto him, & that the handes of & Philistynes maye come vpon him. And he sayde vnto Dauid: This daye shalt thou be my daughters huszbāde & secōde time. And Saul spake vnto his seruautes: Talke with Dauid secretly & saye: Beholde, the kyng hath pleasure in the, and all his seruautes loue the, mary thou therefore the kynges daughter.

And Sauls seruautes spake these wordes in the eares of Dauid. But Dauid saide: Thyne ye it but a small matter, to mary the kynges daughter? As for me, I am but a poore symple man. And Sauls seruautes tolde him agayne, and sayde: Soch wordes hath Dauid spoken. Saul sayde: Then saye ye vnto Dauid: The kyng desyreth no dowry, but onely an hundreth foreskynnes of the Philistynes, that vengeance maye be taken of the kynges enemies. Howbeit Saul thought to cause Dauid be slayne by the hādes of the Philistynes. Then his seruautes tolde Dauid these wordes, and Dauid was contente with the matter, to mary the kynges daughter.

And after a fewe dayes Dauid gatt him vp, and wente with his men, and smote two hundreth men amonge the Philistynes. And Dauid broughte their foreskynnes, and made their nombre sufficient vnto the kyng, & he mighte mary the kynges daughter. Thē Saul gaue him his daughter Michol to wyfe. And Saul sawe and perceaued, that the LORDE was with Dauid. And Michol Sauls daughter loued him. Then was Saul the more afraied, and became his enemye as lōge as he lyued. And whan the prynces of the Philistynes wēte forth, Dauid behaued him selfe more wysely then all the seruautes of Saul in their outgoynge: so that his name was in greate reputacion.

The xix. Chapter.

SAUL spake to Ionathas his sonne, and to all his seruautes, that they shulde kyll Dauid. † Neuerthelesse Ionathas the sonne of Saul loued Dauid exceedingly, and tolde him, and sayde: Saul my father goeth aboute to slaye the. Kepe the therefore (I praye the) in the mornyng and abyde in secrete, and hyde the. But I wyl go forth, and stonde besyde my father in the felde where thou art, and wyl speake of the vnto my father: and what soeuer I se I shal brynge the worde.

* 1 Re. 21. d. and 29. b. † 1 Re. 17. c.

‡ 1 Re. 18. a.

And Ionathas reported þ̄ best of Dauid vnto Saul his father, and sayde vnto him: Oh let not the kynge synne agaynst his seruauent, for he hath not synned agaynst the, and his doynge is very necessary for the, * he put his lyfe in his hande also, and smote the Philistyne, ⁊ the LORDE dyd a greate health vnto all Israel: this hast thou sene, and reioysed therof. Wherefore wylt thou then offende agaynst innocent bloude, that thou woldest kyll Dauid without a cause? Then herkened Saul vnto the voice of Ionathas and sware: As truly as the LORDE lyueth, he shal not dye. Then Ionathas called Dauid, and tolde him all these wordes, and brought him to Saul, so that he was in presence like as afore tyme.

But there arose a battayll agayne, and Dauid wente forth, and fought agaynst the Philistynes, and smote a greate slaughter, so that they fled before him. Neuertheles þ̄ euell sprete of the LORDE came vpon Saul, and he sat in his house, and had a iauelynge in his hande. But Dauid plaied vpon the instrument with his hāde. And Saul thought with the iauelynge to sticke Dauid fast to the wall. Howbeit, he wente asyde frō Saul and the iauelynge smote in the wall. And Dauid fled, and escaped that night.

Notwithstandinge Saul sent his messaungers to Dauids house, that they shulde laye wayte for him, and kyll him in the mornynge. Michol Dauids wyfe tolde him this, and sayde: Yf thou saue not thy soule this night, thou shalt dye tomorrow. † Then Michol let him downe thorow the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layed it in the bed, and laied a goates skynne at the heade of it, and couered it with clothes. Then Saul sent messaungers, to fetch Dauid. But she sayde: He is sicke. Neuerthelesse Saul sent messaungers to se Dauid, ⁊ sayde: Bring him vp to me with the bed, that he maye be slayne.

Now when the messaungers came, beholde, the ymage laye in the bed, and a goates skynne at the heade of it. Then sayde Saul vnto Michol: Why hast thou begyled me, and let myne enemye go, that he mighte escape? Michol sayde vnto Saul: He sayde vnto me: Let me go, or I wyl kyll the. As for Dauid, he fled, and escaped, and came to Samuel vnto Ramath, and tolde him all þ̄ Saul had

done vnto him. And he wente with Samuel, and they abode at Naioth.

And it was tolde Saul: Beholde, Dauid is at Naioth in Ramath. Then Saul sente messaungers to fetch Dauid. And they sawe a company of prophetes prophecieng, and Samuel had the ouersight of them. Then came the sprete of God vpon the messaungers of Saul, so that they prophecyed also.

Whan this was tolde Saul, he sent other messaungers, which prophecied likewise. Then sente he messaungers the thyrd tyme, and they in like maner prophecyed. Then wente he himselfe also vnto Ramath, and whan he came to the greate well which is at Secho, he axed and sayde: Where is Samuel and Dauid? Then was it tolde him: beholde, at Naioth in Ramath. And he wente thither, euen vnto Naioth in Ramath. And þ̄ sprete of God came vpon him also, and he wete ⁊ prophecied till he came vnto Naioth in Ramath. And he put of his clothes, ⁊ prophecied likewise before Samuel, ⁊ fell downe naked all that daye and all that night. † Here of came the prouerbe: Is Saul also amonge the prophetes?

The rr. Chapter.

DAUID fled frō Naioth in Ramath, and came, ⁊ spake before Ionathas: What haue I done? What trespase haue I made? What haue I synned in þ̄ sighte of thy father, þ̄ he seketh to kyll me? He sayde vnto him: God forbyd, thou shalt not dye. Beholde, my father doth nothinge, nether greate ner small, but he sheweth it before myne eares. Wherefore shulde my father thē hyde this fro me? It shal not be so. Thē sware Dauid agayne, and sayde: Thy father knoweth well, þ̄ I haue founde fauoure in thy sighte, therefore shal he thynke: Ionathas shal not knowe of this, lest it greue him. Verely, as truly as the LORDE lyueth, and as truly as thy soule lyueth, there is but one steppe betwene me ⁊ death. Ionathas sayde vnto Dauid: I wil do for the what so euer thy hert desyareth. Dauid sayde vnto him: Beholde, tomorrow is the new Mone, that I shulde syt at the table with the kynge. Let me hyde my selfe therefore in the felde vnto the thirde daye at euen. Yf thy father then axe after me, saye: Dauid prayed me, þ̄ he mighte runne to Bethleem vnto his

* Iud. 12. a. Psal. 118. o. † Ios. 2. c. Act. 9. c.

‡ 1 Re. 10. c.

cite, for all his kynred haue there a yearly sacrifice. Yf he saye then: It is good, the stondesth it well with thy seruau. But yf he be wroth, thou shalt perceaue that he intendeth euell. Do mercy therfore vpon thy seruau: *for with me thy seruau hast thou made a couenaunt in the LORDE. But yf there be eny trespase in me, then slaye me thy selfe, for why woldest thou brynge me vnto thy father?

Ionathas sayde: That be farre from the, that I shulde perceaue my father to intende eny euell agaynst the, and shulde not tell the. Dauid sayde: Who shal brynge me worde, yf thy father geue the an harde answer? Ionathas sayde vnto Dauid: Come, let vs go forth in to the felde. And they wente out both in to y^e felde. And Ionathas sayde vnto Dauid:

LORDE God of Israel, yf I perceaue by my father tomorow or on the thirde daye, that it goeth well with Dauid, & sende not vnto the, and shewe the before thine eares, then let the LORDE do this and that vnto Ionathas. But yf my father delyte in euell agaynst the, I will shewe it before thine eares also, and let y^e go, that thou mayest departe in peace.

And the LORDE be with the, as he hath bene with my father. Yf I do it not, then do thou no mercy of the LORDE on me, while I lyue, no not whan I dye, and plucke thy mercy fro my house for euer. And whan the LORDE roteth out y^e enemies of Dauid, every one out of the londe, then let Dauid rote out Ionathas also with his house, and the LORDE requyre it of the hande of Dauids enemies.

And Ionathas proceeded further, and sware vnto Dauid (he loued him so well: for he loued him euen as his owne soule) and Ionathas sayde vnto him: Tomorow is y^e new Mone, and thou shalt be axed after: for thou shalt be wanted where thou wast wonte to sit. But on the thirde daye come downe soone, & go in to y^e place where thou hydest the on the workdaye, & set the downe by the stone of Asel: then wyl I shute thre arrowes on y^e side, as though I wolde shute at a marck: and beholde, I will sende the boye, and saye vnto him, Go seke y^e arrowes. Yf I saye now vnto the lad: Lo, the arrowes lye hitherwarde behynde y^e, fetch them, then come thou, for it is peace, and there is no parell, as truly as the

* 1 Re. 18. a. and 23. d.

LORDE lyueth. But yf I saye vnto the lad: beholde, the arrowes lye yonderwarde before the, then go thou thy waye, for the LORDE hath let the go. †As for that which thou and I haue spokē together, the LORDE is betweene me and the for euer.

Dauid hid himself in the felde. And whā the new Mone came, the kynge sat him downe at the table to eate. Whan the kynge had set him downe in his place as he was wonte by the wall, Ionathas stode vp, but Abner sat him downe besyde Saul. And Dauid was myssed in his place. And Saul spake nothinge that daye, for he thoughte: There is somewhat happend vnto him, that he is not cleane. On the seconde daye of the new Mone, whan Dauid was myssed in his place, Saul saide vnto Ionathas his sonne: Wherefore is not the sonne of Isai come to the table nether yesterdays ner to daye?

Ionathas answered Saul: He prayed me that he mighte go vnto Bethleem, and sayde: Let me go, for oure kynred hath a sacrifice to do in the cyte, and my brother hath sent for me himselfe: yf I haue founde fauoure now in thy syghte, I wyl go, and se my brethren: therefore is he not come to the kynges table. Then was the kynge wroth at Ionathas, and sayde vnto him: Thou wicked and vnthrift, I knowe how that thou hast chosen the sonne of Isai, to the shame of thy selfe and of thy shamefull mother. For as longe as y^e sonne of Isai lyueth vpō earth nether thou ner thy kingdome shal prospere. Sende now therfore, and cause him to be fetchted vnto me, †for he is a childe of death.

Ionathas answered his father Saul and sayde vnto him: Wherefore shal he dye? what hath he done? Then shot Saul the iauelynge at him, that he might smite him. Thē perceaued Ionathas, that his father was vtterly determed to kyll Dauid, and he rose vp from y^e table in a wrothfull displeasure, and ate no bred y^e same seconde daye of the new Mone: for he was vexed because of Dauid, that his father had done him soch dishonoure.

On the morow wente Ionathas forth in to the felde, at the tyme appointyed of Dauid, and a litle boy with him, and sayde vnto y^e boy: Runne and seke me the arrowes which I shute. Whan the boy ranne, he shot an arrowe ouer him. And whan the boy came to the

† 1 Re. 20. f. † 1 Re. 26. c.

place whither Ionathas had shot ⁊ arowe, Ionathas cryed after him, and sayde: The arowe lyeth yonderwarde before the. And he cryed after him agayne: haist the, and stonde not styll. Then the boy gathered vp Ionathas arowes, and brought them to his lorde. And the boy knewe nothinge, onely Ionathas and Dauid knewe of ⁊ matter.

Then Ionathas gaue his boy his wapēs and sayde vnto him: Go thy waye, and cary them in to the cite. And whan the boy was gone, Dauid arose from the place towarde the south, and fell vpon his face to the grounde, and worshipped thre tymes, and they kissed one another, and wepte together. But Dauid most specially. And Ionathas saide vnto Dauid: Go thy waye in peace: *What soeuer we both haue sworne ⁊ spokē together in the name of the LORDE, the LORDE be witnesse betwene me and the, betwene my sede and thy sede for euer. And Ionathas gat him vp, and came in to the cite.

The xxi. Chapter.

DAUID came to Nobe to ⁊ prest Ahimelech. And Ahimelech was astonied, whan he sawe Dauid comminge, and sayde vnto him: Why comest thou alone, and noman is with the? Dauid sayde vnto Ahimelech the prest: The kinge hath comytted a matter vnto me, and sayde: Let nomā knowe wherfore I haue sent the, and what I haue commaunded the: for I haue appoynted my seruantes to mete me here ⁊ there. *Yf thou haue now ought vnder thy hande, a loafe of bred or fyue, geue me the same in my hande, or what so euer thou findest.

The prest answered Dauid, and sayde: I haue no comen bred vnder my hande, but the holy bred, yf the yonge men haue onely refrained them selues from women. Dauid answered the prest, and sayde vnto him: The women were kepte thre dayes from vs whan we departed forth, and the yonge mens vessels were holy. But this waye is vnholly, neuertheless it shalbe sanctified to daye in the instruments. § Then the prest gaue him of ⁊ holy, in so much as there was none other bred but the shewbreds, which were taken vp before the LORDE, that there might be

other freshbreds set therein the daye whā he toke them awaye.

But the same daye was there a man sparrēd in before the LORDE, one of Sauls seruantes, named Doeg an Edomite, ⁊ mightiest amonge Sauls hyrdmen. And Dauid sayde vnto Ahimelech: Is there not a speare or a swerde here vnder thine hande? I haue not taken my swerde and weapens with me: for the kynges matter requyred haist. The prest sayde: The swerde of Goliath the Philistyne ¶ whom thou smotest in the Oke valley, is here wrapped in a cloth behynde the ouerbody cote. Yf thou wylt haue it, take it, for here is els none but it. Dauid sayde: There is not soch another, geue me it.

And Dauid gat him vp, and fled from Saul, and came to Achis ⁊ kyng of Gath. But Achis seruantes sayde vnto him: This is Dauid the kyng of the londe, of whom they sunge in the daunce, and sayde: ¶ Saul hath smytten his thousande, but Dauid his ten thousande. And Dauid toke these wordes to hert, and was sore afayed of Achis the kyng of Gath, and altered his countenance before them, and shewed himselfe as he had bene madd in their handes, and stackered towarde the dores of the gate, and his slauerynges ranne downe his beard. Then sayde Achis vnto his seruantes: Beholde, ye se that the man is out of his wyt, why haue ye brought him vnto me? Haue I to fewe madd men, that ye haue brought this hither to be madd before me? Shulde he come in to my house?

The xxij. Chapter.

DAUID wente frō thence, ⁊ fled vnto the caue of Adullam. Whan his brethren and all his fathers house herde that, they came downe thither vnto him. And there gathered vnto him all men that were in trouble and det, and sory of hert, and he became their heade, so that there were with him vpon a foure hundred men.

And Dauid wente from thence towarde Misa in the londe of the Moabites, and sayde vnto the kyng of the Moabites: Let my father and my mother go out and in amonge you, tyll I se what God wil do with me. And he lefte them before the kyng of ⁊ Moabites, so that they remayned by him, as

* 1 Re. 20. d. † 1 Re. 14. a. † 1 Re. 25. b. Iud. 8. b.
§ Exod. 25. c. Leui. 24. b. Math. 12. a. Mar. 2. c.

¶ 1 Reg. 17. f.

¶ 1 Reg. 18. b. and 29. b.

longe as Dauid was in the castell. Neuertheles the prophet Gad sayde vnto Dauid: Abyde not in the castell, but go thy waye, and come in to the lond of Iuda. Then departed Dauid, and came in to the wodd of Hareth. And Saul herde that Dauid and the men which were with him, were come forth.

33 Now whyle Saul dwelt at Gibeā vnder a groue in Rama, he had a lauelinge in his hande, and all his seruantes stode by him. Then sayde Saul vnto his seruantes that stode by him: Heare ye children of Iemini: Shal the sonne of Isai geue lodes and vynyardes vnto you all, & make you all captaynes ouer thousandes and ouer hūdrreds, that ye haue all conspyred agaynst me, and there is no mā that sheweth it before myne eares, *for so much as my sonne also hath made a couenaunt with the sonne of Isai? There is no man amonge you that letteth it for my sake, or y openeth it vnto myne eares: for my sonne hath stered vp my seruantes against me, that he maye laye wayte for me, as it is manifest.

Then answered Doeg y Edomite which stode besyde Sauls seruantes, and sayde: + I sawe the sonne of Isai, that he came vnto Nobe, to Ahimelech y sonne of Achitob, which axed counsell at the LORDE for him, and gaue him fode, & the swerde of Goliath the Philistyne.

© Then sent the kyng, and caused to call Ahimelech the prest the sonne of Achitob, and all his fathers house, the prestes that were at Nobe, and they came all to the kyng. And Saul sayde: Heare thou sonne of Achitob. He saide: Here am I my lorde. And Saul sayde vnto him: Wherefore haue ye cōspyred agaynst me, thou & the sonne of Isai, that thou hast geuen him bred and a swerde, and axed counsell at God for him, to stere him vp, that he mighte laye awayte for me, as it is manifest?

Ahimelech answered the kyng and saide: And who is amonge all thy seruantes like Dauid, which is faithfull, and hath married the kynges daughter, and goeth in thine obedience, & is honorably taken in thine house? Haue I begonne then first this daye to axe counsell at God for him? That be farre fro me. Let not the kyng laie soch to his seruantes charge in all my fathers house: for thy seruaut knewe not of all these thinges nether small

ner greate. Neuertheles the kyng saide: Ahimelech thou must dye y death, thou and all thy fathers house. And the kyng sayde to his fote men that stode by him: Turne you, and slaye the prestes of the LORDE, for their hande is with Dauid also.

Not withstondinge the kynges seruantes wolde not laye their handes vpon y prestes of the LORDE, to slaye them. Then saide y kyng vnto Doeg: Turne the, and slaye the prestes. + Doeg the Edomite turned him, and slewe the prestes, so that the same daye there dyed fyue and foure score men, which wayre ouerbody cotes of linnen. And Nob the cite of the prestes smote he with the edge of the swerde, both men and women, children and sucklynges, oxen and asses, and shepe.

Neuerthelesse there escaped a sonne of Ahimelech (the sonne of Achitob) whose name was Abiathar, and fled after Dauid, and tolde him, that Saul had slayne y prestes of the LORDE. Dauid sayde vnto Abiathar: I knewe well the same daye that Doeg the Edomite was there, that he wolde tell Saul. I am giltie of the soules of thy fathers house. Abyde thou with me, and feare not. He that layeth wayte for my lyfe, shall laye wayte for thyne also, and thou shalt be preserued with me.

The xxiij. Chapter.

AND it was tolde Dauid: Beholde, the Philistynes fight against Cegila, and spoyle the barnes. Then Dauid axed at the LORDE, and sayde: Shal I go, & smyte these Philistynes? And the LORDE sayde vnto Dauid: Go thy waye, thou shalt smyte the Philistynes, and delyuer Cegila. But y men that were with Dauid, sayde vnto him: Beholde, we are here in feare in Iewry, and shall we go to Cegila vnto the hoost of the Philistynes? Thē Dauid axed at the LORDE agayne. And the LORDE answered him, and sayde: Vp, get the downe to Cegila, for I wil delyuer the Philistynes in to thy hande.

So Dauid wente with his men vnto Cegila, and foughte agaynst the Philistynes, & droue awaye their catell, and smote them with a greate slaughter. Thus Dauid delyuered them of Cegila. For whan Abiathar the sonne of Ahimelech fled vnto Dauid at Cegila, he bare downe the ouerbody cote with him.

Thē was it tolde Saul, that Dauid was come

* 1 Re. 18. a. 20. d. 23. d.

+ 1 Re. 21. c.

+ 1 Reg. 2. g. 2 Re. 21. a.

to Cegila, and he sayde: God hath deliuered him in to my hãde, for he is shut fast in, now that he is come in to a cite which is keppe with gates and barres. And Saul caused for to call all the people downe to þæt battaill vnto Cegila, þæt they might besege Dauid and his men. But whan Dauid perceaued þæt Saul intēded euell against him, he saide vnto Abiathar þæt prest: Brynge me hither the ouerbody cote. And Dauid sayde: O LORDE God of Israel, thy seruauent hath herde, that Saul goeth aboute to come for to destroye the cite of Cegila for my sake. Shal the citysens of Cegila deliuer me ouer in to his handes? And shal Saul come downe, as thy seruauent hath herde? Tell thy seruauent this, O LORDE God of Israel. And the LORDE saide: He shal come downe.

¶ Dauid sayde: Shall the citysens of Cegila deliuer me and my men in to Sauls handes? The LORDE sayde: Yee. Thē Dauid gat him vp with his mē, of whom there were vpon a sixe hundred, and walked whither they coude. Now whan it was tolde Saul that Dauid was escaped from Cegila, he let his iourney stonde. As for Dauid, he remayned in the wildernes in the castell, and abode vpon the mount in the wildernes of Siph. But Saul soughte him as longe as he lyued. Neuertheles God gaue him not in to his handes. And Dauid sawe, that Saul was gone forth to seke after his life. But Dauid was in the wildernes of Siph, in the wodd.

¶ Then Ionathas the sonne of Saul gat him vp, and wēt vnto Dauid in to the wod, and strenghted his hande in God, and sayde vnto him: Feare not, my father Sauls hande shal not finde þæt; and thou shalt be kyng ouer Israel, so will I be the nexte vnto the. And þæt my father knoweth right well. *And they made a couenaunt both together before the LORDE. And Dauid remayned in the wodd. As for Ionathas, he wente home agayne.

¶ But the þisphites wente vp to Saul vnto Gibeath, and sayde: Is not Dauid hyd with vs in the castell in þæt wodd, vpon mouit Hachila, which lyeth on the righte hande of the wildernes? Let the kynges come downe now therefore accordinge to all the desyre of his hert, and we wyll deliuer him in to the kynges hande. Then sayde Saul: Blessed be ye of

the LORDE, that ye haue had pytie vpon me: Go youre waye now therefore, and be sure, that ye maye knowe and se in what place his fete haue bene, and who hath sene him there: for it is tolde me, that he is full of sotiltey. Loke well and spye out all the places, where he hydeth him, and come agayne to me, whan ye are sure, and I will go with you. Yf he be in the londe, I wyll enquire after him amonge all the thousandes in Iuda.

¶ Then gat they them vp, and wente their waye vnto Siph before Saul. But Dauid and his men were in the wyldernes of Maō, euen in the felde on the righte hande of the wildernes. Now whan Saul wente thither with his men to seke him, it was tolde Dauid and he gat him downe to the rocke, and abode in the wildernes of Mahon. Whan Saul herde that, he folowed after Dauid in the wildernes of Mahon. And Saul with his men wente on the one syde of the hyl: Dauid with his men on þæt other syde of þæt hill. But whan Dauid made haist to escape from Saul, Saul with his men compased aboute Dauid and his men, that he might take thē. ¶ Neuertheles there came a messaūger vnto Saul, and sayde: Make haist and come, for the Philistynes are fallē in to the londe. Thē Saul turned him from chacyng of Dauid, and wente agaynst the Philistynes. Therefore is þæt place called þæt Sela Mahelkoth. And Dauid wente vp from thence, and abode in the castell at En Gaddi.

The xliij. Chapter.

¶ NOW whan Saul came agayne from the Philistines, it was tolde him: Beholde, Dauid is in the wyldernes of Engaddi. And Saul toke thre thousande chosen men out of all Israel, and wente to seke Dauid with his men vpon the stony rockes of the wyld goates. And whan he came to the shepe foldes by þæt waye, there was a caue, and Saul wente in to couer his fete. But Dauid and his men sat behinde within the caue.

¶ Then sayde Dauids men vnto him: Lo, this is the daye, wherof the LORDE thy God hath sayde vnto the: Beholde, I wyll deliuer thyne enemye in to thy hande, that thou mayest do with him what it pleaseth the. And Dauid stode vp, and cut of the tye of Sauls garment quietly. Neuertheles it smote

* 1 Re. 18. a. and 20. b. † 1 Par. 2. c. ‡ Esa. 37. b.
§ The rocke of partinge asunder.

¶ To couer his fete: that is, to do his necessary easment.

him afterwarde in his hert, because he had cut of the type of Sauls garment, and sayde vnto his men: The LORDE let that be farre fro me, that I shulde do it, & laye my hande vpon my lorde the LORDES anoynted: for he is y anoynted of the LORDE. And Dauid withelde his seruantes with wordes, & suffred the not to ryse vp agaynst Saul.

But whan Saul gat him vp out of the caue, and was goinge his waye, Dauid rose vp also after him, and wente out of the caue, and cried behynde Saul, & sayde: My lorde the kyng. And Saul loked behynde him. And Dauid bowed downe his face to the earth, and worshipped, and sayde vnto Saul: Why herkenest thou vnto the wordes of men, that saye: Dauid seketh thy mysfortune? Beholde, thine eyes se this daye that the LORDE gaue the in to my hande in the caue, and I was counceiled to slaye the: Neuertheles thou wast fauoured, for I sayde: I wil not laye my hande vpon my lorde, for he is the LORDES anoynted. Beholde, my father the type of thy garment in my hande, that I wolde not slaye the, whan I cut of the type of thy garment. Knowe and se, y there is no euell ner trespase in my hande: nether haue I offended the, and thou folowest after my soule, to take it awaye. The LORDE shal be iudge betwene me and the, and auenge me on the, but my hāde shal not be vpon the, acordinge as it is sayde after the olde prouerbe: Vngodlynnes commeth of the vngodly: but my hande shal not be vpon the. Whom persecutest thou O kyng of Israel, whom persecutest thou? a deed dogg? a flee? The LORDE be iudge, and geue sentence betwene me and the, and cōsidre it, and defende my cause, and delyuer me from thy hande.

Now whan Dauid had spoken out these wordes vnto Saul, Saul saide: *Is not this thy voyce my sonne Dauid? And Saul lifte vp his voyce, and wepte, and saide vnto Dauid: Thou art more righteous then I: for thou hast recompensed me good, but I haue rewarded the euell. And this daye hast thou shewed me how thou hast done me good, for so moch as y LORDE hath delyuered me in to thy hande, and thou neuertheles hast not slaine me. What is he, which yf he fynde his enemye, wyl let him go in a good waye? The LORDE rewarde the good for y thou hast done vnto

me this daye. Beholde now, I knowe that thou shalt be kyng, & the kyngdome of Israel stondesth in thy hande: sweare now therfore vnto me by the LORDE, y thou shalt not rote out my sede after me, nether destroye my name out of my fathers house. And Dauid sware vnto Saul. Then wente Saul home, but Dauid gat him vp with his men vnto the castell.

The xrb. Chapter.

AND Samuel dyed, and all Israel gathered them selues together, mourned for him, & buried him in his house at Ramath. As for Dauid, he rose, and wente downe in to the wyldernesse of Paran. And there was a man at Maon, and his possession at Carmel, and the man was of greates power, and had three thousande shepe, and a thousande goates. And it fortuneth that he clypped his shepe at Carmel, and his name was Nabal, but his wyues name was Abigail, and she was a woman of good vnderstandinge, & bewtyfull of face. But the man was harde, and wicked in his doynge, and was one of Caleb.

Now whan Dauid herde in the wyldernes y Nabal clypped his shepe, he sent out ten yonge men, & saide vnto them: Go vp vnto Carmel, & whan ye come to Nabal, salute him frendly on my behalfe, & saye: Good lucke, peace be with the & thine house, & with all y thou hast. I haue herde saye that thou hast shepe clyppers. Now thy shepherdes whom thou hast, haue bene with vs, we haue done them no dishonoure, and they wated nothinge of their nombre, as long as they were at Carmel: Axe thy yonge men, they shal tell the, and let thy yonge men fynde fauoure in thy sighte: for we are come in a good daye, geue thy seruantes & thy sonne Dauid what thy hande fyndeth.

And whā Dauids yonge men came, and spake all these wordes on Dauids behalfe vnto Nabal, they lefte of. But Nabal answered Dauids seruantes, & sayde: What is he y Dauid? & who is the sonne of Isai? There are many seruantes now y runne awaye from their masters. Shulde I take my bred, water and flesh, that I haue slayne for my clyppers, & geue it vnto mē whom I knowe not whence they are?

Thē Dauids yonge mē turned their waye agayne. And whan they came agayne vnto

him, they tolde him all these wordes. The sayde Dauid vnto his men: Euery man gyrd his swerde aboute him. And euery one gyrd his swerde aboute him. And Dauid gyrd his swerde aboute him also, and there wete vp after him vpon a foure hundred men, but two hundred remayned with the stuffe.

C Neuertheles one of the yonge men tolde Abigail Nabals wife, and sayde: Beholde, Dauid sent messaungers out of the wyldernes to blesse oure lorde, Notwithstandinge he was fearede vpō them, and yet haue they bene very profitable men vnto vs, and haue done vs no dishonoure, and we wanted none of the nombre as lōge as we walked with them, when we were in the felde: but they haue bene oure wall daye and nighte, as longe as we kepte the shepe by them. Take hede now therfore, and loke well what thou doest, for there is surely a mysfortune at hande agaynst oure lorde, & agaynst all his house. And he is a man of Belial, to whom no man darre saye eny thinge. Then Abigail made haist, and toke two hundred loaves of bred, and two botels of wyne, and fyue shepe ready dighte, and fyue measures of firmentye, and an hundred frayles of rasens, and two hundred frayles of fygges, & layed them vpō asses, and sayde to hir yonge men: Go ye youre waye before me, beholde, I wyl come after. And she tolde Nabal hir housbāde nothinge therof. And as she rode vpō the asse, and wente downe in the shadowe of f̄ hill, beholde, Dauid & his mē met hir downe, so that she came vpon them.

D But Dauid sayde: Wel, all that this man had in f̄ wyldernes, haue I kepte for naughte, so that there wanted nothinge of all that he had, and he rewardeth me euell for good. God do this and yet more vnto the enemies of Dauid, yf vntyll tomorow in the mornynge I leaue this man (of all that he hath) so moch as one that maketh water agaynst f̄ wall. Now whan Abigail sawe Dauid, she lighte downe from the asse in all the haist, and fell vpō hir face before Dauid, and worshiped him to the grounde, and fell at his fete, and sayde: Oh my lorde, let this trespace be myne, and let thy handmayde speake before thine eares, and heare the wordes of thy handmayden: Let not my lorde set his hert agaynst this Nabal the man of Belial, for he is a foole, acordinge as his name is called: his name is foole, and foolishnes is with him. As for me thy hand-

mayde, I sawe not my lordes yonge men, whom thou dydest sende.

But now my lorde, as truly as the LORDE lyueth, and as truly as thy soule lyueth, the LORDE hath kepte the backe, f̄ thou shuldest not come agaynst bloude, and he hath deliuered thine hande.

Thine enemyes be now as Nabal, and so be they that wolde my lorde euell. Here is f̄ blessinge, f̄ thy handmayde hath brought my lorde, take it, and geue it vnto the yonge men, that walke vnder my lorde. For a sure house shal f̄ LORDE make my lorde, which fighteth the fighte of the LORDE, and no euell shall be founde in the all thy life longe. And yf eny man ryse vp to persecute f̄, and to laye wayte for thy soule, then shal the soule of my lorde be bounde in the bundell of f̄ lyuynge, euen with the LORDE thy God. But f̄ soule of thine enemyes shalbe turned backe with the slynge. Whan the LORDE therfore doth all this good for my lorde (which he hath promysed the) and commaundeth f̄ to be his Duke ouer Israel, then shal it be no stomblinge blocke ner occasion of fallynge vnto my lordes hert, that thou hast not shed bloude without a cause, and auenged thy selfe, then shal f̄ LORDE do good vnto my lorde, and thou shalt thynke vpon thy handmayden.

F Then saide Dauid vnto Abigail: Blessed be the LORDE God of Israel, which hath sent the to mete me this daye: and blessed be thy speach, and blessed be thou, which hast kepte me backe this daye, that I am not come agaynst bloude, to auenge me with myne awne hande. Verely (as truly as the LORDE the God of Israel lyueth, which hath hyndred me that I shulde do the no euell.) Yf thou haddest not met me in all the haist, Nabal shulde not haue had lefte him vntyll f̄ lighte mornynge, so moch as one that maketh water agaynst the wall. So Dauid toke of hir hāde what she had broughte him, and sayde vnto her: Go vp in peace vnto thy house: beholde, I haue herkened vnto thy voyce, and accepted thy personne.

But whan Abigail came to Nabal, beholde, he had prepared a feast in his house like a kynges feast, and his hert was mery, for he was very drunken. And she tolde him nothinge, nether small ner greate vntyll f̄ cleare mornynge. But whan it was daye, & the wyne was come from Nabal, his wife tolde him these thinges.

Then was his hert deed in his body, so that he became euen as a stone: and ouer ten dayes the LORDE smote him, so y he dyed. Whan Dauid herde that Nabal was deed, he sayde: Blessed be y LORDE which hath auenged my rebuke on Nabal, and preserued his seruaunt from euell. And the LORDE hath rewarded Nabal that euell vpon his heade.

And Dauid sent, and caused to talke with Abigail, y he mighte take her to wife. And whan Dauids seruauntes came to Abigail vnto Carmel, they spake vnto her, and saide: Dauid hath sent vs vnto the, that he maye take y to wife. She rose vp, and worshipped vpon hir face vnto the earth, and sayde: beholde, here is thy handmayde, that she maie do seruyce vnto the seruauntes of my lorde, and to waszshe their fete. And Abigail made haist, and gat her vp, and rode vpō an asse, and fyue maydens that were vnder her, and wente after Dauids messaungers, and became his wife. Dauid toke Ahinoam of Iesrael also, and they both became his wyues. But Saul gaue Michol his daughter the wife of Dauid vnto Phalti y sonne of Lais of Gallim.

The xxvi. Chapter.

THEY of Siph came to Saul vnto Gibeath, a sayde: *Is not Dauid hyd vpō the hill of Hachila, which lyeth ouer agaynst the wyldernes? Then Saul gat him vp, and wente downe to the wildernes of Siph, and thre thousande chosen men of Israel with him, to seke Dauid in the wildernes of Siph, and pitched vpon the hill of Hachila, which lyeth by the waye before the wildernes. But Dauid remayned in the wyldernes, and whan he sawe that Saul came after him in to the wildernes, he sent out spyes, and kneue of a suertie, that he was come in dede.

And Dauid gat him vp, and came to the place where Saul had pitched his tēt, and sawe the place where Saul laye with his chefe captayne †Abner y sonne of Ner: for Saul laye in the tent, and the hoost aboute him. Then answered Dauid, and sayde vnto Ahimelech the Hethite, and to Abisai the sonne of Ieru Ia y brother of Ioab: Who wil go downe with me to Saul in to the hoost? Abisai sayde: I wil go downe with the.

So Dauid and Abisai came to the people in the night season, a beholde, Saul laye and

slepte in the tent, and his speare stacke in y grounde at his heade. But Abner and the people laye rounde aboute him. The sayde Abisai vnto Dauid: God hath closed thine enemye in thyne hande this daye. Therefore will I now thrust him thorow once with the speare euen in to the grounde, y he shall haue ynough of it. Neuertheles Dauid sayde vnto Abisai: Destroye him not, for who wil laye hande vpon the anoynted of y LORDE, a remayne vngiltye? Dauid sayde morouer: As truly as the LORDE lyueth, y y LORDE him selfe smyte him not, or excepte his tyme come that he dye, or that he go in to the battayll and perishe, the LORDE let it be farre fro me, that I shulde laye my hande on the LORDES anoynted. Take y speare now therfore at his heade, a the cuppe of water, a let vs go. So Dauid toke y speare a the cuppe of water at Sauls heade, a they wente their waye. And there was no man y sawe it, ner perceaued it, nether awaked, but they slepte euery one, for there was a depe slepe fallen vpon them from the LORDE.

Now whan Dauid was come ouer on y other syde, he stode vpon the toppe of the mount a farre of (so that there was a wyde space betwene them) and cried vpon y people, and vpō Abner the sonne of Ner, a sayde: Hearrest thou not Abner? And Abner answered and sayde: Who art thou that cryest so, and diseasest the kynge? And Dauid sayde vnto Abner: Art thou not a man? And where is there soch one as thou in Israel? Why hast thou not then kepte thy lorde y kynge? for there is one of y people come in to destroye thy lorde y kynge. It is not well that thou hast done. As truly as the LORDE lyueth †ye are the children of death, because ye haue not kepte youre lorde the LORDES anoynted. Beholde now, where is y kynges speare, and the cuppe of water that was at his heade.

Then kneue Saul the voyce of Dauid, and saide: y Is not that thy voyce my sonne Dauid? Dauid sayde: It is my voyce my lorde the kynge. And he sayde morouer: Why doth my lorde so persecute his seruaunt? What haue I done? and what euell is there in my hande? Yet let my lorde the kynge heare but the wordes of his seruaunt? Y y LORDE prouoke the against me, let there be smelled a meatofferynge: but y the childrē of men do

* 1 Re. 23. d. † 1 Re. 14. g.

‡ 1 Re. 20. e. § 1 Re. 24. d.

lit, cursed be they before the LORDE, because they haue thrust me out this daye (that I shulde not dwell in the LORDES inheritance) and saye: Go thy waye, and serue other goddes. So fall not now my bloude vpon the earth from the face of the LORDE. For the kyng of Israel is gone forth to seke a flee, as a partriche is folowed on vpo the mountaynes.

And Saul sayde: I haue synned: Come agayne Dauid my sonne, I wil do the nomore hurte, because my soule hath bene deare in thy sighte this daye. Beholde, I haue done foolishly and very vnwisely. Dauid answered and sayde: Beholde, here is the kynges speare, let one of the yongemen come ouer here and fetch it. But the LORDE shal rewarde euery one acordinge to his righteousnes and faith, for ¶ LORDE deliuered ¶ this daye in to my hande: neuertheles I wolde not laie my hande vpo the LORDES anynted. And as thy soule hath bene greatly reputed in my sighte this daye, so let ¶ LORDE repute my soule in his sighte, ¶ deliuer me from all trouble. Saul saide vnto Dauid: Blessed be thou Dauid my sonne, thou shalt do it, ¶ be able. But Dauid wente his waye, and Saul turned agayne vnto his place.

The xxvij. Chapter.

DAUID thoughte in his hert: One of these dayes shal I fall in to the handes of Saul: It is better that I get me my waye in to ¶ londe of ¶ Philistynes, that Saul maye leaue of from sekyng me in all the coastes of Israel, so shall I escape his handes. And he gat him vp, and wente ouer (with the sixe hundred men that were with him) vnto Achis the sonne of Maach kyng of Gath. So Dauid remayned by Achis at Gath, with his mē, euery one with his housholde, and Dauid with his two wyues, Ahinoam the Iesraelitisse, and Abigail Nabals wife of Carmel. And whan worde came to Saul that Dauid was fled vnto Gath, he soughte him nomore.

And Dauid sayde vnto Achis: Yf I haue founde grace in thy sighte, then let there be geuen me a place in one of the cities of the londe, that I maye dwell therein. Wherefore shulde thy seruauent dwell in the kynges cite with the? Then Achis gaue him Siclag the same daye. Therefore belongeth Siclag to

the kynges of Iuda vnto this daye. The tyme that Dauid dwelt in the londe of the Philistynes, is foure monethes.

Dauid wente vp with his men, and fell in to the londe of the Gessurites and Girsites, and *Amalechites: for these were the inhabitants of this londe of olde, as thou comest to Sur vnto the lode of Egipte. But whā Dauid smote ¶ londe, the let nether man ner woman lyue, and toke the shepe, oxen, asses, Camels and rayment, and returned and came to Achis. So whan Achis spake: Whither fell ye in to daye? Dauid sayde: Towarde the south parte of Iuda, towarde ¶ south parte of the Ierahmielites, ¶ towarde the south parte of the Kenites. But Dauid let nether man ner woman come lyuynge vnto Geth, and thoughte: They mighte peraduēture speake ¶ reporte agaynst vs: thus dyd Dauid, and this was his maner as longe as he dwelt in ¶ londe of the Philistynes. Therefore Achis gaue credence vnto Dauid, and thoughte: he hath made him selfe stynke before his people of Israel therefore shal he be my seruauent for euer.

The xxvij. Chapter.

IT fortunat at ¶ same tyme, that the Philistynes gathered their hoost together to the battayll, to go agaynst Israel. And Achis sayde vnto Dauid: Thou shalt knowe, that thou and thy men shal go forth with me in the hoost. Dauid sayde vnto Achis: Well, thou shalt se what thy seruauent shal do. Achis saide vnto Dauid: Therefore wyll I ordene the to be the keper of my heade as longe as I lyue. †As for Samuel, he was deed, and all ¶ people had mourned for him, ¶ buried him in his cite Ramath. §So Saul had dryuen the soythayers and expounders of tokens out of ¶ londe. Now whan the Philistynes gathered them selues together, and came and pitched their tentes at Sunem, Saul gathered all the people together, ¶ they pitched at Gilboa. But whan Saul sawe the hoost of the Philistynes, he was afrayed, and his hert was discouraged, and he axed counsell at the LORDE. But ¶ LORDE gaue him no answere, nether by dreames, ner by the ¶ lighte, ner by prophetes.

The sayde Saul vnto his seruauentes: Seke me a womā which hath a sprete of soyth-sayege, that I maye go vnto her, and axe at

* 1 Re. 15. b. † Deu. 20. c.

† 1 Re. 25. a. § Exo. 22. c. ¶ Deu. 33. b.

her. His seruantes sayde vnto him: Beholde, at Endor is there a woman, which hath a sprete of soysstayenge. And Saul chaunged his clothes, and put on other, and wente his waye and two men with him, and came by nighte vnto the woman, and sayde: Propheeye vnto me (I pray the) thorow the sprete of soysstayenge, and brynge me him vp whom I shal name vnto the. The womā saide vnto him: Beholde, thou knowest what Saul hath done, how he hath roted out the soysstayes & witches from the londe, wherfore wilt thou brynge my soule then in to þy nett, that I maye be slayne? But Saul swaue vnto her by þy LORDE, and sayde: As truly as the LORDE lyueth, there shall no harme happen vnto the for this. Then sayde þy woman: Whom shal I brynge vp vnto the? He sayde: Brynge me vp Samuel.

Now when þy woman sawe Samuel, she cryed loude, and sayde vnto Saul: Wherfore hast thou begyled me? Thou art Saul. And the kynge sayde vnto her: Feare not, what seist thou? The woman sayde vnto Saul: I se goddes cōmyng vp out of þy earth? He sayde: How is he shapened? She sayde: There cometh vp an olde man, and is clothed with a longe garment. Then perceaued Saul that it was Samuel, & bowed him selfe downe with his face to the grounde, and worshiped him.

Samuel saide vnto Saul: Why hast thou disquyeted me, to cause me to be broughte vp? Saul sayde: I am sore troubled, the Philistynes fighte against me, & God is departed fro me, & geueth me no answer, nether by prophetes ner by dreames: therefore haue I called the, þy thou mightest shewe me, what I shal do. Samuel sayde: What wilt thou axe at me, seynge the LORDE is departed from the, and is become thine enemye? The LORDE shal do vnto the euen as he spake by me, *and shall plucke the kyngdome out of thy hande, and geue it vnto Dauid thy neyghboure, because thou hast not herkened vnto the voyce of the LORDE, ner perfourmed the displeasure of his wrath agaynst Amalek. Therefore hath the LORDE done this now vnto the. Morouer the LORDE shal deliuer Israel with the also in to the handes of the Philistynes: †tomorow shalt thou and thy sonnes be with me. And the

hoost of Israel shal the LORDE deliuer in to the handes of the Philistynes. Then fell Saul immediatly vnto the earth, for he coulde not stonde, and was sore afayed at these wordes of Samuel, so that there was nomore strength in him: for he had eaten no bred all that daye and all that night.

And the woman wente in to Saul, & sawe that he was sore vexed, and sayde vnto him: Beholde, thy handmayde hath herkened vnto thy voyce, and I haue put my soule in my hande, so that I haue herkened vnto thy wordes which thou spakest vnto me. Therefore folowe thou also the voyce of thy handmayde. I wil set a morsell of bred before the to eate, that thou mayest come to thy strength, & go thy waye. But he refused, and sayde, I wil not eate. Then his seruantes & the woman cōpelled him, so that he herkened vnto their voyce.

And he rose vp from þy grounde, and sat vpon the bed. The woman had a fat calfe at home, so she made haist, and kyled it, and toke meell and dyd kneet it, and baked swete cakes, & broughte them forth before Saul, & before his seruantes. And when they had eaten, they stode vp, and wete their waye þy nighte.

The xxij. Chapter.

THE Philistynes gathered all their armies together at Aphek. But Israel pitched at Ain in Iesrael. And the prynces of the Philistynes wete forth with hundreds and with thousandes, but Dauid and his men wete behynde with Achis. Thē sayde the prynces of the Philistynes: What shal these Hebrues do? Achis saide vnto thē: Is not this Dauid þy seruauant of Saul kynge of Israel, which hath bene with me now yeaues and dayes, & I haue founde no euell in him sence the tyme that he fell to me vnto this daye? †Neuertheles the prynces of þy Philistynes were wroth at him, & sayde vnto him: Let the man turne backe agayne, & abyde in his place, & which thou hast appoynted him, that he go not downe with vs to þy batayll, and become oure aduersary in þy felde. For wherin coulde he better do his lorde a pleasure, thē in the heades of these men? Is not this Dauid, of whom they sunge in the daunce: †Saul hath smyttē his thousande, but Dauid his ten

* 1 Re. 15. f. † 1 Re. 31. a. † 1 Par. 13. c.

§ 1 Re. 27. a. || 1 Re. 18. b. and 21. d.

thousande? Then Achis called Dauid, and sayde vnto him: As truly as the LORDE lyueth, I take the for an honest man, and thy out goynge and ingoynge with me in þy hoost pleasest me well, and no euell haue I marked in the, sence þy tyme that thou camest to me vnto this daye. But thou pleasest not the pryoces. Returne now therfore, and go thy waye in peace, that thou do no euell in the sighte of the prynces of þy Philistynes.

Dauid sayde: What haue I done, & what hast thou marked in thy seruauant, sence þy tyme that I haue bene in thy presence vnto this daye, that I shulde not come and fighte agaynst the enemies of my lorde the kynge? Achis answered and sayde vnto Dauid: I knowe well that thou pleasest myne eyes euē as an angell of God. But the prynces of þy Philistynes haue sayde: Let him not go vp with vs vnto the batayll. Get the vp therfore tomorow by tynes, and thy lordes seruauantes which are come with the. And whan ye haue gotten you vp early in the mornyng, whan it is lighte, go youre waye. So Dauid & his men gat them vp early, to go their waye in the mornyng, and to come agayne in to the londe of the Philistynes. But the Philistynes wente vp towardes Iesrael.

The xxx. Chapter.

NOW whan Dauid came to Siclag on the thirde daie with his men, the Amalechites had fallē in on þy south parte and at Siclag, and had smytten Siclag, and burned it with fyre, and had caried awaye the wemē out of it, both small & greate. Neuertheles they had slayne no man, but dryuen thē thence, and were goynge on their waye. Now whan Dauid with his men came to the cite, and sawe that it was brent with fyre, and that their wyues, sonnes & daughters were led awaye captiue, Dauid and the people that was with him lefte vp their voyce, and wepte so longe tyll they coulde wepe nomore. For Dauids two wyues also were caried awaye captiue, Ahinoam þy Iesraelitisse, and Abigail Nabals wife of Carmel. And Dauid was very sorowfull, for the people wolde haue stoned him: for þy soule of all the people was in greate heynes, euery one ouer his sonnes and daughters.

Neuertheles Dauid strengthened him selfe in the LORDE his God, & sayde vnto Abiathar

þy prest the sonne of Ahimelech: *Bringe me hither the ouerbody cote. And whan Abiathar had broughte the ouerbody cote vnto Dauid, Dauid axed at the LORDE, and sayde: Shal I folowe vpon the men of warre, and shal I ouertake them? He sayde: Yee, folowe vpō them, thou shalt ouertake them, and shalt rescue the pray. Then wente Dauid his waye, and the sixe hūdreth men that were with him. And whan they came to the ryuer of Besor, some stode styll. But Dauid and the foure hundreth men folowed after: As for the two hūdreth men that stode styll, they had bene slowe to go ouer the ryuer of Besor.

And they founde a man of Egipte vpon the felde, him they broughte vnto Dauid, & gaue him bred to eate, and water to drynke, and gaue him a quantite of fygges, & two quantities of rasyns. And whan he had eaten, his sprete came to him agayne: for in thre dayes and thre nightes he had eatē no bred, and dronke no water.

Dauid sayde vnto him: Whose art thou? & whence art thou? He sayde: I am a childe of Egipte, an Amalechites seruauant, & my master hath forsaken me, because I was sicke thre dayes a goo. We fell here in towardes þy south syde of Chrethus, and vpon Iuda, and towardes þy south parte of Caleb, & haue burned Siclag with fyre.

Dauid sayde vnto him: Wilt thou bringe me downe to these men of warre? He sayde: Swear vnto me by God, þy thou shalt not slaye me, ner delyuer me in to my masters hāde, and I wil bringe the downe to these mē of warre. And he broughte thē downe, and beholde, they were scatred vpon all þy grounde, eatinge and drynkyng, and kepyng holy daye, and were makinge mery chere, because of all the greate spoyles that they had taken out of the londe of the Philistynes and of Iuda.

And Dauid smote them from þy morow tyll the euen, agaynst the nexte daye, so that there escaped none, excepte foure hundreth yonge men, which rode vpon camels, & fled. So Dauid rescued all that the Amalechites had taken, and his two wyues, & there myssed nothinge, nether small ner greate, nether sonnes ner daughters, ner spoyles: what so euer they had taken, Dauid broughte all agayne. And Dauid toke the shepe and oxē,

* 1 Re. 23. b.

+ Prou. 25. d.

and droue f catell before him. And they sayde: This is Dauids spoyle.

And whan Dauid came to the two hundredth men, which had bene slowe to folowe after Dauid, and abode at the ryuer of Besor, they wente forth to mete Dauid, and the people f was with him. And Dauid came to the people, and saluted them frendly.

Then answered soch men as were euell t Belials men (amonge them that had gone with Dauid) and sayde: Seynge they wente not with vs, they shal haue none of the spoyles that we haue rescued: but let euery mā take his wife t his children and be goynge.

Then sayde Dauid: Ye shall not do so (my brethren) with that which f LORDE hath geuen vs, and hath preserued vs, and delyuered these men of warre (which were come agaynst vs) in to oure hādes. Who shulde cōsente vnto you herin? like as the porcion is of them that wente downe to the battayll, so shal f porcion be of them also that a bode with the stuffe, t shalbe deuyded a lyke.

From that tyme forth hath this bene an ordinaunce t lawe in Israel vnto this daye. And whan Dauid came to Siclag, he sent of the spoyle vnto the Elders in Iuda his neighbours, and sayde: Beholde, there haue ye the blessinge out of the spoyle of the enemies of the LORDE, namely vnto them of Bethel, vnto them at Ramath in the south, vnto them at Iathir, vnto them at Aroer, vnto them at Siphamoth, vnto them at Eschemoa, vnto them at Rachal, vnto them in the cities of the Ierahmielites, vnto them in the cities of the Kenites, vnto them at Horma, vnto thē at Borasan, vnto thē at Atach, vnto them at Hebron, and vnto all the places where Dauid had walked with his men.

The xxi. Chapter.

BUT f *Philistynes foughte against Israel, and the men of Israel fled before the

Philistynes, and fell downe smytten vpon the mount Gilboa. And the Philistynes preassed vpon Saul and his sonnes, and slewe Ionathas, t Abinadab and Malchisua the sonnes of Saul. And the battayll was sore agaynst Saul, t the archers fell vpon him with bowes, and he was sore wounded of the archers.

Then sayde Saul vnto his wapēbearer: Drawe out thy swerde, and thrust it thorow me, that these vncircumcised come not and slaie me, and make a laughinge stocke of me. Neuertheles his wapenbearer wolde not, for he was sore afrayed. Then toke Saul f swerde, and fell therin. Now whan his wapenbearer sawe that Saul was deed, he fell also vpon his swerde, and dyed with him. Thus dyed Saul and his thre sonnes, t his wapenbearer, and all his men together the same daye.

Whan f men of Israel which were beyonde the valley, and beyonde Iordane, sawe, f the men of Israel were fled, and that Saul and his sonnes were deed, they left f cities, and fled also. Then came the Philistynes, t dwelt therin.

† On the nexte daye came the Philistynes to spoyle f slayne, and founde Saul and his thre sonnes lyenge vpon mount Gilboa, and smote of his heade, and toke of his harnesse, and sent it in to the lande of the Philistynes rounde aboute, to shewe it in the house of their Idols, and amonge the people, t layed his harnesse in f house of Astaroth: but his bodye hanged they vp vpō the wall of Bethsan.

Whan they of Iabes in Gilead herde, what the Philistynes had done vnto Saul, they gat them vp, as many as were men of armes, and wente all the nighte, and toke f body of Saul, and the bodies of his sonnes from f wall of Bethsan, broughte thē to Iabes, t and brent them there, and toke their bones, and buried them vnder f tre at Iabes, t fasted seuē dayes.

* 1 Par. 11. a.

† 1 Par. 11. b.

‡ Iere. 34. a.

The ende of the first boke of the knyges, otherwypse called
the first boke of Samuel.

The seconde boke of the kynges, otherwyse, called the seconde boke of Samuel.

What this boke conteyneth.

Chap. I.

The death of Saul is shewed vnto Dauid, which mourneth for him.

Chap. II.

Dauid is anoynted kyng of the men of Iuda. Abner goeth aboute to make Iszboeth Sauls sonne kyng of Israel.

Chap. III.

Discorde betwixe the house of Dauid and Saul. Abner lyeth with Sauls concubyne, is reproued therfore, and falleth vnto Dauid. Ioab stycketh Abner.

Chap. IIII.

Iszboeth is stickte of traitours whom Dauid putteth to death.

Chap. V.

Dauid taketh in all the kyngdome, and ouercommeth the Philistynes on euery syde.

Chap. VI.

Dauid causeth the Arke of the LORDE to be caried out of Abinadabs house in to the house of Obed Edō. Vsa is punyshed for touchinge it. Dauid carieth it in to his cite.

Chap. VII.

Dauid is forbyddē to buyde an house vnto the LORDE, vnto whom he geueth thanks.

Chap. VIII.

Dauid subdueth the Philistynes and other mo aboute him

Chap. IX.

Dauid sheweth fauoure to Sauls kined, and doth thē good for Ionathas sake.

Chap. X.

Dauid sendeth messaungers to the kyng of the Ammonites, which putteth thē to shame: wherfore Dauid goeth agaynst them, and wyneth the victory of them two tymes.

Chap. XI.

Dauid cōmitteth aduoutry with Bethseba, and causeth hir huszbāde be slayne.

Chap. XII.

The prophet Nathan rebuketh Dauid, which knowlegeth his synne, and requyreth mercy. His sonne dyeth.

Chap. XIII.

Ammon defyleth Tamar, therfore Absalom slayeth him.

Chap. XIIIII.

Ioab reconcyleth Absalom vnto his father with suttylie. Absalom sendeth for Ioab, and because he cōmeth not to him, he burneth vp his corne.

Chap. XV.

Absalō seketh his fathers kyngdome. Dauid flyeth with his men.

Chap. XVI.

Dauid geueth Siba all the good of Mephiboseth: Semei curseth and blasphemeth Dauid. Absalom lyeth with his fathers concubynes.

Chap. XVII.

The LORDE turneth the counsell of Achitophel. The counsell of Chusai goeth forth.

Chap. XVIII.

Dauids hoost wyenneth the victory. Absalom is slayne. Dauid his father is soroufull.

Chap. XIX.

Ioab rebuketh the kinge for his mournynge. Israel flyeth in to their tētes. Iuda cleueth vnto Dauid. Semei and Mephiboseth optayne fauoure. Barsillai sheweth the kynge greate friendshippe.

Chap. XX.

Seba maketh an vproure, and deuydeth Israel from Dauid. Ioab stycketh Amasa. Ioab foloweth vpon Seba, and laieth sege vnto him in Abela.

Chap. XXI.

A greate hunger. Sauls childrē are geuē vnto the Gibeonites. Dauid fighteth agaynst the Philistynes.

Chap. XXII.

Dauid prayseth the LORDE with a songe of thankesgeuyng, because he delyuered him out of the hande of Saul and other enemies.

Chap. XXIII.

The last wordes of Dauid. The names of the Worthies are rehearsed.

Chap. XXIII.

Dauid nōbreth the people, and displeaseth the LORDE, which plageth his londe with the pestilence.

The first Chapter.

AFTER the death of Saul whan Dauid was come agayne from the slaughter of the Amalechites, and had remayned two dayes at Siclag, beholde, on the thirde daye there came a man out of Sauls hoost, with his clothes rente, and earth vpon his heade. And whan he came vnto Dauid, he fell downe to the grounde, and worshipped. Dauid sayde vnto him: Whence comest thou? He sayde vnto him: Out of the hoost of Israel am I fled. Dauid sayde vnto him: Tell me, what is the matter? He sayde: the people is fled from the battayll, and many of the people are fallen: Yee and Saul also is deed and his sonne Ionathas. Dauid sayde vnto the yonge mā that brought him this worde: How knowest thou that Saul and Ionathas his sonne are deed? The yonge man answered him this, sayde: I came by chauce vnto mount Gelboa, and beholde, Saul leane vpon his speare, and the charettes and horsmē folowed harde after him: and he turned him aboute, and sawe me, and called me. And I sayde: Here, am I. And he sayde vnto me: What art thou? I sayde vnto him: I am an Amalechite. And he saide vnto me: Come to me, and kyll me, for anguysh hath gotten holde of me: for my life is yet whole within me. Then stepte I to him and slewe him, for I knowe well that he coude not lyue after his fall. And I toke the crowne from his

heade, and the armelet fro his arme, and haue broughte it here vnto the yonge lord. Then toke Dauid holde of his clothes, and rente them, and so dyd all the mā that were with him, and mourned, and wepte, and fasted vntyll the euen, ouer Saul and Ionathas his sonne, and ouer the people of the LORDE, and ouer the house of Israel, because they were fallen thorow the swerde.

And Dauid sayde to the yonge man that broughte him worde: What art thou? He sayde: I am the sonne of a straunger an Amalechite. Dauid sayde: How happeneth it that thou wast not afrayed to laye thine hāde vpon the LORDES anointed to destroye him? And Dauid sayde vnto one of his yonge men: Come hither, and slaye him. And he smote him that he dyed. Then sayde Dauid vnto him: Thy bloude be vpon thyne owne heade. For thy mouth hath spoken against thyselfe and sayde: I haue slayne the anoynted of the LORDE. And Dauid mourned this lamentacion ouer Saul and Ionathas his sonne, and commaunded to teach the childrē of Iuda the bowe. Beholde, it is written in the boke of the righteous.

The Eldest in Israel are slayne vpon the heigh of the. How are the Worthies fallē?

† Tell it not at Gath: speake not of it in the stretes at Ascalon: lest the daughters of the Philistynes reioyce, lest the daughters of the vncircumcised triumphe.

Ye mountaynes of Gelboa, nether dew ner

* 1 Re. 30. d. * 2 Re. 3. f. and 13. f.

† Mat. 12. d. Luc. 19. b. ‡ Mich. 1. b.

rayne come vpō you, nether lōde be wherof commeth Heueofferynges: for there is ŷ shyld of the Worthies smytten downe, the shyld of Saul, as though he had not bene anoynted with oyle.

*The bowe of Ionathas fayled not, and †the swerde of Saul came not agayne voyde from the bloude of the slayne, and frō the fat of the gauntes.

Saul and Ionathas louely and pleasaūt in their lyfe, and in their deeth were not parted asunder: lighter then Aegles, and stronger then lyons.

Ye doughters of Israel wepe ouer Saul which clothed you with purple in pleasures, and decked you with Jewels of golde on youre garments.

How are the Worthies fallen so in the battayll? Ionathas is slayne vpon ŷ heighth of the.

I am sorry for the my brother Ionathas: thou hast bene very louely vnto me: Thy loue hath bene more speciaall vnto me, then the loue of women.

How are the Worthies fallen, and ŷ weapens destroyed?

The ij. Chapter.

AFTER these actes Dauid †axed at the LORDE, and sayde: Shall I go vp in to one of the cities of Iuda? And the LORDE sayde vnto him: Go vp. Dauid sayde: Whither? He sayde: Vnto Hebron. So Dauid wente thither with his two wyues, Ahinoam the Iesraelitisse, and Abigail Nabals wyfe of Carmel. And Dauid broughte vp the men that were with him also, euery one with his housholde, and they dwelt in the cities of Hebron. And ŷ men of Iuda came, and there they anointed him kyng over the house of Iuda.

And whā it was tolde Dauid, ŷ that they of Iabes in Gilead had buried Saul, he sent messaungers vnto them, sayenge: Blessed be ye of the LORDE, that ye haue done soch mercy vpon youre lorde Saul, and haue buried him. The LORDE therefore shewe mercy now and faithfulness vpon you. And because ye haue done this, I also wyll do you good. Let youre hāde now therfore be comforted, and be ye stronger: for though Saul youre lorde be deed, yet hath the house of Iuda chosen me to be kyng ouer them.

But Abner the sonne of Ner, which was Sauls chefe captayne, toke Iszboseth the sonne of Saul, and broughte him thorow the hoost, and made him kyng over Gilead, Assuri, Iesrael, Ephraim, Ben Iamin and ouer all Israel. And Iszboseth the sonne of Saul was fourtye yeare olde, when he was made kyng of Israel, ‡ he reigned two yeares. But the house of Iuda helde with Dauid: ¶ The tyme ŷ Dauid was kyng at Hebron ouer the house of Iuda, was seuen yeare and sixe monethes longe.

And Abner the sonne of Ner wēte forth with the seruantes of Iszboseth the sonne of Saul, out of ŷ hoost vnto Gibeon. And Ioab the sonne of Zeru Ia wēte forth with Dauids seruantes, and they met together by the pole at Gibeon, and these loue of Ben Iamin on Iszboseth Sauls sonnes syde, and twolue of Dauids seruantes. And euery one gat another by the heade, and thrust his swerde in his syde, and fell together: therfore is the place called Helkath hazurim (that is, the felde of the Worthies) which is at Gibeon.

And there arose a sore harde battayll the same daye. But Abner and the men of Israel were put to flighte of Dauids seruantes. Thre sonnes of Zeru Ia were there, Ioab, Abisai ‡ Asahel. As for Asahel, he was lighte of fete as a Roo in ŷ felde, ‡ folowed after Abner, and turned not asyde nether to the righte hande ner to ŷ lefte from Abner. Then Abner turned him aboute, and sayde: Art thou Asahel? He sayde: Yee. Abner sayde vnto him: Go thy waye ether to the righte hande or to the lefte, and get the one of ŷ yonge men, and take his harness from him. Neuertheles he wolde not leaue of frō him. Then sayde Abner agayne to Asahel: Get the awaye fro me, why wilt thou that I smyte the to the grounde? and how darre I lifte vp my face before thy brother Ioab? Howbeit he wolde not go his waye.

Then Abner thrust him in with a speare in to his bely, so that the speare wēte out behynde him. And there he fell and dyed before him: and who so came to the place

* 1 Re. 13. a. and 14. b. † 1 Re. 15. b.

‡ 1 Re. 23. a. 2 Re. 5. c. § 1 Reg. 31. c. ¶ 2 Re. 5. a.

where Asahel laye deed, stode styll there. But Ioab and Abisai folowed vpon Abner, till the sonne wente downe. And whan they came to þ̄ hyll of Amma, which lieth before Giah, by þ̄ waye to the wildernes of Gibeon, the children of Ben Iamin gathered them selues together behynde Abner, and grewe to a multitude, and stode vpon the toppe of an hyll.

And Abner called vnto Ioab, and sayde: Shal the swerde the deuoure without ende? Knowest thou not, that it wyll be bytter at the last? How longe wil it be or thou saie vnto the people, that they leaue of from their brethr̄e? Ioab sayde: As truly as God lyueth yf thou haddest sayde thus daye in the morninge, the people had ceassed euery one from his brother. And Ioab blew the trompet, & all the people stode still, and folowed nomore vpon Israel, nether foughte they eny more.

Abner and his men wente all that same night ouer the playne felde, and passed ouer Iordane, & walked thorow all Bithron, and came to the tentes. Ioab turned him from Abner, and gathered all þ̄ people together. And of Dauids seruauantes there myssed nyntene men, and Asahel. But Dauids seruauantes had smytten so amonge Ben Iamin and the men of Abner, that thre hundreth and thre score men were deed. And they toke vp Asahel, and buried him in his fathers graue at Bethleem. And Ioab with his men wete all that night: and at the breake of the daie they came vnto Hebron.

The iij. Chapter.

AND there was a longe battayll betwene the house of Saul and the house of Dauid. But Dauid wente and increased, and the house of Saul wente and mynished. And vnto Dauid were children borne at Hebron. His firstborne sonne Ammon of Ahinoam the Iesraelitisse: the seconde Chileab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maacha the daughter of Thalmaj kyng of Gessur: the fourth Adonia the sonne of Hagith: the fyfth Saphatia the sonne of Abital: þ̄ sixte Iethream of Eglā Dauids wife. These were borne vnto Dauid at Hebron.

Now whan it was warre betwene the house of Saul & the house of Dauid, Abner strenghted Sauls house. And Saul had had a concubyne,

whose name was Rispa the daughter of Aia. And Iszboseth sayde vnto Abner: Wherefore liest thou with my fathers concubyne? 33

Then was Abner very wroth at these wordes of Iszboseth, and sayde: Am I a dogges heade then, that I agaynst Iuda do mercy vnto the house of Saul thy father, and vnto his brethren and kynsfolkes? and haue not deluyered the in to þ̄ hande of Dauid, and thou layest a trespass to my charge this daye for a womans sake? God do Abner this and that, yf I do not * as the LORDE hath sworne vnto Dauid, that the kyngdome maye be taken frō the house of Saul, and þ̄ seate of Dauid set vp ouer Israel and Iuda, from Dan vnto Berseba. Then coulde he not answere him one worde agayne, he feared him so.

And Abner sent messangers vnto Dauid, sayenge: Whose is the londe? And sayde: Make thy couenaunt with me. Beholde, my hande shall be with the, to turne all Israel vnto the.

He sayde: Wel, I wyll make a couenaunt with the, but one thyng I desyre of the, that thou se not my face, excepte thou brynge me first Michol Sauls daughter, whan thou comest to se my face. Dauid sent messangers also vnto Iszboseth the sonne of Saul, sayenge: † Geue me my wyfe Michol, whom I married with an hundreth foreskinnies of the Philistynes. Iszboseth sent, and caused for to take her from the man † Palthiel the sonne of Laïs. And hir huszbande wente with her, and wepte behynde her vnto Bahurim. Then sayde Abner vnto him: Turne backe agayne, and go thy waye. And he turned backe agayne. C

And Abner talked with the Elders in Israel, and sayde: Your myndes haue bene set afore tyme and longe a goo vpon Dauid, that he mighte be kyng ouer you, do it now therefore, for þ̄ LORDE hath sayde of Dauid: I wil deluyer my people of Israel by the hāde of Dauid my seruauant, from the hande of the Philistynes, and from the hande of all their enemies.

Abner spake also before the eares of Ben Iamin, and wente to speake before the eares of Dauid at Hebron all that Israel and the whole house of Ben Iamin was contente withall. Now whan Abner came to Hebron vnto Dauid, and twēty men with him, Dauid made them a D

* 1 Reg. 15. f. and 16. e.

† 1 Re. 18. g. † 1 Re. 25. g.

feast. And Abner sayde vnto Dauid: I wyll get me vp, and go gather all Israel together to my lorde the kyng, and that they maye make a couenant with the, that thou mayest be kyng, at thy soules desyre.

So Dauid let Abner go from him in peace. And beholde, Dauid seruantes and Ioab came from the men of warre, and broughte a greate spoyle with them. And Abner was not now with Dauid at Hebron, for he had sent him from him, so that he was gone his waye in peace.

¶ But whan Ioab and all the hoost with him was come, it was tolde him that Abner the sonne of Ner came to the kyng, and how he had sent him fro him, so that he was gone his waye in peace. Then wente Ioab in to the kyng, and sayde: What hast thou done? Beholde, Abner came to the, why hast thou sent him from the, that he is gone his waye? Knowest thou not Abner the sonne of Ner? For he came to the to disceau the, that he mighte knowe thy outgoynge, and ingoynge, and to spie out all that thou doest. And whan Ioab wente out from Dauid, he sent messagers after Abner, to fetch him agayne from Boharsira, and Dauid knewe not therof. Now whan Abner came agayne vnto Hebron, Ioab brought him in to ʒ middes vnder ʒ gate, to talke with him secretly, and thrust him there in to ʒ bely that he dyed, because of his brother Asahels bloude.

¶ Whan Dauid knewe of it thereafter, he sayde: I am vngiltye, and so is my kyngdome for euer before the LORDE concernynge the bloude of Abner ʒ sonne of Ner: but vpon the heade of Ioab fall it, and vpon all his fathers house, and in the house of Ioab there ceasse not one to haue a renninge yssue and a leprosy, and to go vpon a staffe, and fall thorow the swerde, and to haue scarnesse of bred. Thus Ioab and his brother Abisai slewe Abner, *because he had slayne their brother Asahel in the battaill at Gibeon.

Dauid sayde vnto Ioab and to all ʒ people ʒ was with him: Rente youre clothes, and gyrd sack cloth aboute you, and make lamentacion for Abner. And the kyng wente after the Bere. And whan they buryed Abner at Hebron, the kyng lifte vp his voyce, and wepte besyde Abners graue, and all the people wepte also.

¶ And the kyng mourned for Abner, and

sayde: Abner is not deed as a foole dyeth. Thy handes were not bounde, thy fete were not vexed with fetters, thou art fallen as a man falleth before wicked vnthrifites. Then all the people bewayled him yet more.

Now whan all the people came in to eate with Dauid, whyle it was yet hye daye, Dauid sware, and sayde: God do this and that vnto me, yf I taist ether bred or oughte els afore the Sone go downe. And all ʒ people knewe it, and it pleased them well all that ʒ kyng dyd in the sighte of all the people. And all the people and all Israel perceaued the same daye, that it came not of the kyng, that Abner the sonne of Ner was slayne. And the kyng sayde vnto his seruantes: Knowe ye not that this daye a pryncce and a greate man is fallen in Israel? As for me, I am yet but tender and anyonted kyng. But the men the children of Zeru Ia are to harde for me. The LORDE recompence him that doth euell, accordinge to his wickednes.

The iiii. Chapter.

WHAN Sauls sonne herde ʒ Abner was deed at Hebron, his hādes were feble, ¶ all Israell was sory. But there were two men captaynes ouer the soudyers vnder the sonne of Saul, the one was called Baena, the other Rehob, sonnes of Rimon ʒ Berothite, of the childrē of Ben Iamin: for Beroth was couēted also in Ben Iamin. And the Berothites were fled vnto Gethaim, ¶ were straigers there vnto this daye. Ionathas also the sonne of Saul had a sonne which was lame on his fete, ¶ was fyue yeare olde whan the rumoure of Saul and Ionathas came from Iesrael. And his nose toke him, and fled. And whyle she made haist and fled, he fell, and was lame: And his name was Mephiboseth.

Then wente the sonnes of Rimon ʒ Berothite, Rehob ¶ Baena, ¶ came to the house of Iszboseth, in the heate of the daye, ¶ he laye vpō his bed at the noone daie. And they came in to the house to fetch wheate, ¶ thrust him in the bely, ¶ gat them awaye. For whā they came in to ʒ house, he laye vpō his bed in his chamber, ¶ they stickte him to death, ¶ smote of his heade, and toke his heade, and departed by the waye of the playne felde all that nighte, and broughte the heade of Isboseth to Dauid vnto Hebron, and sayde vnto the kyng: Beholde, there is the heade

of Iszboseth the sonne of Saul thine enemye, which layed wayte for thy soule. This daye hath the LORDE auenged my lorde the kynge of Saul and his sede.

Then answered Dauid vnto Rehob and Baena his brother, ⁊ sonnes of Rimon ⁊ Berothite, ⁊ sayde: As truly as the LORDE lyueth, which hath deliuered my soule out of all trouble, *I toke him ⁊ brought me worde and sayde: Saul is deed, and he thoughte he had bene a good messaunger, and at Siclag I put him to death, vnto whom I shulde haue geuen a rewarde for his message. And these vngodly personnes haue slayne a righteous man in his owne house vpon his bed. Yee shulde not I requyre his bloude of youre handes, and take you awaye from ⁊ earth? And Dauid commaunded his yonge men, which slewe them, and smote of their handes and fete, and hanged them vp by ⁊ pole at Hebron. But the heade of Iszboseth toke they, and buried it in Abners graue at Hebron.

The b. Chapter.

AND all the trybes of Israel came to Dauid vnto Hebron, and sayde: †Beholde, we are thy bone and thy flesh. And afore tyme whā Saul was kynge ouer vs, thou leddest Israel out and in. So the LORDE hath sayde: Thou shalt kepe my people of Israel, and shalt be the duke ouer Israel. And all the Elders in Israel came to ⁊ kynge vnto Hebron. And kynge Dauid made a couenaunt with them at Hebron before ⁊ LORDE. And they anoynted Dauid to be kynge ouer Israel. Thyrtye yere olde was Dauid whan he was made kynge, and reigned fortye yeres. §At Hebron raigned he seue yeres and sixe monethes ouer Iuda: but at Ierusalem he reigned thre and thirtie yeres ouer all Israel and Iuda.

And the kynge wente with his men to Ierusalem, agaynst the Iebusites, which dwelt in the londe. Neuertheles they sayde vnto Dauid: Thou shalt not come hither but the blynde and lame shal dryue ⁊ awaie. (They thoughte plainly, that Dauid shulde not come in.) Howbeit Dauid wanne the castell of Sion, which is the cite of Dauid. Then sayde Dauid the same daye: ¶Who so euer smytheth the Iebusites, and optayneth the perquellies,

the lame ⁊ the blynde, which (Iebusites) Dauids soule hateth. Herof cometh the proverbe: "Let no blynde ner lame come in to the house. So Dauid dwelt in ⁊ castell, and called it the cite of Dauid. And Dauid builded roude aboute fro Millo and within. And Dauid grewe, ⁊ the LORDE the God Zebaoth was with him.

And Hiram the kynge of Tyre sent messangers vnto Dauid, ⁊ and Ceder trees for walles, and Carpenters, and Masons, to builde Dauid an house. And Dauid knewe, that the LORDE had conformed him kynge ouer Israel, and exalted his kingdom for his people of Israels sake. And Dauid toke yet mo wyues and concubynes at Ierusalem, after he was come from Hebron, and there were yet mo sonnes ⁊ doughters borne vnto him. ¶ And these are the names of them that were borne vnto him at Ierusalem: Samma, Sobab, Nathan, Salomon, Iebegar, Elisua, Nepheg, Iaphia, Elisama, Eliada, Eliphalet.

And whan the Philistines herde that Dauid was anoynted kynge ouer Israel, they wete vp all to seke Dauid. Whan Dauid perceaued that, he wete downe in to a castell. But the Philistynes came and scattered them selues beneth in the valley of Rephaim. **And Dauid axed at the LORDE, and sayde: Shal I go vp agaynst the Philistynes? and wylt thou delyuere them in to my hande? The LORDE sayde vnto Dauid: Go vp, I wyl delyuere the Philistynes in to thy hande.

And Dauid came vnto Baal Prazim, and smote the there, and sayde: The LORDE hath deuyded myne enemies, euen as the waters parte asunder: therefore is the same place called Baal Prazim. And they left their ymagines there, but Dauid and his men caried the awaye.

Neuerthelesse the Philistynes wente vp agayne, and scattered them selues beneth in the valley of Rephaim. And Dauid axed at the LORDE. The LORDE sayde: Thou shalt go vp, but compase them behinde, that thou mayest be vpon them ouer agaynst the Peer trees: and whan thou hearest vpon the toppe of the Peertrees, the sounde of the goinge be bolde, for then is the LORDE gone forth before the, to smyte the hoost of the Philistines. Dauid dyd as the LORDE

* 2 Re. 1. c. † 2 Reg. 3. f. ‡ 1 Par. 12. a.
§ 2 Re. 2. b. ¶ 1 Par. 12. a.

° Leui. 21. c. ° 1 Par. 15. a. ¶ 1 Par. 3. a.
** 1 Re. 23. a. 2 Re. 2. a. and 5. d.

commanded him and smote the Philistynes from Geba, tyll thou comest vnto Gaser.

The bi. Chapter.

AND Daud gathered agayne all the yonge chosen men in Israel, ^eeuen thre thousande, and gat him vp, and wente with all the people that was with him of the citesins of Iuda, to fetch vp the Arke of God from thence: whose name is: The name of the LORDE Zebaoth dwelleth theron betwene the Cherubins. *And they caused the arke of God to be caried vpō a new cart, [†]and fetched it out of [‡]house of Abinadab, which dwelt at Gibeā. Vsa and Ahio the sonnes of Abinadab droue [§]new cart. And when they broughte it with the Arke from the house of Abinadab which dwelt at Gibeā, Ahio wente before the Arke: and Daud and all the house of Israel played before the LORDE, with all manner of instrumentes of Pine tre, with harpes, and Psalteries, and tabrettes, and belles, and Cymbals.

[‡]And when they came to the barnesfloore of Nahon, Vsa stretched out his hande, [§]and helde the Arke of God, for the oxen wete out asyde. Then waxed the wrath of the LORDE feare agaynst Vsa, and God smote him there because of his presumpciō, so that he dyed there besyde the Arke of God. Then was Daud sory, because the LORDE had made soch a rente vpon Vsa, and he called the same place Perez Vsa vnto this daye. And Daud feared the LORDE the same daie, and sayde: How shall the Arke of the LORDE come vnto me? And he wolde not let it be broughte to him in to the cite of Daud, but caused it be brought in to [‡]house of Obed Edom the Gathite. And whan the Arke of the LORDE had contynued thre monethes in the house of Obed Edom the Gathite, the LORDE blessed him and all his house.

[¶]And it was tolde kyng Daud, that the LORDE had blessed the house of Obed Edō and all that he had because of the Arke of God. ¶Then wente he, and fetched vp the Arke of God out of [‡]house of Obed Edom in to the cite of Daud with ioye. And whā they were gone sixe steppes in with the Arke of the LORDE, they offered an ox and a fat shepe. And Daud daunsed with all his mighte before the LORDE, and was girded with an

ouerbody cote of lynnē. And Daud with all Israel brought vp [‡]Arke of the LORDE with tabrettes and trompettes.

And whan the Arke of the LORDE came in to the cite of Daud, Michol the daughter of Saul lokd out at a window, and sawe kyng Daud leapyng, spryngyng and daūsyng before the LORDE, and despyed him in hir hert. But whan they brought in [‡]Arke of the LORDE, they set it in hir place in the myddes of the Tabernacle, which Daud had pitched for it. And Daud offred burnt offerynges and deed offerynges before [‡]LORDE. And whan Daud had made an ende of offeryng the burntofferiunges and deedofferiunges, he blessed the people in the name of the LORDE Zebaoth, and dealte out vnto all the people, and to the multitude of Israel, both to man [¶]and womā, vnto euery one a cake of bred, and a pece of flesh, and a meece of potage. Then wente all the people their waye, euery one vnto his house.

Whan Daud came agayne to blesse his house, Michol the daughter of Saul wente forth to mete him, and sayde: How glorious hath the kyng of Israel bene to daye, which hath vncouered himselfe before the maydes of his seruantes, like as the rascall people discover them selues. But Daud saide vnto Michol: I wil play before [‡]LORDE, which hath chosen me afore thy father, and afore all his house, because he hath commaunded me to be the pryncer ouer the people of the LORDE, euen ouer Israel, and yet wyl I be vyler then so, and wyl be lowe in myne owne sighte: and with the maydens wherof thou hast spoken, wyl I be honoured. As for Michol the daughter of Saul, she had no childe vnto the daye of hir death.

The biij. Chapter.

NOW whan the kyng sat in his house, [¶]and the LORDE had geuen him rest from all his enemies on euery syde, he sayde vnto the prophet Nathan: Beholde, I dwell in a house of Cedre, and the Arke of God dwelleth amonge the curtaynes. Nathan sayde vnto the kyng: Go thy waye, what so euer thou hast in thine hert, [‡]do: for the LORDE is with the. But the same night came [‡]worde of the LORDE vnto Nathan, [¶]and sayde: Go [¶]and speake to my seruānt Daud:

* 1 Par. 14. a. * 1 Reg. 6. c. † 1 Reg. 7. a. ‡ 1 Pa. 14. b.

§ Num. 4. b. and 7. b. ¶ 1 Pa. 16. a. ¶ 1 Par. 18. a.

Thus sayeth \S LORDE: Shalt thou buylde me an house to dwell in? I haue dwelt in no house sence the daye that I broughte the children of Israel vnto this daye, but haue walked in the Tabernacle and Habitation, whither so euer I wente with the children of Israel. Dyd I euer speake to eny of the trybes of Israel (whom I commaunded to kepe my people of Israel) τ sayde: Wherefore do ye not buylde me an house of Cedar wodd?

\S So shalt thou speake now vnto my seruauant David: Thus sayeth the LORDE Zebaoth: *I toke the from the pasture whan thou wentest behynde the shepe, \S thou shuldest be \S pryncer ouer my people of Israel, τ haue bene with the whither so euer thou wentest, τ haue roted out all thine enemies before the, τ haue made the a greate name, acordinge to the name of the greate men vpon earth. And for my people of Israel I wyll appoynte a place, and wyll plante them, that they maye remayne there, nomore to be remoued, and \S the childrē of wickednes oppresse them nomore, like as afore, and sence the tyme that I ordeyned Iudges ouer my people of Israel. And I wyll geue the rest from all thine enemies. And the LORDE sheweth the, that the LORDE wyl make the a house.

\S Now whan thy tyme is fulfilled \S thou shalt slepe with thy fathers, I wil after \S rayse vp thy seide, which shal come of thy body: his kyngdome wyl I stablishe, he shal buylde an house for my name, τ and I wyll stablyshe \S seate of his kyngdome for euer. \S I wyll be his father, and he shall be my sonne. ¶ Whan he doth a trespase, I wyll reprove him with the rodd of men and with the plagis of \S childrē of men: But my mercy shal not be withdrawn frō him, as I haue withdrawē it frō Saul, whō I haue takē awaye before the. As for thy house τ thy kyngdome, it shal be established for euer before the, τ thy seate shal endure fast for euernore.

Whan Nathan had tolde all these wordes τ all this vision vnto David, kynge David came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, \S thou hast broughte me thus farre? This O LORDE God hast thou thoughte to litle also, but hast spoken of the house of thy seruauant yet lōge for to

come. O LORDE God, is that the lawe of men?

And what shall David speake vnto the? \S thou knowest thy seruauant O LORDE God, for thy wordes sake and acordinge to thy hert hast thou done all these greate thinges, \S thou mightest shewe thē vnto thy seruauant. Therefore art thou greatly magnified O LORDE God: ¶ for there is none like the, τ there is no God but thou, acordinge vnto all that we haue herde with oure eares. ** For where is there a people vpon earth as thy people of Israel? For whose sake God wente to delyuer him a people, and to make him selfe a name, and to do them soch greate and terrible thinges in thy lōde before thy people, τ whom thou hast deliuered vnto thy selfe frō Egipte, from the people, and from their goddes. And thy people of Israel hast thou prepared the to be a people vnto thyne owne selfe for euer, and thou O LORDE art become their God.

Stablishe now \S worde therfore for euer (O LORDE God) which thou hast spokē ouer thy seruauant τ ouer his house, τ do acordinge as thou hast sayde. So shall thy name be greate for euer, so that it shal be sayde: The LORDE Zebaoth is the God ouer Israel, τ the house of thy seruauant David shal be made sure before the. For thou LORDE Zebaoth, thou God of Israel hast opened the eare of thy seruauant, and sayde: I wil buylde the an house. Therefore hath thy seruauant founde his hert, to praye this prayer vnto the. τ Now LORDE God thou thy selfe art God, τ thy wordes shal be the trueth. Thou hast spoken soch good ouer thy seruauant. Begynne now therfore, and blesse thy seruantes house, that it maye be before the for euer, for thou LORDE God thine awne selfe hast spoken it: and with thy blessinge shal thy seruantes house be blessed for euer.

The viij. Chapter.

AND it fortunēd after this, \S David smote \S Philistynes,* and discomfited them, and toke the brydell of bondage out of the Philistynes hande. \S He smote the Moabites also to the grounde, so that he broughte two partes of them to death, and let one parte lyue. Thus the Moabites were subdued vnto David, so \S they broughte him giftes.

* 1 Re. 16. c. \dagger 3 Re. 5. a. 4 Re. 8. c. Psal. 131. b.
 \dagger Iere. 33. c. \S Heb. 1. b. \parallel 3 Re. 11. c. Psal. 88. d.

\S Deu. 32. f. ** Deu. 4. a. $\dagger\dagger$ Exo. 14. a. $\dagger\dagger$ Deu. 32. f.
 * 1 Par. 19. d. $\S\S$ Nu. 24. d.

Dauid smote Hadad Eser also the sonne of Rehob kyng of Zoba, whan he wete to fetch his power agayne at y water Euphrates. And of them toke Dauid a thousande t seuen hundred men, and twenty thousande fote men, and lamed all the charettes, saue an hundred which he kepte behynde. But the Sirians came from Damascos to helpe Hadad Eser kyng of Zoba. And Dauid smote two and twenty thousande men of the Syrians, and layed people vnto Damascus in Syria.

Thus was Syria subdued vnto Dauid, so that they broughte him giftes: for y LORDE helped Dauid whither so euer he wente. And Dauid toke y shyldes of golde, which Hadad Esers seruantes had, and broughte them to Ierusalem. But from Bethah t Berothai y cities of Hadad Eser toke Dauid very moch brasse.

¹³ * Whan Thoi the kyng of Hemath herde, that Dauid had smytten all the power of Hadad Eser, he sent his sonne Ioram vnto Dauid to salute him frendly, t to blesse him, because he had foughten with Adad Eser and smytten him (for Thoi had warre with Hadad Eser) and had Iewels with him of syluer, of golde, and of brasse: which kyng Dauid halowed also vnto y LORDE, with the syluer and golde which he sanctified vnto the LORDE from all the Heythē, whom he subdued, from Siria, fro Moab, from the childrē of Ammon, from the Philistynes, fro Amalek, from the spoyle of Hadad Eser y sonne of Rehob kyng of Zoba.

¹⁴ Dauid gat him selfe a name also whan he came, t smote eightene thousande of y Sirians in y Salt valley. And he layed people in all Edomea, t and all Edom was subdued vnto Dauid: for the LORDE helped Dauid, whither so euer he wente. Thus was Dauid kyng ouer all Israel. And he executed iudgmente and righteousnes vnto all y people. y Ioab y sonne of Zeru Ia was captayne ouer the hoost. Iosaphat the sonne of Ahilud was Chanceler. Zadok the sonne of Achitob, t Ahimelech the sonne of Abiathar were prestes. Seraia was Scribe. Benaia the sonne of Ioada was ouer y Chrethians t Plethians. And the sonnes of Dauid were y prestes.

The ij. Chapter.

¹⁵ **A**ND Dauid sayde: Remayneth there yet eny man of Sauls house, that I maye

* 1 Par. 19. b. † 1 Par. 19. c. ‡ Gen. 25. c.
Nu. 24. d. § 2 Re. 20. d. || Some reade: rulers.

do mercy vpon him for Ionathas sake? There was a seruaut of Sauls house, named y Siba, whom they called vnto Dauid, t the kyng sayde vnto him: Art thou Siba? He sayde: Yee thy seruaut. The kyng sayde: Is there yet eny man of Sauls house, y I maye do the mercy of God vpon him? Siba sayde vnto the kyng: ** There is yet a sonne of Ionathas, lame on his fete. The kyng sayde vnto him: Where is he? Siba sayde vnto y kyng: Beholde, he is at Ladober in y house of † Machir y sonne of Ammuel. Thē sent kyng Dauid thither, t caused for to fetch him from Ladober out of y house of Machir the sonne of Ammuel.

Now whan Mephiboseth the sonne of Ionathas the sonne of Saul came vnto Dauid, he fell vpon his face, t worshiped him. Dauid sayde: Mephiboseth. He sayde: Here am I thy seruaut. Dauid sayde vnto him: Feare not, for I wyll do mercy vpon the for thy father Ionathas sake, and wil restore vnto the all the londe of thy father Saul: but thou shalt eate bred daylie at my table. He worshiped and sayde: Who am I thy seruaut, that thou turnest the to a deed dogg as I am?

Then the kyng called Siba y seruaut of Saul, and sayde vnto him: All y hath belonged vnto Saul t to all his house, haue I geuen to thy lordes sonne. Tyll his londe for him therefore, thou t thy children t seruantes, t bryng it in, y it maye be bred for thy lordes sonne, and y he maye enioye it: but Mephiboseth thy lordes sonne shal eate bred daylie at my table. Siba had fyftene sonnes t twentye seruantes. And Siba sayde vnto y kyng: Acordinge vnto all as my lorde the kyng hath commaunded his seruaut, so shal his seruaut do. And let Mephiboseth (sayde Dauid) eate at my table, as one of the kynges owne children. And Mephiboseth had a yōge sonne, whose name was Micha. But all y dwelt in the house of Siba, serued Mephiboseth. As for Mephiboseth him selfe, he dwelt at Ierusalem: for he ate daylie at the kynges table t and was lame on both his fete.

The iij. Chapter.

¹⁶ **A**ND it fortunied after this, that y kyng of the children of Ammon dyed, t his sonne Hanun was kyng in his stede. Then sayde Dauid: I wyll do mercy vpon Hanun

¶ 1 Par. 9. c. ** 2 Re. 4. a. †† 2 Re. 17. c.
‡† 2 Reg. 4. a. § 1 Par. 20. a.

the sonne of Nahas, as his father dyd mercy vpon me. And so he sent, and comforted him by his seruantes ouer his fathers death. Now whan Dauids seruantes came in to the londe of the children of Ammon, the mightie men of the children of Ammon sayde vnto Hanun their lorde: Thynkest thou it is for the honoure of thy father in thy sighte, y David hath sent comforters vnto the? Hath he not sent his seruantes vnto y (thynkest thou) to spye and search out the cite and to ouerthrowe it?

33 Then toke Hanun the seruantes of Dauid, and shoue of the one halue of their beerdes, and cut of the halfe of their garmetes euen by the girdell, and so let them go. Whā this was tolde Dauid, he sent to mete them: for the men were put to greate shame. And the kynge caused to saye vnto them: Abyde at Iericho, tyll youre beerdes be growne, and then come agayne.

Whan the childrē of Ammon sawe that they stynked in the sighte of Dauid, they sent and hyred the Sirians of the house of Rehob, and the Sirians at Zoba euen twentye thousande fote men, and from the kynge of Maecha a thousande men, and from Istob twolue thousande men. Whan Dauid herde that, he sent Ioab with all the hoost of y men of warre. And the children of Ammon wente forth, and prepared them selues to y battayll before the intraunce of the gate. But the Sirians of Soba, of Rehob, of Istob and of Maecha were alone in the felde.

6C Now whan Ioab sawe that the battayll was set vpō him before and behynde, he chose of all the best yonge men in Israel, and prepared him selfe agaynst the Syrians. And the resydue of the people put he vnder the hande of his brother Abisai, that he mighte prepare him agaynst the childrē of Ammon. And sayde: Yf y Syrians be to mightie for me, helpe thou me: but yf the children of Ammon be to mightie for the, I shal helpe the. Take a good corage vnto the, and let vs be strongere for oure people, and for y cite of oure God: neuertheles the LORDE do what pleaseth him.

And Ioab made him forth with the people that was with him, to fighte agaynst the Syrians: and they fled before him. And whan the children of Ammon sawe that the Syrians fled, they fled also before Abisai, and

wente in to the cite. So Ioab turned agayne from the children of Ammon, and came to Ierusalem. And whan the Syrians sawe y they were smytten before Israel, they came together.

And Hadad Eser sent and broughte out y Syrians beyonde the water, and conueyed their power in, and Sobath the chefe captayne of Hadad Eser wente before thē. Whan this was tolde Dauid, he gathered all Israel together, and wente ouer Iordane, and came to Helam, and the Syrians prepared them selues agaynst Dauid to fighte with him, howbeit the Syrians fled before Israel. And Dauid slewe of the Syrians seuē hundreth charettes, and fortye thousande horsmē, and Sobath the chefe captayne smote he also, so that he dyed there. Whan the kynges which were vnder Adad Eser, sawe, that they were smytten before Israel, they made peace with Israel, and were subdued vnto them. And the Syrians were afraied to helpe the children of Ammon eny more.

The xi. Chapter.

AND whan y yeare came aboute what tyme as y kynges vse to go forth, Dauid sent Ioab and his seruantes with him, and all Israel, to destroye the children of Ammon, and to laye sege vnto Rabba: but Dauid abode at Ierusalem.

And aboute the euētyde it fortuneth that Dauid arose from his restinge place, and wente vp to y toppe of the kynges palace, and from y toppe he sawe a woman waszshinge hir selfe, and the woman was of a very fayre bewtye. And Dauid sent, and caused to axe what woman it was, and sayde: Is not that Bethseba the daughter of Eliam the wife of Vrias the Hethite? And Dauid sent messengers, and caused for to fetch her. And whā she was come in vnto him, he laye with her. Neuertheles she halowed hir selfe from hir vncleennes, and turned agayne vnto hir house. And the womā was with childe, and sent, and caused to tell Dauid and to saye: I am with childe. Dauid sent vnto Ioab (saye ge:) Sende me Vrias y Hethite. And Ioab sent Vrias vnto Dauid. And whan Vrias came to him, Dauid axed him yf it stode well with Ioab, and with the people and with the battayll.

And Dauid sayde to Vrias: Go downe in

* 1 Par. 21. a.

* Exo. 2. a. Susan. c.

to thy house, and wash thy fete. And whan Vrias wente out of the kynges palace, the kynges gifte folowed him. And Vrias layed him downe to slepe before the kynges palace gate, where all his lordes seruauntes laye, & wente not downe in to his house. Whan worde came to Dauid: Vrias is not gone downe in to his house, Dauid sayde vnto him: Camest thou not ouer the felde? Why wentest thou not downe in to thy house? Vrias sayde vnto Dauid: The Arke and Israel & Iuda abyde in the tentes: And Ioab my lorde and my lordes seruauntes lye in þy felde, and shal I go in to my house to eate and drynke, and to lye with my wyfe? As truly as thou luest, and as truly as thy soule lyueth, I wyl not do this thinge. Dauid sayde vnto Vria: Abyde here then to daye, tomorrow wil I let the go. So Vrias abode at Ierusalem the same daye, and the nexte also. And Dauid called him to eate & drynke before him, & made him dronken. And at euen he wente to lye him downe for to slepe vpon his couche with his lordes seruauntes, and wente not downe in to his house.

On the morow wrote Dauid a letter vnto Ioab, & sent it by Vrias. After this maner wrote he in the letter: Set Vrias in þy sorest parte of þy batayll, & turne you behynde him, þy he maye be slayne. Now whā Ioab layed sege to the cite, he set Vrias in þy place, where he knewe þy the mightiest men of Armes were. And whan the men of the cite fell out and foughte agaynst Ioab, there fell certayne of þy people of Dauids seruauntes. And Vrias the Hethite dyed also.

Then sent Ioab, and caused to tell þy kyng all the matter concernynge the battayll, and comaunded the messaunger, and sayde: Whan thou hast tolde þy kyng all the matter concernynge the batayll, and seist that he is wroth, and yf the kyng saye vnto the: Wherefore came ye so nye the cite with the batayll? Knowe ye not how they vse to shute from the wall? *Who smote Abimelech the sonne of Ierubaal? Dyed not a womā cast a pece of a mylstone vpo him from the wall, so that he dyed at Thebez? Why came ye so nye the wall? Then shalt thou saye: Thy seruaunt Vrias the Hethite is deed also.

The messaunger wente his waye, and came and tolde Dauid all together, wherfore Ioab had sent him. And the messaunger sayde

vnto Dauid: The men preuayled against vs, and fell out vnto vs in to þy felde: and we were vpon them harde at the dore of þy porte. And the archers shot from the wall vpon thy seruauntes, and slewe certayne of the kynges seruauntes: and thy seruaunt Vrias the Hethite is deed also.

Dauid sayde vnto the messaunger: Thus shalt thou saye vnto Ioab: Let not þy vexethe, for the swerde consumeth now one now another. Go forth with the battayll against the cite, that thou mayest destroye it, and cōforte the men. And whan Vrias wife herde that Vrias was deed, she mourned for hir huszbande. But whā she had made an ende of mournynge, Dauid sent, and caused her be fetched vnto his palace, and she became his wyfe, and bare him a sonne. Neuertheles this dede þy Dauid dyd, displeased the LORDE.

The xij. Chapter.

AND the LORDE sent Nathan vnto Dauid. Whan he came to him, he tolde him: There were two men in one cite, the one riche, the other poore. The riche man had very many shepe and oxen: but the poore man had nothinge saue one litle shepe, which he had boughte, and norished it, so that it grewe vp with him and his children together. It ate of his bred, and dranke of his cuppe, and slepte in his lappe, and he helde it as a daughter. But whan there came a straunger vnto the riche man, he spared to take of his awne shepe & oxen (to prepare oughte for the straunger that was come vnto him) and toke the poore mans shepe, and prepared it for the man that was come vnto him.

Thē was Dauid wroth with greates displeasure agaynst that man, and sayde vnto Nathan: As truly as the LORDE lyueth, the man that hath done this, is the childe of death. †The shepe also shal he make good foure folde, because he hath done soch a thinge, and not spared it.

Then sayde Nathan vnto Dauid: Thou art euen the man. Thus sayeth the LORDE the God of Israel: ‡I haue anyointed the to be kyng ouer Israel, and deluyered the out of the hande of Saul, and haue geuen the thy lordes house, and his wyues in to thy lappe, and the house of Israel and Iuda haue I geuen the: and yf that be to litle, I wyl

* Iud. 9. h

† Exo. 22. a.

‡ 1 Re. 16. c.

yet do this and that for the also. Wherefore hast thou then despyed the worde of the LORDE, to do soch euell in his sighte? Vrias the Hethite hast thou slayne with the swerde: His wife hast thou taken to be thy wyfe, but him hast thou slayne with y swerde of the children of Ammon.

¶ Now therefore shal not y swerde departe from thy house for euer, because thou hast despyed me, and taken the wife of Vrias the Hithite, to be thy wife. Thus sayeth the LORDE: Beholde, *I wyll rayse vp euell of thyne awne house, and wyll take thy wyues before thyne eyes, and wyl geue them vnto thy neyghboure, so that he shall lye with thy wyues by Sonne lighte. For thou hast done it secretly, but I wyl do this in the sighte of all Israel, and by Sonne lighte.

Then sayde Dauid vnto Nathan † I haue synned vnto the LORDE. Nathan sayde vnto Dauid: So hath the LORDE also taken away thy synne, thou shalt not dye. But for so much as thou throw this dede hast caused the enemies of the LORDE to blasphemie, y sonne that is borne vnto the, shall dye the death. And Nathan wente home. As for the childe which Vrias wife bare vnto Dauid, the LORDE smote it, so that it was deedsicke.

¶ And Dauid besoughte God for the childe, and fasted, and wente in, and laie all night vpon the earth. Then rose the Elders of his house, and wolde haue taken him vp frō the grounde: neuertheles he wolde not, nether ate he with them. Vpon the seuenth daye y childe dyed. And Dauids seruantes durst not tell him that the childe was deed. For they thoughte: Beholde, whan the childe was yet alyue, we spake vnto him, and he herkened not vnto oure voyce, How moch more shall it greue him, yf we saye: The childe is deed? And Dauid sawe that his seruantes made a whisperinge together, and perceaued that the childe was deed, and sayde vnto his seruantes: Is the childe deed? They sayde: Yee. Then rose Dauid vp from the earth, and wasshed him selfe, and anoynted him, and put on other garmentes, ⁊ wente in to the house of the LORDE, and worshipped.

¶ And whan he came agayne, he commaunded to set bred before him, and ate. Then sayde his seruantes vnto him: What maner of

thinge is this that thou doest? Whan the childe was alyue, thou fastest and wepest: but now that it is deed, thou stōdest vp and eatest? He sayde: I fasted and wepte for the childe whan it was yet a lyue, for I thoughte: Who knoweth, peraduenture the LORDE maye be gracious vnto me, that the childe maye lyue. ‡ But now that it is deed, wherefore shulde I fast? Can I fetch it agayne? I shal go vnto it, but it shall not come agayne vnto me. And whan Dauid had comforted Bethseba his wife, he wente in vnto her, and laye with her. § And she bare a sonne, whom he called Salomon. And the LORDE loued him. And he put him vnder the hāde of Nathan y prophet, which called him Iedidia because of the LORDE.

So Ioab foughte agaynst Rabba of y children of Ammon, and wanne the kynges cite, ⁊ sent messaūgers vnto Dauid, ⁊ caused to saye vnto him: ¶ I haue foughte against Rabba, and haue wonne the water cite also. Gather thou therfore the residue of the people together, and laye sege to y cite, and wyne it, that I wyne it not, and haue the name therof. So Dauid gathered all y people together, and wente, ⁊ foughte agaynst Rabba, and wanne it, and toke their kynges crowne frō his heade (which in weight had a talente of golde, and precious stones) and was set vpon Dauids heade, and very moch spoyle caried he out of the cite. As for the people that was therin, he broughte thē forth, and layed them vnder yron sawes and hokes and wedges of yron, and burned thē in tyle ouens. Thus dyd he vnto all the cities of the children of Ammon. Then returned Dauid and all the people vnto Ierusalem agayne.

The xiiij. Chapter.

AND it fortuneth after this, that Absalom a y sonne of Dauid had a fayre sister, whose name was Thamar, ⁊ Ammon the sonne of Dauid loued her. And Ammon was in greate combrance, in so moch that he was euen sicke, because of Thamar his sister. For she was a virgin, and Ammon thoughte it shulde be harde for him to do any thinge vnto her. But Ammon had a frēde, whose name was Ionadab the sonne of Simea Dauids brother. And the same Ionadab was a very wyse man, which sayde vnto him: Why art

* Deut. 28. c. 1 Re. 16. d.

† Eccli. 47. c. Psal. 50. a.

‡ Eccli. 38. c. § 1 Par. 3. a. Matt. 1. a. || 1 Par. 21. a.

thou so leane (thou kynges sonne) from daye to daye? Mayest thou not tell me? Then sayde Ammon vnto him: I loue Thamar my brother Absaloms sister exceedingly.

33 Ionadab sayde vnto him: laye the downe vpon thy bedd, and make the sicke. And whan thy father commeth to loke how thou doest, saye vnto him: Oh let my sister Thamar come, that she maye fede me, and make a meece of meate before me, that I maye se it, & eate it of hir hande. So Ammon layed him downe, and made him sicke. Now whā the kyng came in to loke how he dyd, Ammon sayde vnto the kyng: Oh let my sister Thamar come, and make me a syppyng or two, and that I maye eate it of hir hande. Then sent Dauid for Thamar in to the house, and sayde vnto her: Go thy waye to thy brother Ammons house, & make him a meece of meate. Thamar wente vnto hir brother Amons house, but he laye in his bed. And she toke floure, and mixte it, and dighte it before his eyes, and made him a syppyng. And she toke the meece of meate, and poured it out before him: but he wolde not eate.

C And Ammon saide: Put forth euery man fro me. And euery man wete forth from him. Then sayde Ammon vnto Thamar: Brynge me that meece of meate in to the chamber, that I maye eate it of thy hande. Then toke Thamar ſyppyng that she had made, and broughte it vnto Ammon hir brother in to the chamber.

And whan she broughte it vnto him ſhe mighte eate, he toke holde of her, & sayde vnto her: Come my sister, lye with me. Neuertheles she saide: Oh no my brother, force me not: for so do they not in Israel, do not thou soch foly. Whither shal I go with my shame? And thou shalt be as one of the vywyse in Israel. But speake vnto the kyng, he shal not withholde me from the.

D Howbeit he wolde not herken vnto her, and ouercame her, * and forced her, and laye with her. And Ammon hated her exceedingly, so that the hate was greater then the loue was before. And Ammon sayde vnto her: Vp, and get the hence.

She saide vnto him: This euell that thou thrustest me out, is greater then the other, that thou hast done vnto me. Neuertheles he herkened not vnto her, but called his boye

that serued him, and sayde: Put awaye this woman fro me, and locke the dore after her. And she had a partye garment on: for soch garmentes wayre ſ kynges daughters whyle they were virgins.

And whā his seruauant had put hir forth, & lockte the dore after her, Thamar strowed aszshes vpon hir heade, and rente the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wente on, and cryed. And hir brother Absalom sayde vnto her: Hath thy brother Ammon bene with the? Now holde thy peace my sister, it is thy brother, and take not the matter so to hert.

So Thamar remainyd a wyddowe in her brother Absaloms house. And whan kyng David herde of all this, he was very sory. As for Absalom, he spake nether euell ner good to Ammon: but Absalom hated Ammon, because he had forced his sister Thamar.

After two yeaes had Absalom shepe clyppers at Baal Hazor, which lyeth by Ephraim. And Absalom called all the kynges children, and came to the kyng, and sayde: Beholde, thy seruauant hath shepe clyppers, let it please ſ kyng with his seruantes to go with his seruante. But the kyng sayde vnto Absalom: No my sonne, let vs not all go, lest we be to chargeable vnto the.

And he wolde nedes haue had him to go, howbeit he wolde not, but blessed him. Absalom sayde: Shall my brother Ammon go with vs then? The kyng sayde vnto him: Wherefore shall he go with the? Then was Absalom so importune vpon him, that he let Ammon and all the kynges childre go with him.

F But Absalom commaunded his yonge men, and sayde: Take hede whan Ammon is mery with wyne (and I saye vnto you: Smyte Ammon, and slaye him) that ye be not afraied: for I haue commaunded you, be stronge, and playe the men. So Absaloms yonge men dyd vnto Ammon, as Absalom had commaunded them. Then stode all the kynges children vp, and euery one gat him vp vpon his Mule, and fled. And whyle they were yet on their waye, the rumoure came to kyng David, that Absalom had slayne all the kynges children, so that not one of them was lefte.

Then stode the kyng vp, and rente his clothes, & layed him downe vpon the earth, and all his seruantes that stode aboute him,

* Gen. 34. a. Leui. 18. a.

rente their clothes. Then answered Ionadab § sonne of Simea Dauids brother, and sayde: Let not my lorde thynke that all the yonge men the kynges children are deed, but § Ammon is deed onely: for Absalom hath kepte it in him selfe sence the daie that he forced his sister Tamar. Therefore let not my lorde the kyng take it so to hert, that all the kynges children shulde be deed, but that Ammon is deed onely.

As for Absalom, he fled. And the yonge man that kepte the watch, lifte vp his eyes, and loked, and beholde, A greate people came in the waye one after another by the hill syde. Then sayde Ionadab vnto the kyng: Beholde, the kynges children come. Euen as thy seruauant sayde, so is it happened. And whan he had ended his talkynge, the kynges children came, and lifte vp their voyce, and wepte.

The kyng and all his seruantes wepte also very sore. But Absalom fled, and wente vnto Thalmay the sonne of Ammihud kyng of Gesur. As for Dauid he mourned for his sonne euery daye. Whan Absalom was fled and gone vnto Gesur, he was there thre yere. And kyng Dauid ceased from goinge out agaynst Absalom, for he had comforted him selfe ouer Ammon that he was deed.

The xiiij. Chapter.

IOAB the sonne of Ieru Ia perceaued § the kynges hert was agaynst Absalom, and sent vnto Thecoa, and caused to fetch from thence a prudent woman and saide vnto her: Make lamētacion, and weere mournynge garments, & anoynte the not with oyle: but fayne thy selfe as a woman which hath mourned longe ouer a deed, and thou shalt go in to the kyng, and speake so & so vnto him. And Ioab tolde her what she shulde saye.

And whan the woman of Thecoa wolde speake with the kyng, she fell vpon hir face to the grounde, and worshipped, and sayde: Helpe me O kyng. The kyng sayde vnto her: What ayleth the? She sayde: I am a wedowe, a woman that mourneth, and my husbāde is deed. And thy handmayde had two sonnes, which stroue together in the feld: and whyle there was noman to parte thē a sunder, the one smote the other, and slewe him.

* Deu. 19. c. † 1 Re. 14. g.

And beholde, all the whole kynred ryseth vp agaynst thy handmayden, and saye: *Delyuer him which hath smytten his brother, that we maye kyll him, for the soule of his brother whom he hath slayne, and that we maye destroye the heyre also. And thus are they mynded to put out my sparke, which yet is lefte, that there shulde no name ner eny thinge els remayne ouer vnto my husbāde vpon earth.

The kyng sayde vnto the woman: Go thy waye home, I wil geue a cōmaudemēt for §. And the woman of Thecoa saide vnto § kyng: The trespase be vpon me (my lorde § kyng) and vpon my fathers house: but the kyng and his seate be vngiltye. The kyng sayde: He that speaketh agaynst the, brynge him vnto me, so shall he touch the nomore. She sayde: Let the kyng thynke vpon the LORDE his God, that there be not to many auengers of bloude to destroye, and that they brynge not my sonne to naught. He sayde: † As truly as the LORDE lyueth, there shall not one heer of thy sonne fall vpon the earth. And the woman sayde: Let thy handmayde speake somewhat to my lorde the kyng. He sayde: speake on. The woman sayde: Wherefore hast thou deuised such a thinge agaynst the people of God? And how happeneth it that the kyng speaketh soch, to make himselfe giltye, and causeth not his out lawe to be broughte agayne? For we all dye the death, and as the water that sinketh in to the earth, which is not taken vp. ‡ And God will not take awaye the lyfe, but vnbethynketh himselfe, § euen the very outlawe be not cleane thrust out from him.

Thus am I come also to speake this to my lorde the kyng in the presence of the people, for thy handmayden thoughte: I wyll speake to the kyng, peraduenture he shall do that his handmayden sayeth, for he shall heare his handmayden, to delyuer me from the hande of all them, that wolde destroye me with my sonne from the enheritaunce of God. And thy handmayden thoughte, § worde of my lorde the kyng shall be as a meatofferynge, § for my lorde the kinge is as an angell of God, so that he can heare good and euell, therefore shall the LORDE thy God be with the.

The kyng answered and sayde vnto the

‡ Eze. 18. d. § 2 Re. 19. e.

woman: Kepe nothyng fro me that I axe the. The woman sayde: Let my lorde the kinge speake on. The kinge sayde: Is not the hande of Ioab with the in all this? The woman answered and sayde: As truly as thy soule lyueth (my lorde O kynge,) there is els noman nether at the righte hande ner at þ left, but euen as my LORDE the kynge hath sayde, for thy seruauent Ioab hath commaunded me, and he himselfe hath taughte thy handmayden all these wordes, that I shulde turne this matter of this faszshio, this hath Ioab thy seruauent done. But my lorde is wyse, as the wysdome of an angell of God, so that he knoweth all thynges vpon earth.

Then sayde the kynge vnto Ioab: Beholde, I haue done this: go thy waye therfore and brynge the childre Absalom agayne.

Then fell Ioab vpon his face vnto the grounde, and worshipped, and thanked the kynge, and sayde: This daye doth thy seruauent perceaue, that I haue founde grace in thy syghte my lorde the kynge, in that the kynge doth as his seruauent hath sayde. So Ioab gat him vp, and wente vnto Gesur, and broughte Absalom to Ierusalem. But the kinge sayde: Let him go agayne in to his house, and not se my face. Thus Absalom came agayne to his house, and sawe not þ kynges face.

But in all Israel there was not so fayre, and so maruelous goodly a man, as Absalom. From the sole of his fote vnto the toppe of his heade there was not one blemysch in him. And whan his heade was rounded (that was comonly euery yeaere, for it was to heuy for him, so that it must nedes haue bene rounded) the heer of his heade weyed two hūdreth Sicles after þ kynges weight. And vnto Absalom there were borne thre sonnes and one daughter, whose name was Thamar, and she was a woman of a fayre bewtye: So Absalom abode two yeaere at Ierusalem, and sawe not the kynges face.

And Absalom sent for Ioab, that he mighte sende him to the kynge. And he wolde not come to him. But he sent the seconde tyme, yet wolde he not come. Then sayde he vnto his seruantes: Ye knowe Ioabs pece of londe that lyeth by myne, and he hath barlye theron: go youre waye therfore and set fyre vpon it. So Absaloms seruantes sett fyre vpon Ioabs pece of londe.

Then Ioab gat him vp, and came to Absalom in to the house, and sayde vnto him: Wherefore haue thy seruantes set fire vpon my pece of londe? Absalō sayde vnto Ioab: Beholde, I sent for the, and caused to saye vnto the: Come hither, that I maye sende the to the kynge, and to saye: Wherefore came I from Gesur? It were better for me that I were there yet. Let me therfore se the kynges face. But yf there be eny trespass in me, then put me to death. And Ioab wente in to the kynge, and tolde him. And he called Absalom, to come in to the kynge, and he worshipped vpon his face to the grounde before the kynge. And the kynge kyssed Absalom.

The xv. Chapter.

AND after this it fortuneth that Absalom caused to prepare himselfe chearettes and horses, and fyfye men, which were his fote mē. And Absalō gat him vp allwaye early in the mornynge, and stode in the waye by the porte: and whan eny man had a matter which shulde come to the kynge for iudgment, Absalom called vnto him and sayde: Of what cite art thou? Yf he sayde then: thy seruauent is of one of the trybes of Israel, then sayde Absalom vnto him: Beholde, thy matter is righte and plaine: but there is noman appoynted þ of the kynge to heare the.

And Absalom sayde: O who setteth me to be iudge in þ londe, that euery man which hath a plee or matter to do in þ lawe, might come to me, that I might helpe him to right. And whan eny man came to him to do worshipp, and to do him obeisaunce, he put forth his hāde, and helde him and kyssed him. After this maner dyd Absalom vnto all Israel whan they came to the lawe vnto the kynge, and so dyd he steale awaye the hert of þ men of Israel.

After fortye yeaeres sayde Absalom vnto the kynge: I wil go and perfourme my vowe at Hebron, which I made vnto the LORDE. For thy seruauent made a vowe, * whan I dwelt at Gesur in Siria, and saide: Whan þ LORDE bryngeth me agayne to Ierusalem, I shal do a Gods seruyce vnto the LORDE. The kynge sayde vnto him: Go thy waye in peace. And he gat him vp, and wente vnto Hebron.

* 2 Re. 13. g.

But Absalom had sent out spyes in all the trybes of Israel, sayenge: Whan ye heare the noyse of the trompe, saye: Absalom is made kynge at Hebron. There wente with Absalom two hundreth men called from Ierusalem, but they wente on simply, and knewe not of the matter. Absalom sent also for Achitophel (the Gilonyte) Dauids councler, out of his cite Gilo. Now whan he did the sacrifice, the conspiracion was mightie and the people ranne together, and multiplied with Absalom.

Then came one which tolde Dauid, and sayde, that the hert of euery man in Israel folowed Absalom. Dauid sayde vnto all his seruantes that were with him at Ierusalem: Vp, let vs fle, for here shall be no escapyng for vs before Absalom.

Make haist that we maye be goyng, lest he ouertake vs and catch vs, and dryue some mysfortune vpon vs, and smyte the cyte with the edge of the swerde. Then sayde the kynge seruantes vnto him: Loke what my lorde y kinge choseth, beholde, here are thy seruantes. And the kynge wente forth on fote with all his housholde. *But ten concubynes lefte he to kepe the house.

And whan the kynge and all the people came forth on fote, they wete farre from home, and all his seruantes wente by him, and all the Chrethians and Plethians, and all the Gethites (euen sixe hundreth men) which were come on fote from Gath, wente before the kynge.

And the kynge sayde vnto †Ithai y Gethite: Why goest thou also with vs? Turne backe, and byde with the kynge, for thou art a straunger: get the hence agayne vnto thy place. Thou camest yesterdaye, and to daye thou iuperdest to go with vs: As for me, I wyl go whither I can: turne thou backe agayne, and mercy and faithfulness happen vnto thy brethren with the. Ithai answered, and sayde, †As truly as the LORDE lyueth, and as truly as my lorde the kynge lyueth, loke in what place my lorde the kynge shalbe, (whether it chaunce to life or death) there shal thy seruant be also.

Dauid sayde vnto Ithai: Then come, and go with vs. So wente Ithai the Gethite and all his men, and the whole multitude of the children that were with him. And all the lande wepte with loude voyce, and all the

people with them. And the kynge wete ouer the broke Cedron, and all the people wente ouer by the waye that goeth to the wyldernes.

And beholde, Sadoc was there also, and all the Levites that were with them, ¶ they bare y Arke of the couenaunt of God, and set it there. And Abiathar wente vp, tyll all the people came out of the cite. But the kynge sayde vnto Sadoc: Brynge the Arke of God in to the cite agayne. Yf I shal fynde grace before the LORDE, he shall fetch me agayne, and shall let me se it, and the house of it. But yf he saye thus: I haue no pleasure to y, beholde, here am I, let him do with me as it pleaseth him.

And the kynge saide vnto Sadoc y prest: O thou y Seer, turne agayne to y cite with peace, and Ahimaas thy sonne with the and Ionathas the sonne of Abiathar: beholde, I wyl tary in the playne of the wyldernes, tyll the message come from you, and tell me. So Sadoc and Abiathar broughte the Arke of God agayne to Ierusalem, and remainyd there.

But Dauid wente vp to mount Olyuete and wepte, ¶ his heade was couered. And all the people that was with him, had euery man his heade couered and wente on and wepte. And whan it was tolde Dauid, that Achitophel was in the cofederacy with Absalom, he sayde: LORDE turne thou Achitophels counsell to foolishnes.

And whan Dauid came vp to the toppe of the mount, where the vse was to worshippe God, Chusai the Arachite met him with his cote rent, and earth vpon his heade. And Dauid sayde vnto him: Yf thou go with me, thou shalt be chargeable vnto me: but yf thou goest agayne in to the cite, and sayest vnto Absalom: I am thy seruant O kynge euen as I was thy fathers seruant, so wyl I now be thy seruant, ¶ Then shalt thou brynge Achitophels counsell to naughte. So is Sadoc and Abiathar y prestes with the, and all that thou hearest out of the kynges house, tell it vnto Sadoc and Abiathar the prestes. Beholde, their two sonnes are with the: Ahimaas the sonne of Sadoc, and Ionathas the sonne of Abiathar, by them mayest thou sende me worde what thou hearest. So Chusai Dauids frende came in to the cite. And Absalom came to Ierusalem.

* 2 Re. 16. d. and 20. a. † 2 Re. 18. a. ‡ Ruth 1. c.

§ 1 Re. 9. d. || 2 Re. 17. a. and b. c.

The xvi. Chapter.

AND when Dauid was gone a lytle by from the toppe of the mount, beholde, Siba the seruaūt of Mephiboseth met him with a couple of asses saddled, wheron were two hundred loaves of bred, and an hundred quantities of rasyng and an hūdreth quantities of fygges, and a bottell of wyne. Then sayde the kynge vnto Siba: What wilt thou do herewith? Siba sayde: The asses shalbe for the kynges housholde to ryde vpon, and the loaves and fygges for the yonge men to eate, and the wyne shalbe for them to drynke whan they are weery in the wyldernes. The kynge sayde: Where is thy lordes sonne? Siba sayde vnto the kynge: Beholde, he abydeh at Ierusalē, for he saide: To daye shal ŷ house of Israel restore my fathers kigdome vnto me. The kynge saide vnto Siba: Beholde, *all that Mephiboseth hath, shalbe thine. Siba sayde with reuerence, Let me finde grace in thy sight my lord O kynge.

But whan kynge Dauid came to Bahurim, beholde, there wente out a man of the kynred of the house of Saul, †whose name was Semei the sonne of Gera, which wente forth and †cursed, and cast stones at Dauid, and at all kynge Dauids seruauntes and all the people and all the mightie men were at his righte hande and at his lefte. Thus sayde Semei whan he cursed: Get the forth, get the forth thou bloody hounde, thou man of Belial. The LORDE hath rewarded the for all the bloude of the house of Saul, ŷ thou becamest kynge in his steade. Now hath the LORDE geuen the kyngdome in to ŷ hande of Absalom thy sonne, and beholde, now stickest thou in thine owne myschefe, for thou art a bloody hounde.

But Abisai the sonne of Zeru Ia sayde vnto the kynge: Shall this deed dogg curse my lord the kynge? I wyl go and take the heade awaye from him. The kynge saide: Ye children of Zeru Ia, what haue I to do with you? Let him curse on, for the LORDE hath commaunded him: Curse Dauid. Who can saye now: Why doest thou so?

C And Dauid sayde vnto Abisai and to all his seruauntes: Beholde, my sonne which came of my body, seketh after my lyfe, how

moch more now the sonne of Iemini? Let him curse on, for the LORDE hath commaunded him: †peradventure the LORDE shall consyde my aduersyte, and recompence me good for his cursynge this daye. So Dauid wente on his waye with his men. But Semei wente on by the mount besyde him, and cursed, and cast stones at him, & threwe clottes of earth.

And the kynge came in and all the people that was with him, weery, and refreshed himselfe there. But Absalom and all the people of the men of Israel came to Ierusalem and Achitophel with him. Whan Chusai the Arachite Dauids frende came in to Absalom, he sayde vnto Absalom: God saue the kynge God saue the kynge.

Absalom sayde vnto Chusai: Is this thy mercy vnto thy frende? Why art thou not gone with thy frende? Chusai sayde vnto Absalom: Not so, but loke whom the LORDE choseth, and this people, and all the men in Israel, his wyl I be, and byde with him. Secondly, whom shulde I serue? Shulde I not do seruyce before his sonne? Like as I haue serued in the presence of thy father, so wyl I do seruyce before the also.

And Absalom sayde vnto Achitophel: Geue vs youre counsell what we shal do? Achitophel sayde vnto Absalom: †Go lye with thy fathers concubynes, whom he hath lefte to kepe the house, so shall all Israel heare that thou hast made thy father to stynke, and the hande of all them that are with ŷ, shal be the bolder. Then made they a tente vnto Absalom †vpon the house toppe. And Absalom laye with his fathers concubynes in the sighte of all Israel.

At that tyme whan Achitophel gaue a counsell, that was euen as yf a man axed counsell at God: So were all the counsels of Achitophel both with Dauid and with Absalom.

The xvij. Chapter.

AND Achitophel sayde vnto Absalom: I wil chose out twolue thousande mē, and wyl get me vp, and persue Dauid by nighte, and fall vpon him whan he is feble and weery: Whan I vex him thē, so that all the people which is by him, flieth, I wil smite the kynge onely, and brynge all the people vnto the

* 2 Re. 9. b. † 2 Re. 19. b. ‡ Exo. 22. d.
§ 3 Re. 2. g. ¶ 2 Re. 12. c. and 15. c.

† The houses were flat in those partes at that tyme.

agayne. So whan every man is brought vnto the as thou desyrest, then shal all the people be in peace. Absalom thought that good, and so dyd all the Elders in Israel. But Absalom sayde: I praye you call Chusai the Arachite also, and let vs heare what he sayeth therto. And whā Chusai came in to Absalom, Absalom saide vnto him: Thus hath Achitophel spoken, Saye thou now, shal we do it or not?

Then sayde Chusai vnto Absalom: It is no good counsell & Achitophel hath geuen at this tyme. And Chusai sayde morouer: Thou knowest thy father well and his men, that they are stronge and of a wrothfull stomack, euen *as a Beer that is robbed of hir yonge ones in the felde. Thy father also is a man of warre, and wyl not be negligēt with the people. Beholde, he hath now peradventure hyd hymselfe in some caue or in some place. Yf it came to passe then that it chaunced euell at the first, & there shulde come a rumoure and saye: There is a slaughter done in the people that folowed Absalō: thē shulde euery man be discouraged, which els is valeaunt, & hath a hert like a lyō: for all Israel knoweth that thy father is stronge, and that all they which be with him, are mightie men.

But this is my coucell, that thou gather together all Israel from Dan vnto Berseba in nombre as the sonde of the See, and go thou thine owne person amonge them, then wil we fall vpon him in what place we finde him, and wyll ouerwhelme him euen as the dew falleth vpon the earth, so that we shal not leaue one of him and of all his men. But yf he resorte in to a cite, then shal all Israel cast roapes aboute the same cite, and drawe it in to the riuier, so that there shal not one stone of it be founde.

Then sayde Absalom and euery man in Israel: The counsell of Chusai the Arachite is better then Achitophels counsell.

† But the LORDE broughte it so to passe, that ‡ good counsell of Achitophel was hyndred, that the LORDE mighte brynge euell vpon Absalom.

¶ And Chusai sayde vnto Sadoc & Abiathar the prestes: Thus and thus hath Achitophel counceiled Absalom and the Elders in Israel: but so and so haue I counceiled. Sende now therfore in all the haist, and tell Dauid, and

saye: Abyde not all nighte in the playne felde of the wyldernes, but get the ouer, that the kyng be not swallowed vp, and all the people that is with him. As for Ionathas and Ahimaaz, they stode by the well of Rogel, and a damsell wente thither and tolde them. They wente on their waye, and tolde kyng Dauid, for they durst not be sene to come in to the cite.

But a lad sawe them, and tolde Absalom. Neuertheles they wente on their waye, and came to a mans house at Bahurim, which had a well in his courte, and they wēte downe in to it. And the woman toke and spred a couerynge ouer the welles mouth, & strowed firmentye corne theron, that it was not perceaued. Now whan Absaloms seruantes came to the woman in to the house, they sayde: where is Ahimaaz and Ionathas? The womā sayde vnto them: They are gone ouer the litle water.

And whā they soughte and founde them not, they wente agayne to Ierusalem. And whan they were gone, they clymmed vp out of the well, and wente their waye, and tolde Dauid & kyng, and sayde vnto Dauid: Get you vp, and go soone ouer ‡ water, for thus and thus hath Achitophel geuen counsell agaynst you.

Then Dauid gat him vp, and all the people that was with him, and passed ouer Iordane tyll it was cleare mornyng. And there was not one, but he wente ouer Iordane.

Whan Achitophel sawe that his coucell wente not forth, he saddled his asse, gat him vp, and wēte home in to his cite and put his house to poynte, and hanged him selfe, and dyed, and was buried in his fathers graue.

And Dauid came to Mahanaim, and Absalom wente ouer Iordane, & all the men of Israel with him. And Absalom had set Amasa ouer the hoost in Ioabs steade. Amasa was the sonne of a man, whose name was Iethra a Iesraelite, which laye with Abigail the daughter of Nahas the sister of Zeru Ia Ioabs mother. But Israel and Absalom pitched in Gilead.

Whan Dauid was come to Mahanaim, ‡ Nahas of Rabbath of the childrē of Ammon, and † Machir the sonne of Ammiel of Lodebar, and † Barsillai a Gileadite of Roglim broughte bedstufte, tapestrie worke, basens, earthen vessell, whete, barley, meel, parched corne,

* Prou. 17. b. † Esa. 8. c. and 19. c. ‡ 2 Re. 15. g.

§ 1 Re. 11. a. 2 Reg. 8. a. || 2 Re. 19. f. ¶ 3 Reg. 2. b.

beenes, otemeell, ryse, hony, butter, shepe and fat oxen vnto Dauid, and to þ̄ people that was with him, for to eate: for they thought, The people shall be hongrie, weerye and thirstye in the wyldernes.

The xviij. Chapter.

AND Dauid mustred the people þ̄ was with him, and set captaynes ouer thē, ouer thousandes and ouer hundreds. And sent out of the people one thirde parte vnder Abisai the sonne of Zeru Ia Iobas brother, and one thirde parte vnder * Ithai the Gethite. And the kynges sayde vnto the people: I wyl go forth with you also. Neuertheles the people sayde: Thou shalt not go forth, for though we fle, or die halfe of vs they shal not regarde vs. For thou art as ten thousande of vs. Therefore is this better that thou mayest helpe vs out of the cite. The kynges sayde: Loke what ye are content withall, that wyl I do. And the kynges stode in the gate, and all the people wente forth by hundreds and by thousandes. And þ̄ kinge cōmaunded Iob and Abisai, and Ithai, and sayde: Intreate me the yonge man Absalom gently. And all the captaynes herde it, whā the kynges cōmaunded all the captaynes concernynge Absalom. And whan the people were come forth in to the felde agaynst Israel, the battayll beganne in the wod of Ephraim. And the people of Israel were smitten there before Dauids seruauantes, so that there was a greate slaughter the same daye, of twentye thousande men. And the battaill was scatred abroad there in the londe. And the wod consumed moche more people the same daye, then the swerde consumed.

And Absalom met Dauids seruauantes, and rode vpon a Mule. And whan the Mule came vnder a greate thicke Oke tre, his heade toke holde on the Oke, and so hanged he betwene heauen and earth, but the Mule ranne awaye from vnder him. Whan a certayne man sawe that, he tolde Iob, and saide: Beholde, I sawe Absalom hange vp̄ an Oke tre. And Iob saide vnto the mā þ̄ tolde it him: Beholde, sawest thou that, why smotest thou him not there to the groides? so wolde I haue geuen the of myne awne behalfe ten syluerlynges and a gyrdell.

C The man sayde vnto Iob: Yf thou haddest

* 3 Re. 2. b.

weyed me a thousande syluerlynges in my handes, yet wolde I not haue layed my handes on the kynges sonne. For the kynges cōmaunded the and Abisai and Ithai before oure eares, and sayde: Kepe me the yonge man Absalom. Or yf I had dyssembled vpon the ioperdy of myne owne soule (for so moch as nothings shulde be hyd from þ̄ kinge) thou thy selfe shuldest haue stōde against me. Iob sayde: Not so, I wil vpon him before thy face.

Then toke Iob thre speares in his hande, and thrust Absalom thorow þ̄ hert, while he was yet alyue vpon the Oke. And ten yōge men Iobas weapenbearers, came aboute him, and smote him to death. Then blew Iob the trompe, and broughte the people agayne, that they shulde folowe nomore vpon Israel. For Iob wolde fauoure the people. And they toke Absalom, and cast him in the wod in to a greate pytt, and layed a greate heape of stones vpon him. And all Israel fled, euery one vnto his tente.

Absalom had set him vp a piler whyle he was yet alyue, which stode in the kynges valley, for he sayde: I haue no sonne, therefore shall this be a remembrance of my name: and he called the piler after his owne name. And vnto this daie it is yet called Absaloms place.

Ahimaas the sonne of Sadoc sayde: Let me runne now, and brynge the kynges worde, that the LORDE hath gotten him righte frō the hande of his enemies. But Iob sayde: Thou shalt bringe no good tidinges to daie another daye shalt thou brynge him worde, and not to daye, for the kynges sonne is deed. But vnto Chusi sayde Iob: Go thou thy waye, and tell the kynges what thou hast sene. And Chusi did his obeysauce vnto Iob, and ranne. Ahimaas the sonne of Sadoc saide agayne vnto Iob: What and I ranne also? Iob sayde: What wilt thou runne my sonne? Come hither, thou shalt brynge no good tydings. (He answered:) What and I ranne yet. He saide vnto him: Renne on thy waye then. So Ahimaas ranne the straight waye, and came before Chusi.

E As for Dauid, he sat betwene the two gates. And the watchman wente vp to þ̄ toppe of the porte vpon the wall, and lifte vp his eyes, and sawe a man renninge alone, and cryed, and tolde the kinge. The kynges sayde: Yf he

be alone, then is there good tydings in his mouth. And as the same wente and came forth, the watchman sawe another man rennyng, and cryed in the porte and sayde: Beholde, there renneth a man alone. The kinge sayde: The same is a good messaunger also. The watchman sayde: I se the rennyng of the first as it were the rennyng of Ahimaas the sonne of Sadoc. And the kynge sayde: He is a good man, and bryngeth good tidings. Ahimaas cryed, and sayde vnto þe kinge: Peace, and worshipped before the kynge vpon his face to the grounde, and sayde: Praise be the LORDE thy God, which hath geuen ouer þe men that lifte vp their handes agaynst my lorde the kynge.

f The kynge sayde: Goeth it well with the yonge man Absalom? Ahimaas sayde: I sawe a grete vproure, whan Ioab the kynge's seruaunt sent me thy seruaunt, and I wote not what it was. The kynge sayde: Go aboute, and stonde here. And he wente aboute and stode there. Beholde, then came Chusi and sayde: I brynge good tydings my lorde the kynge: The LORDE hath executed righte for the this daye, from the hande of all them that rose vp agaynst the. But the kynge sayde vnto Chusi: Goeth it well with the yonge man Absalom? Chusi sayde: Euen so go it with all the enemyes of my lorde the kynge, and with all them that ryse vp agaynst the to do euell, as it goeth with the yonge man. Then was the kynge soroufull, and wente vp in to the perler vpon the gate, and wepte, and as he wente, he sayde thus: O my sonne Absalō, my sonne, my sonne Absalom, wolde God þe I shulde dye for the. O Absalom my sonne, my sonne.

The xix. Chapter.

α AND it was tolde Ioab: beholde, þe kinge wepeth & mourneth for Absalom. And so out of þe victorie of þe daye there came a mourninge amonge all the people. For the people had herde the same daye, þe the kynge toke on heuely because of his sonne. And þe people stale awaye the same daye, so that they came not in to the cite: as a people that is put to shame, pycketh them selues awaye, whan they are fled in a battayll. As for the kynge, he had couered his face, and cryed loude, and sayde: Oh my sonne Absalom, Absalom my sonne, my sonne.

But Ioab came to the kynge in to the house, and sayde: This daye hast thou shamed all thy seruautes (which haue deliuered thy soule this daye, and the soules of thy sonnes, of thy daughters, of thy wyues, and of thy cōcubynes) in that thou louest them that hate the, and hatest those that loue þe. For to daye thou shewest thyselfe, that thou carest not for the captaynes and seruautes: For I perceauē this daye, that yf Absalom onely were alyue, and we all deed this daye, thou woldest thynke it were well.

Get the vp now therfore, and go forth, and speake louyngly vnto thy seruautes. For I swear vnto the by þe LORDE, yf thou go not forth, there shall not be lefte the one man this night: this shalbe worse vnto þe, then all the euell that happened the sence thy youth vp hither to. The kynge gat him vp, and sat in the gate. And it was sayde vnto the people: beholde, the kynge syteth in the gate. Then came all the people before þe kynge. But Israel was fled euery one vnto his tent.

And all the people stroue in all the trybes of Israel, and sayde: The kynge ryd vs from the hande of oure enemies, and deliuered vs from the hande of the Philistynes, and was fayne to fle out of the lōde for Absalom. So Absalom whom we had anoynted ouer vs, is deed in the battayll. Why are ye so styll now, that ye fetch not the kynge agayne?

Ⓢ The kynge sent vnto Sadoc & Abiathar the prestes, & caused to saye vnto the: Speake to the Elders of Iuda, & saye: Why wyl ye be the last to fetch the kynge agayne vnto his house? (for þe sayenge of all Israel was come before the kynge in to his house) ye are my brethren, my bone, and my flesh. Wherefore wyl ye then be the last to brynge the kynge agayne? And saye vnto Amasa: Art not thou my bone and my flesh? God do this & that vnto me, yf thou shalt not be the chefe captayne before me in Ioabs steade, as longe as thou lyst.

And he bowed the hert of all the men of Iuda as of one man. And they sent vnto þe kynge: Come agayne, thou and all thy seruautes: So the kynge came agayne. And whan he came vnto Iordane, þe men of Iuda were come to Gilgal, for to go downe to mete the kynge, that they mighte brynge þe kynge ouer Iordane. And Semei the sonne of Gera the sonne of Iemini, which dwelt at Bahurim,

made haist, and wente downe with ȝ men of Iuda to mete kynge Dauid, and there were with him a thousande mē of Ben Iamin. *Siba also the seruaunt of the house of Saul with his fyfene sonnes and twenty seruautes, ȝ gat them thorow Iordane and passed ouer ȝ fery, that they mighte brynge ouer the kynge's housholde, and to do him pleasure.

But Semei the sonne of Gera fell downe before the kynge, whan he passed ouer Iordane, and sayde vnto the kynge: O my lord, laye not the trespase vnto my charge, ȝ thynke not vpon it that thy seruaunt vexed the, in the daye whan my lord the kynge wente out of Ierusalem: and let not ȝ kynge take it to hert, for thy seruaunt knoweth that he hath synned. And beholde, this daye am I come the first amonge all the house of Ioseph, for to go downe to mete my lord the kynge.

Nēuertheles Abisai the sonne of Zeru Ia answered and sayde: And shulde not Semei dye therefore, seynge he hath cursed ȝ anoynted of ȝ LORDE? But Dauid sayde: What haue I to do with ye children of Zeru Ia, that ye wyll become Sathan vnto me this daye? Shulde eny man dye this daye in Israel? Thynkest thou that I knowe not, ȝ I am become kynge ouer Israel this daye? And ȝ kynge sayde vnto Sime: Thou shalt not dye. And the kynge sware vnto him.

Mephiboseth the sonne of Saul came downe also to mete the kynge. And he had not made cleane his fete ner combed his beerde, nether had he waszshed his clothes from the daye that the kynge was gone awaye, vntyll the daye that he came agayne in peace. Now whā he came to Ierusalem for to mete the kynge, the kynge sayde vnto him: Mephiboseth, wherfore wentest thou not with me? And he sayde: My lord O kynge, my seruaunt hath deale vnrighteously with me: for thy seruaunt thoughte: I wil saddell an asse and ryde theron, and go vnto the kynge: for thy seruaunt is lame, and he hath accused thy seruaunt before my lord ȝ kynge. ¶ But my lord ȝ kynge is an angell of God, and thou mayest do what pleaseth the. For all my fathers house was nothinge, but people of death before my lord ȝ kynge. ¶ And yet hast thou set thy seruaunt amonge them that eate at thy table. What other righteousnes

haue I, that I shulde crye eny more vnto the kynge? The kynge sayde vnto him: What speakest thou yet more of thy matter? I haue sayde: Thou and Siba parte the londe betwene you. Mephiboseth sayde vnto the kynge: Let him take it all, in as much as my lord ȝ kynge is come home in peace.

And Barsillai the Gileadite came downe from Roglim, and broughte the kynge ouer Iordane, that he mighte cōueye him in Iordane. And Barsillai was very olde, so good as foure score yeare olde, ¶ the same had prouyded ȝ kynge of fode whyle he was at Mahanaim, for he was a very noble man. And the kynge sayde vnto Barsillai: Thou shalt go ouer with me, I wyll take care for the with myne awne selfe at Ierusalem. But Barsillai sayde vnto the kynge: What haue I yet to lyeue, that I shulde go vp to Ierusalem with the kynge? This daye am I foure score yeare olde. How shulde I knowe what is good or euell, or taist what I eate or drynke, or heare what the Musicians do synge? Why shulde thy seruaunt be chargeable first vnto my lord the kynge? thy seruaunt shall go a litle with the kynge ouer Iordane. Why wil the kynge recompence me after this manner? Let thy seruaunt turne backe agayne, that I maye dye in my cite besyde my father and my mothers graue. Beholde, there is thy seruaunt Chimeam, let him go ouer with my lord the kynge, and do vnto him what pleaseth the.

The kynge sayde: Chimeam shal go ouer with me, and I wyll do for him what liketh the: and what so euer thou desyrest of me, that wyll I do for the also. And whan all ȝ people was gone ouer Iordane and the kynge likewise, the kynge kyssed Barsillai and blessed him, and he turned vnto his place. And ȝ kynge passed ouer vnto Gilgal, and Chimeam wente with him. And all the people of Iuda broughte the kynge ouer, howbeit there was but halfe of the people of Israel there.

And beholde, thē came all the men of Israel vnto the kynge, ȝ sayde vnto him: Why haue oure brethren the men of Iuda stollen the awaye, and haue conueyed ȝ kynge and his housholde ouer Iordane, and all Dauids men with him? Then answered they of Iuda vnto them of Israel: The kynge is of oure nye kynred, why are ye angrie therefore? Thynke

* 2 Re. 16. a. † 2 Re. 16. b. ‡ 2 Re. 16. b.
Mat. 16. c. § Gen. 33. b. ¶ 2 Re. 14. a. Hest. 15. b.

¶ 2 Re. 9. b. ¶ 2 Re. 17. e.

ye that we haue receaued eny fode or giftes of the kyng? Then answered they of Israel vnto them of Iuda, & sayde: We haue ten tymes more with the kyng and with Dauid, the thou, why hast thou regarded me then so lightly, that oures were not the first to fetch oure kyng agayne? But they of Iuda spake harder then they of Israel.

The xx. Chapter.

THERE was a famous man of Belial there, whose name was Seba [†]sonne of Bichri, a mā of Iemini, which blew the trompe, and sayde: *We haue no porcion in Dauid, ner inheritance in [†]sonne of Isai: let euery one get him to his tent, O Israel. Then fell euery man in Israel from Dauid, and folowed Seba the sonne of Bichri. But the men of Iuda cleued vnto their kyng from Iordane vnto Ierusalē. When Dauid came home to Ierusalem, he toke the ten concubynes (*whom he had left to kepe the house) and put them in a holde to be kepte, and made prouysion for them: but he laye not with them, and so were they shut vp vnto their death, and lyued wedowes.

And [†]kyng sayde vnto Amasa: Call me all the men of Iuda together agaynst the thirde daye, & be thou here present also. And Amasa wēte to call Iuda together. And he was slacke to come at [†] tyme which he had appoynted him. And Dauid sayde vnto Abisai: Now shall Seba the sonne of Bichri do vs more harme then Absalom. Take thou thy lordes seruantes, and folowe vpon him, [†] he fynde not some strōge cities for him, and so escape out of oure sighte. Then wente Ioabs mē forth after him, and the Chrethians and Plethians, and all the mightie mē: and they wēte out of Ierusalem to folowe vpon Seba the sonne of Bichri.

But when they were by the greate stone at Gibeon, Amasa came before them. As for Ioab, he was gyrded aboue his garnet which he had on, and vpon it he had a swerde gyrded, which hanged by his thye in the sheeth, and wente easily out and in, and fell frō him. And Ioab sayde vnto Amasa: Peace be with the my brother. And Ioab toke Amasa by the beerde with his righte hāde, to kysse him. And Amasa toke no hede vnto [†] swerde in Ioabs hande, and he thrust him therewith in to

the bely, [†] his bowels ranne out vpon the earth, and he thrust at him no more. And so he dyed.

Ioab & his brother Abisai folowed vpon Seba [†]sonne of Bichri. And one of Ioabs seruantes stode by him, and sayde: What is he this [†] wolde be agaynst Ioab to please Dauid, and to be with Dauid in Ioabs steade? As for Amasa, he laye rolled in the bloude in [†] myddes of the strete. But whā one sawe that all the people stode there still, he remoued Amasa from the strete vnto the felde, and cast a clothe vpon him, for so moch as he sawe, that who so euer came by him, stode styll. Now when he was put out of the waye, euery man wēte after Ioab, to folowe vpon Seba the sonne of Bichri.

And he wente thorow all [†] trybes of Israel vnto Abel Beth Maacha, and all the best chosen men gathered them selues together, & folowed after him, and came and beseged him at Abel Beth Maacha, and made a banke aboute the cite harde on [†] wall. And all the people that was with Ioab, layed to their ordynance, and wolde haue cast downe the wall.

Then cried there a wyse womā out of [†] cite: Heare, heare, saye vnto Ioab that he come hither, I wyl speake with him. And whā he came to her, the woman sayde: Art thou Ioab? He sayde: Yee. She sayde vnto him: Heare the wordes of thy hand-mayden. He sayde: I heare. She sayde: The comon sayenge was somtyme: Who so wyll axe, let him axe at Abel, and so came it to a good ende. This is [†] noble and faithfull cite in Israel, and wilt thou destroye the cite and the mother in Israel? Why wilt thou swalowe vp the enheritaunce of the LORDE?

Ioab answered and sayde: That be farre, that be farre from me, that I shulde swalowe vp and destroye. The matter is not so, but a certayne man of mount Ephraim named Seba the sonne of Bichri, hath līfe vp him selfe agaynst kyng Dauid, delyuer him onely, and I wyl departe from the cite. The woman sayde vnto Ioab: Beholde, his heade shal be cast vnto the ouer the wall. And the woman came in to all the people with hir wysdome. And they smote of the heade of Seba the sonne of Bichri, and cast it vnto Ioab. Then blew he the trompe, and they

* 2 Re. 12. c.

† 2 Re. 15. c.

departed from the cite, euery one vnto his tent. But Ioab came agayne to Ierusalem vnto the kyng.

* Ioab was captayne ouer all the hoost of Israel: Benaia † sonne of Ioiada was ouer the Chrethians and Plethians: Adoram was rent gatherer: Iosaphat the sonne of Ahilud was Chaunceler: Seia was the scribe: Sadoc and Abiathar were the prestes: Ira also ‡ lairite was Dauids prest.

The xxi. Chapter.

21 **T**HERE was a derth also in Dauids tyme three yeares together. And Dauid soughte the face of † LORDE. And the LORDE sayde: Because of Saul and because of that bloody housholde † ‡ he slewe the Gibeonites. Then the kyng caused for to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of † children of Israel, but a remnaunt of the Amorites: howbeit † the children of Israel had sworne vnto thē, and Saul soughte for to smyte them in his gelousy, for the childrē of Israel and Iuda.) Then sayde Dauid to the Gibeonites: What shal I do vnto you? And where withall shal I make the attonement, that ye maye blesse † enheritaunce of † LORDE? The Gibeonites sayde vnto him: It is not for golde and syluer that we haue to do with Saul and his house, nether haue we oughte to do for to slaye eny mā in Israel.

33 He sayde: What saye ye then, that I shal do vnto you? They sayde vnto † kyng: The man that hath destroyed vs and broughte vs to naughte, shulde we destroye, that nothinge be left him in all the coastes of Israel. Let there be geuen vs seuen men of his sonnes, that we maye hange them vp vnto the LORDE at Gibeā of Saul the chosen of the LORDE. The kyng sayde: I wyll geue them. Howbeit the kyng spared Mephiboseth † sonne of Ionathas † sonne of Saul, because of the ooth of the LORDE † was betwene them: † namely, betwene Dauid † Ionathas the sonne of Saul. But the two sonnes of Rispa † daughter of Aia, whom she had borne vnto Saul, Armoni † Mephiboseth, And the fyue sonnes of Michol the daughter of Saul, whom she bare vnto Adriel the sonne of Barsillai the Mahalothite, dyd

the kyng take, and gaue them in to the handes of † Gibeonites, which hanged thē vp vpo the mount before the LORDE.

So these seuen fell at one tyme, and dyed 22 in the tyme of the first haruest, whan † barly haruest begynneth. Then toke Rispa the daughter of Aia a sack cloth, † spread it vpon the rock in the begynnynge of the haruest, tyll the water from the heauen dropped vpō them, and suffred not the foules of the heauen to rest on them on the daye tyme, nether the wyld beestes of the felde on the night season. And it was tolde Dauid what Rispa the daughter of Aia Sauls concubyne had done.

And Dauid wente and toke the bones of Saul and the bones of Ionathas his sonne from † citesens at Iabes in Gilead (which they † had stollen from † strete at Bethsan, where † Philistynes had hanged thē, what tyme as the Philistynes had smytten Saul vpon mount Gilboa) and broughte them vp from thence, and gathered them together with the bones of them that were hanged. And 23 the bones of Saul and of his sonne Ionathas buried they in † londe of Ben Iamin, besyde † graue of his father Cis. So after this was God at one with the londe.

But there arose warre agayne of † Philistynes agaynst Israel. And Dauid wente downe † his seruantes with him, † foughte agaynst the Philistynes. And Dauid was weery, † Ieszi of Nob (which was one of the children of Rapha, and the weight of his speare was thre C. weight of brasse, and had a new harnesse vpon him) thoughte to smyte Dauid. Neuertheles Abisai the sonne of Zeru Ia helped him, † smote the Philistyne to death. Then sware Dauids men vnto him, † sayde: ¶ Thou shalt nomore go forth with vs vnto the warre, that the lanterne in Israel be not put out.

24 ** Afterwarde there arose yet warre at Nob with the Philistynes. Then Sibechai the Husathite smote Saph, which also was one of the childrē of Rapha.

And there arose yet warre at Gob with the Philistynes. Then Elhanan the sonne of Iaere Örgim a Bethleemite smote Goliath the Gethite, which had a speare, whose shaft was like a weeuers lome.

And there arose yet warre at Gath, where

* 2 Re. 8. c. † 1 Re. 22. d. ‡ Iosu. 9. c.

§ 1 Re. 18. a. 20. b. 23. d.

|| 1 Re. 31. c. ¶ 2 Re. 18. a. ** 1 Par. 21. a.

there was a cōtēcious man, which had sixe fyngers on his handes, and sixe toes on his fete, that is foure and twēty in the nombre, and he was borne also of Rapha. And whan he spake despitēfully vnto Israel, Ionathas ꝑ sonne of Simea Dauids brother smote him. These foure were borne vnto Rapha at Gath, and fell thorow the hande of Dauid and of his seruauentes

The xxij. Chapter.

AND Dauid spake the wordes of this songe before the LORDE, what tyme as the LORDE had deluyered him frō the hande of all his enemies, and from the hande of Saul, and he sayde.

The LORDE is my stony rock, & my castell, and my deluyerer.

God is my strength, in him wyl I put my trust: my shyld & the horne of my saluacion, my defence & my refuge, my Sauoure, thou shalt helpe me from violent wronge.

* I wil call vpon the LORDE with prayse, so shal I be deluyered from myne enemies.

For the sorowes of death cōposed me, and the brokes of Belial made me afraied.

The paynes of hell came aboute me, and the snares of death had ouertaken me.

WHā I was in trouble, I called vpō the LORDE, yee euen my God called I vpon, & so he herde my voyce frō his holy temple, & my cōplaynte (came) in to his eares.

The earth trembled and quaked, the foundations of the heauen shoke and moued, because he was wroth.

Smoke wente vp from his nose, and consumynge fyre out of his mouth, coles were kyndled therof.

He bowed the heauens and came downe, and it was darke vnder his fete.

He sat vpon Cherub and dyd flye, and appeared vpon the fethers of the wynde.

He made darknes his paulyon rounde aboute him, thicke water in the cloudes of ꝑ ayre.

At the brightnesse of him were the fyre coles kyndled.

The LORDE thondered from heauē, and the Hyest put forth his voyce.

He shot his arowes, and scatered them: he lightened, and discomfited them.

The pourynges out of the See were sene,

* Psal. 17. a.

and the foundations of the earth were discovered at the chydyinge of the LORDE, & at the breth of the sprete of his wroth.

He sent downe from aboue, and receaued me, and drue me out of many waters.

He deluyered me fro my stronge enemye, from them that hated me, for they were to mightie for me.

They ouertoke me in the tyme of my trouble, but the LORDE was my succoure.

He broughte me forth in to liberty: he deluyered me, because he had a fauoure vnto me.

The LORDE shal rewarde me after my righteounes, and accordinge to the clenness of my handes shal he recompence me.

For I haue kepte ꝑ waye of the LORDE, & haue not bene vn godly agaynst my God.

For I haue an eye vnto all his lawes, and haue not put his ordinaunces fro me.

Therefore wil I be perfecte vnto him, and wyl eshue myne awne wickednes.

So shal ꝑ LORDE rewarde me after my righteounes, accordinge to the clēnes of my handes in his eye sighte.

With the holy shalt thou be holy, and with the perfecte thou shalt be perfecte.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed people, and shalt set thine eyes agaynst the proude to brynge them downe.

For thou O LORDE art my lanterne. The LORDE shal lighte my darknesse.

For in ꝑ I shal discōfite an hoost of men, & in my God I shal leape ouer the wall.

The waye of God is perfecte: ꝑ wordes of the LORDE are tryed in the fyre: he is a shyld for all thē that put their trust in him.

For where is there a God, excepte ꝑ LORDE? Or who hath eny strength without oure God?

God hath strēghed me with power, and made playne a perfecte waye for me.

He hath made my fete like hartes fete, & hath set me vp an hye.

He teacheth my handes to fighte, and bendeth the stele bowe with myne armes.

And thou hast geuen me the shyld of thy health, and with thy louynge correccion shalt thou multiplie me.

Thou hast enlarged my goynge vnder me, and myne ankes haue not slyded.

I wyl folowe vpon myne enemies, and

destroye thē: and wyl not turne backe agayne, tyll I haue broughte them to naught.

f I wil cōsume them and thrust them thorow, that they come not vp: they shal fall vnder my fete.

Thou hast girded me with strength to **ȝ** battayll, and hast subdued them vnder me **ȝ** rose vp agaynst me.

Thou hast made myne enemies to turne their backs vpō me, that I might destroye them that hate me.

They shal crye, but there shalbe no Sauoure: yee euen vnto the **LORDE**, but he answereth them not.

I wil beate them as small as the dust of the earth: euen as **ȝ** claye of the stretes wil I make them thynne, and sprede them out abrode.

But me shalt thou deluyser from the strynges of the people, and shalt kepe me to be **ȝ** heade of the Heythen: A people whom I haue not knowne, shal serue me.

ⓐ The straunge children haue denyed me: at the hearynge of the care shal they herke vnto me.

The straunge children are waxen olde, **ȝ** are shut vp in their presons.

The **LORDE** lyueth, and blessed be my God, and magnified be the strength of my health.

God seyth that I be auenged, and subdueth the people vnto me.

He bryngeth me out fro myne enemies: **ȝ** from them **ȝ** ryse vp agaynst me, shalt thou exalte me, and from **ȝ** cruell man shalt thou deluyser me.

* For this cause wyl I geue thanks vnto the amonge the Heythen, and synge prayses vnto thy name.

Which doth greate health for his kynge, **ȝ** sheweth mercy vnto Dauid his anoynted, and to his sede for euermore.

The xiiij. Chapter.

Ⓐ **T**HESE are the last wordes of Dauid: Dauid the sonne of Isai sayde. The man, that was set vp to be **ȝ** anoynted of the God of Iacob, **ȝ** a pleasaunt dyter of songes of Israel, sayde: The sprete of the **LORDE** hath spoken by me, and the vtteraunce therof is done thorow my tunge. He sayde: The God of Israel hath spoked vnto me, the strength

of Israel, the gouernoure amonge men, the righteous gouernoure in the feare of God. As the lighte is in **ȝ** mornyng when the Sonne aryseth, so that for the brightnesse therof no cloude remayneth: and as the grasse loketh vpon the earth thorow the rayne, euen so shal my house be with God. † For he hath made an euerlastinge couenaunt with me, well appoynted on euery syde and sure. For this is all my health **ȝ** pleasure, that it shal growe. But the Belial shal be vtterly **ȝ** cleane roted out as the thornes, which mē take not in their hādes. And they **ȝ** touch them, shal destroye them with yrons **ȝ** speares: **ȝ** in the fyre shal they be brent, that they maye be broughte to naught.

These are the names of Dauids Worthies: **Ⓐ** Iasabeam **ȝ** sonne of Hachmoni, "the chefest amonge thre, which lifte vp his speare, **ȝ** slewe eight hundredth at one tyme.

After him was Eleasar the sonne of Dodi the sonne of Ahohi amonge the thre Worthies with Dauid, whan they spake despytfully to the Philistynes, and were gathered together to the battayll, and the men of Israel wente vp. Then stode he vp and smote the Philistynes, tyll his hande was so weery that it cromptled with the swerde. And the **LORDE** gaue a greate victory at the same tyme, so that the people turned after him to spoyle. After him was Samma the sonne of Age **ȝ** Hararite. Whā the Philistynes had gathered them selues in a company, and in the same place there was a pece of lōde full of small corne, and the people fled before the Philistynes, thē stode he in the myddes of **ȝ** pece of londe, **ȝ** deluyered it, **ȝ** smote **ȝ** Philistynes. And God gaue a greate victory.

And these thre pryncipall amonge thirtie, came downe in the haruest vnto Dauid, **Ⓒ** in to the caue of Adullam, **ȝ** the hoost of **ȝ** Philistynes laye in **ȝ** valley of Rephaim. But Dauid was at the same tyme in the castell, and **ȝ** Philistynes people laye at Bethleem. And Dauid was desirous, and sayde: Wolde God **ȝ** some man wolde fetch me a drynke of water out of the well at Bethleem vnder the gate. Thē brake the thre Worthies in to the hoost of the Philistynes, and drue of the water out of the well at Bethleem vnder **ȝ** gate, **ȝ** caried it **ȝ** broughte it vnto Dauid: neuertheles he caried not drynke it, but offred it vnto the

* Rom. 15. a.

† 2 Re. 7. c.

Ⓐ 1 Par. 12. b.

Ⓒ 1 Par. 12. c.

LORDE, ⁊ sayde: The LORDE let this be farre fro me, that I shulde do it. Is it not the bloude of the men that iopered their lyues, and wente thither? And he wolde not drynke it. This dyd the thre Worthies.

^B *Abisai ⁊ brother of Ioab the sonne of Zeru Ia was one also chefe amonge thre. He lifte vp his speare ⁊ smote thre hundreth, ⁊ was an awncient man amonge thre, ⁊ the noblest amonge thre, ⁊ was their ruler. But he came not vnto the thre. † And Benaia the sonne of Ioiaa, the sonne of Ishail (a man of greates actes of Cabzeell) smote two mightie gäutes of ⁊ Moabites, ⁊ wete downe, ⁊ slewe a lyon at a well in the snowe tyme. He smote also a fayre goodly man of Egipte, which had a speare in his hande. But he wete downe to him with a staffe, and toke the speare out of the Egipcians hande by violence, and slewe him with his owne speare. This dyd Benaia the sonne of Ioiaa, and was a famous man amonge thre Worthies, and more honorable then the thirte, but he came not vnto the thre. And Dauid made him of his secrete coucell.

Asahel the brother of Ioab is amonge ⁊ thirte: Elham his vnclen sonne at Bethleem. Samma the Haradite, Elika the Haradite, Helez the Paltite, Ira the sonne of Ikes the Tekoite, Abiser the Anthothite, Mebunai the Husathite, Zalmon the Ahohite, Maherai the Netophatite, Ithai the sonne of Ribai of Gibea of the childre of Ben Iamin, Benaia the Pirgathonite, Hidai of the broke of Gaas, Abialbon the Arbatheite, Asmaueth the Bahumite, Eliaheba the Baalbonite. The children of Iasen and Ionathas: Samma the Hararite, Eliphelet the sonne of Ahaszbai ⁊ sonne of Maechathi, Eliam the sonne of Aчитophel ⁊ Gilonite, Hesrai of Carmel, Paerai the Arbite, Iegael the sonne of Nathan of Soba, Bani the Gadite, Zeleg the Ammonite, Naharai the Beerothite, the weapon bearer of Ioab the sonne of Zeru Ia, Ira the Iethrite, Gareb the Iethrite, Vrias the Hethite. These are altogether seuen and thirte.

The xxiij. Chapter.

^B AND the LORDE was wrothfully displeased of ⁊ new agaynst Israel, ^a and moued Dauid amonge them, because he saide: Go, nombre Israel and Iuda. And the kynge sayde vnto Ioab ⁊ chefe captayne of his hoost:

Go aboute in all the trybes of Israel, from Dan vnto Berseba, and nombre the people, that I maye knowe how many they be. Ioab sayde vnto the kynge: The LORDE thy God adde vnto this people an hundreth tymes as moch as it is now, that my lorde the kynge maye se his eyes lust theron. But why hath my lorde the kynge a desyre to this thinge? Neuertheles the knynges worde preuayled agaynst Ioab and the captaynes of the hoost.

So Ioab and ⁊ captaynes of the hoost wente forth from the kynge, to nombre the people of Israel, and passed ouer Iordane, and pitched at Aroer, at the righte hande of the cite which lyeth in ⁊ ryuer of Gad, and at Iaseer, ⁊ ^B came to Gilead, and in the lowe countre of Hadsai, and came vnto Dan Iaan, and aboute Sidon, and came to the stronge cite of Tyrus, and all the cities of the Heuites and Cananites, and came forth to the south parte of Iuda vnto Berseba, and wete rounde aboute that countre, and after nyne monethes and twenty daies they came to Ierusalem. And Ioab delyuered vnto ⁊ kynge the summe of the people that was nombred. And in Israel there were eight C. thousande stronge men, that drue out the swerde: and in Iuda fyue hundreth thousande men. And after that the people was nombred, Dauids hert smote him selfe. And Dauid sayde vnto ⁊ LORDE: I haue synned sore, that I haue done this. And now LORDE take awaie the trespace of thy seruauit. For I haue done very vnwysely.

And whan Dauid rose vp in the mornyng, the worde of the LORDE came vnto the prophet God, Dauids Seer, ⁊ sayde: Go ⁊ speake vnto Dauid. Thus sayeth the LORDE: I brynge the thre thinges, chose the one of them, that I maye do it vnto the. Gad came vnto Dauid, and tolde him, and sayde vnto him: Wilt thou that seuen yere derth shall come in to thy londe? Or that thou be fayne to flye before thine aduersaries thre monethes, and they to persecute the? Or that there be pestilence thre dayes in the londe? Take aduysement therfore and se, what answer I shal bringe agayne vnto him ⁊ sent me.

Dauid sayde vnto Gad: I am in extreme trouble. † Neuertheles (yf it maye be) let me rather fall in to ⁊ handes of the LORDE (for his mercy is grete) I wyll not fall in to the handes of men.

* 1 Par. 12. c. 2 Re. 21. d.

† 1 Par. 12. d.

* 1 Par. 22. a.

† Eccli. 2. c. Susen. d.

¶ So the LORDE sent pestilence in to Israel from the morow vnto the tyme appoynted, so that there dyed of the people from Dan vnto Berseba, thre score and ten thousande men. And whan the angel stretched his hande ouer Ierusalem to destroye it, the LORDE repented ouer the euell, and sayde vnto the angell: It is ynough, holde now thy hande. The angell of the LORDE was besyde the barne of Arafna the Iebusite. But whan Dauid sawe the angell that smote the people, he sayde vnto the LORDE: beholde, It is I that haue synned, I haue done the trespase: As for these shepe, what haue they done? Oh let thy hãde be agaynst me and agaynst my fathers house.

And Gad came to Dauid at the same tyme, and saide vnto him: Go vp, and set vp an altare vnto the LORDE in þy barne of Arafna the Iebusite. So Dauid wete vp as Gad sayde, and as the LORDE had commaunded. And whã Arafna loked aboute him, he sawe the knyng with his seruantes goinge vnto him,

and he worshipped vpon his face to the grounde, and sayde: Wherfore commeth my lorde þy knyng vnto his seruaut? Dauid sayde: To bye the barne of the, and to buylde an altare vnto the LORDE, that the plague maye cease from the people.

But Arafna sayde vnto Dauid: Let my lorde the kynge take it, and offre what pleaseth him. Beholde, there is an ox for a burnt offerynge, and sleddes, and vessels of oxen to the wodd. All this gaue Arafna vnto the kynge. And Arafna sayde vnto þy kynge: The LORDE thy God make the accepted vnto him. Neuertheles þy kynge sayde vnto Arafna: Not so, but I wyll bye it of the for as moch as it is worth. For I wyl not offre burnt offerynges vnto þy LORDE, of þy which I haue for naughte. So Dauid boughte the barne and the ox for fiftye Sicles of syluer, and buylded an altare there vnto the LORDE, and offred burnt offerynges & deed offerynges. And the LORDE was mercifull vnto þy lorde, and þy plague ceased from the people of Israel.

The ende of the seconde boke of the knynges, otherwyse called
the seconde boke of Samuel.

The thyrde boke of the kynges.

What this boke conteyneth.

Chap. I.

Adonias seketh his fathers kyngdome, Salomon is ordeyned kynge.

Chap. II.

Dauid before his death exhorteth Salomō to godlynnes. Adonias, Ioab and Semei are put to death. Abiathar is deposed from the presthode.

Chap. III.

Salomō optayneth wyszdome of God. The wise sentence of Salomon betwene the two women that stroue for the childe.

Chap. IIII.

The descripcion of Salomons kyngdome, and of his wyszdome.

Chap. V.

Hiram the kinge of Tyre sendeth Salomon conynge craftsmen to buylde the Temple.

Chap. VI.

The descripcion of the time whā Salomon beganne to buylde the Temple, and how it was buylded.

Chap. VII.

Salomon buyldeth himselfe an house of the tymber of mount Libanus.

Chap. VIII.

The Arke of the LORDE is brought in to Salomons temple. The thankesgeuynge and prayer of Salomon.

Chap. IX.

The LORDE appeareth vnto Salomon, which geueth Hiram twenty cities &c.

Chap. X.

Queene Saba hearynge of Salomons wyszdome, commeth to Ierusalem.

Chap. XI.

Salomon displeaseth God with the loue of Heythenysh women. God deuydeth his kyngdome, he dyeth.

Chap. XII.

Roboam foloweth yonge counsell, and maketh the people to cleue to Ieroboam, which setteth vp Idolatry with the two golden calues.

Chap. XIII.

Ieroboam despiseth the prophet of the LORDE, is punyshed, & receaued to grace agayne. A Lyon slayeth the dishobedient prophet.

Chap. XIIIII.

Ieroboam dyeth, his sonne Nadab is kynge. Of Roboams dominion.

Chap. XV.

Abia reigneth in Iuda, after hi reigneth Asa, which hath warre with Baasa the kynge of Israel. After him reigneth Iosaphath: and Baesa dyeth.

Chap. XVI.

Ella reigneth in steade of his father Baesa. Simri slayeth him, and taketh the kyngdome. The people are deuided. Achab is kynge.

Chap. XVII.

A greate drouth & derth in Elias tyme. The LORDE fedeth him thorow the Rauens, and by the wedowe at Sarepta.

Chap. XVIII.

Elias commeth agayne vnto Achab. All Baals prestes are slayne.

Chap. XIX.

Iesebel threateneth Elias, he fieth, and is fed and strenghted by the angell. The LORDE talketh with him vpon mount Horeb. Eliseus is called.

Chap. XX.

Benadab the kynge of Siria fighteth agaynst Samaria and Israel is ouercome and discomfited.

Chap. XXI.

Achab oppresseth Naboth for his vynyarde. Elias rebuketh him.

Chap. XXII.

Iosaphat ande Achab helpe one another to fighte. The prophet Micheas warneth them.

The first Chapter.

AND whā kinge Dauid was olde & well stryckē in age, he coulde not be warme, though he was couered with clothes. Then sayde his seruantes vnto him: Let vs seke a yonge damsell a virgin for oure lorde the kyng, to stonde before the kyng, and to norish him, & to slepe in his armes, and to warme oure lorde the kyng. And they sought a fayre dasell in all the coastes of Israel, and founde Abisag of Sunem, and brought her vnto ſ kyng. And she was a very fayre damsell, and noryshed ſ kyng, and serued him. Howbeit the kyng knewe her not.*

Adonias ſ sonne of Hagith lifte vp himselfe, and sayde: I wyl be kyng. And he prepared him charettes and horsmen, and fyftie men to be renners on fote before him. And his father reprovde hi not therfore, so moch as to saye: Wherefore doest thou so? And he was a man of a very fayre bewtye *and he had begotten him nexte after Absalō. And his matter stode by Ioab ſ sonne of Zeru Ia and by Abiathar the prest, which helped Adonias. But Sadoc the prest, and Benaia the sonne of Ioiada, and Nathan the prest and Semei and Rei, and Dauids Worthies were not with Adonias.

33 And whā Adonias offred shepe and oxē, and fat catell besyde the stone of Soheleth, which lyeth by the twell of Rogel, he called all his brethre the kynges sonnes, and all the men of Iuda the kynges seruantes. But the prophet Nathan and Benaia, and the Worthies, and his brother Salomon called he not. Then sayde Nathan vnto Bethseba Salomons mother: Hast thou not herde ſ Adonias is kyng, and oure lorde Dauid knoweth not therof? Come now therfore, I wyl geue the counsell, that thou mayest delyuere thy soule and the soule of thy sonne Salomon. Come now and go in to kinge Dauid and saye vnto him: Hast not thou my lorde the kyng sworne and sayde vnto thy handmayden: Salomon thy sonne shall be kyng after me, and he shall sytt vpon my seate? Why is then Adonias made kyng? Beholde, while thou art yet there, and talkest with the kyng, I wyl come in after the, and tell forth thy tale. And Bethseba wente in to the kyng to ſ chamber.

* 2 Reg. 3. a.

And the kyng was very olde. And Abisag of Sunem serued the kyng. And Bethseba bowed herselfe, and worshipped the kyng.

The kyng sayde: What wilt thou? She sayde vnto him: My lorde, Thou hast sworne vnto thy handmayde by the LORDE thy God: Thy sonne Salomon shall be kyng after me and syt vpon my seate. But now lo, Adonias is kyng, and my lorde the kyng knoweth it not. He hath offred oxen and fat catell, and many shepe, and hath called all the kynges sonnes, and Abiathar the prest, and Ioab the chefe captayne. But thy seruaut Salomon hath he not bydden. Neuertheles thou my lorde art kyng, the eyes of all Israel loke vnto the, that thou shuldest shewe them who shall syt vpon the seate of my lorde the kyng after the. And whā my lorde the kyng slepeth with his fathers then shal I and my sonne Salomon be fayne to be synners.

But whyle she yet spake to the kyng, the prophet Nathan came, and she tolde ſ kyng: beholde, there is the prophet Nathan. And whan he came in before the kyng, he worshipped the kyng vpon his face to the grounde, and sayde My lorde O kyng, hast thou saide: Adonias shal be kinge after me, & syt vpo my seate? For he is gone downe this daye, and hath offred oxen, and fat catell, & hath called all the kynges sonnes, and the captaynes, and the prest Abiathar. And beholde, they eate and drynke before him, and saye: God saue the kyng Adonias. But me thy seruaut, and Sadoc the prest, and Benaia the sonne of Ioiada, and thy seruaut Salomon hath he not called. Hath my lorde the kyng commaunded this, and not certified his seruantes who shall sytt vpon the seate of my lorde the kyng after him?

The kinge answered and saide: Call Bethseba vnto me. And she came in before the kinge. And whan she stode before the kyng, the kyng sware and sayde: As truly as the LORDE lyueth (which hath delyuered my soule out of trouble,) I wyl do vnto this this daye, euen as I sware vnto the by the LORDE the God of Israel, so that Salomon thy sonne shalbe kyng after me, and he shal sit vpon my seate in my steade.

Then Bethseba bowed hir selfe with hir face to the grounde, and thanked the kyng and sayde: God saue my lorde kyng Dauid

† Iosu. 15. b. and 18. c.

for euermore. And the kynge sayde: Call me the prest Sadoc & the prophet Nathan, and Benaia the sonne of Ioiaida.

¶ And when they came in before the kynge, the kynge sayde vnto them: Take youre lordes seruantes with you, and set my sonne Salomon vpon my Mule, and cary him downe to Gihon: and let Sadoc f prest and the prophet Nathan, anoynte him there to be kynge ouer Israel, and blowe the trompe, and saye: God saue kynge Salomon, and go ye vp after him: and whan he commeth, he shal syt vpon myseate, and be kynge in my steade: for I haue ordeyned him to be pryncce ouer Israel and Iuda. Then answered Benaia the sonne of Ioiaida vnto the kynge, & sayde: Amen. The LORDE God of my lorde the kynge saye thus also. As the LORDE hath bene with my lorde the kynge, so be he with Salomon also, that his seate maye be greater then the seate of my lorde kynge Dauid.

Then wente they downe, the prest Sadoc and the prophet Nathan, and Benaia the sonne of Ioiaida, and the Chrethians, & Plethians, & set Salomon vpon kynge Dauids Mule, & broughte him to Gihon. And Sadoc the prest toke the oyle horne out of the Tabernacle, and anoynted Salomon. And they blew the trompe: And all f people sayde: God saue kynge Salomon.

¶ And all the people wente vp after him, and the people pyped with pypes, and was very ioyfull, so that the earth range at the noyse of them. And Adonias herde it, and all they whom he had called, which were with him, and they had new eaten. And whan Ioab herde the noyse of the trompe, he sayde: What meaneth this noyse of the cite and this busynes? But whyle he yet spake, beholde, Ionathas the sonne of Abiathar f prest came.

And Adonias sayde: Come in, for thou art a valeaunt man, and bryngest good tydings. Ionathas answered and sayde vnto Adonias: Alas, oure lorde kynge Dauid hath made Salomon kynge, and hath sent with him Sadoc the prest, and the prophet Nathan, and Benaia the sonne of Ioiaida, and the Chrethians and Plethians, and they haue set him vpon the kynges Mule: and Sadoc f prest with the prophet Nathan hath anoynted him kynge at Gihon, and from thence are they gone vp with

ioye, that the cite range with all: that is the noyse that ye haue herde.

Salomon also sytteth vpon the kynges seate, and the kynges seruantes are gone in to wysch good lucke vnto oure lorde kynge Dauid, and haue sayde: Thy God make Salomon a better name then thy name is, and make his seate greater then thy seate. And they haue wyszshed the kynge good lucke vpon the bed. Morouer f kynge hath sayde thus: Prysed be f LORDE God of Israel, which this daye hath made one to syt vpon my seate, that myne eyes haue sene it.

Then were they afrayed, and gatt them vp all that were called by Adonias, and so they departed euery man his waye. But Adonias was afrayed of Salomon, and gat him vp, and wete his waye, & toke holde of f hornes of f altare. And it was tolde Salomon: beholde, Adonias feareth kynge Salomō, & beholde, he taketh holde of the hornes of f altare, & sayeth: Let kige Salomō sweare vnto me this daye, that he shall not slaye his seruaut with the swerde. Salomon sayde: Yf he wil be an honest man, there shall not one heer fall from him vpon the earth: but yf there be euell founde in him, he shall dye. And kinge Salomō sent, and caused him to be fetched * from the altare. And whan he came, he fell downe before kynge Salomon. But Salomon sayde vnto him: Go thy waye in to thy house.

The ij. Chapter.

NOW when the tyme came that Dauid A shulde dye, he commaunded Salomon his sonne, and sayde: "I go the waye of all the worlde, Be thou strōge therefore, and shewe thyselfe a man, and kepe the watch of the LORDE thy God, that thou walke in his wayes, and holde his ordinaunces, his commaundementes, his lawes, and his testimonies, as it is written in the lawe of Moses, that thou mayest be wyse in all that thou doest, and whither so euer thou turnest the: that the LORDE maye rayse vp his worde, which he hath spokē ouer me, and saide: Yf thy children kepe their waye and walke before me faithfully and truly and with all their hert and with all their soule, the shal there neuer fayle the a man vpon the seate of Israel.

Thou knowest well also what Ioab the sonne of Zeru Ia hath done vnto me, what he dyd

* Exo. 21. b.

* Iosu. 23. d.

† Deut. 17. d.

vnto the two chefe captaines of Israel, *Abner the sonne of Ner, and † Amasa the sonne of Iether, whom he slewe and shed the bloude of warre whā it was peace, & put the bloude of warre vpon his girdel ‡ was aboute his loynes, and in his shues that were vpon his fete: Do thou acordynge to thy wyszdom, that thou brynge not his graye heer downe to the graue in peace.

And to the children of Barsyllai the Gileadite, thou shalt shewe mercy, that they maye eate at thy table. For so ioined they the selues vnto me, whan I fled before thy brother Absalom. And beholde, thou hast with the † Semei the sonne of Gera the sonne of Iemini of Bahurim, which cursed me with very bytter and shamefull cursynges, what tyme as I wente to Mahanaim. Yet † came he downe to mete me at Iordan, where I sware vnto him by the LORDE, and sayde: I wyl not slaye the with the swerde. But suffre not thou him to be vngiltye, for thou art a wyse man, and shalt wel knowe what thou oughtest to do vnto him, that thou mayest brynge his graye heer downe to the graue with bloude.

¶ So Dauid slepte with his fathers, and was buried in the cite of Dauid. The tyme that Dauid was kynge ouer Israel, is fortie yeare. † Seuen yeares was he kynge at Hebrō and thre and thirtie yeare at Ierusalem. † And Salomon sat vpon the seate of Dauid his father, and his kyngdome was made very sure.

But Adonias the sonne of Hagith came in to Bethseba Salomons mother. And she sayde: Is thy comynge peaceable? He spake: Yee, and sayde: I haue somewhat to saye to the. She sayde: Saye on. He sayde: C Thou knowest that thy kyngdome was myne, and that all Israel had sett them selues vpon me, that I shulde be kynge, but now is the kyngdome turned, and become my brothers: for he hath it of the LORDE.

Now desyre I one petition of the, Make not my face ashamed. She sayde vnto him: Saye on. He sayde: Speake vnto kynge Salomon (for † he shall not shame thy face) that he maye geue me Abisag to wyfe. Bethseba sayde: Wel, I wil speake to the kynge for the.

And Bethseba came in to kynge Salomon to speake with him. And the kynge stode vp, and wente to mete her, and worshipped her,

and sat him downe vpon his seate. And there was a chayre set for the kynges mother, so that she sat at his righte hande. And she sayde: One petition desyre I of the make not my face ashamed. The kynge sayde: Axe O my mother, I wyl not shame thy face. She sayde: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

Then answered kynge Salomon, and saide vnto his mother: Why desyrest thou Abisag of Sunem for Adonias? Axe the kyngdome for him also, for he is my greater brother, ** and hath Abiathar the prest, and Ioab the sonne of Zeru Ia. And the kynge sware by the LORDE, and sayde: God do this and that vnto me, Adonias shall haue spoken this agaynst his lyfe. And now as truly as the LORDE lyueth which hath ordeyned me, and made me to syt vpon the seate of my father Dauid, and hath made me a house († acordynge as he sayde) this daye shal Adonias dye.

And kynge Salomon sent thither by Benaia the sonne of Ioiada, which smote him that he dyed. And to the prest Abiathar sayde † kynge: Go thy waye vnto Anathot to thy londe, for thou art a man of deeth. Neuerthelesse I wyl not slaye the this daye for thou hast borne the Arke of the LORDE God before my father Dauid, and hast suffred also where my father suffred.

Thus Salomō put forth Abiathar, that he must nomore be the prest of the LORDE, that the worde of the LORDE mighte be fulfilled, † which he spake ouer the house of Eli at Silo.

And this rumoure came before Ioab: for Ioab cleued vnto Adonias, and not vnto Salomon. Then fled Ioab in to the Tabernacle of the LORDE, and toke holde of the hornes of the altare. And it was tolde kynge Salomon, that Ioab was fled in to the Tabernacle of the LORDE, and beholde, he stondest at the altare.

Then sent Salomon Benaia the sonne of Ioiada, and sayde: Go slaye him. And whan Benaia came to the Tabernacle of the LORDE, he sayde vnto him: Thus sayeth the kynge: Come forth. He sayde: No, I wyl dye here. And Benaia tolde this vnto the kynge agayne, and sayde: Thus hath Ioab spoken, and thus hath he answered me.

* 2 Re. 3. e.

† 2 Re. 20. b.

‡ 2 Re. 16. b.

§ 2 Re. 19. d.

¶ Act. 2. c. and 13. d.

* 2 Reg. 5. a.

§ 1 Pa. 30. e.

¶ that is: He shall not denye the thy petition.

** 3 Reg. 1. a.

† 2 Reg. 7. c.

‡ 1 Reg. 2. f.

The kyng saide vnto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put fro me and my fathers house the bloude which Ioab hath shed with out a cause, and that the LORDE maye recompence him his bloude vpon his heade, because he smote two men, which were more righteous and better then he, and slewe them with f swerde that my father Dauid knewe not of: namely, *Abner f sonne of Ner the chefe captaine ouer Israel, t Amasa the sonne of Iether f chefe captaine ouer Iuda f their bloude maye be recompensed vpō f heade of Ioab and of his sede for euer: but Dauid and his sede, his house and his seate haue peace for euermore of the LORDE.

f And Benaia the sonne of Ioiada wente vp, and smote him, and slewe him: t he was buried in his house in the wyldernes. And f kyng set Benaia f sonne of Ioiada in his steade ouer the hoost. And t Sadoc f prest dyd the kyng set in the steade of Abiathar.

And the kyng sent, and caused for to call Semei, and sayde vnto him: Buylde the an house at Ierusalem, and dwell there, and departe not from thence, nether hither ner thither. In what daye so euer thou departest forth, and goest ouer f broke Cedron, be thou sure, that thou shalt dye the deeth: thy bloude be vpon thy heade. Semei sayde vnto the kyng: This is a good meynynge, as my lorde the kyng hath sayde, so shal thy seruauent do. So Semei dwelt at Ierusalem a longe season. But after three yere it fortuneth that two seruauentes ranne awaye from Semei vnto Achis the sonne of Maecha kyng of Gath.

And it was tolde Semei: beholde, thy seruauentes are at Gath. Then Semei gat him vp, and saddled his asse, and wete vnto Gath to Achis, for to seke his seruauētes. And whā he came thither, he broughte his seruauentes from Gath.

f And it was tolde Salomon, that Semei wente from Ierusalem vnto Gath, and was come agayne. Then sent the kyng, and caused for to call Semei, and sayde vnto him: Sware not I to the by the LORDE, and assured the, and sayde: Loke what daye so euer thou departest out and goest hither or thither, be sure that thou shalt dye the death? And thou saydest vnto me: I haue herde a good meynynge. Why hast thou not kepte

the then accordinge to the ooth of the LORDE, and commaundement that I commaunded the?

And the kyng sayde vnto Semei: Thou remembrest all f wickednes, which thy hert knoweth t that thou dydest vnto my father Dauid. The LORDE hath recompensed f thy wickednes vpon thy heade. And kyng Salomon is blessed, and the seate of Dauid shalbe stablished before f LORDE for euer. And the kyng commaunded Benaia f sonne of Ioiada, which wente forth, and smote him that he dyed. And the kyngdome was stablished by Salomons hande.

The iij. Chapter.

A ND Salomon made mariage with Pharaos the kyng of Egipte, t toke Pharaos daughter, and broughte her in to the cite of Dauid, tyll he had buylded his house, and the LORDES house, and the walles rounde aboute Ierusalem. But the people offred yet vpon the hye places: for as yet there was no house buylded vnto the name of the LORDE vnto that tyme. But Salomon loued the LORDE, and walked after the ordinaunces of Dauid his father: excepte onely that he offred and brent incense vpon the hye places.

f And the kyng wente vnto Gibeon, to do sacrifice there: for that was a goodly hye place. And Salomon offred a thousande burntofferynge vpon the same altare. t And the LORDE appeared vnto Salomon at Gibeon in a dreame of the nighte, and God sayde: Axe what I shal geue f . Salomō saide: Thou hast done greate mercy vnto my father Dauid thy seruauent. Like as he walked before the in faithfulness and righteousness, and in a true hert with the, t this greate mercy hast thou layed vp for him, and geuen him a sonne to syt vpon his seate, as it is now come to passe.

f Now LORDE my God, thou hast made thy seruauent kyng in my father Dauids steade: As for me, I am but a small yonge man, knowynge nether my outgoynge ner ingoynge. And thy seruauent is amonge the people whom thou hast chosen: which is so greate, that no man can nombre them ner descrybe them for multitude. Geue thy seruauent therefore an obedient hert, that he maye iudge thy people, t vnderstonde what is good t bad: for who is able to iudge this thy mightie people?

* 2 Re. 3. c. f 2 Reg. 20. b. t Eze. 44. b. f 2 Re. 16. c.

f 2 Par. 1. a. t 3 Reg. 9. a. f Sap. 9. a.

This pleased the LORDE well, that Salomon axed such a peticion. And God sayde vnto him: For so moch as thou axest this, and desyrest not longe lyfe, nether riches, nether f soules of thine enemies, but vnderstōdīnge to heare iudgment, beholde, therefore haue I done acordyngte to thy wordes. * Beholde, I haue geuen the an hert of wysdome and vnderstōdyngte, so that soch one as thou hath not bene before the, nether shall ryse vp after the.

Yee and that thou hast not prayed for, haue I geuen the also, namely, ryches, and honoure, so that amonge the kynges in thy tyme there is not soch one as thou. And yf thou wilt walke in my wayes, so that thou kepe myne ordinaunces and lawes,^a as Dauid thy father hath walked, then wyll I geue the a longe lyfe.

C And whan Salomon awaked, beholde, it was a dreame, [†]and he came to Ierusalem, and stode before the Arke of the LORDES couenant, and offred burntofferynge, and healthofferings, and made a greate feast vnto his seruauentes.

At the same tyme came there two harlottes vnto f kyngte, and stode before him. And the one woman sayde: Oh my lorde, I and this woman dwelt in one house, and I was deluyered of a childe in the house with her: ¶ on the thirde daye after that I was deluyered, she was deluyered of a childe also. And we were together, so f there was no straunger in f house, but we two: ¶ this womans sonne died in the nyghte (for she smooored him in the slepe) and she rose vp in the nyghte, and toke my sonne fro my syde (where thy handmayde slepte,) and layed it in hir arme, and hir deed sonne layed she in myne arme. And whan I rose vp in the mornyngte to geue my sonne sucke, beholde, he was deed. But in the mornyngte I loked well, and beholde, it was not my sonne, whom I had borne.

D The other woman sayde: Not so, my sonne lyueth, and thy sonne is deed. But she sayde: Not so, thy sonne is deed, and my sonne lyueth. And thus spake thy before the kyngte. And the kyngte sayde: This womā saith: my sonne lyueth and thy sonne is deed: Yonder woman sayeth: Not so, thy sonne is deed, ¶ my sonne lyueth. And the kyngte saide: Fetch me a swerde. And whan the swerde was brought before the kyngte, the kyngte

sayde: Parte the lyuyngte childe in two partes, and geue this woman the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto f kyngte: (for hir motherly hert was kyndled with pite ouer hir sonne) Oh my lorde, geue hir the childe alyue, and kyll it not. But the other sayde: Let it nether be myne ner thine, but let it be parted. Then answered the kyngte, and sayde: Geue this woman the lyuyngte childe, and slaye it not, for she is his mother. And all Israel herde of this iudgment that the kyngte had geuen: and they feared the kyngte, for they sawe that f wysdome of God was in him to kepe iudgmēt.

The iij. Chapter.

THUS was Salomon kyngte ouer all Israel. ^a And these were his prynces: Asaria the sonne of Sadoc the prest: Elihoreph, and Ahila the sonnes of Sisa, were prestes: Iosaphat the sonne of Ahilud was chaunceler: Benaia f sonne of Ioiada was the chefe captayne: Sadoc and Abiathar were prestes: Asaria the sonne of Nathan was ouer the officers: Sabud the sonne of Nathan the prest was the kynges frende: Ahisar was stewarde: Adoniram the sonne of Abda was rent gatherer.

And Salomon had twolue offycers ouer all Israel, which made prouysion of fode for the kyngte and his house: One had a moneth longe in f yeeare to make prouysion: The sonne of Hur vpon mount Ephraim. The sonne of Deber at Macaz and at Saalbaim, ¶ at Bethsames, and at Elon, and Beth Hanā. The sonne of Hased at Aruboth, and had therto Socho and all the londe of Hephher. The sonne of Abinadab all f lordshippe at Dor: ¶ had Taphat Salomōs daughter to wife. Baena f sonne of Ahilud at Thaenach ¶ at Magiddo, ¶ ouer all Beth Sean, which lyeth besyde Zarthana vnder Iesrael from Beth Sean vnto the playne of Mehelo, tyll the other syde of Iakmeam. The sonne of Geber at Ramoth in Gilead: he had the townes of Iair the sonne of Manasse in Gilead, and had f coastes of Argob which lyeth in Basan, euen ther score greate walled cities, and with brasen barres. Ahinadab f sonne of Iddo at Mahanaim. Ahimaas in Nephtali: and he also toke Basmath Salomons daughter to wife. Baena the sonne of Husai in Asser and at

* Eccls. 1. c.

° 3 Re. 15. a.

† 2 Par. 1. b.

Aloth. Iosaphat the sonne of Paruha in Isachar. Semei the sonne of Ela in Ben Iamin. Geber the sonne of Vri in the londe of Gilead, in the londe of Sihon kynge of the Amorites, and of Og the kynge in Basan. One officer was in the same londe. As for Iuda and Israel, they were in nombre as the sonde of the see, and ate and dronke, and were mery. * Thus was Salomō lorde ouer all the kyngdomes (from the water of the londe of the Philistynes, vnto the border of Egippte) which broughte him giftes, and serued him as longe as he lyued.

And Salomon had daylie to his vytayles thirte quarters of fyne meel, thre score quarters of other meel, ten fat oxen, and twety small catell, and an hundred shepe, beside hartes and Roes, and wilde goates, and fat capons, and foules. For he had the lordshippe of all the londe on this syde the water, frō Tiphsa vnto Gasa, and ouer all the kynges on this syde the water: ¶ had peace of all his subiectes rounde aboute, so that Iuda and Israel dwelt safe, euery one vnder his vyne, and vnder his figge tre, from Dan vnto Berseba, as longe as Salomon lyued.

¶ And Salomō had fortye thousande cart horses, and twouthe thousande horsmen. And the officers prouyded the kynge Salomon with vytayles: and what soeuer belonged to the kynges table, that broughte euery man in his moneth, and myssed not: Barlye also ¶ strawe for the horses and coursers, ¶ broughte them vnto the place where the kyng was, euery one after his charge.

† And God gaue Salomon maruelous greates wysdome and vnderstandinge, and a large hert, as the sonde that lyeth vpon the See shore: so that the wysdome of Salomon was greater then the wysdome of all the children toward the south and of all the Egipcians. And he was wyser then all men, yee wyser then Ethan the Esrahite, Heman, Chalcal, and Darda, the sonnes of Mahol: and had a greate name amonge all the Heythē on euery syde. And he spake thre thousande ¶ proverbes, ¶ his songs were a thousande ¶ fyne. And he spake of trees, from the Ceder of Libanus vnto the Ioseph growth out of the wall: he talked also of catell, of foules, of wormes, of fisshes. And there came of all

nacions to heare the wysdome of Salomon, and there came of all the kynges of the earth, which had herde of his wysdome.

The v. Chapter.

AND Hiram the kyng of Tyre sent his seruautes vnto Salomon, for he had herde, that they had anoynted him kyng in his fathers steade: for Hiram loued Dauid as lōge as he lyued. ¶ And Salomon sent vnto Hiram, sayenge: ** Thou knowest that my father might not buyde an house vnto the name of the LORDE his God, because of the warre that was aboute him, vntyll the LORDE delyuered them vnder the soles of his fete: But now hath the LORDE my God geuen me rest on euery syde, so that there is no aduersary ner euell hynderaunce: Beholde, I am therfore aduysed to buyde an house vnto the name of the LORDE my God, accordinge as the LORDE spake vnto Dauid my father, and sayde: † Thy sonne, whom I shal set vpon thy seate in thy steade, shal buyde an house vnto my name. Commaunde therfore that they hewe me downe Ceders out of Libanus, and that thy seruautes be with my seruautes, ¶ the rewarde of thy seruautes wyl I geue the, what so euer thou shalt axe: for thou knowest, that with vs there is no mā which can hewe tymber as the Sidonians.

¶ When Hiram herde the wordes of Salomon, he was very glad, and sayde: Praise be the LORDE this daye, which hath geuen Dauid a wyse sonne ouer this greute people. And Hiram sent vnto Salomon, sayenge: I haue herde what thou hast sent vnto me: I wyl do accordinge vnto all thy desyre with Ceders and Pyne trees. My seruautes shall brynge them downe from Libanus vnto the See, and I wyl make them to flete vpon the See, vnto the place which thou shalt shewe me, and there wyl I cause them to aryue, ¶ thou shalt make the to be fetched. But thou shalt fulfyl my desyre also, and geue fode vnto my housholde folkes. So Hira gaue Salomon Ceders and Pyne trees accordinge to all his desyre. But Salomon gaue Hiram twentye thousande quarters of wheate to eate for his housholde, and twetye quarters of beaten oyle. This gaue Salomon yearly vnto Hiram.

* Gen. 15. d. Exo. 23. d. Psal. 71. b. † Eccls. 1. c.
‡ Prouer. § Cant. ¶ 2 Reg. 5. c. ¶ 2 Par. 2. a.

** 1 Par. 23. b. and 29. a. †† 2 Reg. 7. c.

¶ And the LORDE gaue Salomon wysdome, acordinge as he had sayde vnto him, & there was peace betwene Hiram and Salomon, and they made a couenaunt both together. And Salomon made an outchosinge (of workmen) thorow out all Israel. And ¶ outchosinge was thirtie thousande mē, and he sent thē to mount Libanus euery two monethes ten thousande, so that they were one moneth vpon Libanus, and two monethes at home. And * Adoniram was ouer the outchosinge.

And Salomon had thre score thousande ¶ ten that bare burthens, & foure score thousande that hewed tymber vpon the mount, besyde Salomons chefe officers, which were ordeyned ouer the worke: namely thre thousande and thre hundreth, which ruled ¶ people that laboured there in the worke. And ¶ kyngge commaunded, that they shulde breake out greate and costly stones, namely fre stone, for the foundation of the house. And Salomons masons, and Hirams, and they that were in those coastes, hewed out ¶ prepared tymbre and stones to the buyldinge of the house.

The bi. Chapter.

¶ IN the foure hundreth and foure score yeare after the * departinge of the children of Israel out of the londe of Egipte, in the fourth yeare of the raigne of Salomon ouer Israel, in the moneth Sif (¶ is the seconde moneth) was the house buylded vnto the LORDE. This house that kyngge Salomon buylded vnto ¶ LORDE, was thre score cubytes lōge, twenty cubytes brode, & thirtie cubites hye. And he buylded a † Porche before the temple of twentye cubytes longe after the bredth of the house, & ten cubites brode before the house. And in ¶ house he made wyndowes, which might be opened and shut with lyddes.

And rounde aboute by the wall of ¶ house he buylded a compase, so ¶ it wente both aboute the temple and the quere, and made his outwarde wall roide aboute. The nether most stacion was fyue cubytes wyde, and ¶ myddest sixe cubytes wyde, and the thirde seten cubites wyde. For he layed balikes rounde aboute the house, that they touched not ¶ wall of the house.

¶ And whan ¶ house was buylded, it was

buylded of whole and outbroken stones, so ¶ there was herde nether hammer ner axe, ner eny other instrument of yron, whan the house was a buyldinge.

But on the righte syde of the myddes of the house there was a dore, so ¶ they might go vp to the myddest stacion by a turne gresse, ¶ from the myddest stacion vnto ¶ thirde. Thus buylded he the house, & fynished it, & syled ¶ house both aboue & by the walles with Ceder wodd. He buylded a galery also aboue vpon the whole house fyue cubytes hye, and couered the house with Ceder tymber.

And the worde of the LORDE came vnto Salomon, & sayde: Let this be the house ¶ thou buyldest. Yf thou shalt walke in myne ordinaunces, & do acordinge to my lawes, & kepe all my cōmaundementes, to walke therin, then wyl I stablyszshe my worde with ¶, († as I sayde vnto Dauid thy father) & wyl dwell amonge the childrē of Israel, and wil not forsake my people of Israel.

Thus Salomon buylded the house, & ¶ finished it, & buylded the walles on the insyde with Ceder tymber, from the grounde of ¶ house vnto the rofe, and syled it with tymbre on the ynsyde, and ouerlayed the floore of ¶ house with bordes of Pyne tre.

And behynde in the house he buylded a wall of Ceder tymber twentye cubytes longe, from the floore vnto the rofe. And there on the ynsyde buylded he the quere for the most holy. But the house of the temple before the quere was fortye cubites longe: on the ynsyde was the whole house of Ceder with throwne knoppes and floures, so that there was no stone sene. As for the quere, he prepared it on the ynsyde of the house, that the Arke of the couenaunt of the LORDE might be set therin. And before the quere (which was twentye cubites longe, twentye cubytes brode, and twentye cubytes hye, and ouerlayed with pure golde) he syled the altare with Ceder.

And Salomon ouerlayed the house on ¶ ynsyde with pure golde, & shot barres of golde before the quere, which he had ouerlayed with golde, so that ¶ whole house was layed ouer with golde. And all the altare also before ¶ quere ouerlayed he with golde.

¶ He made also in the quere two Cherubins

* 3 Ro. 4. a. and 12. c.

† 2 Par. 3. a. Act. 7. f.

‡ Ioh. 10. c. Act. 3. b. and 5. b.

‡ 2 Ro. 7. b.

§ Exo. 25. b.

ten cubites hye of Olyue tre. One wyng of ether of the Cherubs had fyue cubytes, so that from the edge of his one wyng to the edge of his other wyng there were ten cubytes. Euen so had the other Cherub ten cubites also, and both the Cherubs were of one measure and of one quantitie so \bar{y} ether Cherub was ten cubites hye. And he put the Cherubins within in the house. And the Cherubins spred forth their wynges, so that the wyng of the one touched the one wall, and the other Cherubs wyng touched the other wall. But in the myddes of \bar{y} house the one wyng touched another. And he ouerlayed the Cherubins with golde.

And on all the walles of the house rounde aboute, he caused to make carued worke, with carued Cherubins, palme trees, and floures. And the paument of the house ouerlayed he also with goldē plates. And at the intraunce of the quere he made two dores of olyue tre with fyue squared postes, and caused carued worke to be made therof with Cherubins, palme trees and floures, \bar{a} ouerlayed them with plates of golde. So made he also at the intraunce of the temple, foure squared postes of Olyue tre, and two dores of Pyne tre (so that ether dore had two syde dores one hāginge to another) and made carued worke therof, palme trees and floures, right as it was appoynted.

And he buylded a courte also within with three rowes of fre stone, and with one rowe of playne Ceder tymber.

In the fourth yeare in the moneth Sif, was the foundation of the LORDES house layed: and in the eleuenth yeare in the moneth Bul (that is the eight moneth) was the house fynished as it shulde be, so that they were seuen yeare a buyldinge of it.

The vij. Chapter.

BUT Salomon was a buyldinge his awne house thirtene yeare, \bar{a} fynished it, namely, he buylded an house of the wodd of Libanus, an hundreth cubites longe, fifty cubites wyde, \bar{a} thirtie cubites hye, foure-squared with rowes of pilers, and with carued Ceders. And the rofe aboue syled he also with Ceder wodd vpon the fyue \bar{a} fortie pilers, for one rowe had fyfene pilers, so \bar{y} there stode euer three pilers one right ouer agaynst

another: so that euery space betwixe the pilers was one oueragaynt another foure squared with the pilers.

And he made a porche with pilers which was fiftye cubites longe, and thirtie cubites brode, \bar{a} yet a porche before it with pilers \bar{a} with a greate poste. He made a porche also vnto \bar{y} kynges seate (wherin \bar{y} iudgment was keppe) and made it to be the porche of iudgment, and syled it with Ceder from the paument vnto the paument agayne, and his owne house wherin he dwelt, in \bar{y} back courte made betwene \bar{y} house and the porche like the other. And like vnto the porche made he a house for Pharaos doughter, *whom Salomon had taken to wife.

All these were costly stone hewen after \bar{y} measure, cut with sawes on euery syde, from the grounde vnto the rofe: and without the greate courte also. As for the foundacions, they were costly and greate stones, ten and eighte cubites greate: and costly fre stones theron accordinge to \bar{y} measure, and Ceders. But the greate courte rounde aboute had three rowes of fre stone, \bar{a} one rowe of playne Ceders: Euen so also the courte by \bar{y} house of the LORDE within, and the porch by the house.

And kyng Salomon sent to fetch one † Hiram of Tyre a wedowes sonne, of the trybe of Nephtali, and his father had bene a man of Tyre, ‡ which was a connyng mā in metall, full of wysdome, vnderstandinge and knowlege to worke all maner of metall worke. Whan he came to kyng Salomon, he made all his worke, § and made two brasen pilers, ether of them eightene cubites hye: and a threde of xij. cubites was the measure aboute both \bar{y} pilers: and he made two knoppes of brasse molten, to set aboute vpon the pilers: and euery knoppe was fyue cubytes hye: and on euery knoppe aboue vpon \bar{y} pilers seuē wrythen ropes like cheynes. And vpon euery knoppe he made two rowes of pomgranates rounde aboute on one rope, wherwith \bar{y} knoppe was couered. And the knoppes were like roses before \bar{y} porche foure cubites greate. And the pomgranates in the rowes rounde aboute were two hūdreth aboue and beneth vpon the rope, which wēte rounde aboute the thicknes of the knoppe, on euery knoppe vpon both the pilers. And set vp the pilers before

* 3 Re. 3. a.

† 2 Par. 2. c.

‡ Exo. 31. a.

§ Iere. 52. e.

1 Par. 19. b.

4 Re. 25. b.

the porche of the temple. And that which he set on the right hande, called he Iachin: and that which he set on the lefte hande, called he Boos. And so stode it aboute vpon the pilers euen like roses. Thus was the worke of f pilers fynished.

20 And he made a molten lauer ten cubytes wyde from the one syde to the other rounde aboute, and fyue cubites hye, and a threde of thirtie cubites lōge was f measure rounde aboute: and aboute the same lauer that was ten cubites wyde, there wente knoppes on the edge therof rounde aboute the lauer. Two rowes were there of the knoppes molten with the lauer.

And it stode vpon twolue bullockes, wherof thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboute thereon, so that all their hynder partes were within vnder the lauer: wherof the thickeesse was an handbreth: and the edge of it was like the edge of a cuppe, and as a floured rose, and it conteyned two thousande *Battes.

And he made ten brasen seates, every one foure cubites longe and brode, and thre cubites hye. The seate was made so, that it had sydes betwene the ledges. And on the sydes betwene the ledges there were lyons, bullockes and Cherubins. And on f ledges which were aboute and beneath the lyons and bullockes, were the sydes made so, that they were set downwardes. And euery stole had foure brasen wheles with brasen axeltrees. And vpon the foure corners there were proppes molten, euery one ouer agaynst another, vnder set vnto the kettell.

30 And the soket vpon the stole was a cubyte hye and rounde, a cubyte and an halfe wyde: and on the soket there were knoppes in folde, which were foure squared t not rounde. The foure wheles stode beneath by the sydes, t the axeltrees of the wheles were harde on f seate. Euery whele was a cubite and a halfe hye, and they were wheles like cart wheles. And their axeltrees, spokes, nales, t shaftes were all molten. And the foure proppes vpon the foure corners of euery seate were harde on the seate.

And on the soket aboute vpon the seate a cubyte and an halfe rounde aboute, there were ledges and sydes harde on the seate. And

on the plat of the same sydes and ledges, he caused to carue Cherubins, lyons and palme trees, one by another rounde aboute thereon. After this maner made he ten moltē seates, one maner of measure t widenes was in all.

And he made ten copper kettels, so that one kettell cōteyned fortye Battes, and was foure cubites greate, and vpon euery seate was a kettell. And fyue seates set he on the righte syde of the house, and the other fyue on the lefte syde. But the lauer set he before on the righte hande towarde the south.

And Hiram made pottes also and shouels and basens, t so fynished he all the worke, that kynge Salomon caused to be made in the house of the LORDE: namely f two pilers, and the rounde knoppes aboute vpon the two pilers, and the two wyrtyn ropes to couer the two rounde knoppes vpon the pilers. And the foure hūdreth pomgranates on the two wyrtyn ropes, euer two rowes of pomgranates vnto euery rope, to couer the two rounde knoppes vpon the pilers. And the ten seates, and ten kettels thereon, and the lauer, and twolue bullockes vnder f lauer. And the pottes, shouels and basens. And all the ornamentes which Hiram made vnto kynge Salomon for the house of the LORDE, were of pure metall. In the cōuntre by Iordane, caused the kynge them to be molten in thicke earth, betwene Sucoth and Zarthan. And Salomon let all the apperell be vnweyed, because the metall was so moch.

40 Morouer Salomon made all the apperell that belonged vnto the house of the LORDE: namely a golden altare, a golden table that the shewbred laye on, fyue candelstickes on the righte hande, and fyue candelstickes on the lefte (before the quere) of pure golde, with floures, lampes and snoffers of golde therto, flat peces, charges, basens, spones and censours of pure golde. And the hokes of f dores on the insyde of the house in the most holy, and in the dores of the house of the tēple of the LORDE were of golde.

Thus all the worke that kynge Salomon made in f house of the LORDE, was fynished. † And Salomon brought in that his father Dauid had sanctified, of syluer and golde and ornamentes, and layed it amonge the treasures of the house of the LORDE.

* A Bat, was a certayne measure of liquore.

† 2 Par. 5. a.

The iij. Chapter.

¶ **T**HEN gathered kynge Salomon all þe Elders in Israel together, all the rulers of the trybes and prynces of the fathers amonge the children of Israel, vnto Ierusalem, to brynge vp the Arke of the couenaunt of the LORDE, *out of the cite of Dauid, that is Sion. And there resorted vnto kynge Salomon all the men in Israel, at the feast in the moneth Ethanim, that is þe seuenth moneth. And whan all þe Elders of Israel came, the prestes toke the Arke of the LORDE, and broughte it vp, and the Tabernacle of witness, and all the ornaments of the Sanctuary that were in the Tabernacle. This dyd the prestes and the Leuites. And kynge Salomon and all the congregacion of Israel þe were gathered vnto him, wente with him before the Arke, and offred shepe and bullockes, so many, that they coulde not be nombred ner tolde.

So the prestes broughte the Arke of the LORDES couenaunt vnto hir place, euen in to þe Quere of the house in the most holy vnder þe wynges of the Cherubins. For þe Cherubins spred out their wynges in the place where the Arke stode, and couered the Arke and the staues therof from aboue. And the staues were so lōge, that þe knoppes of them were sene from the Sanctuary before þe quere, but on the out syde were they not sene, and they were there vnto this daye.

¶ And in the Arke there was nothinge, but only the two tables of stone, † which Moses had layed therin at Horeb, whan þe LORDE made a couenaunt with the children of Israel, what tyme as they were departed out of the lond of Egypte.

But whan the prestes wente out of the Sanctuary, a cloude fylled the house of the LORDE, so þe prestes coulde not stonde & execute the office for the cloude: for the glory of the LORDE fylled the LORDES house. Then sayde Salomon: † The LORDE sayde, that he wolde dwell in a darke cloude. I haue buylde an house, to be an habitacion vnto the: a seate, þe thou mayest dwell there for euer. And þe kynge turned his face, & blessed all the congregacion of Israel. And all the cōgregacion of Israel stode, & he sayde:

Prayed be the LORDE God of Israel, which promised by his mouth vnto my father Dauid, and by his hāde hath fulfilled it, and sayde: † Sence the daye þe I broughte my people of Israel out of Egypte, haue I chosen no cite amōge all the trybes of Israel, to buylde me an house, that my name might be there. ¶ But Dauid haue I chosen, to be ouer my people of Israel.

And in dede my father Dauid was mynded to buylde an house vnto the name of the LORDE God of Israel: neuertheles the LORDE sayde vnto my father Dauid: Where as thou wast mynded to buylde an house vnto my name, thou hast done well, that thou art so aduysed. Howbeit thou shalt not buylde the house, but thy sonne which shal come out of thy loynes, he shal buylde an house vnto my name. And the LORDE hath perfourmed his worde that he spake: For I am come vp in my father Dauids steade, and syt vpon the seate of Israel, as the LORDE sayde: and haue buylde an house vnto the name of the LORDE God of Israel: and there haue I ordeyned a place for the Arke, wherin is the LORDES couenaunt, which he made with oure fathers, whan he broughte them out of þe lond of Egypte.

And Salomon stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and helde out his handes toward heauen, and sayde: ¶ O LORDE God of Israel, there is no god like the, nether aboue in heauen, ner beneth vpon earth, thou that kepest couenaunt and mercy for all thy seruantes that walke before þe with all their hert, thou that hast kepte promes with my father Dauid thy seruauant: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel make good vnto my father Dauid thy seruauant, that which thou hast promysed him, and sayde: ** Thou shalt not wante a man before me to syt vpon the seate of Israel, yf thy childre kepe their waye, so þe they walke before me like as thou hast walked before me. Now thou God of Israel, let thy worde be verified, which thou hast promysed vnto my father Dauid thy seruauant.

For thynekst thou þe God dwelleth vpon earth? † Beholde the heauens and the heauens

* 2 Re. 6. d. † Deut. 10. a. † Leuit. 16. a.
§ 2 Re. 7. a. 1 Par. 23. b. 2 Par. 6. a.

¶ 1 Re. 16. a. ¶ 2 Par. 6. c. ** 3 Reg. 2. a.
†† Esa. 66. a. Act. 7. f.

of all heauens maye not contayne the: how shulde then this house do it, that I haue buylded? But turne the vnto the prayer of thy seruauant, and to his supplicacion (O LORDE my God) that thou mayest heare the thankesgeuynge and prayer, which thy seruauant maketh before the this daye, so that thine eyes be open ouer this house night and daye, euen ouer this place (wherof thou saydest: *My name shall dwell there.) That thou mayest heare the prayer which thy seruauant maketh in this place, ¶ heare the intercession of thy seruauant ¶ of thy people of Israel, which they shall make here in this place of thy habitacion in heauen: and whan thou hearest it, be gracious.

¶ Whan eny mā synneth agaynst his neighbour, ¶ and taketh vpon him an oath wherwith he byndeth him selfe, and ¶ oath commeth before thine altare in this house, then heare thou in heauē, and se that thy seruantes haue right, to condemne the vngodly, and to brynge his waye vpon his owne heade, and to iustifie the righteous, to geue him accordinge to his righteousnes.

† Whan thy people of Israel is smytten before their enemies (whyle they haue synned agaynst the) and yf they turne vnto the and knowlege thy name, ¶ make their prayer and intercession vnto the in this house, the heare thou them in heauen, and be mercifull vnto the synne of thy people of Israel, and brynge them agayne in to the londe, ¶ thou hast geuen vnto their fathers.

¶ Whan the heauen is shut vp, so ¶ it rayneth not (for so moch, as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes whā thou troublest them, heare thou them then in heauen, and be mercifull vnto the synnes of thy seruantes, and of thy people of Israel, that thou mayest shewe them the good waye, wherin they shulde walke, and let it rayne vpon the londe that thou hast geuen thy people to inheritance.

¶ Whan a dert, or pestilence, or drouth, or burnynge, or greshopper or catirpiller, is in their londe, or whan his enemye layeth sege to his portes in the londe, or whan eny other plague or disease happeneth, who so euer then maketh his prayer and petition, ¶ whether it

be eny other men or thy people of Israel (which the are aware of their plague) euery one in his hert, and spredeth out his handes vnto this house: Heare thou then in heauen in the seate where thou dwellest, and be mercifull, ¶ se that thou geue euery one accordinge as he hath walked, like as thou knowest his hert (for thou onely knowest the hert of all the children of men) that they maye allwaye feare the, as longe as they lyue in the lande, which thou hast geuen vnto oure fathers.

¶ And whan eny straunger, that is not of thy people of Israel, commeth out of a farre countre for thy names sake (for they shall heare of thy greete name, and of thy mightie hāde, and of thy outstretched arme) and commeth to make his prayer in this house, heare thou him then in heauen, euen in the seate of thy dwellynge, and do all for the which that straunger calleth vpon the, that all the nacions vpon earth maye knowe thy name, and that they maye feare the, as thy people of Israel do: and that they maye knowe, how that this house which I haue buylded, is named after thy name.

Whan thy people go forth to the battayll agaynst their enemyes, the waye that thou shalt sende them ¶ and shall praye vnto the LORDE towarde the waye of the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name, heare thou then their prayer and petition in heauen, and execute iudgment for them.

Whan they synne agaynst the (for **there is no mā that synneth not) ¶ thou be wroth, and delyuer the vnto their enemyes, so that they cary them awaye captiue in to the enemyes londe farre or nye, and yf they remembre them selues in the londe where they are captiue, and turne, and make their intercession vnto the in the londe of their captiuite, and saye: We haue synned, ¶ done amysse, and haue bene vngodly, and so turne vnto ¶ with all their hert, and with all their soule in the lōde of their enemies (which led them awaye captiue) and make their prayer vnto the towarde the waye of their londe, that thou hast geuen vnto their fathers, euen towarde the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name: then heare thou their prayer and supplicacion

* Deu. 12. a. * 2 Par. 6. d. Exo. 22. b. † Deu. 30. a.
‡ 3 Re. 17. a. § Esa. 56. b.

¶ Ioh. 12. c. Acto. 8. e. ¶ Dan. 6. b. ** Eccle. 7. c.
1 Ioh. 1. b.

in heauen, * from the seate of thy dwellynge, and execute iudgment for them, and be mercifull vnto thy people that haue synned agaynst the, and vnto all their trespasses, wherwith they haue transgressed agaynst the, † and graunte the mercy in the sighte of them which led them awaye presoners, that their enemyes maye be mercifull vnto them: for they are thy people, and thyne enheritaunce, whom thou broughtest out of Egipte, from the yron furnace: that thine eyes maye be open vnto the petition of thy seruauant, and of thy people of Israel, that thou maiest heare them in all thinges for the which they shall call vpon the: ‡ (for thou O LORDE LORDE) hast sundered them out to be an inheritaunce vnto thy selfe, from amonge all the nacions vpon earth, accordinge as thou saydest by Moses thy seruauant, when thou broughtest oure fathers out of Egipte.

§ And whā Salomon had ended all this prayer and petition before the LORDE, he rose vp from the altare of the LORDE, and lefte of from knelynge and holdyng out of handes toward heauen, and stode and blessed all the congregacion of Israel with loude voyce, and sayde: Praisey be the LORDE which hath geuen rest vnto his people, accordinge as he sayde. There hath not one fayled of all his good wordes, which he spake by his seruauant Moses. The LORDE oure God be with vs, as he hath bene with oure fathers, and forsake vs not, nether withdrawe his hande from vs, but bowe oure hertes vnto him, that we maye walke in all his wayes, and kepe his commaundementes, ordinaunces and lawes, which he commaunded oure fathers. And these wordes wherwith I haue made my petition before the LORDE, come nye vnto the LORDE oure God daye and nighte, that he maye execute iudgment for his seruauant and for his people of Israel, euery one at his tyme: that all nacions vpon earth maye knowe, that the LORDE is God, ¶ that there is none other. And let youre hert be perfecte with the LORDE oure God, to walke in his statutes, and to kepe his commaundementes, as it is this daye.

And the kynge with all Israel his people offred sacrifice before the LORDE. And Salomon offred deed offerynges (which he

offred vnto the LORDE) two and twenty thousande oxen, and an hundredre and twenty thousande shepe. So the kynge and all the children of Israel dedicated the house of the LORDE. The same daye dyd the kynge dedicate the myddelmost court, which was before the house of the LORDE: that he mighte there performe the burntofferynges, meatofferynges, and the fat of the deedofferynges: for the brasen altare that stode before ¶ LORDE, was to litle for the burntofferynges, meatofferynges, and for the fat of the deedofferynges.

And at the same tyme made Salomon a solempne feast, and all Israel a greate congregacion with him, from the border of Hemath vnto the ryuer of Egipte, before the LORDE oure God, seuen dayes, and yet seuen dayes, that were fourtene daies. And on the eight daye he let the people go. And they blessed the kynge, and wente vnto their tentes reioysinge and with a mery hert, because of all the good that the LORDE had done vnto Dauid his seruauant, ¶ to his people of Israel.

The ix. Chapter.

AND whan Salomon had fynished ¶ § a buyldinge of the house of the LORDE, and the kynges house, and all that his desyre and pleasure was to make, ¶ LORDE appeared vnto him the seconde tyme, ¶ euen as he appeared vnto him at Gibeon. And the LORDE sayde vnto him: I haue herde thy prayer and petition, that thou hast made before me, and haue sanctified this house which thou hast buylded, that I maye set my name there for euer: and myne eyes and my hert shalbe there allwaye. And yf thou walke before me (as thy father Dauid walked) with a perfecte and a true hert, so that thou do all that I haue commaunded the, and kepe myne ordinaunces and lawes, then wyll I stablish the seate of thy kyngdome ouer Israel for euer, accordinge as I promysed thy father Dauid, and sayde: ¶ Thou shalt not wante a man from the seate of Israel.

But yf ye turne back from me, ye and youre childre, and kepe not my commaundementes and ordinaunces which I haue layed before you, but go and serue other goddes, and worships them, then wyll I rote Israel out of the londe that I haue geuen them. ** And the

* Amos 9. b. † 1 Esd. 1. a. ‡ Exo. 19. a.
§ 2 Par. 7. a. ¶ 2 Par. 7. c.

¶ 3 Re. 3. a. ¶ 3 Re. 2. a. ** 4 Re. 25. b. Iere. 7. a.

house that I haue halowed vnto my name, wyll I put awaye from my face. And Israel shall be come a byworde and fabel amōge all nacions, and so shal this hye house: so that euery one þ̄ goeth by, shall be astonyed, and make an hyssynge, and saye: *Wherfore hath the LORDE done thus vnto this londe and to this house? Then shal it be answered: Because they forsoke þ̄ LORDE their God, (which brought their fathers out of the londe of Egipte) and haue receaued other goddes, and worshipped them, and serued them. Therefore hath þ̄ LORDE brought all this euell vpon them.

¶ Now whan the twentye yeares were ended, *wherin Salomon buylded the two houses, the LORDES house and the kynges house, †where vnto Hiram the kyng of Tyre brought Salomō Cedar trees ⁊ Pyne trees, and golde after all his desyre, then gaue kyng Salomon vnto Hiram twentye cities in the countre of Galile. And Hiram departed from Tyre to vyset the cities which Salomon had geuen him, ⁊ they pleased him not, and he sayde: What maner of cities are these (my brother) that thou hast geuē me? And he called them the londe of Cabul vnto this daye. And Hiram sent vnto the kyng, sixe score hundreth weight of Golde. And the same is the summe of the taxe, that kyng Salomon raysted to the buyldinge of the house of the LORDE, and his awne house, ⁊ Millo, and the walles of Ierusalem, and Hasor, and Megiddo, and Gaser.

¶ For Pharaō þ̄ kyng of Egipte came vp, and wāne Gaser, ⁊ brent it with fyre, ⁊ slewe the Cananites þ̄ dwelt in the cite, ⁊ gaue it for a gifte vnto his daughter Salomōs wife. So Salomon buylded Gaser, ⁊ the lower Bethoron, and Baelath and Thamar, in þ̄ wyldernes, in the londe, ⁊ all the cities of the corne houses that Salomon had, and all the cities of the charettes, ⁊ all the cities of the horsmen, and what it pleased him to buylde at Ierusalem, in Libanus, ⁊ in euery countre of his domynion.

And all the remnaunt of the people of the Amorytes, Hethites, Pheresites, Heuites and Iebusites, which were not of the children of Israel, their children which they lefte behynde them in the londe (whom the children of

Israel coulde not vtterly destroye) those dyd Salomon make tributaries vnto this daye.

†But of the children of Israel he made no bondmen, but let them be men of warre, and his seruautes, and prynces, and knights, and ouer his charettes and horsmē. And the officers which were ouer Salomons busynesse, were fyue hundreth and fyfity, which ruled the people, and perfourmed the worke.

And Pharaos daughter wente vp from the cite of Dauid, in to hir house †which he had buylded for her. †Then buylded he Millo likewise. And thre tymes in the yeare dyd Salomon offre burntofferynge and deed offerynge vpon the altare †that he had buylded vnto the LORDE, and burnt incense vpon it before the LORDE, and so was the house ended and fynished.

**And Salomon made shippes also at Ezeon Geber, which lyeth by Eloth besyde the Reed See shore in þ̄ londe of the Edomites. And Hiram sent his seruautes by shippe, which were shipmen, and had experience of the See, with Salomons seruautes; and they came vnto ††Ophir, and fetched from thence one ⁊ twenty score hundreth weight of golde, and brought it vnto Salomon.

The x. Chapter.

AND whan kyng Salomons fame of the name of the LORDE came to the eares of the †Quene of riche Arabia, she came to proue him with darke sentences. And she came to Ierusalem with a maruelous greate trayne, with camels which bare spyes, and moch golde, and precious stones. And whan she came in to kyng Salomon, she spake vnto him all that was in hir hert. And Salomon tolde her euerythinge, and the kyng had nothinge in secrete, but he tolde it her. But whan the Quene of riche Arabia sawe all the wysdome of Salomon, and the house that he had buylded, and the meates of his table, and the dwellings of his seruautes, ⁊ the offices of his ministers, and their garments, and his butlers and the burntofferynge which he offred in the house of the LORDE, she wondred exceedingly, and coulde no longer refrayne, but sayde vnto the kyng: It is true that I haue herde in my londe of thy behauiour and of thy wysdome.

* Deu. 29. d. Iere. 22. b. † 2 Par. 8. a. † 2 Re. 5. b.
† Leui. 25. f. § 3 Re. 7. b.

‡ 2 Reg. 5. b. † 2 Par. 4. a. ** 3 Re. 22. g. 2 Par. 8. d.
†† Iere. 10. b. † 2 Par. 9. a. Mat. 12. d.

13 And I wolde not beleue it, tyll I came and sawe it with myne eyes: and beholde, the halfe hath not bene tolde me.

Thou hast more wysdome and good, the fame is that I haue herde. Happye are thy people and thy seruantes, that allwaie stonde before the, and heare thy wysdome. Prayed be the LORDE thy God, which had soch a pleasure vnto the, that he set the vpon the seate of Israel: because he hath allwaie loued Israel, and hath set the to be kynge, that thou shuldest mantayne iustyce and equyte.

And she gaue the kynge syxe score hundredth weighte of golde, and very moch spyce, and precious stones. There came neuer so moch spyce thither, as the Quene of riche Arabia gaue vnto kynge Salomon. And Hiram shippes, *which caried golde out of Ophir, broughte maruelous moch costly tymber and precious stones from Ophir. And of that costly tymber the kynge caused to make pilers in the house of the LORDE, and in the kynges house, and harpes and Psalteries for the Musicians. There came nomore soch costly tymber, nether was it sene vnto this daye. And kynge Salomon gaue the quene of riche Arabia, all that she desyred and axed, besydes that which he gaue her of a frye hande. And she returned, and departed in to hir lande with hir seruantes.

The golde that came to Salomon in one yere, was nyne and thyrtye score hundredth weighte, besydes that which came of chapmen, marchauntes and Apotecaries, and of the nexte kynges, and of the mightie men in the londe. And kynge Salomon caused to make two hundredth speares of beaten golde, sixe hundredth peces of golde put he to euery speare: and thre hundredth shyldes of the best golde, euen thre pounde of golde vpon euery shyld. And the kynge put them in the house of the wode of Libanus.

14 And the kynge made a greate seate of Yuery, and ouerlayed it with the most precious golde. And the seate had sixe steppes, and the heade of the seate was roude behynde. And there were two postes to leane vpon both the sydes of the seate, and two lyons stode vpon the leanyng postes, and twolue lyons stode vpon the sixe steppes on both the sydes. Soch one hath not bene made in eny kyngdome. All kynge Salomons drynkyng vessels

were of golde, and all the vessels in the house of the wode of Libanus were of pure golde also: for syluer was not regarded in Salomons tyme. For the kynges Seeshippe the sayled vpon the See with the shippe of Hiram, came once in thre yere, and broughte golde, syluer, Yuery, Apes, and Pecockes.

Thus was kynge Salomon greater in riches and wysdome, then all the kynges vpon earth: And all the worlde desyred to se Salomon, that they mighte heare the wysdome which God gaue him in his hert. And they broughte him yearly euery man his present, vessels of syluer and golde, rayment and harnesse, spyces, horses and Mules. And Salomon broughte charettes and horsmen together, so that he had a thousande and foure hundredth charettes, and twolue thousande horsmen: and those he put in the charet cities, and with the kynge at Ierusalem.

And the kynge broughte it to passe, that there was as moch syluer at Ierusalem as stones: and as many Ceders as there were wyld figge trees in the valleys. And Salomons horses were broughte out of Egipte, and fro Keua: for the kynges marchauntes fetched them from Keua for money. And a charet came vp out of Egipte for sixe hundredth Sycles of Syluer, and an horse for an hundredth and fyfitye. Thus were they brought also vnto all the kynges of the Hethites and to the kynges of Siria by their handes.

The xi. Chapter.

BUT kynge Salomon loued many outlandish wemen, the Pharaos daughter, and wemen of Moab, of Ammon, of Edom, of Sidon, and of Heth, euen of those nacions, that the LORDE spake of vnto the children of Israel: "Go not ye vnto them, and let not them come vnto you: they shal surely bowe youre hertes after their goddes: Vnto these dyd Salomon encline with affection. And he had seven hundredth wemen to wyues, and thre hundredth concubynes, and his wyues turned his hert asyde. And when he was now olde, his wyues bowed his hert after strange goddes, so that his hert was not whole with the LORDE his God, as was the hert of Dauid his father.

So Salomon walked after Astaroth the god of the Sidonians, and after Malcom the

* 3 Re. 9. e. + 3 Re. 7. a. ; 2 Par. 9. d.

§ 3 Re. 3. a. * Exo. 34. b. Deut. 7. a. and 17. d.

abomination of the Ammonites. And Salomon dyd ȝ which displeased the LORDE, and folowed not ȝ LORDE to ȝ vttemost as dyd his father Dauid. Thē buylded Salomō an hie place vnto Chamos the abhominaciō of ȝ Moabites (vpon the mount that lyeth before Ierusalem) and vnto Moloch the abhominacion of the Ammonites.

B Thus dyd Salomon for all his outlādish wyues, which brent incense, and offred vnto their goddesses. But the LORDE was wroth at Salomon, because his hert was turned asyde from ȝ LORDE God of Israel, * which had two tymes appeared vnto him, and cōmaunded him, that he shulde not walke after other goddesses: and yet kepthe he not that the LORDE commaunded him. Therefore sayde the LORDE vnto Salomon: For so moch as this is done with the, and hast not kepthe my couenaunt and myne ordinaunces, which I commaunded the, therefore wyll I also plucke thy kyngdome from the, and geue it vnto thy seruauit: Neuertheles in thy tyme will I not do it, for thy father Dauids sake, but from the hande of thy sonne wyl I plucke it. Howbeit I wyl not plucke ȝ kyngdome cleane awaye. One trybe wyll I geue vnto thy sonne, for Dauid my seruantes sake, and for Ierusalems sake which I haue chosen.

C And the LORDE raysted vp an aduersary vnto Salomon, euen Hadad the Edomite of the kynges sede, which was in Edom. For whan Dauid was in Edom, and Ioab the chefe captayne wente vp to bury the slayne, he smote all the males in Edom. (For Ioab remayned there sixe monethes and all Israel, tyll he had roted out all ȝ males that were in Edom.) Then fled Hadad, and certayne men of ȝ Moabites with him, of his fathers seruantes. As for Hadad, he was a yonge man.

And they gat them vp fro Madian, and came vnto Paran, and toke men with them out of Paran, and came in to Egipte vnto Pharaō the kyng of Egipte: which gaue him an house and certayne vytales appoynted, ȝ gaue him a cōntre. And Adad founde greate fauoure in the sighte of Pharaō, so that he gaue him to wife euen the sister of his owne wife Thaphenes the Quene. And Thaphenes sister bare him Genubath his sonne, and Thaphenes norished him vp in Pharaos

house, in so moch that Genubath was in Pharaos house amonge Pharaos children.

Now whā Hadad herde in Egipte, that Dauid was fallē on slepe with his fathers, and ȝ Ioab the chefe captayne was deed, he sayde vnto Pharaō: Let me go in to my cōntre. Pharaō sayde vnto him: What lackest thou with me, that thou wilt go in to thy cōntre? He sayde: Nothyng, but yet let me go.

God raysted him vp another aduersary also, one Reson the sonne of El Iada, which fled from his lorde Hadad Eser kyng of Zeba, and gathered men agaynst him, and was a captayne of the men of warre whan Dauid slewe them: and they wente vnto Damascus and dwelt there, and reigned at Damascus, and he was Israels aduersary as lōge as Salomon lyued. This is the harme ȝ Hadad suffred: therefore had he euell will at Israel, and was kyngye ouer Siria.

Morouer Ieroboam the sonne of Nebat an Ephraite Salomons seruauit (and his mothers name was Zeruga, a wedowe) lifte vp his hande also agaynst the kyngye. And this is the cause wherfore he lifte vp his hande agaynst the kyngye: Whan Salomon buylded Millo, he shut vp a gappe in the cite of Dauid his father. And Ieroboam was a mā of armes. And whan Salomon sawe that it was a mete yonge man, he set him ouer all the burthens of the house of Ioseph.

But at the same tyme it fortunēd, that Ieroboam wente out from Ierusalem, and the prophet Ahias of Silo founde him by the waye, and he had a new cloke vpon him, and they two were alone in the felde. And Ahia toke holde of the new cloke ȝ he had on, and rente the same in to twelue peces, and sayde vnto Ieroboam: Take thou ten peces vnto the.

For thus sayeth the LORDE God of Israel: Beholde, euen thus wyll I rente the kyngdome from the hande of Salomō, and wyll geue the ten trybes. One trybe shall he haue for my seruauit Dauids sake, and because of the cyte of Ierusalem, ȝ which I haue chosen out of all the trybes of Israel: for they haue forsaken me, and worshipped Astaroth the god of the Sidonians, Chamos the god of the Moabites, and Malcō the god of the children of Ammon, and haue not walked in my wayes, to fulfill my pleasure, myne ordinaunces, and lawes, as dyd Dauid his father.

* 3 Re. 3. a. and 9. a.

† 2 Par. 7. c.

Notwithstandynge I wyl not take the whole kyngdome from out of his hande, but wyl make him a prynce as longe as he lyueth for my seruauit Dauids sake, whom I dyd chose, which kepte my commaundementes & ordinaunces. * From out of the hande of his sonne wyl I take the kyngdome, and wyl geue ten trybes vnto the, and one vnto his sonne,[†] that Dauid my seruauit maye alwaye haue a lanterne before me in the cite of Ierusalem, which I haue chosen, that I maye set my name there. Therefore wyl I take the now, to raygne ouer all that thine hert desyreth, and thou shalt be kynge ouer Israel. Yf thou folowe now all that I shall commaunde the, and walke in my wayes, and fulfill my pleasure to kepe myne ordinaunces and commaundementes, as dyd my seruauit Dauid, then wyl I be with the, and buylde the a sure house, as I buylde vnto Dauid, and wyl geue Israel vnto the and therewith wyl I subdue the sede of Dauid, but not for euermore. But Salomon soughte to kyll Ieroboam. Then Ieroboam gat him vp, and fled in to Egipte to Sisak the kynge of Egipte, and remayned in Egipte, tyll Salomon dyed.

What more there is to saye of Salomon, and all that he dyd, and his wysdome, it is wrytten in the Cronicles of Salomon. The tyme that Salomon was kynge at Ierusalem ouer all Israel, is fortye yere. And Salomon fell on slepe with his fathers, and was buryed in the cite of Dauid his father, and Roboam his sonne was kynge in his steade.

The xij. Chapter.

AND Roboam wete vnto Sichem, for all Israel was come to Sichem to make him kynge. And whan Ieroboam & sonne of Nebat herde that, while he was yet in Egipte (& whither he was fled for Salomon) he came agayne out of Egipte. And they sent for him, and called him. And Ieroboam with all the congregation of Israel came and spake to Roboam, and sayde: Thy father made oure yock to harde: therefore make thou now the harde bondage and the sore yock lighter, and we wyl submytte oure selues vnto the. He sayde vnto them: Go youre waye vnto the thirde daye, and then come to me agayne. And the people wete their waye.

And Roboam the kynge helde a counsell

with the Elders that stode before Salomō his father whyle he lyued, & he sayde: What is youre counsell, that we maye geue this people an answer? They sayde vnto him: Yf thou do this people a pleasure to daye, and folowe their mynde, and heare them, and geue them good wordes, then shal they be obedient vnto the as longe as thou liuest. Neuertheles he forsoke the counsell that & Elders had geuen him, and axed counsell at the yonge men which were growne vp with him, and stode before him.

And he sayde vnto them: What is youre counsell that we maye answer this people which haue sayde vnto me: Make the yock lighter, that thy father hath layed vpō vs. And the yonge men that were growne vp with him, sayde vnto him: Where as the people haue sayde vnto the: Thy father hath made oure yock to sore, make thou it easier for vs, Thus shalt thou saye vnto them: My litle fynger shall be thicker then my fathers loynes. Now, my father layed a sore yock vpon you, but I wyl yet laye more theron: My father correcte you with scourges, but I wyl nourture you with scorpions.

So vpon the thyrde daye came Ieroboam with all the people vnto Roboam, as & kynge had appoynted and saide, come to me agayne on the thyrde daye. And the kynge gaue the people an harde rough answer, and forsoke the coucell that the Elders had geuen him, and talked with them after the counsell of the yonge men, and sayde: My father made youre yock sore, but I wyl make it yet sorer vpon you. My father correcte you with scourges, but I wil nourture you with scorpions. Thus the kynge folowed not the peoples mynde, for he was turned so fro the LORDE, that he mighte stablish his worde & which he spake by Ahias of Silo vnto Ieroboam the sonne of Nebat.

But whan all Israel sawe that the kynge wolde not heare them, the people gaue & kynge an answer and sayde: ¶ What porcion haue we then in Dauid or inheritance in the sonne of Isai? Get the to thy tentes O Israel. Loke thou now to thy house thou Dauid. So Israel wente vnto their tentes. As for Roboam, he reigned but ouer & children of Israel, which dwelt in the cities of Iuda. And whan kynge Roboam sent thither Adoram the

* 3 Re. 12. c. † 3 Re. 15. a. Psal. 131. b. ‡ 2 Pa. 10. a.

† 3 Re. 11. g. § 3 Re. 11. e. ¶ 2 Re. 20. a.

rentgatherer, all Israel stoned him to death. But kyng Roboam strengthened himselfe, and gat him vp in to a charet, to fle vnto Ierusalem. Thus departed Israel from the house of Dauid vnto this daye.

Now whan all Israel herde, that Ieroboam was come againe, they sent for to call him to the whole congregacion, and made him kyng ouer all Israel. And no man folowed the house of Dauid, saue only the tribe of Iuda.

* And whan Roboam came to Ierusalem, all the house of Iuda and the trybe of Ben Iamin (euen an hundreth and foure score thousande chosen men of armes) gathered themselves together to fight against ¶ house of Israel, ¶ to brynge the kyngdome agayne vnto Roboam ¶ sonne of Salomō.

¶ But the worde of God came to Semeia the man of God, and sayde: Speake thou to Roboam the sonne of Salomon kyng of Iuda, and to all ¶ house of Iuda and Ben Iamin, and to the other people, and saye: Thus sayeth the LORDE: Ye shall not go vp and fighte agaynst youre brethren the children of Israel. Let euery man go home agayne, for this is my dede. And they herkened vnto the worde of the LORDE, and turned back, to go their waye, as the LORDE sayde. But Roboam buylded Sichem vpon mount Ephraim, and dwelt therein, and departed thence, and buylded ¶ Penuel.

Ieroboā thoughte in his hert: The kingdome shall fall agayne now vnto the house of Dauid, yf this people go vp to offe in the LORDES house at Ierusalem, and so shall the hert of this people turne to their lorde Roboam kyng of Iuda, and thē shal they slaye me, and fall agayne to Roboam kyng of Iuda. And the kyng helde a counsell: and made two golden calues, and sayde vnto them: It is to moch for you to go to Ierusalē: beholde, ¶ there is thy God (O Israel) which broughte ¶ out of Egipte. And the one set he at Bethel, ¶ the other in Dan. And this dede turned to synne, for the people wente before the one vnto Dan.

¶ He made an house also in the hye places, ¶ and made prestes of the smallest in the people, which were not of the childrē of Leui. And vpon the fiftene daye of the eighte moneth he made an holy daye, like as the solempe feast

in Iuda, and offered vpon the altare. Thus dyd he at Bethel, in doyng sacrifice vnto the calues which he had made, and at Bethel he ordeyned the prestes of the hye places that he had made: and offred vpon the altar (which he had made) at Bethel, the fiftene daye of the eight moneth, which he inuented of his owne hert. And he made the children of Israel an holy daye, ¶ wente vp to the altare to burne incense.

The xiiij. Chapter.

AND beholde, there came a mā of God ¶ from Iuda (thorow the worde of the LORDE) vnto Bethel, and Ieroboam stode by the altar to burne incense. And he cried agaynst the altare thorow the worde of the LORDE, and sayde: O altar, altar, thus sayeth the LORDE: Beholde, there shal be borne vnto ¶ house of Dauid a sonne, Iosias by name ¶ which on the shal offer the prestes of the hye places, that burne incense vpon the, and mens bones shal he burne on the. And he gaue a wonder token the same daye, and sayde: This is the token, that the LORDE hath spoken it, beholde, the altar shall ryue, and the aszshes, that are thereon, shall be poured out.

But whan the kyng herde the worde of the man of God, that cried agaynst the altare at Bethel, he stretched out his hande by ¶ altare, and sayde: Laye hondes on him. And his hande that he stretched out, wythered, and he coulde not drawe it vnto him agayne. And ¶ altare roue, and the aszshes were poured out from the altare, accordinge to the wonder token that the man of God had geuen by the worde of the LORDE.

And the kyng answered, and sayde vnto the man of God: ** O praye the face of the LORDE thy God, and make intercession for me, that my hande maie be restored vnto me agayne. Then prayed the man of God vnto the face of the LORDE. And the kynges hande was restored him agayne, and became as it was afore. And the kyng sayde vnto the man of God: Come home with me, and dyne, and I wil geue the a rewarde.

But the man of God sayde vnto the kyng: Yf thou geuest me halfe thy house, I wil not come with the: for in this place wyl I nether

* 2 Par. 11. a. † Iud. 8. d. ‡ Tob. 1. a. § Exo. 32. b. ¶ Num. 3. a. 4 Re. 17. g. ¶ 4 Re. 23. e.

** Exod. 8. b. 9. f. 10. c. Num. 21. b. Act. 8. c.

eate bred, ner drynke water. For thus am I commaunded, and thus is it sayde vnto me by the worde of the LORDE: Thou shalt eate no bred, and drynke no water, nether returne the waye that thou wentest.

C And he departed another waye, and returned not agayne the waye that he came to Bethel. But at Bethel there dwelt an olde prophet vnto whō his sonnes came, & tolde him all the workes y^e the mā of God had done that daye at Bethel, & the wordes that he had spoken vnto the kynge. And their father sayde vnto them: Which waye is he gone? And his sonnes shewed him the waye that the man of God was gone: which came from Iuda. He sayde vnto his sonnes: Saddell me the asse. And whā they had saddled him the asse, he rode theron, and wente after the man of God, and founde him syttinge vnder an Oke tre, and sayde vnto him: Art thou the man of God that came from Iuda? He sayde: Yee.

B He sayde vnto him: Come home with me, and eate bred. He sayde: I maye not turne backe with the, and come with the. Nether wyl I eate bred, ner drynke water with the in this place: for it is spoken vnto me by the worde of the LORDE: Thou shalt nether eate bred there, ner yet drynke water, nether shalt thou go agayne by the waye which thou wentest. He sayde vnto him: I myselfe am a prophet as well as thou, and an angell hath spoken with me by y^e worde of the LORDE, and saide: Bringe him againe with the, that he maye eate bred, and drynke water. But he lyed vnto him, and broughte him agayne, so that he ate bred, and dranke water in his house.

E And when they sat at the table, the worde of the LORDE came to the prophet that had broughte him agayne, and cryed vnto the man which was come frō Iuda, and sayde: Thus sayeth the LORDE: Because thou hast bene dishobedient vnto the mouth of y^e LORDE, and hast not kepte the commaundement that the LORDE thy God commaunded the, but hast turned backe, and hast eaten bred, and dronke water in y^e place, wherof he saide vnto the: Thou shalt nether eate bred ner drynke water, therefore shall not thy body come in to thy fathers graue.

And when he had eaten bred and drunkē the asse was saddled vnto the prophet whom

he had brought agayne. * And whā he was gone, a lyon founde him by the waye, & slewe him, and his body was cast in y^e waye. And the asse stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon stondynge besyde the body, and came and tolde it in the cite, where the olde prophet dwelt.

F When the prophet which had broughte him agayne, herde that, he sayde: It is the man of God, that hath bene dishobediēt vnto the mouth of the LORDE, therefore hath y^e LORDE delyuered him vnto the Lyon, which hath rente him, and slayne him, acordinge to the worde that the LORDE spake vnto him. And he sayde vnto his sonnes: Saddell me the asse. And when they had saddled it, he wente, and founde his body cast in the waie and the asse and the lyon stondynge beside y^e body. The lyon had eatē nothings of the body, nether had he torne the asse. Then toke the prophet the deed coarse of the man of God, and layed it vpō the asse, and broughte it agayne in to the cite of the olde prophet, to mourne, and to burye him.

G And he layed the coarse in his awne graue, and they mourned for him: Alas my brother. And when they had buried him, he saide vnto his sonnes: When I dye, burye me in the graue where the mā of God is buried, and laye my bones besyde his bones. † For it shal come to passe, that he cried (thorow the worde of the LORDE) against Bethel, and agaynst all y^e houses of the hye places, which are in the cities of Samaria.

Howbeit after this acte dyd not Ieroboā turne from his euell waye, but was peruerted, and made prestes of the hye places, euē of the smallest of the people: Loke whom it pleased him, his handes he fylled, & he was prest of the hye places. And this turned to synne vnto the house of Ieroboā, to destroye him and to brynge him to naughte.

The xiiij. Chapter.

AT the same tyme was Abia the sonne of Ieroboam sicke, and Ieroboam saide vnto his wyfe: Get the vp, and disguise the, so that no man perceaue that thou art Ieroboams wyfe, and go vnto Silo: beholde, there is the prophet Ahias, * which promysed me y^e I shulde be kynge ouer this people: and take

with the ten loaves of bred and cakes, and a cuppe with hony, ⁊ go to him, that he maye tell the how it shal go with the childe. And Ieroboams wyfe did so, and gat hir vp, and wente vnto Silo, and came in to the house of Ahias. But Ahias coulede not se, for his eyes were dymme for age. Neuerthelesse the LORDE sayde vnto Ahias: Beholde, Ieroboams wyfe commeth, to axe a matter at the for hir sonne, for he is sycke. Speake thou therfore vnto her thus ⁊ thus. Now whan she came in, she shewed herselfe straunge. But whan Ahias herde the noyse of hir fete goynge in at the dore, he saide: Come in thou wyfe of Ieroboā. Why shewest thou thy selfe so straunge? I am sent vnto ⁊ an harde messaunger.

33 Go thy waye and tell Ieroboam: Thus sayeth ⁊ LORDE God of Israel: "I haue exalted the from amonge the people, and set the to be prynce ouer my people of Israel, and haue rente the kyngdome from the house of Dauid, and geuen it the. But thou hast not bene as my seruauant Dauid, which kepte my commaundemētes, and walked after me with all his hert, so that he did only ⁊ thinge that was righte in my sighte: and thou hast done worse then all they that haue bene before the: thou hast gone thy waye and made the other goddes, and molten ymages, to prouoke me vnto wrath, and hast cast me behynde thy backe.

Beholde therefore, I wil brynge mysfortune vpon the house of Ieroboam, and wyl rote out from Ieroboam euē him that maketh water agaynst the wall, the presoner and forsaken in Israel: and the posterite of ⁊ house of Ieroboam wyll I swepe out, as donge is swepte out, tyll he be cleane broughte to naught. * He that dieth (of Ieroboam) in the cite, the dogges shal eate him vp. But him ⁊ dyeth in the felde, shall the foules of the aire eat vp, for the LORDE hath spoken it.

Ⓒ Get the vp therfore, and go home, ⁊ whan thy fete enter in to ⁊ cite, the childe shal dye. And all Israel shal bewayle him, and burye him. For he onely of Ieroboam shal come to the graue, because there is some good founde in him before the LORDE God of Israel, in Ieroboams house. † But the LORDE shall rayse him vp a kyng, which shal rote

out ⁊ house of Ieroboam in that daie. And what is it, ⁊ is now in hande all ready? And the LORDE shal smyte Israel, like as a rede is moued in the water: ⁊ shal rote out Israel from this good londe, that he gaue vnto their fathers, ⁊ shal scater them beyonde the water, because they haue made their groues to prouoke the LORDE vnto wrath. And Israel shall be geuen ouer because of the synne of Ieroboam, which hath synned him selfe, ⁊ made Israel to synne.

And Ieroboams wife gat her vp, wente hir waye, ⁊ came vnto Thirza. And whan she came vpō the threshold of the house, ⁊ childe dyed, ⁊ they buried him, ⁊ all Israel made lamentacion for him, † accordinge to ⁊ worde of the LORDE, which he spake by his seruauant Ahia ⁊ prophet. § What more there is to saye of Ieroboam, how he foughte ⁊ raigned, beholde, it is writen in the Cronicles of the kynges of Israel. The tyme that Ieroboam raigned, was two ⁊ twente yere. And he slepte with his fathers. And Nadab his sonne was kyng in his steade.

Roboam ⁊ sonne of Salomon was kyng in Iuda. ¶ One and forty yere olde was Roboam whā he was made kyng, ⁊ seuentene yere raigned he at Ierusalem, in the cite ⁊ the LORDE had chosen out of all ⁊ trybes of Israel, to set his name there. His mothers name was Naema an Ammonitisse. And Iuda dyd ⁊ which displeased the LORDE, ⁊ prouoked him to indignacion more thē all ⁊ their fathers had done with their synnes which they dyd: for they likewise buylded them hye places, pilers, and groues vpō euery hye hill, and amonge all grene trees. There were whoremōgers also, ⁊ they dyd all ⁊ abhominaciōs of ⁊ Heythē, whom ⁊ LORDE droue out before the children of Israel.

¶ But in ⁊ fifth yere of kyng Roboam wēte Sisack ⁊ kyng of Egipte vp agaynst Ierusalem, ⁊ toke the treasure out of ⁊ house of the LORDE, ⁊ out of the kynges house, ⁊ all that mighte be gotten, ⁊ toke all the shyldes of golde, ** which Salomon caused to be made. In steade wherof ⁊ kyng Roboam caused for to make shyldes of stele, ⁊ commytted them vnder the handes of the chefe fotemen, which kepte the dore of the kynges house. And as oft as the kyng wente in to ⁊ house of the

* 3 Re. 12. c. * 3 Re. 15. g. † 3 Re. 15. e.
‡ 3 Re. 14. c. § 2 Par. 13. a.

¶ 2 Par. 12. c. ¶ 2 Par. 12. a. ** 3 Re. 10. c.
2 Par. 9. b.

LORDE, the fote men bare them, and brought them agayne in to the fote mens chamber.

What more there is to saye of Roboam, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. But betwene Roboam & Ieroboam there was warre as longe as they lyued. And * Roboam slepte with his fathers, & was buried with his fathers in the cite of Dauid. And his mothers name was Naema an Ammonitisse. And his sonne Abia was kyng in his steade.

The xii. Chapter.

IN the eighteenth yere of kyng Ieroboā the sonne of Nebat, "was Abia kyng in Iuda, and reigned thre yere at Ierusalem. His mothers name was † Maecha, the daughter of Abisalom, and he walked in all the synnes of his father, which he had done before him, and his hert was not perfecte with the LORDE his God, as was the hert of Dauid his father. ‡ For because of Dauids sake dyd the LORDE his God geue him a lanterne at Ierusalem, so † he raysed his sonne after him, & manteyned him at Ierusalem, because Dauid dyd the thinge † was righte in † sighte of the LORDE, and departed not from all that he commaunded him as longe as he lyued (sauynge in the matter with § Vrias † Hethite). But there was warre betwene Roboam and Ieroboam, as longe as he lyued.

What more there is to saye of Abia, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. There was warre also betwene Abia and Ieroboam. And Abia slepte with his fathers, and they buried him in the cite of Dauid. And Asa his sonne was kyng in his steade. ¶ In † twentyeth yere of kyng Ieroboam ouer Israel, was Asa kyng in Iuda, and reigned one & fortye yere at Ierusalem. His graundmothers name was Maecha the daughter of Abisalom. And Asa dyd that which was righte in the sighte of the LORDE, as dyd his father Dauid. And he remoued † † whoremongers out of the londe, and put downe all the Idols that his fathers had made. ** He put his mother from the mynistracion, that she had made vnto Miplezeth in † groue. And Asa roted out hir Miplezeth, and brent it in the broke Cedron:

but the hye places put he not downe. Yet was the hert of Asa perfecte with the LORDE as longe as he lyued. And the syluer and golde, and vessels that his father had halowed, & soch as was sanctified vnto † house of the LORDE, that broughte he in. And there was warre betwene Asa & Baesa the kyng of Israel, as longe as they lyued.

Baesa the kyng of Israel wente vp agaynst Iuda, and buylded Rama, † that no man shulde go out and in of Asas syde the kyng of Iuda. Then toke Asa all the syluer and golde that was lefte in the treasure of the house of the LORDE, and in the treasure of the kynges house, and delyuered it in to his seruantes handes, & sent it vnto † Benadab the sonne of Tabrimon the sonne of Hesion kyng of Siria, which dwelt at Damascon, and let saye vnto him: There is a couenaunt betwene me and the, and betwene my father and thy father: therfore sende I the a present of syluer and golde, that thou shuldest breake the couenaunt which thou hast with Baesa the kyng of Israel, that he maye departe fro me.

Benadab agreed vnto kyng Asa, and sent his captaynes agaynst the cities of Israel, and smote Iion and Dan, & Abel Beth Maecha, and all Cineroth with the whole londe of Nephtali. Whā Baesa herde that, he left of from buyldinge Rama, and wente agayne vnto Thirza.

Kyng Asa caused it be proclamed in all Iuda: Here be no man excepte. And they toke awaye the stones and tymber from Rama, wherwith Baesa had buylded. And kyng Asa buylded Geba Ben Iamin & Mispa therewith.

What more there is to saye of Asa, and of all his power, and all that he dyd, and of † cities which he buylded, beholde, it is wrytten in the Cronicles of the kynges of Iuda: sauynge that in his olde age he was diseased in his fete. And Asa slepte with his fathers, and was buried with his fathers in the cite of Dauid his father. † And Iosaphat his sonne was kyng in his steade.

But Nadab the sonne of Ieroboam was kyng ouer Israel in the secōde yere of Asa kyng of Iuda, & reigned ouer Israel two yere, and dyd euell in the sighte of the LORDE, and walked in the waye of his father, and in

* 2 Par. 12. c.

‡ 2 Par. 13. a.

† 2 Par. 11. c.

‡ 3 Reg. 11. f.

§ 2 Re. 11. a.

¶ 2 Par. 14. a.

¶ 3 Re. 22. g.

** 2 Par. 15. d.

‡ 2 Par. 16. a.

†† 3 Re. 20. a.

‡ 2 Par. 17. a.

his synnes, wherwith he made Israel to synne. Howbeit Baesa the sonne of Ahia of the house of Isachar conspired agaynst him, & smote him at Gibbethon, which was the Philistynes: for Nadab and all Israel layde sege to Gibbethon. So Baesa slewe him in the thirde yere of Asa kyng of Iuda, & was kyng in his steade. * Now whan he was kyng, he smote all the house of Ieroboam, and let nothinge of Ieroboam remayne that had breth, tyll he had destroyed it, acordinge to ʒ worde of the LORDE, which he spake by his seruauit Ahia of Silo, because of Ieroboams synnes which he dyd, & made Israel synne withall: euen with ʒ prouokynge wherwith he displeased the LORDE God of Israel.

ʒ What more there is to saye of Nadab, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel, and there was warre betwene Asa & Baesa the kyng of Israel, as longe as they liued.

In the thirde yere of Asa kyng of Iuda was Baesa ʒ sonne of Ahia kyng ouer all Israel at Thirza foure and twente yere, and dyd that which was euell in the sighte of the LORDE, and walked in the waye of Ieroboam, and in his synnes, wherwith he made Israel to synne.

Neuertheles the worde of the LORDE came vnto Iehu the sonne of Hanani agaynst Baesa, and sayde: For so moch as I lifted the out of the dust, and made the pryncce ouer my people of Israel, and thou walkest in the waye of Ieroboam, and makest my people ouer Israel for to synne, to prouoke me vnto wrath thorow their synnes, beholde, therefore wyll I take awaye the posterite of Baesa, and the posterite of his house, and wyll set thine house euen as the house of Ieroboam the sonne of Nebat. † He that of Baesa dyeth in the cite, the dogges shal deuoure him: and who so beyng of him dyeth in the felde, the foules of the ayre shall eat him vp.

What more there is to saye of Baesa, & what he dyd, & of his power, beholde, it is wrytten in ʒ Cronicles of the kynges of Israel. And Baesa slepte with his fathers, & was buried at Thirza: & his sonne Ella was kyng in his steade. And the worde of ʒ LORDE came by the prophet Iehu the sonne of Hanani, ouer Baesa, and ouer his house, and agaynst all the euell that he dyd in the sighte

of ʒ LORDE, to prouoke him vnto wrath thorow the workes of his handes: so that he became as the house of Ieroboam, and because he slewe † this man.

The xvi. Chapter.

IN the sixe & twentieth yere of Asa kyng of Iuda, was Ella the sonne of Baesa kyng ouer Israel at Thirza two yere. Neuertheles his seruauit Simri, ʒ principall man ouer the halfe of ʒ charettes cōspyred agaynst him. As for Ella, he was at Thirza, dranke & was dronke in ʒ house of Arza the ruler of Thirza. And Simri came in, and slewe him in the seuen & twentieth yere of Asa kyng of Iuda, and was kyng in his steade. ʒ And whan he was kyng, and sat vpon his seate, he smote all the house of Baesa, & lefte not so moch as one to make water agaynst ʒ wall: his bloud auengers also & his frendes. † Thus dyd Simri destroye all the house of Baesa, accordinge to the worde of the LORDE, which he spake ouer Baesa by the prophet Iehu, because of all the synnes of Baesa and of Ella his sonne, which they dyd, and made Israel for to synne, to prouoke the LORDE God of Israel vnto wrath thorow their vanities. What more there is to saye of Ella, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

In the seuen and twentieth yere of Asa kyng of Iuda, was Simri kyng vij. dayes at Thirza, and the people laye before Gibbethon of the Philistynes. But whan the people in the hoost herde saye ʒ Simri had conspired and slayne the kyng, then all Israel the same daye made Amri the chefe captayne kyng ouer all in the hoost. And Amri wente vp and all Israel with him from Gibbethon, and layed sege vnto Thirza. † But whan Simri sawe ʒ the cite shulde be wonne, he wente in to the palace in the kynges house, & brent it with ʒ kynges house, & dyed because of his synnes which he had committed, in that he dyd euell in the sighte of the LORDE, and walked in the waye of Ieroboam, and in his synnes which he dyd, wherwith he made Israel to synne.

What more there is to saye of Simri, and how he conspired, beholde, it is wrytten in ʒ Cronicles of the kynges of Israel. At the same tyme were ʒ people deuyded in two partes:

* 3 Re. 14. c. † 3 Re. 14. b. and 16. a. ‡ The prophet.

ʒ 3 Re. 14. b. and 21. d. ¶ 3 Re. 15. g. ¶ 4 Re. 9. f.

C the one parte helde with Thibni the sonne of Glnath, that they might make him kynge: the other halfe helde with Amri. But the people that helde with Amri, were mightier then the people which helde with Thibni y sonne of Glnath. And Thibni dyed, and Amri was kynge.

In y one and thirtieth yeare of Asa kynge of Iuda, was Amri kynge ouer Israel twolue yeares, ⁊ raigned at Thirza sixe yeares. He boughte the mount of Samaria of Semer for two hundredth weight of syluer, ⁊ buylded vpon the mount, and called the cite which he buylded, after y name of Semer y owner of y mount of Samaria. And Amri dyd that which was euell in y sighte of the LORDE, and was worse then all they that were before him, and walked in all y wayes of Ieroboam y sonne of Nebat, and in his synnes, wherwith he made Israel to synne, so that they prouoked the LORDE God of Israel vnto wrath in their vanities. What more there is to saye of Amri, ⁊ all that he dyd, and his power that he exerceysed, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And Amri slepte with his fathers, ⁊ was buried in Samaria, and Achab his sonne was kynge in his steade.

D In the eight ⁊ thirtieth yeare of Asa kynge of Iuda, was Achab the sonne of Amri kynge ouer Israel, ⁊ raigned ouer Israel at Samaria two ⁊ twentie yeares, ⁊ dyd euell in the sighte of the LORDE, more thē all they y were before him. And he thoughte it but a small matter to walke in the synnes of Ieroboam the sonne of Nebat: * and toke Iesabel the daughter of Eth Baal kynge of Sidon to wife, and wente and serued Baal, and worshiped him. And vnto Baal he set vp an altare in Baals house, which he buylded him in Samaria, and made a groue: so that Achab dyd more to prouoke the God of Israel vnto wrath, then all the kynges y were before him in Israel.

At y same tyme dyd Hiel of Bethel buylde Iericho: † It cost him his first sonne Abiram, y he layed y foundation: ⁊ his yongest sonne Segub, y he set vp the portes: Acordinge to the worde of the LORDE, which he spake by Iosua the sonne of Nun.

The xviij. Chapter.

A AND Elias y Thesbite one of the inhabitants of Gilead, saide vnto Achab: ‡ As truly as the LORDE God of Israel lyueth,

whose seruauent I am, there shal nether rayne ner dew come this yeare, excepte I speake it.

And the worde of the LORDE came vnto him, and sayde: Get the hence, and turne the towarde the east, and hyde the by the ryuer Crith, which is ouer agaynst Iordane, and thou shalt drynke of the ryuer: and I haue commaunded the rauens, that they shal fede the there. He departed, and dyd acordinge to the worde of the LORDE, and wente his waye, and sat him downe by the ryuer Crith, which is ouer agaynst Iordane. And the rauē broughte him bred and flesh in the mornynge and in the euenynge, and he dranke of the ryuer.

And it fortunated after certayne dayes, that the riuer was dried vp: for there was no rayne in the lōde. Then came y worde of y LORDE vnto him, and sayde: § Get y vp, and go vnto Sarepta, which lieth by Sidō: for there haue I commaunded a wedowe to make prouysion for the.

And he gat him vp, and wente vnto Sarepta. And whan he came to the gate of y cite, beholde, the wedowe was there, and gathered stickes. And he called her, and sayde: Fetch me a litle water in a vessell, y I maye drinke. And as she was goinge to fetch it, he cried vnto her, ⁊ sayde: Brynge me a morsell of bred also in thine hande. She sayde: As truly as the LORDE thy God lyueth, I haue no bred, but an handfull of flour in a pitcher, ⁊ a curtesy oyle in a cruse: and beholde, I haue gathered vp one or two stickes, ⁊ wyll go and prepare it for me and my sonne, that we maye eate and dye.

Elias sayde vnto her: Feare not, go thy waye, ⁊ do as thou hast sayde: yet make me first a morsell of bred therof, ⁊ brynge it me forth: ⁊ afterwarde shalt thou make it for y ⁊ thy sonne. For thus sayeth y LORDE God of Israel: The meell in the pitcher shall not be spent, ⁊ the oyle in y cruse shall not fayll, vnto the daye y the LORDE shal cause it for to rayne vpō earth. She wente ⁊ dyd as Elias sayde. And he ate, ⁊ she also, and hir house a certayne season. The meell in the pitcher was not mynished, and the oyle in the cruse fayled not, acordinge to the worde of y LORDE which he spake by Elias.

And after these actes the sonne of the wife of y house was sicke: and his sicknes was so

* Deut. 7. a. † Iosu. 6. c.

‡ 3 Re. 18. f. 4 Re. 3. c. Iacob. 5. c. Luc. 4. c. § Luc. 4. c.

exceedinge sore, that there remainyd no breth in him. And she sayde vnto Elias: What haue I to do with the, thou man of God? Art thou come in vnto me, *ȝ* my synne shulde be kepte in remembraunce, *ȝ* that my sonne shulde be slayne? He sayde vnto her: Geue me thy sonne. And he toke him frō hir lappe, *ȝ* caried him vp in to *ȝ* chamber where he him selfe dwelt, and layed him vpō his bed, *ȝ* called vpon the LORDE, and sayde: O LORDE my God, hast thou dealt so euell with the wedow with whom I dwell, *ȝ* thou woldest slaye hir sonne? And *he stretched out him selfe ouer the childe thre tymes, *ȝ* called vpon the LORDE, and saide: O LORDE my God, let the soule of this childe come agayne in to him. And the LORDE herde the voyce of Elias. And the soule of the childe came agayne vnto him, *ȝ* he reuyed. And Elias toke the childe, and broughte him downe from the chamber in to the house and delyuered him vnto his mother, and sayde: Beholde, thy sonne lyueth. And the woman sayde vnto Elias: Now knowe I, that thou art a man of God, *ȝ* that the worde of the LORDE is in thy mouth of a trueth.

The xliij. Chapter.

AND after a longe season came *ȝ* worde of the LORDE vnto Elias in the thirde yere, *ȝ* sayde: †Go thy waye, *ȝ* shewe thy selfe vnto Achab, *ȝ* I maye cause it for to rayne vpon earth. And Elias wente to shewe him selfe vnto Achab. But there was a greate derth i Samaria. And Achab called Abdia his chefe officer: (As for Abdia, he feared *ȝ* LORDE greatly: for whā Iesabel roted out *ȝ* prophetes of *ȝ* LORDE, Abdia toke an C. prophetes, and hyd them in caues, here fiftye, *ȝ* there fiftye, *ȝ* prouyded for them with bred and water.) Achab now sayde vnto Abdia: Go thorow the londe vnto all the welles of water *ȝ* ryuers, yf haplye we maye finde hay, *ȝ* to saue *ȝ* horses *ȝ* mules, *ȝ* all the catell perishe not. And they parted the selues in to the londe, to go thorow it. Achab departed the one waye alone, and Abdia *ȝ* other waye alone.

Now whan Abdia was on *ȝ* waye, Elias met him. And whan he knewe him, he fell downe vpon his face, *ȝ* sayde: Art not thou my lorde Elias? He sayde: yee, go thy waye, and tell thy lorde: beholde, Elias is here. But he

sayde: What haue I offended, that thou wilt delyuer thy seruauit in to the handes of Achab, that he maye slaye me? As truly as the LORDE thy God lyueth, there is no people ner kingdome, but my lorde hath sent thither to seke the. And whan they sayde: He is not here, he toke an oath of the same kyngdome and nacion, that they had not founde the. And now thou sayest: Go tell thy lorde: beholde, Elias is here. Now whan I were gone from the, the sprete of the LORDE shulde take *ȝ* awaye, I cannot tell whither: and yf I then came and tolde Achab, and founde the not, he shulde slaye me: But thy seruauit feareth the LORDE from his youth vp. Hath it not bene tolde my lorde what I dyd, whan Iesabel slewe the prophetes of the LORDE, how that I hyd an hundreth of the LORDES prophetes, here fiftye, and there fiftye in the caues, and prouyded for them with bred and water? And thou sayest now: Go thy waye, tell thy lorde: Elias is here, that he maye slaye me. Elias saide: As truly as *ȝ* LORDE Zebaoth lyueth, before whom I stōde, I wil shewe my selfe vnto him this daye. Then wete Abdia to mete Achab, *ȝ* tolde him. And Achab wete for to mete Elias.

And whan Achab sawe Elias, Achab sayde vnto him: Art thou he that troublest Israel? He sayde: I trouble not Israel, †but it is thou and thy fathers house, because ye haue forsaken the commaundementes of the LORDE, and walke after Baal. Go to, sende forth now, and gather me all Israel together vnto mount Carmell, and the foure hundreth and fiftye prophetes of Baal, and the foure hundreth prophetes of *ȝ* groue, which eate of Iesabels table. So Achab sent vnto all the children of Israel, *ȝ* gathered the prophetes together vnto mount Carmell.

Then stepte Elias vnto all the people, *ȝ* sayde: How longe halte ye on both *ȝ* sydes? Yf the LORDE be God, thē walke after him: but yf Baal be he, thē folowe him. And the people gaue him no answer. Thē sayde Elias vnto the people: I onely am lefte a prophet of *ȝ* LORDE: but Baals prophetes are foure C. and fiftie mē. Geue vs now two bullockes, *ȝ* let them chose one bullocke, *ȝ* heve him in peces, *ȝ* laye him vpō the wod, *ȝ* put no fyre thereon: so wil I take *ȝ* other

* Eccli. 4. a.

† Iacob. 5. c.

‡ Iere. 4. c.

bullock, τ laye him vpō the wod, τ put no fyre theron also: call ye then vpō the name of youre god, τ I wil call vpō the name of the LORDE: loke which God now answereth with fyre, let the same be God. And all the people answered τ sayde: That is righte. And Elias sayde vnto Baals prophetes: Chose ye one bullock, and do ye it first (for ye are many) and call ye vpon the name of youre god, τ laye no fyre theron.

D And they toke the bullock which he gaue them, τ prepared it, τ called vpon the name of Baal from the mornynge vntyll the noone daye, and sayde: O Baal heare vs. But there was nether voyce ner answer. And they hopped aboute the altare, as their vse was to do. Now whan it was noone daye, Elias mocked them, and sayde: Crye loude. For he is a god, peradventure he is musynge, or hath somewhat to do, or is gone some iourneye, or haplye he slepeth, so that he wolde be waked vp. And they cried loude, and prouoked the selues with knyues τ botkens, (as their maner was) tyll \mathfrak{f} bloude folowed. But whan \mathfrak{f} noone daye was past, they prophecied vntyll the tyme that the meatofferynge shulde be offered, τ there was nether voyce ner answer, ner one to regarde them.

Then sayde Elias vnto all the people: Come hither all ye people vnto me. And whan all \mathfrak{f} people came to him, he repayed \mathfrak{f} *altare of the LORDE \mathfrak{f} was broken, τ \dagger toke twelue stones accordinge to the nombre of \mathfrak{f} trybes of the childre of Iacob (vnto whom the worde of the LORDE spake, and sayde: \dagger Thy name shal be Israel) and of \mathfrak{f} stones he buylded an altare in the name of the LORDE, τ made a pytt rounde aboute the altare, like two forowes in the corne londe, τ prepared the wod, τ hewed \mathfrak{f} bullock in peeces, and layed him vpon **JE** the wod, τ sayde: Fetch foure pitchers full of water, and poured it vpō the burntofferynge, and vpon the wod. And he sayde: Do it yet once. And they dyd it once agayne. And he sayde: Do it \mathfrak{f} thirde tyme. And they dyd it the thirde tyme. And \mathfrak{f} water ranne aboute the altare, and \mathfrak{f} pytt was full of water also.

And whan the tyme was to offer \mathfrak{f} meatofferynge, Elias stepte forth, and sayde: O LORDE God of Abraham, of Isaac and of Israel, let it be knowne this daye, that thou art God in Israel, and I thy seruauent, and

that I haue done all this accordinge vnto thy worde. Heare me O LORDE, O heare me, \mathfrak{f} this people maye knowe, how that thou art the LORDE God, that thou mayest afterwarde turne their hertes. \mathfrak{f} Then fell downe the fyre of the LORDE, and consumed the burntofferynge, the wodde, the stones and the earth, and licked vp the water that was in the pytt. Whan all the people sawe that, they fell vpon their faces, and sayde: The LORDE is God, \mathfrak{f} LORDE is God. Elias sayde vnto them: \mathfrak{f} Laye handes vpon Baals prophetes, \mathfrak{f} none of them escape. And they toke them. And Elias broughte them downe vnto \mathfrak{f} broke Cyson, τ slewe thē there.

And Elias sayde vnto Achab: Go vp, eate τ drynke, for it soundeth as though it wolde rayne sore. And whan Achab wēte vp to eate τ drinke, Elias ascēded vp to the toppe of Carmel, τ bowed him selfe downe to the earth, τ put his heade betwene his knees, τ sayde vnto his lad: Go vp, and loke towarde the See. He wente vp τ looked, τ sayde: There is nothinge. He sayde: Go agayne seuen tymes. And at the seueñtyme he sayde: Beholde, there goeth vp a litle cloude out of the see, like a mans hande. He sayde: Go vp, and saie vnto Achab: Bynde thy charet, τ go downe, \mathfrak{f} the rayne ouertake the not. And or a mā coulde turne him, the heauen was blacke with cloudes τ wynde, τ there came a greate rayne. But Achab rode his waie, τ departed vnto Iesrael. And the hāde of \mathfrak{f} LORDE came vpō Elias, and he gyrded his loynes, τ ranne before Achab, tyll he came vnto Iesrael.

The xix. Chapter.

AND Achab tolde Iesabel all \mathfrak{f} Elias had **JE** done, τ how he had slayne all Baals prophetes with the swerde. Thē sent Iesabel a messaunger vnto Elias, sayenge: The goddes do this τ that vnto me, yf I tomorow aboute this tyme, make not thy soule as one of these. Then was he afraied, τ gat him vp, τ wente where he wolde, τ came vnto Berseba in Iuda, and lefte his lad there. But he him selfe wente a daies iourney in to \mathfrak{f} wyldernes, τ came in, τ sat him downe vnder a Iuniper tre, τ wyszshed vnto his soule \mathfrak{f} he mighte dye, τ sayde: It is now ynough LORDE, take my soule, for I am no better then my

* 1 Iou. 14. c. \dagger Iosu. 4. b. \mathfrak{f} Gen. 32. c. and 35. b.

\mathfrak{f} Iud. 6. d. Ecclij. 48. a. 2 Mac. 1. d. \mathfrak{f} Deut. 13. a. and 17. b.

fathers. And he layed him downe & slepte vnder the Iuniper tre.

And beholde, f angell touched him, & sayde vnto him: Stonde vp, and eate. And he lokod aboute him, & beholde, at his heade there was a bred baken on the coles, & a cruse with water. And whan he had eaten and dronke, he layed him downe agayne to slepe.

33 And f angell of the LORDE, came agayne the seconde tyme, & touched him, & sayde: Stonde vp, and eate, for thou hast a greate waye to go. And he arose, and ate and drake, and wente on thorow the strength of that meate *fortye dayes and fortye nightes, euē vnto Horeb f mount of God: and there he came to a caue, and abode there allnighte. And beholde the worde of the LORDE came to him, and sayde vnto him: What doest thou here Elias? He sayde: I haue bene zelous for the LORDE God Zebaoth: for the children of Israel haue forsaken thy couenaunt, and broken downe thine altares, and slayne thy prophetes with the swerde, and I am lefte onely, & they seke to take awaye my life. He sayde: Go forth, and stonde vpon the mount before the LORDE. And beholde, the LORDE wēte ouer: and a greate mightie wynde, which rouse the mountaynes, and brake the harde stones, came before the LORDE, but the LORDE was not in the wynde. After the wynde came there an earthquake, but the LORDE was not in the earthquake.

C And after the earth quake there came a fyre, but the LORDE was not in the fyre. And after the fyre came there a styll softe hyssinge. Whan Elias herde that, he couered his face with his cloke, and wente forth, and stode in the dore of the caue. And beholde, there came a voyce vnto him, and sayde: What hast thou here to do Elias?

He sayde: I haue bene zelous for the LORDE God Zebaoth: for the children of Israel haue forsake thy couenaunt, broken downe thine altares, slayne thy prophetes with the swerde, & I onely am lefte, and they seke to take awaye my life. But the LORDE sayde vnto him: Go thy waye agayne thorow the wyldernes vnto Damascon, & go in, & t anyonte Hasael kyng of Siria, & Iehu the sonne of Nimsi kyng of Israel, & Eliseus f sonne of Saphat of Abel Mehola to be

prophet in thy steade. And it shal come to passe, f , who so escapeth the swerde of Hasael, Iehu shal slaye him, & who so escapeth f swerde of Iehu, Eliseus shal slaye him. ¶ And I wil reserue vnto me vij. M. men in Israel: namely, all f knees which haue not bowed the selues vnto Baal, and euery mouth f hath not kyssed him.

And he departed thence, & founde Eliseus f sonne of Saphat, plowing with twolue yocke of oxen before him, & he him selfe was amōge the twolue. And Elias wēte vnto him, & cast his cloke vpon him. And he lefte the oxen, & ranne after Elias, & sayde: ¶ Let me kysse my father & my mother, and so wil I folowe the. And he sayde vnto him: Go thy waye, & come agayne, for I haue some what to do with the. And he ranne agayne from him, and toke a yock of oxen, and offred it, and sod f flesh with the wod of the oxen plowes, and gaue it vnto the people to eate, and gat him vp, & folowed Elias, and mynistrd vnto him.

The xx. Chapter.

A ND **Benadab f kyng of Siria gathered all his power, & there were two & thirtie kynges with him, & horses & charrettes, and he wente vp, and layed sege vnto Samaria, & foughte agaynst it. And he sent messaungers vnto Achab f kyng of Israel in to f cite, & caused to saye vnto him: Thus sayeth Benadab: Thy syluer & thy golde is myne, and thy wyues & thy best children are myne also. The kyng of Israel answered, & sayde: My lord O kyng, euen as thou hast sayde, I am thine, and all that I haue.

And the messaungers came agayne, & sayde: Thus sayeth Benadab: For so moch as I haue sent vnto the, sayenge: Thy syluer & thy golde, thy wyues & thy childrē shalt thou geue me, tomorow aboute this tyme wil I sende my seruantes vnto the, f they maye serch thyne house and the houses of thy subiectes: & loke what pleasaunt thinge thou hast, f shal they take in their handes, and cary it awaye. So 33 the kyng of Israel called all f Elders of the lōde, & sayde: Mark well & se, what myschefe this mā seketh: He sent vnto me for my wyues & children, for syluer & golde, & I haue not sayde him naye. Then sayde all the Elders and all the people vnto him: Thou shalt not

* Exo. 34. d. Matt. 4. a. † Rom. 11. a. ‡ 4 Re. 8. b.

§ 4 Re. 9. a. ¶ Rom. 11. a. ¶ Luc. 9. f. ** 3 Reg. 15. c.

cōsente ner agree vnto him. And he spake vnto Benadabs messaügers, Saye vnto my lordē f̄ kyngē: All f̄ thynges wherfore thou dyddest sende vnto me thy seruauant at f̄ first, wil I do, but this can I not do. And f̄ messaungers wēte, and tolde this againe. Thē sent Benadab vnto him sayēge: The goddes do this and f̄ vnto me, yf the dust of Samaria shalbe ynough, for euery one of my people to brynge me an handfull therof. But f̄ kyngē of Israel answered, ⁊ sayde: Tell him, Let not him f̄ putteth on f̄ harnes, make his boast like him f̄ hath put it of. Whā Benadab herde f̄ (euē as he was drynkinge with the kynges in f̄ paynylon) he sayde vnto his seruaites: Set youre selues in arayē. And they set thē selues in araiē against f̄ cite.

And beholde, there came a prophet vnto Achab f̄ kyngē of Israel, ⁊ saide: Thus sayeth the LORDE: Hast thou sene all this greate multitude? Beholde, this daie wil I deluyur thē in to thy hande, so f̄ thou shalt knowe, how f̄ I am f̄ LORDE. Achab sayde: By whom? He sayde: Thus sayeth the LORDE: Euen by the yonge men of the rulers of the londe. He sayde: Who shal order the battayl? He sayde: Thou. Then mustered he the yonge men of the rulers of the londe, ⁊ there were two hūdreth and two and thirtie of them: ⁊ after thē mustured he of the whole people of all the childrē of Israel, seūe thousande men, and they wente out in the noone daye. As for Benadab, he dranke and was dronken in the paynylon with the two ⁊ thirtie kynges which were come to helpe him. And the yonge men of the rulers of the londe wente forth first.

Benadab sent forth, ⁊ they brought him worde, ⁊ sayde: There come men out of Samaria. He sayde: Take them aliyue, whether they be come forth for peace, or for warre. But whan the londe rulers yonge men were gone forth, and the hoost behynde them, euery one smote him f̄ came in his waye. And the Sirians fled, and Israel folowed after them. And Benadab the kyngē of Syria escaped with horses and horsmē. And the kyngē of Israel wente forth, and smote horses and charettes, and dyd a greate slaughter on the Syrians.

Then came there a prophet vnto the kyngē of Israel, and sayde vnto him: Go thy waye and strength the, and take hede, and loke

well what thou doest: for whan the yeare is aboute, the kyngē of Syria shall come against the of the new. For the kyngē of f̄ Sirians seruauantes sayde vnto him: Their goddes are goddes of the mountaynes, therefore haue they gotten the victory.

But let vs fyghte with them on the playne, and thou shalt se that we shal ouercome them. Do thus, put awaye the kynges euery one from his place, and set dukes in their steades, and appoynte the an hoost as was that which thou hast lost, ⁊ horses ⁊ charettes as the other were, and let vs fight against thē in the plaine, and thou shalt se that we shal haue the victory. He cōsented vnto their voyce, and dyd so.

Now whan the yeare was gone aboute, Benadab appoynted the Sirians, and wente vp towardē Aphek, to fighte agaynst Israel, and the childrē of Israel mustured, and prouyded them selues with vyttailes, and wēte to mete them, and pitched their tētes ouer against them, like two litle flockes of goates but the londe was full of the Syrians.

And there came a man of God, and sayde vnto the kyngē of Israel: Thus sayeth the LORDE: Because the Syrians haue sayde, that the LORDE is a God of the moūtaines and not a God of the valleys, therefore haue I geuen all this greate heape in to thy handes, that ye maye knowe how that I am f̄ LORDE. And they pitched their tentes right ouer agaynst them seuen dayes. But vpon f̄ seuenth daye they wente together in to the battayll: and the children of Israel smote of the Sirians an hundreth thousande fote men in one daye, and the remmaunt fled to Aphek in to the cite, and the wall fell vpon the other seuen and twenty thousande men. And Benadab fled also vnto the cite in to a litle chamber.

Then sayde his seruauantes vnto him: Beholde, we haue herde that the kynges of the house of Israel are mercifull kinges, Let vs therefore put sack cloth aboute oure loynes, and halters aboute oure neckes, ⁊ go forth to the kyngē of Israel, peraduenture he shal let thy soule lyue.

And they put sack cloth aboute their loynes, and halters aboute their neckes, and came to the kyngē of Israel, and sayde: Benadab thy seruauant sayeth vnto the: O let my soule lyue. He sayde: yf he be yet aliyue, he is

my brother. And the men toke him shortly at his worde, and expounded it for them selues and sayde: Yee Benadab is thy brother. He sayde: Come and brynge him. Thē wente Benadab forth vnto him, and he caused him to syt vpon the charet, and sayde vnto him: The cities that my father toke from thy father, wyl I geue the agayne. And make thou stretes for thyselfe at Damascō, as my father did at Samaria, so wyl I let the go with a bonde of peace. And he made a couenaunt with him, and let him go.

Then spake there a man amonge the children of the prophetes vnto his neyghboure by the worde of the LORDE: I praye the smite me. But he refused to smite him. Then saide he vnto him, because thou hast not herkened vnto the voyce of the LORDE, beholde, therefore shall there a lyon smyte the, when thou goest fro me. *And whan he wente frō him, a lyon founde him, and slewe him.

¶ And he founde another man, and sayde: I praye the smyte me. And the man smote him, and wounded him. Then wente the prophet, and stepte vnto the kynge by the waye syde, and altered his face with aszshes. And whan the kynge wente by, he cried vpon ꝑ kynge, and sayde: Thy seruauent wente forth in to the battayll, and beholde, there wente one asyde, and broughte a man vnto me, and sayde: Kepe this mā: yf he be myssed, thy soule shall be in steade of his soule, or els thou shalt weye downe an hundredth weichte of syluer. And whyle thy seruauent had here ⁊ there to do, he was awaye. The kynge of Israel sayde vnto him: It is thine owne iudgment, thou hast geuen it thyselfe.

Then put he the aszshes from his face in all the haist. And the kynge of Israel knewe him, that he was one of the prophetes. And he sayde vnto him: Thus sayeth the LORDE: Because thou hast let the damned man go, therefore shall thy soule be for his soule, and thy people for his people. And the kynge of Israel departed vnto his house, beinge troubled in his mynde and full indignacion, and came to Samaria.

The xxi. Chapter.

¶ AFTER these actes it fortuneth, that Naboth the Iesraelite had a vynyarde at

Iesreel besyde the palace of Achab kynge of Samaria. And Achab spake to Naboth, and sayde: Geue me thy vynyarde, I wyl make me an herbgarden therof, because it is so nye my house: I wyl geue the a better vynyarde for it: or yf it please the, I wyl geue the syluer for it, as much as it is worth. But Naboth sayde vnto Achab: † The LORDE let that be farre fro me, that I shulde geue ꝑ my fathers heretage. Then came Achab home, beinge moued and full of indignacion, because of the worde that Naboth the Iesraelite had spoken vnto him, ⁊ sayde: I wyl not geue the my fathers inheritance. And he laied him downe vpon his bed, and turned his face asyde, and ate no bred. Then Iesabel his wyfe came in to him and sayde vnto him: What is ꝑ matter, that thy sprete is so cōbred, and that thou eatest no bred? He sayde vnto her: I haue spokē vnto Naboth the Iesraelite, and sayde: Geue me thy vynyarde for money: or yf it please ꝑ, I wyl geue the another for it. But he sayde: I wyl not geue the my vynyarde.

¶ Then sayde Iesabel his wyfe vnto him: What kindome were in Israel, yf thou diddest it? Stonde vp, and eate bred, I wyl get the the vynyarde of Naboth the Iesraelite. And she wrote a letter vnder Achabs name, and sealed it with his signet, and sent it vnto ꝑ Elders and rulers in his cite, which dwelt aboute Naboth, and wrote thus in ꝑ letter: Proclame a fast, and set Naboth aboue in the people, and set two men of Belial before him, to testifye and saye: Thou hast blasphemed God and the kynge. And brynge him forth, and stone him to death.

And the Elders and rulers of his cyte, which dwelt in his cite, dyd as Iesabel had commaunded them, acordynge as she had written in the letter that she sent vnto them and they proclaimed a fast, and caused Naboth to syt aboue amonge the people. Then came the two men of Belial, and stode before him, and testyfyed agaynst Naboth in ꝑ presence of the people, and sayde: Naboth hath blasphemed God and the kynge.

Then broughte they him out of the cite, and stoned him to death. And they sent Iesabel worde, sayenge: Naboth is stoned ⁊ put to death. Whā Iesabel herde that Naboth was stoned and deed, she sayde vnto Achab:

* 3 Re. 13. e.

† Leui. 25. d. Num. 36. c.

C Vp, and take possession of the vynyarde of Naboth the Iesraelite, which he denyed to geue the for money: for Naboth lyueth no more but is deed. And whan Achab herde ¶ Naboth was deed, he rose to go downe vnto the vynyarde of Naboth the Iesraelite, and to take possession of it.

But the worde of the LORDE came to Elias the Theszbite, and sayde: Get the vp, and go downe to mete Achab the kyng of Israel, which is at Samaria: beholde, he is in Naboths vynyarde, in to the which he is gone downe to take possession of it, and talke thou with him, and speake: Thus sayeth the LORDE: Thou hast slayne, and taken in possession. And thou shalt talke morouer vnto him, and saye: Thus sayeth the LORDE: * Euen in the place where the dogges licked vp Naboths bloude, shall the dogges lick thy bloude also. And Achab sayde vnto Elias: Hast thou euer founde me thine enemye? He saide: Yee, I haue founde the, because thou art euen solde to do euell in the sighte of the LORDE. Beholde, † I wyll brynge mysfortune vpon the, and take awaye thy posterite, and wil rote out from Achab, euen him that maketh water agaynst the wall, and him that is shut vp and left behynde in Israel: and thy house wyll I make as the house of Ieroboam ¶ sonne of Nebat, and as the house of Baesa the sonne of Ahia, because of ¶ prouocacion wherwith thou hast prouoked me vnto wrath, and made Israel to synne.

D And ouer Iesabel spake the LORDE also and sayde: ‡ The dogges shal deuoure Iesabel in ¶ felde of Iesrael. § Who so of Achab dyeth in ¶ cite, him shal the dogges eate vp: and who so dyeth in the felde, the foules vnder the heauen shall eate him vp. So cleane ¶ solde to do myschefe in ¶ sighte of the LORDE hath no man bene, as Achab: for his Iesabel hath so disceaued him, and he maketh him selfe a greate abhominacion, that he goeth after Idols, acordige vnto all as dyd the Amorites, ¶ whom the LORDE expelled before the children of Israel.

But whan Achab herde these wordes, he rēte his clothes, ¶ put a sack cloth on his body, ¶ fasted, and slepte in sack cloth, and wente aboute hanginge downe his heade. And the worde of the LORDE came to Elias the

Theszbite, ¶ sayde: Hast thou not sene how Achab humbleth him selfe before me? For so moch now as he hübleth him selfe in my sighte, I wil not brynge that plage whyle he lyueth: but by his sonnes life wil I brynge mysfortune vpon his house.

The xxij. Chapter.

A ND there passed ouer thre yeaes, that there was no warre betwene the Sirians ¶ Israel. ** But in the thirde yeaere wente Iosaphat the kyng of Iuda downe to the kyng of Israel. And the kyng of Israel sayde vnto his seruantes: Knowe ye not ¶ Ramoth in Gilead is oures? and we syt styll, and take it not out of the hande of the kyng of Syria. And he sayde vnto Iosaphat: Wilt thou go with me to the battaill vnto Ramoth in Gilead? Iosaphat sayde vnto the kyng of Israel: I wyll be as thou, my people as thy people, and my horses as thy horses. And Iosaphat sayde vnto ¶ kyng of Israel: † Axe this daye at the worde of the LORDE. Then the kyng of Israel gathered the prophetes aboute a ‡ foure hundreth men, and sayde vnto them: Shal I go vnto Ramoth in Gilead to fighte, or shal I let it alone? They sayde: Go vp, ¶ LORDE shal deluyar it in to ¶ kynges hande. But Iosaphat sayde: Is there not one prophet here more of ¶ LORDE, that we maye axe at him?

The kinge of Israel saide vnto Iosaphat: Here is yet a man, one Micheas the sonne of Iemla, at whom we maye axe of the LORDE: but I hate him, for he prophecieth me no good, but euell. Iosaphat sayde: Let not the kyng saye so. Then called the kyng of Israel a chamberlayne, and sayde: Brynge hither soone Micheas the sonne of Iemla. As for the kyng of Israel and Iosaphat ¶ kyng of Iuda, they sat ether of them vpon his seate, arayed in their garmentes in the place at ¶ dore of the porte of Samaria, and all ¶ prophetes prophecied before the. And Sedechias the sonne of Cnaena had made him hornes of yron, and sayde: Thus sayeth the LORDE: With these shalt thou puszhe at ¶ Syrians, tyll thou brynge them to naughte. And all the prophetes prophecied likewise, and sayde: Go vp vnto Ramoth in Gilead, thou shalt prospere right well, ¶ the LORDE shal

* 3 Re. 22. f. † 4 Re. 9. b. ‡ 4 Re. 9. b.
§ 3 Re. 14. b. 15. f. 16. a. ¶ 1 Mac. 1. b.

¶ Nu. 21. d. ** 2 Par. 18. a. † 3 Re. 23. a.
‡ 2 Re. 2. a. and 21. a. ¶ 3 Re. 18. c.

delyuer it in to the kynges hande. And the messaunger that wente to call Micheas sayde vnto him: Beholde, The wordes of þy prophetes are with one acorde good before the kyngye, let thy worde therefore be as their worde, and speake thou good also.

¶ Micheas sayde: As truly as the LORDE liueth, loke what the LORDE sayeth vnto me, þy wyl I speake. And whan he came to the kyngye, the kyngye sayde vnto him: Micheas, shal we go vnto Ramoth in Gilead to fight or shall we let it alone? He sayde vnto him: Yee, go vp, thou shalt prospere righte well, the LORDE shall geue it in to the kynges hande. But the kyngye sayde vnto him agayne: I charge þy that thou saye no other thinge vnto me but the trueth, in the name of þy LORDE. He sayde: I sawe all Israel scatred abroad vpon the mountaynes, as the shepe that haue no shepherde. And the LORDE saide: Hauē these no lorde? Let euery one turne home agayne in peace. Then sayde þy kyngye of Israel vnto Iosaphat: Tolde not I þy that he wolde prophecyē me no good, but euell?

¶ He sayde: Heare now therfore the wordes of the LORDE: *I sawe the LORDE syt vpon his seate, and all the hoost of heauen stōdinge by him at his righte hande & at his left. And the LORDE saide: Who wil disceaue Achab to go vp, & fall at Ramoth in Gilead. And one sayde this, another that. Then wēt there forth a sprete, & stode before the LORDE, and sayde: I wyl disceaue him. The LORDE sayde vnto him: Wherwith? He sayde vnto him: I wyl go forth, and be a false sprete in the mouth of all his prophetes. He saide: Thou shalt disceaue him, and shalt be able: go forth and do so. Beholde now, †the LORDE hath geuē a false sprete in þy mouth of all these thy prophetes, and the LORDE hath spoken euell ouer the. Then stepte forth Sedechias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayde: What, is the sprete of the LORDE departed fro me, to speake with the? Micheas sayde: Beholde, thou shalt se it in þy daye, whan thou shalt go frō one chamber to another to hyde the.

¶ The kyngye of Israel sayde: Take Micheas, and let him remayne with Amon the ruler of the cite, and with Ioas the kynges sonne, and saye: Thus sayeth the kyngye: Put this man in preson, and fede him with bred and water

of trouble, tyll I come agayne in peace. Micheas sayde: Yf thou comest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: herken to all ye peopre.

¶ So the kyngye of Israel and Iosaphat þy kyngye of Iuda wente vp vnto Ramoth in Gilead. And the kyngye of Israel sayde vnto Iosaphat: Chaunge thy clothes, and come in to þy battayll in thine araie. The kyngye of Israel chaunged his clothes also, and wēt in to the battayll. But the kyngye of Siria commaunded the rulers of his charettes (of whom there were two and thirtie) and saide: Ye shal fight nether agaynst small ner greate, but onely agaynst the kyngye of Israel. And whan the rulers of the charettes sawe Iosaphat, they thought it had bene the kyngye of Israel, and fell vpon him with fightinge. But Iosaphat cried. So whan the rulers of the charettes sawe that it was not þy kyngye of Israel, they turned back frō him.

¶ A certayne man bended his bowe harde, and shott the kyngye of Israel betwene the mawe and þy longes. And he sayde vnto his charetman: Turne thine hāde, and cary me out of the hoost, for I am wounded. And þy battayll was sore the same daie. And the kyngye stode vpō his charet, agaynst the Syriās and dyed in the eueninge, and the bloude ranne from the wounde in to the myddes of the charet. And whan the Sonne wente downe there was a proclamacion made in the hoost, and sayde: Euery one gett him in to his cite, and to his cōtre. Thus the kyngye dyed, and was broughte vnto Samaria, and they buried him in Samaria. And whan they waszshed the charet in the pole of Samaria, †þy dogges licked his bloude (but the harlottes waszshed him) acordinge to the worde of þy LORDE which he spake.

¶ What more there is to saye of Achab, & all þy he dyd, and of the Yuery house which he buylded, beholde, it is writen in the Cronicles of the kynges of Israel. So Achab slepte with his fathers, and his sonne Ahasia was kyngye in his steade.

¶ And Iosaphat the sonne of Asa was kyngye ouer Iuda in the fourth yeare of Achab kyngye of Israel, and was fyue and thirtie yeare olde whan he was made kyngye, and reigned fyue and twenty yeare at Ierusalem. His mothers

* 2 Pa. 18. c.

† Eze. 14. b.

‡ 3 Reg. 21. c.

§ 2 Par. 20. c.

name was Asuba y daughter of Silhi, and he walked in all the waye of his father Asa, & departed not there from. And he dyd that which was right in y sighte of the LORDE, yet put he not awaye y hie places, and y people offred and brent incēse yet vpon the hye places, and he had peace with the kynge of Israel.

What more there is to saye of Iosaphat and the mighte that he exercised, and how he fought, beholde, it is wrytten in the Cronicles of the kynges of Iuda. * He put out of the

* 3 Reg. 15. b.

londe also the whoremongers that yet were left, which remayned ouer in the tyme of his father Asa. And at that tyme there were no kynges in Edom. And Iosaphat had caused to make shippes vpon the See, which shulde go to fetch golde in Ophir, but they wente not: for they were broken at Ezeon Gaber. At that tyme sayde Ahasia the sonne of Achab vnto Iosaphat: Let my seruantes passe with thy seruantes in the shippes. But Iosaphat wolde not. And Iosaphat slepte with his fathers, and was buried in y cite of David. And Ioram his sonne was kynge in his steade.

The ende of the thirde boke of the kynges.

The fourth boke of the kynges.

What this boke conteyneth.

Chap. I.

Of the reigne of Ochosias (otherwyse called Ahasia) and of Ioram his brother and how the fyre cōsumed the two captaynes with their men.

Chap. II.

Elias is taken vp in a fyrie charet. Eliseus receaueth the sprete of Elias, maketh the bytter water swete, and curseth the mysnurtoured children.

Chap. III.

Of Ioram and Iosaphat, and of their warre, & what Eliseus saide vnto them.

Chap. IIII.

Eliseus helpeth the womā that was in dett, and for another woman which had no children, he optayneth one of God: which childe beyngē deed he rayseth vp agayne.

Chap. V.

Naaman the chefe captayne of Siria is censed from his leprosy, and Gehasi Eliseus seruauent is made leporous.

Chap. VI.

The yron swymmeth in the water. The kynge of Siria fighteth agaynst Israel. His seruantes which go aboute to take Eliseus, are smytten with blyndnes. A greate hunger in Samaria.

Chap. VII.

Of the foure lepers which came in to the tentes of the Syrians, and how vytayles beganne to be good chepe

Chap. VIII.

Of the seuen yeare deth. Benadab is sick, and axeth coucell at Eliseus. Of Ochosias the sonne of Ioram.

Chap. IX.

Of Iehu, how he was anoynted kinge ouer Israel, and how he roted out the house of Achab and of Iesabel.

Chap. X.

The heades of Achabs seuentie sonnes are broughte vnto Iehu. Of Ochosias brethren. Iehu slayeth Baal prestes.

Chap. XI.

Atalia destroyeth all the kynges sede, saue Ioas which escapeth, and is made kyng by Ioiada the prest.

Chap. XII.

Ioas ruleth well whyle Ioiada is alyue, but euell after his death.

Chap. XIII.

Of the kynges Ioachias, Ioas & Ieroboam, and how the deed that was layed in Eliseus graue, reuyued.

Chap. XIII.

Of Ioas, Amasias, Ieroboam and Azarias.

Chap. XV.

Of Azarias the Leper, and of his sonne Ionathas. Of Zacharias the kyng of Israel. Of Sellum, Manahem, Pacea, Romelia. And how Teglatphalasser cōquereth the cities of Iuda.

Chap. XVI.

Of Achas, Resin, and Ezechias.

Chap. XVII.

Of Osea, how Salmanasar came vpon him, and conquered, and caried the people awaye captiue. And how God punyshed those that came in their steade.

Chap. XVIII.

Of the good kyng Ezechias, & how Sennacherib troubleth him.

Chap. XIX.

Ezechias sendeth vnto Esay, which comforteth him. God defendeth Ezechias, & delyuereth him.

Chap. XX.

Ezechias is deed sick, but Esay at the commaundement of the LORDE, promyseth him to lyue yet fyftene yeaere.

Chap. XXI.

Of the reigne of the vngodly kyng Manasses, how he lyued and how he dyed. Of his sonne Amon.

Chap. XXII.

Of the reigne of that noble & vertuous kyng Iosias, and of his goodly actes.

Chap. XXIII.

How Iosias caused the boke of the couenaüt to be red vnto all the people, and setteth vp the true honoure of God againe. Of Ioachas his sonne.

Chap. XXIII.

How Nabuchodonosor cōmeth vpon kyng Ezechias, and carieth awaye Ioachim his sonne vnto Babilon.

Chap. XXV.

Nabuchodonosor layeth sege to Ierusalē, wynneth it, setteth fyre on it, and carryeth awaye the kyng and the people presoners vnto Babilon.

The fyrst Chapter.

A HASIA the sonne off Achab was kyng ouer Israel at Samaria in ƿ seuententh yeaere of Iosaphat kige of Iuda, & reigned ouer Israel two yeaeres, & dyd ƿ which was euell in ƿ sight of the LORDE, and walked in the waye of his father and of his mother, & in the waie of Ieroboam ƿ sonne of Nebat, which made Israel for to synne. And serued Baal, and worshipped him, and displeased the LORDE God of Israel, euē as his father dyd. The Moabites also fell awaye from Israel, whan Achab was deed.

And Ochosias fell thorow ƿ grate in his chāber at Samaria, and was deed sicke, and sent messaungers, and sayde vnto them: Go youre waye, and axe counsell at Beelzebub

the god of Ekron, whether I shall recouer from this sicknesse. But the angell of ƿ LORDE sayde vnto Elias the Theszbite: Vp, & go mete the messaungers of the kyng of Samaria, and saie vnto them: Is there no God in Israel, that ye go to axe counsell at ƿ god of Ekron? Therefore thus sayeth the LORDE: Thou shalt not come from the bed wheron thou lvest, but shalt dye the death.

And Elias wente his waye. And whā ƿ messaungers came to Ochosias agayne, he sayde vnto thē: Why come ye agayne? They sayde vnto him: There came vp a man in oure waye, and sayde vnto vs: Go againe to the kinge that hath sent you, and saye vnto him: Thus saith the LORDE: Is there no God in Israel, ƿ thou sendest to axe couel at Beelzebub ƿ god of Ekrō? Therefore shalt

thou not come from þy bed wheron thou lvest, but shalt dye the death. He sayde vnto them: What maner of man was it that mett you, and sayde this vnto you? They sayde vnto him: He had a rough heer vpon him, and a letheren gyrdell aboute his loynes. He sayde: It is Elias the Theszbite.

¶ And he sent vnto him a captaine ouer fyfye, with the same fyfye. And whan he came vnto him, beholde, he sat aboue vpon the moũt. He sayde vnto him: Thou mā of God, the kynges sayeth: Thou shalt come downe. Elias answered the captayne ouer fyfye, and sayde vnto him: Yf I be a man of God, the fyre fall downe then from heauen, and cōsume the and thy fyftie. *Then fell there fire from heauen, and consumed him and his fyfye. And agayne he sent another captayne ouer fyfye vnto him, with his fyfye, which answered, and sayde vnto him: Thou man of God, thus sayeth the kynges: Come downe in all the haist. Elias answered, and saide: Yf I be a mā of God, þy fyre fall downe from heauen, and consume the and thy fyfye. Then fell the fyre of God from heauen, and consumed him, and his fyfye. Agayne, he sent vnto him the thirde captayne ouer fyfye, with his fyftie.

¶ Now whan he came to him, he kneeled to Elias, and besought him, and sayde vnto him: Thou man of God, let my soule and þy soules of thy seruantes these fyfye, be somewhat worth in thy syghte. Beholde, the fyre fell downe from heauen, and hath consumed the fyrst two captaynes ouer fyfye with their fyfties. But now let my soule be somewhat worth in thy sighte. Then saide the angel of the LORDE vnto Elias: Go downe with him, and feare him not. And he gatt him vp, and wente downe with him vnto þy kynges.

¶ And he sayde vnto him: Thus saith the LORDE: Because thou hast sent forth messengers, and caused to axe counsell at Beelzebub the god of Ekron, as though there were no God in Israel to axe coicell at his worde, therefore shalt thou not come from the bed wheron thou hast layed the, but shalt dye þy death. So he dyed, acordynge to the worde of the LORDE which Elias sayde. And Ioram (his brother) was kyng in his steade in the seconde yere of Ioram the sonne of Iosaphat kyng of Iuda: for he had no sonne.

What more there is to saye of Ochosias,

what he dyd, beholde, it is wryttē in the Cronicles of the kynges of Israel.

The ij. Chapter.

WHAN the LORDE was mynded to take vp Elias in the tempest, Elias and Eliseus wente from Gilgall. And Elias sayde to Eliseus: Tary thou here I praye the, for the LORDE hath sent me vnto Bethel. But Eliseus sayde: As truly as the LORDE liueth, and as truly as thy soule lyueth, I wyl not forsake the. And whan they came downe vnto Bethel, the prophetes children that were at Bethel, wēte forth to Eliseus, and sayde vnto him: Knowest thou not, that the LORDE wyl take thy lorde awaye from thy heade this daye? He saide: I knowe it well, holde ye youre peace.

¶ And Elias sayde vnto him: Eliseus, tary thou here I praye the, for the LORDE hath sent me vnto Iericho. Neuerthelesse he sayde: as truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyl not forsake the.

¶ And whan they came vnto Iericho, the prophetes children which were at Iericho, stepte forth to Eliseus and sayde vnto him: Knowest thou not that the LORDE wyl take thy lorde awaye from thy heade this daie? He sayde: I knowe it well, holde ye youre peace. And Elias sayde vnto him: I praie the tary here, for þy LORDE hath sent me vnto Iordane. But he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wyl not forsake the. And they wente both together. But fyfye men of þy prophetes children wēte forth, and stode ouer agaynst thē a farre of: but they both stode by Iordane. Then toke Elias his cloke, and wrapped it together, and smote the water, which deyed it selfe on both the sydes, so that they wēte dry shod thorow it. And whan they were come ouer, Elias sayde vnto Eliseus: Axe what I shall do for the, afore I be taken awaye from the. Eliseus saide: That thy sprete maye be vpō me to speake twyse as moch.

¶ He sayde: Thou hast desyred an harde thinge: neuertheles yf thou shalt se me whā I am taken awaye from the, it shal be so: Yf no, thē shal it not be. And as they were goinge together, and he talked, there came a fyrie charet with horses of fyre, and parted thē both asunder. †And so wente Elias vp

* Luc 9. f.

† Eccli. 48. a.

to heauen in the storme. But Eliseus sawe it, & cryed: My father, my father, the chareman of Israel and his horsmē. And he sawe him nomore.

And he toke holde of his clothes, and rente them in two peces, and toke vp Elias cloke that was fallen from him, and turned backe, and stode by the shore of Iordane, and toke the same cloke of Elias which was fallen from him, and smote it in the water, and saide: Where is now the LORDE God of Elias? And he smote it in to the water, and then parted it asunder on both the sydes, and Eliseus wente thorow.

And whan the prophetes children which were at Iericho ouer agaynst him, sawe him, they sayde: The sprete of Elias resteth vpō Eliseus, and so they wēte forth to mete him, and worshipped him to the groinde, and sayde vnto him: Beholde, there are fifty valeaunt mē amonge thy seruantes, let them go and seke thy lorde, peraduenture the sprete of the LORDE hath taken him, and cast him vpon some mountaine or in some valley. But he saide: Sende them not. Neuertheles they constrayned him, tyll he was ashamed, and sayde: Let them go. And they sent fifty men, which soughte him thre dayes: but they founde him not, and came agayne vnto him. And he abode at Iericho, and sayde vnto them: Tolde not I you, that ye shulde not go? And the men of the cite sayde vnto Eliseus: Beholde, there is good dwellynge in this cite, as my lorde seyth, but the water is euell, and the londe vnfrutefull.

He sayde: Bringe me hither a new vessell, & put salt in it. And they broughte it him. Then wēte he forth vnto the well of water, and cast the salt therin, & sayde: Thus sayeth the LORDE: I haue healed this water: from hence forth shal there no deed ner vnfrutefulnes come of it. So the water was healed vnto this daye, acordinge to the worde of Eliseus which he spake.

And he wēte vp towarde Bethel. And as he was goynge vp by the waye, there came litle boyes out of the cite, and mocked him, & sayde: Come vp here thou balde heade, come vp here thou balde heade. And he turned him aboute. And whā he sawe them, he cursed them in the name of the LORDE. Then came there two Beeres out of the wode,

and rente two and fortye of the children. From thence wēte he vp vnto mount Carmel, and from it turned he backe to Samaria.

The iiij. Chapter.

IORAM the sonne of Achab was kynge ouer Israel at Samaria in ⁊ eighteenth yere of Iosaphat kynge of Iuda, & reigned xij. yeares, & dyd ⁊ which was euell in ⁊ sighte of ⁊ LORDE, but not as his father & his mother: for he put away ⁊ pilers of Baal, which his father caused to make. Neuertheles he cleued vnto ⁊ synnes of Ieroboā ⁊ sonne of Nebat, which made Israel for to synne, & departed not there frō.

Mesa ⁊ kynge of the Moabites had many shepe, & payed tribute vnto the kynge of Israel with the woll of an hundreth thousande lābes, & of an hūdreth thousande rāmes. * But whan Achab was deed, the kynge of ⁊ Moabites fell awaye frō the kynge of Israel. At ⁊ same tyme wēte kynge Ioram frō Samaria, & mustered all Israel, & sent vnto Iosaphat kynge of Iuda, sayenge: The kynge of the Moabites is fallen awaye fro me, come thou with me to fighte agaynst ⁊ Moabites. He sayde: I wil come vp, † I am euen as thou, and my people as thy people, and my horses as thy horses. And sayde morouer: Which waye wil we go vp? He sayde: by the waye in the wylder-nesse of Edom.

So the kynge of Israel, the kynge of Iuda, & the kynge of Edom wente forth. And whan they had gone aboute seūē dayes iourney, ⁊ hoost & the cattell ⁊ were amonge thē had no water. Then sayde the kynge of Israel: Alas, the LORDE hath called these thre kynges, to delyuer thē in to the hande of the Moabites. But Iosaphat sayde: † Is here no prophet of ⁊ LORDE, ⁊ we maye axe coucell at ⁊ LORDE by him? Then answered one of ⁊ kynge of Israels seruantes, & saide: Here is Eliseus ⁊ sonne of Saphat, which poured water vpon Elias handes. Iosaphat sayde: The worde of ⁊ LORDE is with him. So the kynge of Israel & Iosaphat, and ⁊ kynge of Edom wente downe vnto him.

But Eliseus sayde vnto the kynge of Israel: What hast thou to do with me? go to the prophetes of thy father & to thy mothers prophetes. The kynge of Israel saide vnto him: No, for ⁊ LORDE hath called these thre

* 4 Re. 1. a. † 3 Re. 22. a

† 3 Re. 22. a.

kynges, to deluyer them in to the handes of the Moabites. Eliseus sayde: As truly as the LORDE Zebaoth lyueth, before whom I stode, yf I regarded not Iosaphat the kyng of Iuda, I wolde not regarde the, ner set oughte by \hat{y} . So bringe me now a mynstrell. And whan the mynstrell played vpō the instrument, the hande of the LORDE came vpō him. And he sayde: Thus sayeth the LORDE: Make pittes by this broke. For thus sayeth the LORDE: Ye shal se nether wynde ner rayne, yet shall the broke be full of water, that ye and youre houtholdes & youre catell maie drynke. Yee and that is but a small thinge 12 in the sighte of the LORDE. And the Moabites shal he deluyer in to youre handes, so \hat{y} ye shal smyte all the stronge cities, and all \hat{y} chosen cities * & shal fell downe all the good trees, and stoppe all the welles of water and all the good feldes shall ye make waist with stones.

On the morow, whan the meatofferynge is offered, beholde, there came water \hat{y} waye from Edom, and fylled \hat{y} londe with water. But whan the Moabites herde, \hat{y} the kynges came vp to fighte agaynst thē, they called all \hat{y} harnessed men, & their rulers, & stode on \hat{y} border. And whan they rose early in \hat{y} mornynge, & the Sonne wete vp vpon \hat{y} water, the Moabites thoughte the water ouer agaynst thē to be euē as reed as bloude, & they sayde: It is bloude, \hat{y} kynges haue destroyed them selues with the swerde, & one hath smytten another. Now Moab get the vp to the spoyles. But whan they came to the tentes of Israel, the Israelites gat vp, & smote the Moabites, & they fled before them.

13 Neuertheles they came in, & smote Moab, & brake downe the cities, & euery one cast his stone vpon all the good feldes, and made them full, and stopped all \hat{y} welles of water, and felled downe all the good trees, tyll there remayned but the stones in the brickwall, and they compased them aboute with slynges, and smote them.

But whā the kyng of \hat{y} Moabites sawe \hat{y} the battayll was to strōge for him, he toke to him seuē C. men, which drue \hat{y} swerde, to fall vpon the kyng of Edom: neuertheles they were not able. Then toke he his first sonne, which shulde haue bene kyng in his steade, and offred him for a burntofferynge

vpon the wall. Then came there a grea^t wrath ouer Israel, that they departed from him, and turned agayne in to their londe.

The iiii. Chapter.

14
AND there cried a woman amōge the wyues of the prophetes children unto Eliseus, and sayde: Thy seruau^t my husz-bāde is deed, and thou knowest that thy seruau^t feared the LORDE. Now commeth the man that he was detter vnto, and wyl take awaye both my children to be bonde seruantes. Eliseus sayde vnto her: What shal I do for the? Tell me, what hast thou in the house? She sayde: Thy handmayden hath nothinge in the house but a pitcher with oyle. He sayde: Go thy waye, borowe without of all thy neyghbours emptye vessels, & that not a fewe, and go in, and shut \hat{y} dore behynde the with thy sonnes, and poure of it in to all \hat{y} vessels: & whan thou hast fylled them, deluy^r them forth.

She wente, and shut the dore vnto her with hir sonnes, which broughte her the vessels, and so she poured in. And whan the vessels were full, she sayde vnto hir sonne: Brynge me yet one vessell. He sayde vnto her: There is not one vessell more here. Then stode \hat{y} oyle styll. And she sent, and tolde the man of God. He sayde: Go thy waye, sell the oyle, and paye the creditour: but lyue thou and thy sonnes of the resydue.

15
And it fortunēd at \hat{y} same tyme, that Eliseus wente vnto Sunem. And there was a riche woman, which helde him to eate with her: & as he passed oft thorow \hat{y} waye, he wete in vnto her: & ate with her. And she sayde vnto hir huszbande: Beholde, I perceaue that this is an holy man of God, which goeth euer thorow this waye, let vs make hi a litle chamber of boordes, & set a bed, a table, a stole & a candelsticke therin, that whan he commeth vnto vs, he maye resorte thither.

And it fortunēd vpon a tyme, that he came in, & layed him downe in the chamber, & slepte therin. And he saide vnto Gehasi his childe: Call this womā of Sunem. And whā he had called her, she stode before him. He sayde vnto him: Speake thou vnto her, beholde, thou hast mynistrēd vnto vs in all these thinges, what shal I do for the? Hast thou eny matter to be spoken for to the kyng, or to the chefe captayne of the hoost? She sayde: I dwel

* Deu. 20. c.

amonge my people. He sayde: What hast thou then to do? Gehasi sayde: Alas, she hath no sonne, and hir huszbande is olde. He sayde: Call her. And whā he had called her, she stode at the dore. And he sayde: *Aboute this tyme yf ſ̄ frute can lyue, thou shalt embrace a sonne. She sayde: Alas, no my lorde, thou man of God, lye not vnto thy handmayden. And the woman conceaued, and bare a sonne aboute the same tyme, whā the frute coulde lyue, acordynge as Eliseus had sayde vnto her.

C But whan ſ̄ childe was growne, it fortunēd, ſ̄ he wente forth to his father vnto the reapers, & sayde vnto his father: Oh my heade, my heade. He saide vnto his seruāut: Bring him to his mother. And he toke him, and broughte him to his mother: and she set him vpon hir lappe vntyll ſ̄ noone daye, & thē he dyed. And she wente vp, and layed him vpō the bed of the man of God, & shut the dore, and wēte forth, & called hir huszbande, & sayde vnto him: Sende me one of the seruāutes, and an Asse, I wyl go quckly vnto the man of God, and come agayne. He sayde: Why wilt thou go vnto him? To daye is it nether new moone ner Sabbath. She sayde: Well. And she saddled the asse, & sayde to the yongman: dryue forth, and kepe me not bak with rydinge, and do as I byd the.

So she wente, and came to the man of God vnto mount Carmell. Whā the man of God sawe her ouer agaynst him, he sayde vnto his childe Gehasi: Beholde, the Sunamitisse is there, runne now & mete her, and axe her yf it go well with her, and hir huszbande & hir sonne. She sayde: Well. But whan she came to the man of God vpon ſ̄ mount, she helde him by his fete. And Gehasi stepte to her, to put her awaye. But ſ̄ man of God sayde: Let her alone, for hir soule is in heuynes, and the LORDE hath hyd it fro me, and not shewed it me. She sayde: Whan desyred I a sonne of my lorde? Sayde I not, ſ̄ thou shuldest not mocke me?

D He sayde vnto Gehasi: Girde vp thy loynes, and take my staffe in thy hande, and go thy waye. †Yf eny man mete the, salute him not: and yf eny man salute the, thanke him not, and laye thou my staffe vpon ſ̄ childes face. But the childes mother sayde: As truly as the LORDE lyueth, and as truly as

thy soule lyueth, I wyll not leaue the. Then gat he vp, and wente after her. As for Gehasi, he wente before them, and layed the staffe vpon the childes face, but there was nether voyce ner felynge. And he wente agayne to mete him, and shewed him, and sayde: The childe is not rysen vp.

And whan Eliseus came in to the house, beholde, ſ̄ childe laye deed vpō his bed. And he wēte in, & shut the dore on thē both, & made his prayer vnto the LORDE, & wente vp, & layed him selfe vpon the childe, & layed his mouth vpon the childes mouth, and his eyes vpon his eyes, and his handes vpon his handes, & so stretched him selfe forth vpon him, so ſ̄ the childes body was warme. And he rose vp, & wente in to the house once hither and thither, & wente vp, & layed him selfe a longe vpon him. Then neded the childe seūē tymes, and afterwarde the childe opened his eyes. And he cried vpon Gehasi, and sayde: Call the Sunamitisse. And whan he had called her, she came in vnto him. He sayde: Take there thy sonne. Then came she, and fell at his fete, and worshipped vnto the grounde, and toke hir sonne, and wente forth.

But whā Eliseus came agayne vnto Gilgal, there was a derth in the londe, & the prophetes children dwelt before him, & he sayde vnto his seruāut: Set on a greate pot, and make potage for the children of the prophetes. Then wente there one in to the fælde, to gather herbes, and founde a Cucumbers stalke, & gathered wylde Cucumbers therof his cotefull. And whan he came, he chopped it small for potage to the pott, for they knewe it not. And whā they poured it forth for the mē to eate, & they ate of ſ̄ potage, they cried and sayde: O thou man of God, death is in the pot: for they mighte not eate it. Neuertheles he sayde: Brynge meel hither. And he put it in the pot, & sayde: Poure it out for the people, that they maye eate. And then was it not bytter in the pot.

There came a man from Baal Salisa, & broughte the man of God bred of the first frutes, namely twentye barlye loanes, & new corne in his garment. But he sayde: Geue it vnto ſ̄ people, that they maye eate. His mynister sayde: †How shall I geue an hidreth men of this? He sayde: Geue it vnto the people, that they maye eate. For thus sayeth

* Gen. 18. b.

† Luc. 10. a.

‡ Ioh. 6. a.

the LORDE: They shal eate, and there shall be lefte ouer. And he set it before them, so that they ate, and there lefte ouer, acordinge to þ̃ worde of the LORDE.

The v. Chapter.

NAAMAN the chefe captayne of the kyngye of Syria, was an excellēt mā in the sighte of his lorde, and moch set by (for thorow him the LORDE gaue health vnto Syria) and he was a mightie man, but a leper. And there had men of warre fallen out of Syria, and caried awaye a litle damsel out of the londe of Israel: the same was in seruyce with Naamās wife, and sayde vnto hir mas-tresse: O that my master were with the prophet at Samaria, he wolde heale him from his leprosy.

Then wente he in to his lorde, and tolde him, and sayde: Thus and thus hath the damsel of the londe of Israel spoken. The kyngye of Syria sayde: Go thy waye then, & I wyl wrytte a letter vnto the kyngye of Israel.

B And he wente, and toke with him ten hundred weighte of syluer, and sixe thousande guldens, & ten chaunge of rayment, & broughte the letter vnto the kyngye of Israel, with these wordes:

Whan this letter commeth vnto the, be-holde, thou shalt vnderstonde þ̃ I haue sent my seruauant Naaman vnto the, that thou mayest heale him of his leprosy.

And whan the kyngye of Israel red the letter, he rente his clothes, & sayde: Am I God then, that I can kyll and quykē agayne, þ̃ he sendeth vnto me, to heale the man frō his leprosy? Considre and se, how he seketh an occasion vnto me.

Whan Eliseus the man of God herde, þ̃ the kyngye of Israel had rente his clothes, he sent vnto him, sayenge: Why hast thou rente thy clothes? Let him come to me, that he maye knowe, þ̃ there is a prophet in Israel.

C So Naaman came with horses and charettes, and helde still at the dore of Eliseus house. Then sent Eliseus a messaunger vnto him, sayenge: Go thy waye, and waszshe the seven tymes in Iordane, so shal thy flesh be restored the agayne, & be censed. Then was Naaman wroth, & wente his waye, & sayde: I thoughte he shulde haue come forth vnto me, & to haue stōde here & to haue called vpō the name of

the LORDE his God, & to haue touched the place with his hande, & so to haue put awaye the leprosy. Are not þ̃ waters of Amana and Pharphar at Damascon better then all the waters in Israel, þ̃ I might waszshe me therin & be censed? and he turned him, and wētē his waye in displeasure. Then his seruantes gat thē to him, and sayde: Father, yf the prophet had cōmaunded the eny greute thinge, shuldest thou not haue done it? moch more thē yf he saye vnto the: Wasshe the, & thou shalt be cleane. Then wētē he downe, & waszshed him selfe in Iordane seuē tymes (as the man of God sayde) & his flesh was restored him agayne, euen as the flesh of a yonge childe * and he was censed.

And he turned agayne to þ̃ man of God with all his armye. And whan he came in, he stode before him, and sayde: Beholde, I knowe that in all londes there is no God, but in Israel. Take now therfore this blessinge I praye the of thy seruauant. Neuertheles he sayde: †As truly as the LORDE lyueth, before whom I stonde, I wil not take it. And he wolde nedes haue him to take it, but he wolde not. Then sayde Naaman: Mighte there not a burthē of this earth be geuē vnto thy seruauant, as moch as two Mules maye beare? For thy seruauant wyl nomore do sacrifice and offer burntofferynges vnto other goddes, but vnto the LORDE, That the LORDE maye be gracious vnto thy seruauant, yf I worshippe in the house of Rimmon, whā my lorde goeth there in to þ̃ house to worshippe, & leaneth vpon my hande. He sayde vnto him: Go thy waye in peace.

And as he was gone from him a felde bredth in the londe, Gehasi the seruauant of Eliseus þ̃ man of God thoughte: beholde, my lorde hath spared Naamā this Syrian, so that he hath not taken from him þ̃ which he broughte: As truly as þ̃ LORDE lyueth, I wil rūne after him, & take somthinge of him.

E So Gehasi folowed Naaman. And whā Naaman sawe þ̃ he ranne after him, he lighte downe from the charet to mete him, & sayde: Are all thinges well? He sayde: Yee. But my lorde hath sent me, & caused to saye vnto the: Beholde, there are now come to me fro mount Ephraim two yonge men of the prophetes childrē, geue them a talēte of syluer (I praye the) & two chaunge of rayment. Naamā

* Luc. 4. c.

† 3 Re. 13. b. Dan. 5. d.

saide: Go to, take two talētes. And he cōpelled him, ⁊ bande two talentes in two bagges, and two change of rayment, and deliuered it vnto two of his seruantes, which bare it before him. And when he came in ſ̄ darcke, he toke it from their handes, ⁊ layed it a syde in the house, ⁊ let the men go.

And when they were gone their waye, he stode before his lorde. And Eliseus sayde vnto him: Whence comest thou Gehasi? He sayde: Thy seruauent wente nether hither ner thither. But he sayde vnto him: Wentest not my hert with the, when the man turned backe from his charet to mete the? Now thou hast takē the syluer ⁊ the rayment, olyue trees, vynyardes, shepe, oxen, seruantes ⁊ maydens. But the leprosy of Naaman shal cleue vnto the ⁊ to thy sede for euer. *Then wēte he forth from him leporous as snowe.

The bi. Chapter.

THE children of ſ̄ prophetes sayde vnto Eliseus: Beholde, the place where we dwell before ſ̄, is to narrow for vs, let vs go vnto Iordane, ⁊ euery one fetch tymbre there, ſ̄ we maye there buylde vs a place to dwell in. He saide: Go yourre waye. And one sayde: Go to then, ⁊ come with thy seruantes. He sayde: I wil go with you. And he wēte with them. And when they came to Iordane, they hewed downe tymbre. And as one was fellynge downe a tre, the yron fell in to the water, and he cried and sayde: Alas my lorde, ⁊ it is burowed. But the man of God sayde: Where fell it in? And when he had shewed him the place, he cut downe a sticke, and thrust it in there. Then swāme the yron. And he sayde: Take it vp. So he put forth his hande, and toke it.

B And the kyng of Syria warred agaynst Israel, and toke counsell at his seruantes, and sayde: There ⁊ there will we lye. But the man of God sent to ſ̄ kyng of Israel, sayenge: Bewarre ſ̄ thou go not vnto that place, for the Syrians rest there. So the kyng of Israel sent vnto ſ̄ place wherof ſ̄ man of God tolde him, ⁊ kepte it, ⁊ helde watch there, ⁊ dyd that not once or twyse onely.

C Thē was ſ̄ kyng of Syrias herte vexed therfore, and called his seruantes, and sayde vnto them: Wyll ye not tell me, which of our men is fled vnto the kyng of Israel?

Then sayde one of his seruantes: Not so my lorde O kyng, but Eliseus the prophet in Israel telleth the kyng of Israel all that thou speakest in thy chamber where thou lyeest. He sayde: Go yourre waye thē and loke where he is, that I maye sende, and cause him be fetched. And they shewed him and sayde: Beholde, he is at Dothan. Thē sent he thither horses ⁊ charettes, ⁊ a greute power. And whā they came thither by night, they compased the cite aboute. And the mynister of the mā of God arose early to get him vp. And as he wēte forth, beholde, there laye an hoost of men aboute ſ̄ cite with horses and charettes.

Then saide his childe vnto him: Alas syr, how wyll we now do? He sayde: † Feare not, for there are mo of them ſ̄ are with vs, then of those that are with them. And Eliseus prayed ⁊ sayde: LORDE open his eyes, ſ̄ he maye se. Then the LORDE opened ſ̄ childes eyes, ſ̄ he sawe, ⁊ beholde, ſ̄ mount was full of fyrie horses ⁊ charettes rōude aboute Eliseus. And whā they came downe vnto him, Eliseus made his prayer, ⁊ sayde: LORDE smyte this people with byndnes. ‡ And he smote thē with byndnes according to the worde of Eliseus. And Eliseus saide vnto them: This is not ſ̄ waye nor the cite, folowe me, I wil brynge you to the man whom ye seke. And he broughte them vnto Samaria.

And when they came to Samaria, Eliseus sayde: LORDE open these mens eyes, ſ̄ they maye se. And the LORDE opened their eyes, ſ̄ they sawe, ⁊ beholde, they were in the myddes of Samaria. And when the kyng of Israel sawe them, he saide vnto Eliseus: My father, shal I smyte thē? He saide: Thou shalt not smyte thē: loke whom thou takest with thy swerde and bowe, smyte those. Set bred and water before them, that they maye eate and drynke, and let them departe vnto their lorde. Thē was there a greaute dyner prepared. And when they had eaten and dronken, he let them go to departe vnto their lorde. From that tyme forth came the men of warre of the Syrians nomore in to the londe of Israel.

After this it fortuneth, that Benadab the kyng of Syria gathered all his hoost, and wēte vp, ⁊ layed sege vnto Samaria: ⁊ there

* 2 Par. 26. d.

† 2 Par. 32. b. ‡ Gen. 19. c.

was a greate derth at Samaria. But they layed sege to the cite so longe, tyll an Asses heade was worth foure score syluer pēs, and the fourth parte of a *Cab of doues donge worth fyue syluer pens. And whan the kyngye of Israel wente vnto the wall, a woman cried vnto him and sayde: Helpe me my lorde O kyngye. He sayde: Yf the LORDE helpe the not, wherwith shal I helpe the? with þ barne or with the wyne presse? And the kyngye sayde vnto her: What ayleth þ? She sayde: This woman sayde vnto me: Geue vs thy sonne, that we maye eate him, to-morow wyll we eate my sonne. So we sod my sonne, ⁊ haue eaten him, and I sayde vnto her on þ thirde daye: Geue vs thy sonne and let vs eate him, but she hath hyd him awaye.

When the kyngye herde the womans wordes, he rente his clothes, whyle he was goynge to the wall. Thē sawe all the people, that he had a sack cloth vnder vpon his body. And he sayde: † God do this and that vnto me, yf the heade of Eliseus the sonne of Saphat shal this daye stonde vpon him. As for Eliseus, he sat in his house, ⁊ the Elders sat by him. And he sent a man before him, but or euer the messaunger came to him, he sayde vnto þ Elders: Haue ye not sene how this childe of murthure hath sent hither, to take awaye my heade? Take hede, whan the messaunger cōmeth, þ ye holde him at the dore. Beholde, þ noyse of his lordes fete foloweth him. Whyle he was thus talkynge with them, beholde, þ messaunger came to him, ⁊ sayde: Beholde, this euell cōmeth of þ LORDE, and what more shal I lōke for of the LORDE?

The vij. Chapter.

ELISEUS sayde: Heare the worde of the LORDE. Thus sayeth the LORDE: † To-morow aboute this tyme shal a buszshel of fyne meel be solde for one Sytle, and two buszshels of barley for one Sytle vnder the porte of Samaria. Then a knyghte (vpon whose hande the kyngye leane) answered the mā of God, and sayde: And though the LORDE made wyndowes in heauē, how coulde such a thinge come to passe? He saide: Beholde, thou shalt se it with thine eyes, ⁊ shalt not eate therof.

And there were foure leporous men at þ dore before the porte, and one sayde vnto

another: Why tary we here whyle we dye? Though we thoughte to come in to the cite, yet is there derth in þ cite, and there shulde we be fayne to dye. And yf we tary here, we must dye also. Let vs go now, and flye vnto the hoost of the Syrians. Yf they let vs lyue, we shall lyue: yf they slaye vs, then are we deed. And so they gat them vp early, to come vnto the hoost of the Syrians. And whan they came to the vttemost ende of þ tentes, beholde, there was no body.

§ For the LORDE had made the Syrians to heare a noyse of horses, charettes, and of a mightie greate hoost, so that they sayde one to another amonge thē selues: Beholde, the kyngye of Israel hath hyred the kyngye of the Hethites, and the kyngye of the Egipcians agaynst vs, to come vpo vs. And they gat them vp, and fled early in the twilight, and leftē their bothes, and horses and Asses in the tentes as they stode, ⁊ fled euery man where he mighte saue his life.

Now whan the lepers came to the place of the tentes, they wente in to the tentes, ate and dronke, and toke syluer, golde and rayment, and wente and hyd it: ⁊ came agayne ⁊ entred in to another tent, and toke therout, and wente and hyd it. But one of them saide vnto another: Let vs not do thus, this daye is a daye of good tidynge. Yf we kepe this secrete and byde tyll the lighte mornynge, oure trespase wyl be founde out. Let vs go now therfore, that we maye come, ⁊ tell the kynges house.

And whan they came, they cried at the porte of the cite, and tolde them, and sayde: We came to the tentes of the Sirians, and beholde, there is no mā there, nether yet eny mans voyce, but horses and asses bounde, and the bothes as they stonde. Then cried þ porters and tolde it within in þ kynges house. And the kyngye arose in the nighte, ⁊ sayde vnto his seruantes: I will tell you how þ Syrians deale with vs: they knowe þ we suffer hunger, and are gone out of the tētes, to hyde them selues in the felde, and thynke thus: whan they go out of the cite, we wyll take them alyue, ⁊ come in to the cite. Then answered one of his seruantes, and sayde: Let vs take the fyue horses that remaine, which yet are leftē in the cite (beholde, these are left therein for all þ multitude in

* A Cab is a certayne measure. † 3 Re. 19. a. and 20. b.

‡ 4 Re. 7. d. § 2 Mac. 5. a. Esa. 13. a.

Israel, which is destroyed) let vs sende these and se. Thē toke they two charettes with ȝ horses. And the kynge sent them vnto the tentes of the Syrians, and sayde: Go youre waye and se.

¶ And whan they wente after thē vnto Iordane, beholde, the waye laye full of garments and vessels, which the Syrians had cast from thē, whyle they made haist. And whan the messaungers came agayne, and tolde the kynge, the people wente forth, and spoyled the tentes of the Syrians. And a buszshel of fyne meell was solde for a Sytle, and two buszshels of barlye for a Sytle also, *acordinge to the worde of the LORDE. But the kynge appoynted the knyghte (vpon whose hande he leened) to be at the gate, & the people trode vpon him, so that he dyed, euen as the man of God sayde, whan the kynge came downe vnto him. And it came to passe euen as ȝ man of God tolde the kynge, whā he sayde: Tomorrow aboute this tyme shall two buszshels of barlye be solde for one Sytle, and a buszshel of fyne meel for one Sytle vnder the gate at Samaria. And the knyghte answered the man of God, and sayde: Beholde, though ȝ LORDE made wyndowes in heauen, how coulde such a thinge come to passe? Neuertheles he sayde: Beholde, with thine eyes shalt thou se it, and shalt not eate therof. And euen so fortunited it vnto him, for the people trode vpon him in the gate, ȝ he dyed.

The viij. Chapter.

¶ ELISEUS spake vnto the womā, † whose sonne he had restored vnto life agayne, and saide: Get the vp, & go with thine housholde, and be a straunger where thou canst: for the LORDE shall call for a derth, which shal come in to the londe seven yeare lōge. The woman gat her vp, and dyd as the man of God sayde, & wente with hir housholde, and was a straunger in the londe of the Philistynes seven yeare. But whan the seven yeares were ended, the woman came agayne out of the Philistynes lōde, and wente forth to crye vpon the kynge for hir house and londe. The kynge spake vnto Gehasi the seruaunt of the man of God, & sayde: Tell me all the greates actes that Eliseus hath done. And whyle he was tellynge the kynge how he

had made one that was deed, to lyue agayne, beholde, the woman whose sonne he had caused to reuyue, came euen in the meane season, and cried vnto the kynge for hir house and londe. Then sayde Gehasi: My lorde O kynge, this same is the womā, and this is hir sonne, whom Eliseus restored vnto life agayne. And the kynge axed ȝ woman, and she tolde him. Then the kynge delyuered her a chamberlayne, & saide: Restore her agayne all that is hers, and all the increase of the londe, sence the tyme that she left the londe vntyll now.

‡ And Eliseus came to Damascon, & Benadab the kynge of Syria laye sicke. And it was tolde him, and sayde: The man of God is come hither. Then sayde the kynge vnto Hasael: Take giftes with the, & go mete the man of God, and axe counsell at ȝ LORDE by him, and saye: Maye I recouer from this sicknesse? Hasael wente for to mete him, and toke rewardes with him, and of all the goodes at Damascon, as moch as fortye Camels mighte beare. And whan he came, he stode before him, and sayde: Thy sonne Benadab the kynge of Syria hath sent me vnto the, sayenge: Maye I recouer from this sicknes?

Eliseus sayde vnto him: Go thy waye and tell him: Thou shalt recouer. But the LORDE hath shewed me, ȝ he shal dye ȝ death. And the man of God loked earnestly, & made a troublous countenance, & wepte. Thē sayde Hasael: Wherefore wepeth my lorde? He sayde: I knowe what euell thou shalt do vnto the children of Israel. Thou shalt burne their stronge cities with fyre, and slaye their yonge men with the swerde, and kylle their yonge children, and ryppe vp their wemen with childe.

Hasael sayde: How so, is thy seruaunt a dogg, that he shulde do soch a greate thyng? Eliseus saide: § The LORDE hath shewed me, ȝ thou shalt be kynge of Syria. And he wēte his waye from Eliseus, & came to his lorde, which saide vnto him: What saieth Eliseus vnto the? He sayde: He tolde me, Thou shalt recouer. But on the nexte daye he toke ȝ bed couerynge, and dypte it in water, and spred it ouer him, and he dyed, & Hasael was kynge in his steade.

In the fyfth yeare of Ioram the sonne of Achab kynge of Israel, was Ioram ȝ sonne of Iosaphat kynge of Iuda. ¶ Two & thirtie

* 4 Re. 7. a. † 4 Re. 4. d.

‡ 3 Re. 19. c. § 3 Re. 19. c. || 2 Par. 21. a.

yeare olde was he whā he was made kyng, & reigned eighte yeare at Ierusalem, & walked in the waye of the kynges of Israel, as the house of Achab dyd (for Achabs daughter was his wife) & he dyd ſ̄ which was euell in ſ̄ sighte of the LORDE. Neuertheles the LORDE wolde not destroye Iuda for his seruauunt Dauids sake, *as he promysed him, to geue him euer a lanterne amoge his childrē.

At ſ̄ same tyme fell ſ̄ Edomites awaye from Iuda, & made a kyngē ouer them selues: ſ̄ cause was this, Ioram had gone thorow Seira, and all the charettes with him, & had gotten him vp by nighte, and smytten the Edomites that were aboute him, and ſ̄ rulers ouer the charettes, so that the people fled vnto their tentes: therefore fell the Edomites awaye from Iuda vnto this daye. At the same tyme fell Libna awaye also.

What more there is to saye of Ioram, & all ſ̄ he dyd, beholde, it is written in the Cronicles of the kynges of Iuda. And Ioram fell on slepe with his fathers, & was buried with his fathers in ſ̄ cite of Dauid, † & Ochosias his sonne was kyng in his steade.

In the twolueth yeare of Ioram the sonne of Achab kyngē of Israel, was Ochosias ſ̄ sonne of Ioram kyng in Iuda. Two and twentye yeare olde was Ochosias when he was made kyngē, and reigned one yeare at Ierusalem. His mothers name was Atalia the daughter of Amri kyngē of Israel, & he walked in the waye of the house of Achab, & dyd that which was euell in the syght of ſ̄ LORDE, euen as dyd the house of Achab: for he was sonne in lawe in the house of Achab. And he wente with Ioram the sonne of Achab in to the battayll agaynst Hasael ſ̄ kingē of Syria vnto Ramoth in Gilead, but ſ̄ Syrians smote Ioram. "Then Ioram the kingē turned backe, to be healed at Iesreel of ſ̄ woundes, wherwith the Syrians had wounded him at Ramoth, whā he foughte with Hasael kingē of Syria. And Ochosias ſ̄ sonne of Iorā kingē of Iuda, came downe to viset Ioram the sonne of Achab at Iesreel, for he laye sicke.

The ii. Chapter.

ELISEUS the prophet called one of the prophetes childrē, & sayde vnto him: ^bGirde vp thy loynes, and take this cruse of

oyle with the, and go vnto Ramoth in Gilead: and whā thou cōmest thither, thou shalt se there one Iehu, ſ̄ sonne of Iosaphat the sonne of Nimsi, and go in, and byd him stonde vp amonge his brethren, and brynge him in to the ynnmost chamber, & "take thou ſ̄ cruse of oyle, and poure it vpon his heade, & saye: Thus sayeth the LORDE: I haue anointed the to be kyngē ouer Israel: & thou shalt open the dore, and flye, and not tary. And the prophetes yonge man, the childē wente his waye vnto Ramoth in Gilead. And whan he came in, beholde, the captaynes of the hoost sat there, and he sayde: I haue somewhat to saye vnto the O captayne. Iehu saide: Vnto whom amonge vs all? He sayde: Euen vnto the o captayne.

Then stode he vp, and wente in. So he poured the oyle vpon his heade, and sayde vnto him: Thus sayeth the LORDE God of Israel: I haue anoynted ſ̄ to be kyngē ouer the LORDES people of Israel, "and thou shalt smyte thy lorde Achabs house, that I maye auenge the bloude of my seruantes the prophetes, and the bloude of all the LORDES seruantes, from the hande of Iesabel, that all the house of Achab maye periszshe. And I wyl rote out from Achab, "euen him that maketh water agaynst the wall, and the closed vp and the desolate in Israel: and the house of Achab wyll I make euen as the house of Ieroboam the sonne of Nebat, and as the house of Baesa the sonne of Ahia, and ſ̄ dogges /shall eate vp Iesabel vpon the felde at Iesrael, and noman shall burye her. And he opened the dore, and fled.

And whā Iehu came forth to his lordes seruantes, they saide vnto him: Are all things well? Wherefore came this madd felowe vnto the? He saide vnto them: Ye knowe the man well, & what he hath spoken. They sayde: That is not true, but tell thou vs. He sayde: Thus and thus hath he spoken vnto me, and sayde: Thus sayeth the LORDE: I haue anoynted the to be kyngē ouer Israel. Then made they haist, and euery one toke his garment and laied them vnder him in maner of a iudges seate, and blew the trompet, and sayde: Iehu is made kingē. So Iehu the sonne of Iosaphat the sonne of Nimsi, made a confederacion agaynst Ioram. As for Iorā

* 2 Re. 7. c. † 2 Par. 22. a. " 4 Re. 9. c. ^b 4 Re. 4. d. ^c 3 Re. 19. c.

^d 3 Re. 21. c. " 1 Re. 25. d. 3 Re. 14. b. / 3 Re. 21. d.

he laye before Ramoth in Gilead with all Israel agaynst Hasael the kyng of Syria. *But Ioram the kyng was turned backe, y he might be healed of the woundes wherwith the Syrians had wounded him, whā he foughte with Hasael the kyng of the Syrians.

And Iehu sayde: Yf it be youre mynde, there shall noman escape out of the cite, to go and tell it at Iesrael. And he rode, and departed vnto Iesrael: for Ioram laye there, and Ochosias the kyng of Iuda was come downe to vyset Ioram. But the watchman that stode vpon the tower at Iesrael, sawe the company of Iehu commynge, and sayde: I se a company. Then sayde Ioram: Take a charet, and sende to mete thē, and saye: Is it peace? And the charettman rode to mete them, and sayde: Thus sayeth the kyng: Is it peace? Iehu sayde: What hast thou to do with peace? Turne the behynde me. The watchman tolde it, and sayde: The messaunger is come vnto them, and cōmeth not agayne. Then sent he another charettman, which when he came to them, saide: Thus sayeth the kyng: Is it peace? Iehu sayde: What hast thou to do with peace? Turne y behynde me.

And the watchman tolde it, and sayde: He is come to them: and commeth not agayne, and the goynge is as it were the goynge of Iehu the sonne of Nimsi: for he dryueth on as he were mad. Then sayde Ioram: Binde the charet fast. And they bounde the charet, and so they wente forth, Ioram the kyng of Israel, and Ochosias the kyng of Iuda, every one vpon his charet, to mete Iehu. And they founde him vpon the felde of Naboth the Iesraelite. And whan Ioram sawe Iehu, he sayde: Iehu, is it peace? But he sayde: What peace? The whordome and witchcraft of thy mother Iesabel is not yet come to an ende.

Then turned Ioram his hande and fled, and sayde vnto Ochosias: There is treason Ochosias. But Iehu toke his bowe, & shot Ioram betwene the armes, that the arowe wente thorow his hert, and he fell downe in his charet. And Iehu sayde vnto Bidekar the knyghte: Take and cast him in the pece of londe of Naboth the Iesraelite: for I remembre sence thou rodest with me in a charet after Achab his father, that the LORDE wolde laye this heuy burthen vpon him. I

holde (sayde the LORDE) I wyl recompence the y bloude of Naboth and of his childrē, euen in this pece of londe. Take him now and cast him in to that pece of londe, †acordynge to the worde of the LORDE.

Whan Ochosias the kyng of Iuda sawe this, he fled by the waie vnto y garden house. But Iehu folowed after him, and commaunded to smyte him also vpon his charet in the goynge vp towarde Gur, which lieth by Ieblaam: and he fled vnto Megiddo, and dyed there. And his seruantes caused him to be caried vnto Ierusalem, and there they buried him in his awne graue with his fathers in the cite of Dauid. Ochosias reigned ouer Iuda in y eleuenth yere of Iorā y sonne of Achab. And whan Iehu came to Iesrael, and Iesabel herde therof, she coloured hir face, and decked hir heade, and loked out at the wyndowe. And whan Iehu came vnder the gate, she sayde: †Prospered Symri well that slewe his lorde?

And he lifte vp his face to the wyndow, and sayde: Who is with me? Then resorted there two or thre chamberlaynes vnto him. He sayde: Cast her downe headlynges. And they cast her downe headlynges, so that y wall and the horses were sprenkled with hir bloude, and she was troddē vnder fete. And whan he came in, and had eaten and dronken, he sayde: Loke vpon yonder cursed woman, & burye her, †for she is a kynges daughter. Neuertheles whan they wente in to burye her, they founde nothyng of her, but the szkull and the fete, and the palmes of her handes. And they came agayne and broughte him worde. He saide: This is euen it that the LORDE spake by his seruaut Elias the Thesbite, and sayde: "In the felde of Iesrael shal the dogges eate Iesabels flesh. So the deed carcase of Iesabel became euen as donge in the felde of Iesrael, so y a man coule not saye: This is Iesabel.

The x. Chapter.

ACHAB had thre score and ten sonnes at Samaria. †And Iehu wrote a letter, and sent it to Samaria, vnto the rulers of the cite Iesrael, euen vnto the Elders, & to Achabs tutors, sayenge these wordes: Whan this letter commeth vnto you with whom are youre lordes sonnes, charetes, horses, stronge

* 4 Re. 8. d. † 3 Reg. 21. c. ‡ 3 Reg. 16. b.

§ 3 Reg. 16. d. * 3 Reg. 21. d. † Iudi. 8. g.

cities, & ordynaunce, loke which is the best and most righteous amonge youre lordes sonnes, & set him vpon his fathers seate, and fighte for youre lordes house.

Neuertheles they were sore afrayed, and sayde: Beholde, two kynges were not able to stonde before him, how wyl we then endure? And they that were ouer the house and ouer the cite, and the Elders and tuters sent vnto Iehu, sayenge: We are thy seruauentes, we wyl do all that thou sayest vnto vs: We wil make no man kynge, do thou what pleaseth the. Then wrote he the seconde letter vnto them with these wordes: Yf ye be myne, and herken vnto my voyce, then take the heades of the men youre lordes sonnes, and brynge me them tomorow by this tyme vnto Iesrael.

B The kynges sonnes were thre score men and ten, and y chefe men of the cite broughte the vp. Now when this letter came they toke the kynges sonnes, and slewe them euen thre score men and ten, and layed their heades in baszkettes, and sent them to him vnto Iesrael. And when the messaunger came, & tolde him, and sayde: They haue broughte the heades of the kynges children, he sayde: Laye them vpon two heapes at the dore of the porte tyll tomorow.

And on the morow when he wente forth, he stode, and sayde vnto all the people: Are ye righteous? Beholde, I haue made an appoyntmēt against my lorde, and slayne him, who hath slayne all these then? Vnderstonde ye now therfore, that there is not fallen vpon the earth one worde of the LORDE, which he spake agaynst the house of Achab: and the LORDE hath done, euen * as he sayde by his seruaut Elias. So Iehu smote all the remnaunt of the house of Achab at Iesrael, all his greates men, his kynsfolkes, and his prestes, tyll there was not one lefte ouer. And he gat him vp, wente his waye, and came to Samaria.

C By the waye there was a shepherdes house, where Iehu founde the brethren of Ochosis kynge of Iuda, and sayde: Whence are ye? They sayde: We are Ochosis brethren, and are goynge downe to salute the kynges children, and the quenes children. He sayde: Take them alyue. And they toke them alyue, and slewe them by the welles syde at the shepherdes house, euen two and fortye men, and let not one of them remayne.

* 3 Re. 21. c. † 1er. 35. a.

And when he wente from thence, he foude Ionadab y sonne of † Rechab, which met him, & saluted him. And he sayde vnto him: Is thyne hert righte, as myne hert is with thyne hert? Ionadab sayde: Yee. Yf it be so (sayde he) then geue me thy hande. And he gaue him his hande. And so he caused him to syt besyde him in the charet, and sayde: Come with me, and se my zeale for the LORDE. And they caryed him with him vpon his charet. And when he came to Samaria, he smote all that remayned of Achab at Samaria, tyll he had destroyed him, acordynge to the wordes of the LORDE, ‡ which he spake vnto Elias.

And Iehu gathered all the people together, and sayde vnto them: § Achab did Baal but litle seruyce, Iehu wyl serue him better. Call vnto me now therfore all Baals prophetes, all his seruantes and all his prestes, that there be none wantynge, for I haue a greates sacrifice to do vnto Baal. Who so euer is myssed, shal not lyue. But Iehu dyd it craftely, that he mighte destroye all the mynisters of Baal. And Iehu sayde: Sanctifie y feast vnto Baal, and proclame it. And Iehu sent in to all Iesrael, and caused all Baals ministers to come, so that there was nomā lefte behynde, which came not. And they came in to Baals house, so that the house of Baal was full from one corner to another.

Then sayde he vnto him that had the rule of the vestrye: Brynge forth rayment for all Baals mynisters. And he broughte forth the rayment. And Iehu wente in to Baals house with Ionadab the sonne of Rechab, and sayde vnto Baals mynisters: Search and se that there be not here amōge you eny mynyster of the LORDE, but onely Baals mynisters.

And when they came in to offer sacrifices and burntofferynges, Iehu appoynted him foure score men without, & sayde: Yf eny of these men escape whom I delyuer vnder youre handes, then shal the same mans soule be for his soule. Now whā he had made an ende of the burntofferynge, Iehu sayde vnto the fote-men and knyghtes: Go in, & smyte euery man, let noman go forth. And they smote the with the edge of the swerde. And the fote men and knyghtes threw the awaie and wete vnto the cite of Baals house, and brought forth the piler in y house of Baal, and brent it, and brake downe Baals pyler with the

‡ 3 Re. 21. c. § 3 Re. 16. d.

house of Baal, and made a preuy house therof vnto this daie. Thus Iehu destroyed Baal out of Israel. But Iehu lefte not of from the synnes of Ieroboam the sonne of Nebat (which caused Israel to synne) namely, from the golden calues at Bethel and at Dan. And the LORDE sayde vnto Iehu: Because thou hast bene wyllinge to do that which was righte in my sighte, ⁊ hast done vnto Achabs house all that was in my hert, *therfore shall thy children syt vpon y^e seate of Israel vnto the fourth generacion.

¶ Neuerthelesse Iehu was not diligent to walke in the lawe of the LORDE God of Israel with all his hert: for he lefte not of frō the synnes of Ieroboam which made Israel to synne. At the same tyme beganne the LORDE to be greued at Israel. †For Hasael smote them in all the borders of Israel from Iordane Eastwarde, and all the londe Gilead of the Gaddites, Rubenites and Manassytes, from Aroer that lyeth on the ryuer by Arnon, and Gilead and Basan.

What more there is to saye of Iehu, and all that he dyd, and all his power, beholde, it is wryten in the Cronicles of the kynges of Israel. And Iehu fell on slepe with his fathers, ⁊ they buried him in Samaria. And Ioahas his sonne was kyng in his steade. The tyme that Iehu reigned ouer Israel, is eight and twentye yeares at Samaria.

The xi. Chapter.

ATHALIA the mother of Ochosias, whā she sawe that hir sonne was deed, ⁊ gat her vp, and destroyed all the kynges sede. But Ioseba kynges Iorams daughter the syster of Ochosias, toke Ioas the sonne of Ochosias and stale him awaye with his nurse in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE sixe yeares. But Athalia was quene in the londe.

⁊ Neuertheles in the seuenth yeare sent Ioiada, and toke the rulers ouer hūdreds with the captaynes and fote men, and caused thē to come to him in to the house of the LORDE and made a couenant with them, and toke an oath of them in the house of the LORDE, and shewed them the kynges sonne, and

cōmaunded them, and sayde: This is it that ye shall do: One thirde parte of you which enter on the Sabbath, shall kepe the watch in the kynges house, and one thyrdre parte shal be at the porte of Sur, and one thirde parte shal be at y^e porte which is behynde the fote men, and ye shal kepe the watch at the house of Massa. But two partes of you all that go of on the Sabbath, shal kepe the watch in the house of the LORDE aboute the kinge and ye shall get you rounde aboute y^e kyng and euery one with his weapen in his hande: and who so euer cōmeth within y^e wall, let him die, so that ye be with the kinge, whā he goeth out and in.

⁊ And the rulers ouer the hundreds dyd all as Ioiada the prest had commaunded them, and toke vnto them their men which entred vpon the Sabbath, with those that wente of on the Sabbath, and came to Ioiada y^e prest. And the prest gaue the captaynes speares and shyldes which had bene kynges Dauids, and were in the house of the LORDE. And the fote men stode aboute the kyng, euery one with his weapen in his hande, frō the corner on the righte syde of the house vnto the corner of the lefte syde, euen vnto the altare and to the house. And he broughte forth the kynges sonne, and set a crowne vpon his heade, and toke the ⁊ witnes, and made him kyng, and they were glad, and clapped their handes together, and sayde: God saue the kyng.

⁊ And whan Athalia herde the noyse of the people that ranne together, she came to the people in to the house of the LORDE, and loked, and beholde, the kyng stode by the piler, as the vse was, and the syngers and trōpettes by the kyng: and all the people of y^e lōde were glad, and blew with trompettes. But Athalia rente hir clothes, ⁊ sayde: Vproure, vproure. Neuertheles Ioiada y^e prest commaunded y^e rulers ouer hundreds, which were appointed ouer the hoost, and saide vnto them: Brynge her without the wall, ⁊nd whosoer foloweth hir, let him dye of the swerde (for the prest had sayde, that she shulde not dye in the house of the LORDE.) And they layde handes vpon her, and she wente in by the waye where the horses go in to y^e kynges house, and there was she slayne.

Then made Ioiada⁴ a couenant betwene the LORDE and the kyng, and the people, y^e

* 4 Re. 15. b. † 4 Re. 8. a. ⁊ 2 Pa. 22. d. ⁊ 2 Pa. 24. a.

⁊ 2 Par. 24. c. † Deut. 17. d. § 2 Par. 23. a. ⁊ 2 Par. 23. e.

they shulde be the people of the LORDE. Likewyse also betwixte the kyng and þ̄ people. Then wente all the people of the londe in to the house of Baal, and brake downe his altares, and destroyed his ymages right well. And Mathan the prest of Baal slewe they before the altare: And the prest appoynted the officers in the house of the LORDE, and toke the rulers ouer hundreds, and the captaynes, and the fote men, and all þ̄ people of the londe, & broughte the kyngedowne from the house of the LORDE, and came the waye from the porte of the fote men vnto the kynges house, and he sat vpon the kynges seate. And all the people of the lode were glad, and the cite was at rest. As for Athalia, they slewe her with the swerde in þ̄ kynges house. And Ioas was seuen yeare olde, whan he was made kyng.

The xij. Chapter.

IN the seuēth yeare of Iehu, was Ioas made kyng,^a and reigned fortye yeare at Ierusalem. His mothers name was Zibea of Bersaba. And Ioas dyd that which was righte in the sighte of the LORDE, as longe as Ioiada þ̄ prest taught him. But they put not downe þ̄ hye places: for the people offred & brent incense yet vpon the hye places.

And Ioas sayde vnto the prestes: All the money that is sanctified to be bestowed vpō þ̄ house of the LORDE, namely the money þ̄ euery man geueth vnto the treasury, and þ̄ money that euery man geueth for his soule, and all the money that euery man geueth of a fre hert, to be bestowed on the house of the LORDE, let the prestes take it vnto them, euery one his porcion: with that shall they repayre the decaye in the house of the LORDE, where they fynde that there is eny decaye.

But whan þ̄ prestes repayred not the decaye in the house vnto the thre and twētieth yeare of kyng Ioas, Ioas the kyng called Ioiada the prest with the other prestes, and sayde vnto them: Wherefore do ye not repayre the decaye in the house?

Jherfore shall ye not take the money vnto you now euery one his porcion, but shall geue it to the decaye of the house. And the prestes agreed to take no money of the people, and to repayre the decaye of the house.

^a 2 Par. 24. a.

Then Ioiada the prest toke a chest, and bored an hole aboue therin, and set it on the righte hande besyde the altare, at the entrynge in to the house of the LORDE. And the prestes that kepte the thresholde, put all the money therein that was broughte vnto the house of the LORDE. Whan they sawe then that there was moch money in the chest, * þ̄ kynges scribe came vp with the hye prest, and bounde the money together, and tolde it as moch as was founde in the house of the LORDE. And so the ready money was geuen vnto them that wrought, and were appoynted to the house of the LORDE, and they gaue it forth to the carpenters and to thē that buylded and wroughte in the house of the LORDE, namely, to the dawbers and masons, and to them that boughte tymber and fre stone, to repayre the decaye in the house of the LORDE and all that they founde to haue nede of repayinge in the house.

Howbeit there were no syluer chargers, flat peces, basens, trompettes, ner eny other vessell of golde and syluer made on the house of the LORDE, of the money that was brought vnto the LORDES house: but it was geuen vnto the workmen to repayre the decaye in the house of the LORDE therewith. The men also that the money was deluyered vnto, for to geue the workmen, neded not to make eny acomptes, but did their busynes vpon credence. But the money of trespase offerynges and synneofferynges was not broughte vnto the house of the LORDE: for it was the prestes.

At the same tyme wente Hasael the kyng of Syria vp, and foughte agaynst Gath, and wanne it. And whan Hasael set his face to go vp to Ierusalem, kyng Ioas toke all that was sanctified, which his fathers Iosaphat, Ioram and Ochosias the kynges of Iuda had halowed, and what he himselfe had sanctified, and all the golde that was founde in the treasures of the house of the LORDE, and in the kynges house, and sent it vnto Hasael the kyng of Syria. And so he departed from Ierusalem.

What more there is to saye of Ioas, and all that he dyd, it is written in the Cronicles of the kynges of Iuda. And his seruantes made insurreccion and conspyred, and smote him in the house of Millo, at the goynge

^a 4 Re. 22. a.

downe vnto Silla. For Iosebar the sonne of Simeath, and Iosabad the sonne of Somer his seruantes snote him to death: and he was buried with his fathers in the cite of David. And Amasias his sonne was kynge in his steade.

The iiij. Chapter.

IN § XXIII. yere of Ioas the sonne of Ochosias kynge of Iuda, was Ioahas the sonne of Iehu kynge ouer Israel at Samaria, seuentene yere: ¶ dyd ¶ which was euell in the sighte of the LORDE, and walked after the synnes of Ieroboam ¶ sonne of Nebat (which caused Israel to synne) and lefte not of from them. And ¶ wrath of the LORDE waxed whote vpon Israel, ¶ he deluyered them ouer vnder the hande of Hasael kynge of Syria, and vnder the hande of Benadad the sonne of Hasael, as longe as they lyued.

And Ioahas besoughte the face of the LORDE. And the LORDE herde him, for he considered the myserie of Israel, how the kynge of Syria oppressed them. And ¶ LORDE gaue Israel a sauoure, which broughte them out of the power of the Syrians, so ¶ the children of Israel dwelt in their tentes, like as afore tyme.

33 Yet lefte they not from the synnes of the house of Ieroboam, which caused Israel to synne, but walked in them. The groue at Samaria stode styll also. For of the people of Ioahas there were no mo lefte, but fyfthe horsmen, ten charettes, and ten thousande fote men: * for the kynge of Syria had destroyed them, and made them as the dust in the barne.

What more there is to saye of Ioahas, and all that he dyd, and his power, beholde, it is written in the Cronicles of the kynges of Israel. And Ioahas fell on slepe with his fathers, and was buried in Samaria, ¶ Ioas his sonne was kynge in his steade.

C In the seuen and thirtieth yere of Ioas kynge of Iuda, was Ioas the sonne of Ioahas kynge ouer Israel at Samaria sixtene yere. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Ieroboam the sonne of Nebat, which made Israel for to synne, but walked in them. What more there is to saye of Ioas, and what he dyd, ¶ his power, how he foughte with Amasias kynge of Iuda, beholde, it is

written in the Cronicles of the kynges of Israel. And Ioas fell on slepe with his fathers, and Ieroboam sat vpon his seate. And Ioas was buried in Samaria with the kynges of Israel.

As for Eliseus, he fell in to a sicknes, wherof he dyed. And Ioas the kynge of Israel came downe vnto him, and wepte for him, and saide: † My father, my father, the charet man of Israel, and his horsmen. Eliseus sayde vnto him: Take the bowe and the arrowes. And whan he had taken the bowe and the arrowes, he sayde vnto the kynge of Israel: Bende the bowe with thine hande. And he bent it with his hāde. And Eliseus layed his hande vpon the kynges hande, and sayde: Open that wyndowe towarde the East. And he opened it. And Eliseus saide: Shute. And he shot. He sayde: one arrowe of the saluacion of the LORDE, one arrowe of saluacio agaynst the Syrians: and thou shalt smyte the Syrians at Aphek, tyll they be brought to naughte.

And he sayde: Take ¶ arrowes. And whā he had taken them, he sayde vnto the kynge of Israel: Smyte the earth. And he smote thre tymes and stode still. Then was the mā of God wroth at him, and sayde: Yf thou haddest smytten fyue or sixe times, thou shuldest haue smytten ¶ Syrians, tyll thou haddest vtterly brought them to naughte. But now shalt thou smyte them thre tymes.

Whan Eliseus was deed and buried, the men of warre of the Moabites fell in to the londe the same yere. And it fortunēd ¶ they buryed a certaine man. But whā they sawe the men of warre, they cast the man in to Eliseus graue. † And whan he was therin, and-touched Eliseus bones, he reuyued, and stode vpon his fete.

So Hasael the kynge of Syria oppressed Israel, as longe as Ioahas lyued. But the LORDE was gracious vnto them, and had mercy vpon them, and turned him to them for his couenauntes sake, with Abraham, Isaac and Iacob, and wolde not destroye thē ¶ nether dyd he cast them out from his presence vnto this houre.

And Hasael the kinge of Syria dyed, and Benadad his sonne was kynge in his steade. But Ioas turned backe, and toke out of the hande of Benadad the sonne of Hasael the cyties which he had takē in battail out of the

* 4 Re. 8. b.

† 4 Re. 2. c.

† Eccli. 48. b. § 4 Reg. 14. e

hande of his father Ioahas : Thre tymes dyd Ioas smyte him, and broughte the cities of Israel agayne.

The xiiij. Chapter.

IN the seconde yeare of Ioas [¶] sonne of Ioahas kyng of Israel, was Amasias the sonne of Ioas kyng of Iuda made kyng: *twe and twenty yeare olde was he, when he was made kyng, [¶] reigned nyne and twenty yeare at Ierusalē. His mothers name was Ioadan of Ierusalem. And he dyd that which was righte in the sighte of the LORDE: yet not as his father Dauid, but euen as his father Ioas did so dyd he also: for [¶] hys places were not put downe, but the people offred and brent incēse yet vpon the hys places. Now when he had gotten the power of the kyngdome, he smote his seruantes [†] which had smyttē the kyng his father: but the children of [¶] deed slayers slewe he not, accordinge to [¶] which is wryttē in the boke of the lawe of Moses, wherē the LORDE hath cōmaunded [¶] sayde: [‡] The fathers shal not dye for the children, [¶] the children shal not dye for the fathers: but euery one shal dye for his awne synne.

B Ten thousande of the Edomites smote he also in the Salt valley, and wanne Sela in battayll, and called it Iatheel vnto this daye. [§] Then sent Amasias messaungers vnto Ioas the sonne of Ioahas the sonne of Iehu kyng of Israel, sayenge: Come hither, let vs se one another. But Ioas [¶] kyng of Israel sent vnto Amasias the kyng of Iuda, sayenge: The hawthorne that is in Libanus, sent to the Cedar tre in Libanus, sayenge: Geue thy doughter vnto my sonne to wife. But a wyld beest of the felde ranne ouer [¶] hawthorne, and trode it downe. Thou hast smyttē the Edomites, therefore is thine hert waxen proude: Take the prayse, and byde at home: why stryuest thou for myfortune, [¶] thou mayest fall, and Iuda with the? Howbeit Amasias consented not.

C Then wēt Ioas the kyng of Israel vp, and they sawe one another, he and Amasias the kyng of Iuda at Beth Semes which lyeth in Iuda. But Iuda was smytten before Israel, so that euery one fled in to his tente. And Ioas the kyng of Israel toke Amasias the kyng of Iuda, the sonne of Ioas the sonne of Ochosias

at Beth Semes, and came to Ierusalem, and brake downe [¶] wall of Ierusalem from [¶] porte of Ephraim vnto the corner porte, euen foure hundred cubites lōge: and toke all the golde and syluer, and ornementes that were founde in the house of the LORDE, and in [¶] treasures of the kynges house, [¶] the children also to pledge, [¶] departed agayne to Samaria.

What more there is to saie of Ioas, what he dyd, and of his power, [¶] how he foughte with Amasias the kyng of Iuda, beholde, it is wrytten in the Cronicles of the kynges of Israel. And Ioas fell on slepe with his fathers, and was buried at Samaria amonge [¶] kynges of Israel. And Ieroboam his sonne was kyng in his steade.

But Amasias the sonne of Ioas kyng of Iuda, lyued after the death of Ioas the sonne of Ioahas kyng of Israel, fiftene yeare. What more there is to saie of Amasias, it is wrytten in the Cronicles of the kynges of Iuda. And they conspyred agaynst him at Ierusalem, but he fled vnto Lachis. And they sent after him vnto Lachis, and slewe him there. And they broughte him vpon horses, [¶] he was buried at Ierusalem with his fathers in [¶] cite of Dauid. [¶] And all the people of Iuda toke Asarias in his sixteenth yeare, and made him kyng in steade of Amasias his father. He buylded [¶] Eloth, and broughte it agayne vnto Iuda, after that the kyng was fallen on slepe with his fathers.

In the fyfteenth yeare of Amasias the sonne of Ioas kyng of Iuda, was Ieroboam the sonne of Ioas kyng ouer Israel at Samaria, one and fortye yeare. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne.

But the borders of Israel broughte he agayne from Hemath vnto [¶] see that lyeth in the playne felde, accordinge to the worde of the LORDE God of Israel, which he spake by his seruaut ** Ionas [¶] sonne of Amithai the prophete, which was of ^{††} Gath Ephraim. For the LORDE considered the myserable affliction of Israel, how that euen they which were shut vp and desolate, were awaye, and that there was no helper in Israel. ^{‡‡} And the LORDE sayde not that he wolde destroye the

* 2 Par. 25. a. † 4 Re. 12. d. ‡ Deu. 24. c.
Iere. 31. d. Eze. 18. c. § 2 Par. 25. c. ¶ 2 Par. 26. a.

¶ 4 Re. 16. a. ** Ion. 1. a. †† Iosu. 19. a.
‡‡ 4 Re. 13. e. Ose. 1. a.

name of Israel from vnder heauē. And he helped the by Ieroboam the sonne of Ioas.

What more there is to saye of Ieroboam, and all that he dyd, and of his power, how he foughte, and how broughte Damascon and Hemath agayne vnto Iuda in Israel, beholde, it is written in the Cronicles of the kynges of Israel. And Ieroboam fell on slepe with his fathers, with the kynges of Israel. And Zacharias his sonne was kynge in his steade.

The xv. Chapter.

IN the seuen & twentieth yeare of Ieroboam kynge of Israel, reigned Asarias the sonne of Amasias kynge of Iuda: and * was sixtene yeare olde when he was made kynge, and reigned two and fyfye yeare at Ierusalem. His mothers name was Iechalia of Ierusalē. And he dyd righte in the sighte of the LORDE, acordinge to all as dyd Amasias his father, sauynge that they put not downe the hye places. For the people dyd sacryfice and brent incense yet vpon the hye places. Howbeit the LORDE smote the kynge, so that he was leper vnto his death, & dwelt in a frye house. But Iotham the kynges sonne ruled the house, and iudged the people in the londe.

What more there is to saye of Asarias, & all ſ he dyd, beholde, it is written in the Cronicles of the kynges of Iuda. And Asarias fell on slepe with his fathers, & was buried with his fathers in the cite of Dauid, & Iotham his sonne was kynge in his steade.

In the eight and thirtieth yeare of Asarias kynge of Iuda, was Zacharias the sonne of Ieroboam kynge ouer Israel at Samaria sixe monethes. And he dyd ſ which was euell in the sighte of the LORDE, euen as his fathers dyd. He departed not from ſ synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne. And Sellum the sonne of Iabes conspyred agaynst him, and smote him in the presence of ſ people, and slewe him, & was kynge in his steade. What more there is to saie of Zacharias, beholde, it is written in the Cronicles of the kynges of Israel. † And this is it, ſ the LORDE sayde vnto Iehu: Thy children shall syt vpō the seate of Israel vntyll the fourth generacion. And euen so came it to passe.

C Sellum the sonne of Iabes reigned in ſ nyne & thirtieth yeare of § Asarias kynge of

Iuda, & reigned one moneth at Samaria. For Menahem the sonne of Gadi wēte vp from Thirza, & came to Samaria, and smote Sellum the sonne of Iabes at Samaria, & slewe him, and was kynge in his steade.

What more there is to saye of Sellum, & of his sedicion which he stered vp, beholde, it is written in the Cronicles of the kynges of Israel. At the same tyme dyd Manahem smyte Tiphsa, & all ſ were therin, & the coastes therof from Thirza, because they wolde not let him in, and smote all their women with childe, and rypete them vp.

In the nyne & thirtieth yeare of Asarias kynge of Iuda, beganne Manahem the sonne of Gad to reigne ouer Israel ten yeares at Samaria, and dyd that which was euell in the sighte of the LORDE. As long as he lyued, departed he not from ſ synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne. And Phul the kynge of Assiria came in to the lōde. And Manahem gaue vnto Phul a thousande talentes of syluer to holde with him, and to cōfirme him in the kyngdome. And Manahem raysed vp a taxe in Israel vpon the richest, fyfte Sycles of syluer vpon euery man, to geue vnto ſ kynge of Assiria. So the kynge of Assiria wēte home agayne, and taried not in the londe.

What more there is to saye of Manahem, & all ſ he dyd, beholde, it is written in the Cronicles of the kynges of Israel. And Manahem fell on slepe with his fathers. And Pecahia his sonne was kynge in his steade.

In the fiftieth yeare of Asarias kynge of Iuda, beganne Pecahia the sonne of Manahem to reigne ouer Israel at Samaria two yeare, and dyd that which was euell in the sighte of the LORDE: for he departed not frō the synnes of Ieroboam ſ sonne of Nebat, which caused Israel for to synne. And Pecah the sonne of Romelia his knyghte conspyred agaynst him, & smote him at Samaria in ſ palace of the kynghes house with Argob and Ariah, and fyfye men with him of ſ childrē of Gilead, & slewe him, & was kynge in his steade. What more there is to saye of Pecahia, & all that he dyd, beholde, it is written in the Cronicles of the kynges of Israel.

In the two and fiftieth yeare of Asarias kynge of Iuda, beganne Pecah the sonne of Romelia to reigne ouer Israel at Samaria,

* 2 Par. 26. a. † Leui. 13. g. ‡ 4 Re. 10. e.

§ Some reade: Vais.

twentye yere, & dyd that which was euell in the sighte of $\text{\textcircled{f}}$ LORDE: for he departed not from the synnes of Ieroboam the sonne of Nebat, which caused Israel for to synne.

$\text{\textcircled{f}}$ In the tyme of Pecah the kyng of Israel, came Teglathalasser the kyng of Assiria, & toke Eion, Abel Beth Maecha, Ianoha, Kedes, Hasor, Gilead, Galile, and all the londe of Nephtali, & caried the awaye in to Assiria.

And Osea the sonne of Ela conspyred agaynst Pecah the sonne of Romelia, & slue him, and was kyng in his steade in the twētieth yere of Iotham the sonne of *Osias. What more there is to saye of Pecah, & all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Israel.

$\text{\textcircled{b}}$ In the seconde yere of Pecah the sonne of Romelia kyng of Israel, was Iotham the sonne of Osias kyng of Iuda, & was fyue and twentye yere olde whan he was made kyng, and reigned sixtene yere at Ierusalem. His mothers name was Ierusa the daughter of Sadok. And he dyd $\text{\textcircled{f}}$ which was righte in $\text{\textcircled{f}}$ sighte of the LORDE, accordinge vnto all as dyd Osias his father, sauynge that he put not downe the hye places: for the people offred & brent incense yet vpon the hye places. He buylded the hye porte of the house of the LORDE. What more there is to saye of Iotham, and all that he dyd, beholde, it is wryttē in the Cronicles of the kynges of Iuda.

At $\text{\textcircled{f}}$ same tyme beganne $\text{\textcircled{f}}$ LORDE to sende Rezin $\text{\textcircled{f}}$ kyng of Syria, & Pecah $\text{\textcircled{f}}$ sonne of Romelia in to Iuda. And Iotham fell on slepe with his fathers, and was buried with his fathers in the cite of Dauid his father. And Ahas his sonne was kyng in his steade.

The xvi. Chapter.

$\text{\textcircled{a}}$ IN the sevententh yere of Pecah $\text{\textcircled{f}}$ sonne of Romelia, was Ahas the sonne of Iotham kyng of Iuda. Twētye yere olde was Ahas whā he was made kyng, & reigned sixtene yere at Ierusalem, & dyd not $\text{\textcircled{f}}$ which was righte in the sighte of $\text{\textcircled{f}}$ LORDE his God, as dyd Dauid his father: for he walked in the waye of the kynges of Israel, †Yee and caused his sonne to go thorow the fyre, after the maner of the abhominacions of the Heythen, whom the LORDE droue awaye before the childrē of Israel. And he dyd sacrifice, and

brent incense vpon the hye places, & vpon all hilles, and amonge all grene trees. † Then wente Rezin the kyng of Syria, and Pecah the sonne of Romelia kyng of Israel vp to Ierusalem to fighte agaynst it, and layed sege to Ahas: but they coule not wyne it. At the same tyme dyd Rezin the kyng of Syria, brynge $\text{\textcircled{f}}$ Eloth agayne vnto Syria, and thrust $\text{\textcircled{f}}$ Iewes out of Eloth. But the Syrians came & dwelt therin vnto this daye.

Neuertheles Ahas sent messaungers vnto Teglathalasser $\text{\textcircled{f}}$ kyng of Assiria, sayēge: I am thy seruauit & thy sonne, come vp & helpe me out of $\text{\textcircled{f}}$ hande of the kyng of Syria, & of the kyng of Israel, which are rysen vp agaynst me. And Ahas toke the syluer & golde $\text{\textcircled{f}}$ was founde in $\text{\textcircled{f}}$ house of $\text{\textcircled{f}}$ LORDE, & in the treasures of $\text{\textcircled{f}}$ kynges house, & sent a present to $\text{\textcircled{f}}$ kyng of Assiria. ¶ And $\text{\textcircled{f}}$ kyng of Assiria cōsented vnto him, & wente vp to Damascon, & wanne it, & caried them awaye vnto Cira, & slewe Rezin. And kyng Ahas wēt to Damascon for to mete Teglathalasser $\text{\textcircled{f}}$ kyng of Assiria. And whā he sawe an altare $\text{\textcircled{f}}$ was at Damascon, kyng Ahas sent a patrone & symilitude of $\text{\textcircled{f}}$ same altare vnto the prest Vrias, euen as it was made. And Vrias the prest buylded an altare, and made it cordinge as kyng Ahas had sent vnto him from Damascon, tyll Ahas $\text{\textcircled{f}}$ kyng came from Damascon.

¶ And whan $\text{\textcircled{f}}$ kyng came from Damascon, & sawe the altare, he offred theron, & kyndled his burntofferynge and meatofferynge vpon it, and poured his drynkofferings theron, & caused the bloude of $\text{\textcircled{f}}$ deedofferynge which he offred, to be sprenkled vpon the altare. But the brasen altare that stode before the LORDE, put he awaye, so that it stode not betwene the altare and the house of the LORDE, but set it in the corner on the north syde of the altare.

¶ And Ahas the kyng cōmaunded Vrias $\text{\textcircled{f}}$ prest, & sayde: Vpō the greate altare shalt thou kyndle $\text{\textcircled{f}}$ burntoffrynge in the mornynge, & the meatoffrynge in the euenynge, & the kynges burntoffrynge & his meatoffrynge, & the burntoffrynge of all the people in the londe, with their meatoffrynge & drynkoffrynge. And all the bloude of the burntofferynge, & all the bloude of the other offrynges, shalt thou

* That is Asarias whom some call Vsia. * 2 Par. 28. a.
† Deu. 18. b. 4 Re. 21. a. † Esa. 7. a.

§ 4 Re. 14. d. ¶ Esa. 8. a.

sprenkle thereon: but with the brasen altare wyll I deuyse what I can. Vrias the prest dyd all acordinge as Achas the kynge commaunded him.

And kynge Achas brake downe the seates, and put awaye the *ketell from aboue, and toke the lauer from the brasen bullockes that were there vnder, and set it vpon y paument of stone. And the pulpit for the Sabbath which they had buylded in the house, and y entrie of the kynges house turned he vnto the house of the LORDE, for the kynge of Assirias sake.

What more there is to saye of Achas, what he dyd, beholde, it is wryten in y Cronicles of the kynges of Iuda. And Achas fell on slepe with his fathers, ⁊ was buried with his fathers in the cite of Daud. And Ezechias his sonne was kynge in his steade.

The xviij. Chapter.

IN the twolueth yere of Achas the kynge of Iuda, begāne Oseas y sonne of Ela to reigne ouer Israel at Samaria nyne yere, and dyd y which was euell in y sighte of the LORDE, but not as y kynges of Israel y were before him. Agaynst him dyd Salmanassar y kynge of Assiria come vp. And Oseas was subiecte vnto him, ⁊ gaue him trybutes. But whā y kynge of Assiria perceaued y Oseas had conspyred ⁊ sent messaungers to Sua y kynge of Egipte, ⁊ payed not trybute yearly to y kynge of y Assirians, he beseged him ⁊ put him in preson. † And the kynge of Assiria wente vp in to all the londe and to Samaria, and layed sege vnto it thre yere. ‡ And in the nyenth yere of Oseas dyd y kynge of Assiria wyne Samaria, § and caried Israel awaye in to Assiria, and set them at Halah and at Habor by the water Gosan, and in the cities of the Meedes.

¶ For whan the childrē of Israel synned agaynst y LORDE their God (y broughte thē out of y londe of Egipte, from the hāde of Pharaο kynge of Egipte) and serued other goddes: and walked after the customes of the Heythē, whom the LORDE had dryuen out before the children of Israel, and dyd as the kynges of Israel, and prouoked y LORDE their God, and dyd secretly the thinges that were not righte in the sighte of y LORDE

their God: namely in that they buylded them hye places in all cities, both in castels and stronge cities, and set vp pilers and groues, vpon all hye hilles, and amonge all grene trees, and brent incense there in all y hye places, euen as dyd the Heythen, whom the LORDE had cast out before them, ⁊ wroughte wicked thinges, wherwith they prouoked the LORDE vnto wrath, ⁊ serued the Idols, wherof the LORDE sayde vnto them: ¶ Ye shal not do soch a thyng.

And whan the LORDE testified in Israel and Iuda by all the prophetes and Seers, sayenge: ¶ O turne agayne from youre euell wayes, and kepe my commaundemētes and ordynaunces, accordinge to all y lawe which I gaue vnto youre fathers, and that I sent vnto you by my seruantes the prophetes: they wolde not herken, ** but hardened their neckes, acordinge to the hardneck of their fathers, which beleued not on the LORDE their God. Yee they despyed his ordynaunces and his couenaunt which he made with their fathers, and his testimonies which he witnessed amonge them, and walked in their awne vanities, and became wayne folowinge the Heythen, which dwelt rounde aboute them, concernynge whom the LORDE had commaunded them, that they shulde not do as they dyd. Neuertheles they forsoke all the commaundementes of the LORDE their God †† and made them two molten calues and groues, and worshipped all the hoost of heauen, ⁊ serued Baal, and ‡ caused their sonnes and daughters to go thorow the fyre, and medled with soythsayers and witches, and gaue them selues ouer to do that which was euell in the sighte of the LORDE, to prouoke him vnto wrath.

Then was the LORDE very wroth at Israel, and put them awaye frō his presence, so y there remayned nomo §§ but onely y trybe of Iuda. Nether dyd Iuda kepe the commaundemētes of the LORDE their God, but walked after the customes of Israel, which they dyd. Therefore dyd y LORDE cast awaye all y sede of Israel, and troubled them, and delyuered them in to the handes of the spoylers, tyll he had cast them out of his presence: for Israel was deuyded from the house of Daud. And they made thē a kynge, one

* 3 Re. 7. c. d. † 4 Re. 18. d. ‡ Esa. 8. a.
§ 4 Es. 13. e. ¶ Deut. 4. c.

¶ Iere. 25. a. ** Deut. 31. f. Mal. 3. b. †† 3 Re. 12. a.
‡ Deu. 18. b. §§ 3 Re. 12. c.

Ieroboam the sonne of Nebat, which turned Israel back from f **LORDE**, τ caused thē to synne so sore. Thus walked the childrē of Israel in all f synnes of Ieroboam, which he had done, τ departed not frō them, vntyll f **LORDE** put Israel out of his presence, accordinge as he had spokē by all his seruantes f prophetes. *So Israel was caried awaye out of their awne londe to Assiria vnto this daye.

The kynge of Assiria caused men to come frō Babilon, from Cutha, frō Aua, from Hemath τ Sepharuaim, τ caused thē to inhabite f cities in Samaria in steade of the children of Israel. And they toke possession of Samaria, τ dwelt in f same cities. But whā they begāne to dwell there, τ feared not f **LORDE**, the **LORDE** sent lyons amōge thē, which slewe them. And they caused it be sayde vnto f kynge of Assiria: The Heythē whom thou hast broughte hither, τ caused them to inhabite the cities of Samaria, knowe not the lawe of f God of the londe. Therefore hath he sent lyons amōge them, τ beholde, they slaye thē, because they knowe not the ordinaunce of the God of the londe.

f The kynge of Assiria cōmaunded τ saide: Bringe thither one of f prestes f were caried awaye frō thence τ let him go thither, τ dwell there, τ teach thē the ordinaunce of the God of f londe. Then came one of f prestes which were caried awaye from Samaria, τ dwelt at Bethel, τ taughte them how they shulde feare f **LORDE**. But euery people made thē goddes, τ put thē in the houses vpon f hye places, which the Samaritanes had made, euery people i their cities wherin they dwelt. They of Babilō made Sochoth Benoth. They of Chut made Nergel. They of Hemath made Asima. They of Aua made Nibehas τ Tharthak. They of Sepharuaim burnt their sonnes vnto Adramelech and Anamelech f goddes of thē of Sepharuaim.

f And whyle they feared f **LORDE**, they made prestes in f hye places of f lowest amonge them, τ put them in f houses of f hye places: thus they feared f **LORDE**, τ serued f goddes also, accordinge to f custome of euery nacion, from whence they were broughte. And vnto this daye do they after f olde fashion, so f they nether feare f **LORDE**, ner yet kepe their awne ordi-

naunces and lawes, after the lawe and commaundement that the **LORDE** cōmaunded the childrē of Iacob, \dagger vnto whom he gaue f name of Israel, and made a couenaunt with them, and commaunded them, and sayde: \dagger Feare none other goddes, and worshippe them not, and serue them not, and offer not vnto them: but the **LORDE** which broughte you out of the lōde of Egipte, with greate power and outstretched arme, Him feare, him worshippe, τ vnto him do sacrifice: and the statutes, ordinaunces, lawe τ cōmaundement which he hath caused to be wrytten vnto you, those se that ye kepe, that ye allwaye do therafter, and feare none other goddes. And forget not the couenaunt which he hath made with you, lest ye feare other goddes. But feare f **LORDE** youre God, he shall deluyer you from all youre enemies. Neuertheles they wolde not herken, but dyd after their olde custome.

Thus these Heythen feared the **LORDE**, and serued their Idols also, and so dyd their children and childers childrē likewise. Euē as their fathers haue done before them, so do they vnto this daye.

The xviij. Chapter.

IN the thirde yere of Oseas f sonne of Ela f kynge of Israel, f reigned Ezechias f sonne of Achas kynge of Iuda. And he was fyue and twentie yere olde whan he was made kynge, τ reigned nyne τ twentye yere at Ierusalem. His mothers name was Abi the daughter of Zachary. And he dyd that which was righte in the sighte of the **LORDE**, accordinge vnto all as dyd Dauid his father. \parallel He put awaye the hye places, and brake downe the pilers, τ roted out the groues, and brake the brasen serpente * which Moses had made. For vnto that tyme had the children of Israel brent incēse vnto it. And it was called Nehusthan. He put his trust in the **LORDE** God of Israel, so that after him there was not his like amōge all the kynges of Iuda nether had bene before him. He cleued vnto the **LORDE**, and departed not backe from him, and kepte his commaundementes, which the **LORDE** had cōmaunded Moses. And the **LORDE** was with him. And whither so euer he wēt forth, he behaued him selfe wysely. He resisted the kynge f of Assiria, and was not subdued vnto him.

* Iero. 25. a. \dagger Gen. 32. e. \dagger Iud. 6. b. Iere. 10. a.

\S 2 Par. 29. a. \parallel Deut. 7. a. 4 Re. 23. a. f Num. 21. a.

* He smote the Philistynes also vnto Gasa, and their borders, from the castels vnto the stronge cities.

In the fourth yere of Ezechias kynge of Iuda^d (ȝ was the seventh yere of Oseas the sonne of Ela kynge of Israel) came Salmanasar the kynge of Assiria vp agaynst Samaria, and layed sege vnto it, and wanne it after thre yeres in the sixte yere of Ezechias, that is in the nyenth yere of Oseas kynge of Israel, thē was Samaria wonne. And the kynge of Assiria caried Israel awaye vnto Assiria, and set them at Halah and Habor by the water Gosan, and in the cities of the Meedes. And all because they herkened not vnto the voyce of the LORDE their God, and had transgressed his couenant: And as for all that Moses the seruaut of the LORDE had commaunded thē, they had nether herkened vnto eny of those, ner done them.

C In the fourtēth yere of kynge Ezechias dyd Sennacherib ȝ kynge of Assiria^a come vp agaynst all the stronge cities of Iuda, ȝ coquered thē. Then sent Ezechias the kynge of Iuda to ȝ kynge of Assiria vnto Lachis, sayenge: I haue offended, turne back fro me: loke what thou layest vnto me, I wil beare it. Thē the kynge of Assiria layed vnto Ezechias the kynge of Iuda, thre hundred talentes of syluer, ȝ thirtie talentes of golde. † So Ezechias gaue all ȝ syluer ȝ was foude in ȝ house of the LORDE, ȝ in the treasures of ȝ kynges house. At ȝ same tyme brake Ezechias the kynge of Iuda the dores of the tēple of ȝ LORDE, ȝ the plates of golde which he him selfe had caused to laye ouer thē, ȝ gaue thē vnto the kynge of Assiria.

¶ And the kynge of Assiria sent Thartan, and the chefe chamberlayne, ȝ the chefe butler from Lachis to kynge Ezechias with a greate power vnto Ierusalem. And they wēte vp: and when they came there, they stode styll at the condyte by the ouer pole, which lyeth in the waye vp to the fullers londe, and called vnto the kynge. Thē came there forth vnto them Eliachim the sonne of Helchias the stewarde, and Sobna the scribe, ȝ Ioah the sonne of Assaph the Secretary.

D And the chefe butler sayde vnto thē: Tell kynge Ezechias: Thus sayeth ȝ greate kynge, eue the kynge of Assiria: What presumption is this ȝ thou trustest vnto? Thinkest thou, ȝ

thou hast yet counsell and power to fighte? Where vnto trustest thou then, that thou art fallen of fro me? Beholde, putttest thou thy trust in this broken staffe of rede, in Egipte? which who leaneth vpon, it shall go in to his hande, ȝ pearse it thorow. Euen so is Pharao the kynge of Egipte vnto all them that put their trust in him. But yf ye wolde saye vnto me: We put oure trust in ȝ LORDE oure God. Is not that he, whose hye places and altares Ezechias hath takē downe, and sayde vnto Iuda and Ierusalē: Before this altare which is at Ierusalē, shal ye worshippe?

Make a multitude now therfore vnto my lorde the kynge of Assiria, and I wil geue ȝ two thousande horses, let se yf thou be able to man them: how wilt thou then endure before the smallest pryncce of my lordes subiectes? And trustest thou vnto Egipte because of the charettes and horsmen? But thinkest thou that I came vp hither without ȝ LORDE to destroye these cities? The LORDE hath commaunded me: Go vp in to that londe and destroye it.

Then sayde Eliachim the sonne of Helchia ȝ Sobna and Ioah vnto the chefe butler: Speake to thy seruantes in the Syriās language, for we understonde it, and speake not vnto vs in the Iewes speche before the eares of the people that are vpon the wall. Neuertheles ȝ chefe butler sayde vnto thē: Hath my lorde then sent me vnto thy lorde, or to the, to speake these wordes? Yee euen vnto the men, which syt vpon the wall, that they maye eate their owne donge and drynke their owne stale with you. So the chefe butler stode and cried with loudē voyce in the Iewes language, and spake and sayde: Heare the worde of the greate kynge the kynge of Assiria. Thus sayeth the kynge: Let not Ezechias disceaue you, for he is not able to delyuer you fro my hāde: ȝ let not Ezechias make you to trust in the LORDE, sayenge: The LORDE shall delyuer vs, and this cite shal not be geuen in to the handes of ȝ kynge of Assiria. Folowe not ye Ezechias, for thus sayeth the kynge of Assiria:

F Do me this blessinge, and come forth vnto me, so shal euery man eate of his vyne and of his fygge tre, and drynke of his well, tyll I come my selfe and fetch you in to a londe, which is like youre awne lōde, wherin is corne,

* Esa. 14. e.

¶ Esa. 17. a.

b 2 Par. 32. a.

Eccli. 48. c. Esa. 36. a. † Esa. 12. d. c 2 Par. 32. a.

wyne, bred, vynyardes, oyle trees, oyle and hony, so shal ye lyue, and not dye. Folowe not ye Ezechias, for he disceaueth you, when he sayeth: The LORDE shal deliyuer vs. * Haue the goddesses of the Heythen deliyuered euery one his londe from the hande of the kyng of Assiria? Where are the goddesses of Hemath and Arphad? Where are the goddesses of Sepharuaim Hena and Iua? Haue they deliyuered Samaria fro my hande? Where is there one god amonge the goddesses of all londes, which hath deliyuered his londe fro my hande? that the LORDE shulde deliyuer Ierusalem fro my hande.

As for the people, they helde their peace, and gaue him no answer: for the kyng had commaunded and sayde: Answer him nothing. Then came Eliachim the sonne of Helchia \hat{y} stewarde, and Sobna the scribe, and Ioah the sonne of Assaph the Secretary vnto Ezechias with rente clothes, and tolde him the wordes of the chefe butler.

The xix. Chapter.

WHAN Ezechias \hat{y} kyng herde this, \hat{a} he rente his clothes, \hat{a} put on a sackcloth, \hat{a} wente in to \hat{y} house of the LORDE, \hat{a} sent Eliachim the stewarde \hat{a} Sobna the Scribe with the Eldest prestes, clothed in sack cloth, vnto the prophet Esay \hat{y} sonne of Amos, \hat{a} they saide vnto him: Thus sayeth Ezechias: This is a daye of trouble, \hat{a} of defiaunce \hat{a} blasphemy. The childrē are come to the byrth, \hat{a} there is no strength to be deliyuered of them. Yf happily the LORDE thy God wil heare all the wordes of \hat{y} chefe butler, whom his lorde the kyng of Assiria hath sent, to blasphemie \hat{y} lyuynge God, \hat{a} to defye him with soch wordes as the LORDE thy God hath herde, therefore lifte thou vp thy prayer for the remnaunt, which are yet lefte behynde.

And whā kyng Ezechias seruantes came to Esay, Esay sayde vnto them: Speake thus vnto youre lorde: Thus sayeth the LORDE: Feare not thou the wordes \hat{y} thou hast herde, wherwith the kyng of Assirias seruantes haue blasphemed me. Beholde, I wil put him in another mynde, so \hat{y} he shall heare tydinges, \hat{a} go agayne in to his awne countre, \hat{a} in his awne londe wil I cause him to fall thorow the swerde.

* Esa. 10. b.

\hat{a} Eze. 37. a.

+ Esa. 37. e. 2 Par. 32. d.

And whan \hat{y} chefe butlar came agayne, he founde the kyng of Assiria fightinge agaynst Libna: for he had herde that he was departed from Lachis. And he herde of Taracha the kyng of the Morians: Beholde, he is gone forth to fighte with the. Then turned he back, \hat{a} sent messaungers to Ezechias, \hat{a} caused to saye vnto him: Let not thy God disceau the, on whom thou trustest \hat{a} sayest: Ierusalem shal not be geuē in to the hāde of the kyng of Assiria. Beholde, thou hast herde what the kynges of Assiria haue done vnto all londes, \hat{a} how they dāned them, \hat{a} shalt thou be deliyuered? Haue \hat{y} goddesses of \hat{y} Heithen deliyuered thē, whom my father destroyed, as Gosan, Haran, Reseph, \hat{a} the childrē of Eden which were at Thalassar? Where is \hat{y} kyng of Hemath, \hat{y} kyng of Arphad, \hat{a} \hat{y} kinge of \hat{y} cite Sepharuaim, Hena \hat{a} Iua?

And whan Ezechias had receaued the letters of the messaungers and had red them, he wente vp vnto the house of the LORDE, and layed them abrode before the LORDE, \hat{a} made his prayer before the LORDE, and sayde: O LORDE God of Israel, thou that syttest vpō the Cherubins, thou onely art God amonge all \hat{y} kyngdomes of the earth, thou hast made heauen and earth. Enclnye thine eare O LORDE, and heare: open thine eyes, and beholde, and heare the wordes of Sennacherib, which hath sent hither to blaspheme the lyuynge God. It is true (O LORDE) that the kynges of Assiria haue destroyed the Heythen and their londe with the swerde, and haue cast their goddesses in the fyre: for they were not Goddesses, but \hat{y} worke of mēs hondes, wodd and stone, therefore haue they destroyed them. But now O LORDE helpe thou vs out of his hande, that all the kyngdomes vpon earth maye knowe, that thou LORDE art God alone.

Then sent Esay the sonne of Amos vnto Ezechias, sayenge: Thus sayeth the LORDE God of Israel: Where as thou hast made thy prayer vnto me concernynge Sennacherib \hat{y} kyng of Assiria, I haue herde it. This is it that the LORDE hath spoken agaynst him: He hath despyed \hat{y} and mocked the O virgin thou daughter Sion: he hath shakē his heade at the O daughter Ierusalem. \hat{a} Whom hast thou despyed \hat{a} blasphemed? Ouer whom hast thou lifte vp thy voyce? Euē agaynst \hat{y}

\hat{a} Zach. 2. b. Matt. 25. d. Acto. 9. a.

holy one in Israel hast thou liſte vp thine eyes: thou haſt blaſphemed ꝑ LORDE by thy meſſaungers, and ſayde: Thorow the multitude of my charettes haue I gone vp to the toppes of the mountaynes, vpon the ſydes of Libanus. I haue hewen downe his hye Ceders and his choſen Pyne trees, and am come to the vttemoſt habitacion of the wod of Carmel that belongeth vnto it. I haue dygged and dronke vp the ſtraunge waters, and with ꝑ ſoles of my fete haue I dried vp the See.

But haſt thou not herde how that I haue done this longe agoo, and haue prepared it from the begynnynge? Now haue I cauſed it for to come, that contentious ſtronger cities mighte fall in to a waist heape of ſtones, ⁊ they that dwell therein, ſhal be faynte, and fearfull and a ſhamed, *and ſhal be as the graſſe vpon the felde, and as ꝑ grene herbe and hay vpon the houſe toppes, that wythereth afore it be growne vp. I knowe thy habitacion, thy out and ingoynge, and that thou rageſt agaynſt me. For ſo much then as thou rageſt agaynſt me, and ſeynge thy preſumption is come vp to myne eares, therefore wyll I put a rynge in thy noſe, and a brydle bytt in thy lippes, and wyll brynge the agayne, euen the ſame waye thou cameſt.

And let this be a token vnto the O Ezechias. In this yere eate ꝑ which is fallen, in the ſeconde yere ſoch as groweth of it ſelfe: In ꝑ thirde yere ſowe and reape, and plante vynyardes, and eate the frute therof. And the daughter Iuda which is eſcaped ⁊ remayneth, ſhall from hence forth take rote beneth, and beare frute aboue. For the remnant ſhal go forth from Ieruſalem, ⁊ they ꝑ are eſcaped, ſhall go out fro mount Sion. The gelouſy of the LORDE Zebaoth ſhall brynge this to paſſe.

Therefore thus ſayeth the LORDE concerninge ꝑ kynge of the Assyrians: He ſhall not come in to this cite, and ſhall ſhute no arowe therein, nether ſhal there come eny ſhyld before it, nether ſhall he dygge eny backe aboute it, but ſhal go agayne the waye that he came, and ſhall not come in to this cite, ſayeth the LORDE: And I wyll defende this cite, to helpe it for myne awne ſake, and for my ſeruauſt Dauids ſake.

And in the ſame nighte wente the angell of the LORDE, and ſmote in the hoost of the Assyrians, an hundreth and fyue and foure

ſcore thouſande men. And when they gatt them vp in the mornynge, beholde, all laye full of deed coarſes. † So Sennacherib the kynge of Assyria brake vp, and departed, and returned, and abode at Ninieue. And as he worſhipped in ꝑ houſe of Neſrach his god, his awne ſonnes Adramalech and Sarazer ſmote him with the ſwerde, and fled in to ꝑ londe of Ararat. And Aſarhadon his ſonne was kynge in his ſtede.

The xx. Chapter.

AT that tyme was Ezechias deediſicke, ⁊ And the prophet Eſay ꝑ ſonne of Amos, came to him, ⁊ ſayde vnto him: Thus ſayeth ꝑ LORDE: Set thine houſe in ordre for thou ſhalt dye ⁊ not lyue. And he turned, his face to the wall, and prayed vnto ꝑ LORDE, and ſayde: Remembre (O LORDE) that I haue walked faithfully before the, ⁊ with a perfecte hert, and haue done ꝑ which is good in thy ſyghte. And Ezechias wepte ſore. But when Eſay was not gone out of halfe the cite, ꝑ worde of ꝑ LORDE came to him, ⁊ ſayde: Turne back, ⁊ tell Ezechias ꝑ pryncer of my people: Thus ſayeth ꝑ LORDE God of thy father Dauid: I haue herde thy praier, ⁊ conſidered thy teares. Beholde, I wil heale ꝑ: on the thirde daye ſhalt thou go in to ꝑ houſe of the LORDE, ⁊ fiftene yeaſes wil I adde vnto thy life, ⁊ wyll delyuer the ⁊ this cite from the kynge of Assyria, ⁊ this cite wil I defende for myne awne ſake, and for my ſeruauſt Dauids ſake. And Eſay ſayde: Bringe hither a quantite of fygges. And when they broughte them, they layed them vpon the ſore, and it was healed.

Ezechias ſayde vnto Eſay: Which is ꝑ token, that the LORDE wyll heale me, and that I ſhal go vp in to the houſe of ꝑ LORDE on the thirde daye? Eſay ſayde: This token ſhalt thou haue of the LORDE, that the LORDE ſhal do acordynge as he hath ſayde. Shall the ſadowe go ten degrees forwarde, or ſhal it turne ten degrees backward? Ezechias ſayde: It is an eaſy thinge for the ſadowe to go ten degrees downewarde, ꝑ is not my mynde: but that it go ten degrees backward. Then cryed the prophet Eſay vnto the LORDE, ⁊ the ſadowe wente backe ten degrees in Achaſ Dyall, which he was deſcended afore.

At the ſame tyme Merodach Baladan the

* Pſal. 36. a. † Tobi. 1. d. ⁊ 2 Par. 32. c. Eſa. 38. a.

‡ Eccli. 48. c.

⁊ Eſa. 39. a.

sonne of Baladan kynge of Babilon, sent letters and presentes vnto Ezechias, for he had herde that Ezechias had bene sicke. And Ezechias reioysed with them, ⁊ shewed them all the house of rotes, the syluer, golde, spyces, and the best oyle, and the house of ordinaunce, and all that was founde in his treasures. There was nothinge in his house and in all his domynion, but Ezechias shewed it them.

Then came Esay the prophet vnto kynge Ezechias, and sayde vnto him: What haue these men sayde? and whence came they vnto the? Ezechias sayde: They came to me out of a farre countre, euen from Babilon. He sayde: What haue they sene in thyne house? Ezechias sayde: They haue sene all that is in my house, and there is nothinge in my treasures but I haue shewed it them. Then sayde Esay vnto Ezechias: Heare the worde of the LORDE: Beholde, * the tyme commeth, that it shall all be caried awaye vnto Babilon, and whatsoever thy fathers haue layed vp vnto this daye, and there shall nothinge be lefte, sayeth the LORDE. † Yee and the children which come of the, whom thou shalt beget, shalbe taken awaye, to be chamberlaynes in the kynge of Babilons palace. Ezechias sayde vnto Esay: It is good that the LORDE hath spoken. And he sayde morouer: Let there be peace yett and faithfulness in my tyme.

What more there is to saye of Ezechias, and all his power, and what he dyd, and of the pole and water condyte, wher by he conueyed water in to the cite, beholde, it is written in the Cronicles of the kynges of Iuda. ‡ And Ezechias fell on slepe with his fathers, and Manasses his sonne was kynge in his steade.

The xxi. Chapter.

MANASSES was twolue yeare olde, when he was made kinge, ⁊ reigned fyue and fyfthe yeare at Ierusalem. His mothers name was Hephziba. And he dyd that which was euell in ⁊ sight of the LORDE (euen after the abhominacions of the Heithen, whom the LORDE expelled before the children of Israel) and waxed frowarde, and builded vp the hye places which his father Ezechias had destroyed,^b and sett vp Baals altares, and made groues (as Achab the kynge of Israel dyd) and worshipped all the hoost of heauen,

and serued them. And buylded altares in the LORDES house, wherof the LORDE sayde: I wyll set my name at Ierusalem. And in both the courtes of the house of the LORDE buylded he altares vnto all the hoost of heauē. And ⁊ caused his sonne to go thorow the fyre, and regarded byrdescreynge and tokens, and maynteyned soyshtsayers, and expounders of tokens, and so moch dyd he of this which was euell in the sight of the LORDE, that he prouoked him vnto wrath.

A groue Idol also which he had made, set he in the house, wherof the LORDE sayde vnto Dauid and to Salomon his sonne: In this house, and at Ierusalem (¶ which I haue chosen out of all the trybes of Israel) wil I set my name for euer, and wyl not cause ⁊ fote of Israel to be remoued eny more from the londe, which I gaue vnto their fathers, yee so that they obserue and do acordinge vnto all that I haue charged them, and after all the lawe that my seruauent Moses comāunded them. Neuertheles they wolde not herken, but Manasses disceaued them, so ⁊ they dyd worse then the Heithen, whom the LORDE expelled before ⁊ children of Israel.

Then spake the LORDE by his seruantes the prophetes, and saide: Because that Manasse the kynge of Iuda hath gone these abhominacions, which are worse then all ⁊ abhominacions that the Amorites haue done which were before them, and hath caused Iuda also to synne agaynst their God, therfore thus sayeth the LORDE God of Israel: ¶ Beholde, I wyll brynge soch a plage vpon Ierusalem and Iuda, that who so euer heareth it, both his eares shal glowe, and ouer Ierusalem wyll I stretch forth the lyne of Samaria, and the weighte of the house of Achab, and wyll wype out Ierusalem, euen as one wyppeth a platter, and I wyl ouerthrowe it. And ⁊ remnaunt of myne inheritance wil I cast out, ⁊ scatter them abroad, ⁊ wil deluyuer them in to the hādes of their enemies, to be spoyled and rent of all their enemies: because they haue done ⁊ which is euell in my sighte, ⁊ haue prouoked me vnto wrath, sence the daye that I broughte their fathers out of Egipte, vnto this daye. Manasses also shed exceedinge moch innocēt bloude, so longe tyll Ierusalem was full on euery syde, without the synnes

* 4 Re. 24. c. and 25. b. Iero. 32. c. † Dan. 1. a.
‡ 2 Par. 32. f. * 2 Par. 33. a.

^b 4 Re. 18. a. § Leu. 20. d. Deut. 18. b. 4 Re. 16. a.
‖ 3 Re. 9. a. ¶ Iero. 19. a.

wherwith he caused Iuda for to synne, so y they dyd that which was euell in the sighte of the LORDE.

What more there is to saie of Manasses, and all that he dyd, and his synnes which he comytted, beholde, it is wrytten in the Cronicles of the kynges of Iuda. And Manasses fell on slepe with his fathers, and was buried in the garden besyde his house, namely, in the garden of Vsa, and Amon his sonne was kyng in his steade.

Two and twente yeare olde was Amon whan he was made kyng, and he reigned two yeare at Ierusalem. His mothers name was Mesumeleth, y daughter of Harus of Iatba, and he dyd euell in the sighte of the LORDE, as Manasses his father had done, and walked in all the waye which his father walked, and serued the Idols which his father had serued, and worshipped them, and forsoke the LORDE the God of his father, and walked not in the waye of the LORDE.

And his seruantes conspyred agaynst Amon, and slewed the kyng in his house. But the people of the londe slewed all them y had cospyred agaynst kyng Amon. And the people of the londe made Iosias his sonne kyng in his steade. As for other thinges that Amon dyd, beholde, they are wrytten in the Cronicles of the kynges of Iuda. And he was buried in his graue in Vsas gardē. And Iosias his sonne was kyng in his steade.

The xxij. Chapter.

IOSIAS was eight yeare olde whā he was made kyng, and reigned one and thirtie yeare at Ierusalem. His mothers name was Iedida the daughter of Adaia of Bascath, and he dyd that which was righte in y sighte of the LORDE, and walked in all y waye of David his father, and turned not asyde, nether to the righte hande ner to the lefte.

And in the eighteenth yeare of kyng Iosias, the kyng sent Saphan y sonne of Asalia the sonne of Mesulam the scribe, in to y house of the LORDE, and sayde: *Go vp to Helchias the hye prest, that the money that is brought vnto y house of y LORDE (which the tresholde keepers haue gathered of y people) maye be deluyered vnto them, that they maye geue it to the workmen which are appoynted in the house of the LORDE, and to

geue it vnto the labourers in the house (y they maye repayre the decaye of the house) namely, vnto the carpenters, and buylders, and masons, and to them y bie timber and fre stone for the repaireinge of the house: but so y there be no accomptes taken of them concernynge the money, that is vnder their hande, but y they deale withall vpon credence.

And Helchias y prest sayde vnto Saphā the scribe: *I haue founde the boke of the lawe in the house of the LORDE. And Helchias gaue the boke vnto Saphan, that he might reade it. And Saphan the scribe bare it vnto the kyng, and brought him worde agayne, and sayde: Thy seruantes haue gathered together y money y was founde in the house, and haue deluyered it vnto the workmē, which are appoynted in y house of the LORDE. And Saphan the scribe tolde the kyng and sayde: Helchias the prest hath deluyered me a boke, and Saphan red it before the kyng.

But whan the kinge herde the wordes of the boke of lawe, he rente his clothes. And the kyng cōmaunded Helchias the prest, and Ahicam the sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scribe, and Asaia y kynges seruauant, and sayde: *Go youre waye and axe counsell at the LORDE for me, for the people, and for all Iuda, concernynge the wordes of this boke that is founde: for greate is the wrath of the LORDE that is kyndled ouer vs, because oure fathers haue not herkened vnto the wordes of this boke, to do all that is wrytten vnto vs therin.

Then wente Helchias the prest, and Ahicam, Achbor, Saphan and Asaia vnto Hulda the prophetisse y wife of Sellū the sonne of Thecua the sonne of Harham the keeper of y clothes, and she dwelt at Ierusalem in the seconde porte, and they spake vnto her. And she sayde vnto them: Thus sayeth y LORDE God of Israel: Tell the man that sent you vnto me, Thus sayeth the LORDE: Beholde, I wil brynge euell vpon this place, and the inhabitors therof, euen all the wordes of y lawe which the kyng hath caused to be red, because they haue forsaken me, and brent incense vnto other goddes, to prouoke me vnto wrath with all the workes of their handes. Therefore is my wrath kindled agaynst this cite, and shall not be quenched.

But tell this vnto the kyng of Iuda, which

^a 2 Par. 33. d. ^b 2 Par. 34. a. ^c 2 Par. 34. b.

^{* 4} Re. 12. b. ^{† 2} Pa. 34. c. ^d Iere. 21. a.

hath sent you to axe counsell at the LORDE: Thus sayeth the LORDE God of Israel: Because thine hert is not departed fro the wordes which thou hast herde, and hast humbled thyselfe before the LORDE, to heare what I haue spoken agaynst this place and the inhabitants therof (how that they shall become a very desolacion and curse) ¶ hast rente thy clothes, and wepte before me, I haue herde it, sayeth the LORDE: "therefore wyll I gather the vnto thy fathers, so y thou shalt be put in to thy graue in peace, and thine eyes shall not se all the euell that I wyll brynge vpon this place. And they brought the kynge worde agayne.

The xxiij. Chapter.

¶ **A**ND the kynge sent forth, and "all the Elders in Iuda and Ierusalem resorted vnto him, and the kynge wente vp in to the house of the LORDE, and all the men of Iuda, and all the inhabitants of Ierusalem with him, the prestes and prophetes and all the people both small and greate, "and all the wordes of the boke of the couenaunt that was founde in the house of the LORDE, were red in their eares. And the kinge stode vpon a piler, "and made a couenaunt before the LORDE, that they shulde walke after the LORDE, and to kepe his commaundementes, witnesses, and ordinaunces with all their hert and with all their soule, y they shulde set vp the wordes of this couenaunt, which are wrytten in this boke. And all the people entred in to the couenaunt.

And the kynge comaunded Helchias the hie prest, and the prestes of the secōde course, and the keepers of the thresholde, y they shulde put out of the temple all the vessels which were made for Baal, and for the groue, and for all the hoost of heauen, ¶ he brent them without Ierusalem in the valley of Cedron, and the dust of them was carryed vnto Bethel.

¶ **33** And he put downe the Kemurims, whō the kynges of Iuda had founded, to burne incense vpon the hie places, in the cities of Iuda, and aboute Ierusalem. He put downe also them that brent incense vnto Baal, to the Sonne, and the Mone, and the twolue tokens, and to all y hoost of heauen. And the groue caused he to be carryed from the house of the

LORDE out of Ierusalem in to y valley of Cedron, and brent it in the valley of Cedron, and made it to dust, and cast the dust vpon the graues of y comen people. And he brake downe the whorekeepers houses which were by the house of the LORDE, wherin the women made mansions for the groue.

And he caused all the prestes for to come out of the cities of Iuda, and suspended y hie places, where the prestes brent incense, from Geba vnto Berseba. And brake downe the hie places in the portes, that were at y dore of the gate of Iosua y shreue of the cite, at the leftte hande as one goeth to the cite porte. Yet had not the prestes of the hie places offred vpon the altare of the LORDE at Ierusalem, but ate vneuened bred amonge their brethren.

¶ **C** He suspended y Tophet also in the valley of the children of Ennon, that noman shulde cause his sonne or his daughter to go thorow y fyre vnto Moloch. And he put downe the horses, which y kynges of Iuda had set vnto the Sonne, at the intringe in to the house of the LORDE, besyde the chest of Netham Melech the chamberlayne which was at Paruarim, and the charettes of the Sonne brent he with fyre, and the altares vpon the rofe of Achabs perler, which the kynges of Iuda had made. And the altares ¶ which Manasses had made in the two courtes of the house of the LORDE, dyd the kynge breake downe. And ranne from thence, and cast the dust of them in to the broke Cedron.

And the hie places that were before Ierusalem on the righte hande of Mount Mashith ¶ which Salomon the kynge of Israel had buylded vnto Astaroth the abhominacion of Sidon, and to Camos the abhominacion of Moab, and to Malcom the abhominacion of the children of Ammon, those did the kynge suspende, and brake the pilers, and rote out the groues, and fylled their places with mens bones.

¶ **D** And **the altare at Bethel, and the hie place that Ieroboam the sonne of Nebat made, which caused Israel to synne, the same altare brake he downe, and the hie place, ¶ brent the hie place, and made it to dust, and brent vp the groue. And Iosias turned him aboute, and sawe the graues that were vpo the

* 4 Re. 23. f.

" 2 Par. 34. f.

+ 2 Esd. 8. a.

¶ Iosu. 24. e.

‡ Soph. 1. a.

§ Iero. 7. d.

|| 4 Re. 21. a.

¶ 3 Re. 11. a.

** 3 Re. 12. d.

mount, and caused the bones to be fetched out of the graues, and brent them vpo the altare, and suspended it, according to the worde of the LORDE, * which the man of God cryed out, that tolde this before.

And he sayde: What titell is this, that I se here? And the men of the cite sayde vnto him: It is the graue of the man of God, which came from Iuda, and cried out this that thou hast done agaynst þe altare of Bethel. And he sayde: Let him lye, no man touche his bones. Thus were his bones deliuered with the bones of the prophet that came from Samaria.

¶ He put awaye also all the houses of the hye places in the cities of Samaria (which the kynges of Israel had made to prouoke þe LORDE vnto wrath) and dyd with them accordinge to all as he had done at Bethel. And all þe prestes of the hye places that were there, offred he vp vpon the altares, and so brent he mens bones thereon, and came agayne to Ierusalem.

* And the kynge commaunded the people, and sayde: Kepe Easter vnto the LORDE youre God, † as it is written in the boke of this couenaut. For there was no Easter so kepte as this, sence the tyme of the Iudges which iudged Israel, and in all the tymes of the kynges of Israel, and of the kynges of Iuda: but in the eighteenth yere of kynge Iosias, was this Easter kepte vnto the LORDE at Ierusalem.

And Iosias expelled all soysayers, expounders of tokes, ymages and Idols, and all the abominacions which were sene in the londe of Iuda and at Ierusalem, that he mighte set vp the wordes of the lawe, which were written in the boke, that Helchias þe prest foude in the house of þe LORDE.

¶ His like was no kynge before him, which so couerted vnto þe LORDE with all his hert, with all his soule, & with all his strength, accordinge to all the lawe of Moses. And after him came there not vp soch another. Yet turned not the LORDE from the indignacion of his greate wrath, wherwith he was displeased ouer Iuda, because of all the prouocation wherwith Manasses had prouoked him. And þe LORDE sayde: ‡ I wil put Iuda out of my presence also, euen as I haue

put awaye Israel: and this cite which I haue chosen, wyl I cast out, namely, Ierusalem, & the house wherof I sayde: My name shalbe there. What more there is to saye of Iosias, and all that he dyd, beholde, it is written in the Cronicles of the kynges of Iuda.

* In his tyme wete Pharao Necho þe kynge of Egipte vp agaynst the kynge of Assyria by the water Euphrates. But kynge Iosias wente agaynst him, and dyed at Megiddo, whā he had sene him. And his seruantes caried him deed fro Megiddo, & brought him to Ierusalē, & buried him in his graue. And the people of the londe toke ¶ Ioahas the sonne of Iosias, and anoynted him, and made him kynge in his fathers steade.

¶ Thre & twentye yere olde was Ioahas whā he was made kynge, & reigned thre monethes at Ierusalē. His mothers name was Hamutal þe daughter of Ieremia of Libna. And he dyd þe which was euell in þe sight of þe LORDE, euen as his fathers had done. But Pharao Necho toke him presoner of Reblatha in the londe of Hemath, þe he shulde not reigne at Ierusalem: & raysed a taxe vpo the londe, an hundredth talētes of siluer, & one talente of golde. And Pharao Necho made Eliachim þe sonne of Iosias kynge in his father Iosias steade, & turned his name Ioachim. ¶ But Ioahas toke he, & brought him in to Egipte where he dyed. And Ioachim gaue the siluer & golde vnto Pharao, yet taxed he the londe, þe he might geue þe syluer acordinge to Pharaos cōmaundement. Euery one amonge the people in þe londe taxed he after his abilitie in siluer & golde, to geue it vnto Pharao. Fyue & twentye yere olde was Ioachim whan he was made kynge, & reigned eleuen yeres at Ierusalem. His mothers name was Sebida þe daughter of Pedaia of Ruma, & he dyd euell in the sight of the LORDE, euen as his fathers had done.

The xliii. Chapter.

IN his tyme came vp Nabuchodonosor þe kynge of Babilon, & Ioachim was in subieccion vnto him iij. yere. And he turned back, and rebelled agaynst him. And þe LORDE sent men of warre vpon him out of Chaldea, out of Syria, out of Moab, & fro amonge the childre of Ammon, & caused the

* 3 Re. 13. a.

† 3 Re. 13. a.

* 2 Par. 25. a.

3 Esd. 1. a.

‡ Deu. 16. a.

§ 4 Re. 24. a.

* 2 Par. 35. a.

¶ That is Iechonias.

¶ Iere. 22. b.

for to come in to Iuda, to deströie it acordinge to the worde of the LORDE, which he spake by his seruauentes the prophetes. It fortunēd euē so vnto Iuda, * acordynge to † worde of the LORDE, that he wolde put them awaye from his presence, because of ‡ sinnes of Manasses which he dyd, ⁊ because of the innocent bloude that he shed. And he fylled Ierusalem with innocent bloude, therfore wolde not the LORDE be reconcyled.

33 What more there is to saye of Ioachim, and all that he dyd, beholde, it is wrytten in the Cronicles of the kynges of Iuda. And Ioachim fell on slepe with his fathers. And † Ioachim his sonne was kynge in his steade. And the kynge of Egipte came nomore out of his londe: for the kynge of Babilon had conquered all that was the kynge of Egiptes, from the ryuer of Egipte vnto ‡ water Euphrates. Eightene yere olde was Ioachim whan he was made kynge, and reigned thre monethes at Ierusalē. His mothers name was Nebustha the daughter of Elnathan of Ierusalem. And he dyd euell in the sighte of the LORDE, euen as his father had done.

¶ At the same tyme wente the seruauentes of Nabuchodonosor kynge of Babilon vp to Ierusalem, and came vpon the cyte with ordinaunce of warre. And whan Nabuchodonosor and his seruauentes came to the cite they layed sege vnto it. But Ioachim ‡ kynge of Iuda wente forth to the kynge of Babilon with his mother, with his seruauentes, with his rulers and chamberlaynes. And the kynge of Babilon receaued him in the eight yere of his reigne.

† And he toke forth frō thence all the treasure in the house of the LORDE, and in ‡ kynges house, and brake all the golden vessell ‡ Salomon the kynge of Israel had made in the house of the LORDE (acordynge as the LORDE had sayde) and caryed awaye all Ierusalem, all the rulers, all the mightie men, euen ten thousande presoners, and all the carpenters, and all the smithes, and lefte none behynde but the poore people of the londe.

33 ‡ And he caryed Ioachim awaye vnto Babilon, and the kynges mother, the kinges wyues, and his chamberlaynes: and ‡ mightie men of the londe led he awaye presoners also from Ierusalem vnto Babilon, and seuen thousande

of the best men, and a thousande carpenters and smythes, and all the stronge men of warre. And the kynge of Babilon made Matania his vnle kynge in his steade, and turned his name Sedechias.

¶ One and twentye yere olde was Sedechias, whan he was made kynge, and reigned eleuen yere at Ierusalem. His mothers name was Amithal the daughter of Ieremia of Libna. And he dyd euell in the sighte of the LORDE, euē as Ioachim dyd: for thus fortunēd it vnto Ierusalē thorow the wrath of the LORDE, tyll he had cast them out frō his presence. And Sedechias fell awaye frō the kynge of Babilon.

The xrv. Chapter.

AND it fortunēd, that in ‡ nyenth yere 33 of his reigne, † vpon the tenth daye of the tenth moneth, Nabuchodonosor the kynge of Babilon came with all his power agaynst Ierusalem. And they laied sege vnto it, and buylded stronge holdes rounde aboute it. Thus was the cite beseged vnto the eleuenth yere of kynge Sedechias. But on ‡ nyenth daye of the fourth moneth † was the honger so stronge in the cite, that the people of the londe had nothinge to eate. And the cite was broken vp, ⁊ all the men of warre fled in the night by the waye of the porte betwene the two wallis, which goeth to the kynges gardē. But the Caldees laye aboute the cite. And he fled by the waye to the playne felde. Neuertheles the power of the Caldees folowed after the kynge, and toke him in the plaine felde of Iericho: and all the men of warre that were with him, were scatered abroad from him. And they toke the kynge, and led him vp to the kynge of Babilon vnto Reblatha. † And he gaue iudgmēt vpon him. And they slewe Sedechias children before his eyes, and put out Sedechias eies, and bounde him with cheynes, and caryed him vnto Babilon.

¶ Vpon the seuenth daye of the fyfth moneth, 33 that is the ninetenth yere of Nabuchodonosor kynge of Babilon, came Nabusaradan the chefe captayne the kynge of Babylons seruauent, vnto Ierusalem, and brent ‡ house of the LORDE, and the kynges house, ⁊ all the houses at Ierusalem, and all the greате houses brent he with fyre. And all the power of the Caldees which

* 4 Re. 23. f. † Iere. 36. d. ‡ 4 Re. 20. c. Esa. 29. b.
§ Dou. 28. d. Ier. 24. a. ° Ier. 37. a.

¶ Ier. 52. a. † Iere. 39. a. and 52. a. ° Eze. 4. c. and 5. d.
¶ Some reade: And they talked with hi of iudgment.

was with the chefe captayne, brake downe the walles rounde aboute Ierusalem. As for the other people that yet were lefte in the cite, and were fallē vnto the kinge of Babilon, and the other comen people, Nabusaradan the chefe captayne caryed them awaye. And of the poorest people dyd the chefe captaine leaue in ¶ londe to be wynegardeners and plowmen.

But the brasen pilers in the house of the LORDE, and the seates, and the brasen lauer that was in the house of the LORDE, dyd ¶ Caldees breake downe, and caryed the metall vnto Babilon. And the pottes, shouels, fleshokes, spones, ¶ all ¶ brasen vessell that was occupied in the seruyce, caryed they awaye. And ¶ chefe captayne toke awaye ¶ censors and basens ¶ were of golde and syluer, two pilers, one lauer, and the seates ¶ Salomon had made for ¶ house of the LORDE. The metall of all these ornamentes coulede not be weyed. *Eightene cubytes hye was one piler, and ¶ knoppe theron was of brasse also, ¶ thre cubytes hye: ¶ the rope and the pomgranates vpon the knoppe rounde aboute, were all of brasse. After the same maner was the other piler also with the rope.

¶ And the chefe captayne toke Seraia the prest of the first course, ¶ Sophony the prest of the seconde course, and thre dorekeepers, and one chamberlayne out of the cite, which was appoynted ouer ¶ men of warre: and fyue men that were euer before the kynge, which were founde in the cite: and Sophar the captayne, which taught the people of ¶ londe to fighte: and thre score men of ¶ people of the londe, that were founde in the cite: these dyd Nabusaradan ¶ chefe captayne take, and broughte them to the kynge of Babilon vnto Reblatha. And the kynge of Babilon slewe

them at Reblatha in ¶ londe of Hemath. Thus was Iuda caryed awaye out of his awne londe. ¶ But ouer the remnaunt of the people in the londe of Iuda, whom Nabuchodonosor the kynge of Babilon lefte behynde, he set Godolias ¶ sonne of Ahicam ¶ sonne of Saphan. Now whā all the captaynes of the soudyers, ¶ the men herde, that the kynge of Babilon had made Godolias gouernoure, they came to Godolias vnto ¶ Mispā, namely, Ismael ¶ sonne of Nathanas, ¶ Iohanna ¶ sonne Carea, ¶ Seraia ¶ sonne of Tanhometh the Netophatite, ¶ Iesanas ¶ sonne of Maechati with their men. And Godolias sware vnto them ¶ to their men, ¶ sayde vnto them: ¶ Feare not ye ¶ officers of the Caldees, tary in the londe, ¶ submytte youre selues vnto the kynge of Babilon, ¶ ye shal prospere. ¶ But in the seuēth moneth came Ismael the sonne of Nathanas the sonne of Elisama (of the kynges kynred) and ten men with him, and slewe Godolias, and the Iewes and Caldees that were with him at Mispā. Then all the people gat them vp, both small and greate, and the captaynes of the hoost, and came in to Egipte, for they were afayed of ¶ Caldees.

Howbeit in the seuē and thirtieth yere after that I Joachim the kynge of Iuda was caryed awaye on the seuē and twenty daye of the twoluēth moneth, Euilmerodach the kynge of Babilon in the first yere of his reigne, lifte vp the heade of I Joachim ¶ kynge of Iuda out of preson, and spake louyngly vnto him, and set his trone aboue ¶ trones of ¶ kynges that were with him at Babilon, and chaunged the clothes of his captiuyte. And he ate allwayne before him as longe as he lyued. And he appoynted him his porcion, which was euer geuē him daylie of the kynge, as longe as he lyued.

* 3 Re. 7. b. † Ier. 40. a. b.

‡ Otherwyse called, Masphat. § Iere. 40. c. || Iere. 41. a.

The ende of the fourth booke of the kynges.

The first boke of the Cronicles, called Paralipomenon.

What this boke conteyneth.

Chap. I. II.
A rehearsynge of the generacions.

Chap. III.
Of Dauid and his sonnes.

Chap. IIII.
A register of the children of Iuda.

Chap. V.
A register of the childrē of Simeō.

Chap. VI.
A register of the Rubenites.

Chap. VII.
A register of the children of Leui.

Chap. VIII.
Of the children of Isachar & Ben Iamin.

Chap. IX.
Of the trybe of Ben Iamin.

Chap. X.
The nombre of the Israelites, that were caried
away vnto Babilon.

Chap. XI.
The battayll of the Philistynes agaynst Saul and
his sonnes.

Chap. XII.
How Dauid was anoynted kynge, and of his
kyngdome.

Chap. XIII.
Of Dauids worthy men of warre, which came
vnto him out of all the trybes.

Chap. XIII.
How the other trybes were called, and how they
fetchted away the Arke

Chap. XV.
Hiram sendeth tymber vnto Dauid. Of Dauids
wyues. He ouercommeth the Philistynes.

Chap. XVI.
Dauid appoynteth the Leuites to beare the Arke.

Chap. XVII.
The Arke is set in the Tabernacle, with sacrifice
and thankesgeuyng.

Chap. XVIII.
God forbyddeth Dauid to buylde the temple.

Chap. XIX.
Dauid subdueth the enemies on euery syde.

Chap. XX.
Hanun the kynge of Amon dealeth shamefully
with Dauid seruautes, that come to comforte
him.

Chap. XXI.
Of certaine batels which Dauid winneth with
worshipec.

Chap. XXII.
Dauid nombreth the people, and displeaseth the
LORDE, which punysheth the people for his
sake.

Chap. XXIII.
Dauid prepareth tymber and stone, golde &
syluer for the buyldinge of the tēple.

Chap. XXIII. XXV.

Dauid in his age before his death, appoynteth the offices in the house of God.

Chap. XXVI.

The office of the children of Asaph, Heman, and Iedithun.

Chap. XXVII.

The office of the porters.

Chap. XXVIII.

The office of the captainyes amonge the trybes.

Chap. XXIX.

The wordes of Dauid to the captainyes, to the people and to Salomon.

Chap. XXX.

How Dauid talketh of buyldige the temple, and what the prynces geue ther to.

The first Chapter.

ADAM, "Seth, Enos, Kenan, Mahalaleel, Iared, Henoeh, Mathusalah, Lamech, Noe, Sem, Ham & Iaphet.

*The childrē of Iaphet are these: Gomer, Magog, Madai, Iauan, Tubal, Mesech and Thiras. The children of Gomer are these: Ascenas, Riphath, Togarma. The children of Iauan are these: Elisa, Tharsisa, Chitim and Dodanim.

The childrē of Ham are these: Chus, Misraim, Phut & Canaan. The children of Chus are these: Seba, Heuila, Sabtha, Reyma & Sabthecha. The childrē of Reyma are these: Sheba & Dedan. Chus, begat Nemrod, & beganne to be mighty vpon earth. Misraim begat Ludim, Enanim, Lehabim, Napthuhim, Pathrusim, and Casluhim: of whom came the Philistynes and Caphthorims. Canaan begat Sidon his first sonne: Heth, Iebusi, Amori, Girgosi, Heui, Arki, Sini, Aruadi, Zemari and Hemathi.

BThe childrē of Sem are these: Elam, Assur, Arphachsad, Lud, Aram, Vs, Hul, Gether & Masech. Arphachsad begat Salah. Salah begat Eber. Vnto Eber there were borne two sonnes: the name of the one was Peleg, because that in his tyme the worlde was deuyded, and his brothers name was Iaketan. And Iaketā begat Almodad, Saleph, Hazarmaphet, Iarah, Hadorā, Vsal, Dikela, Ebal, Abimael, Seba, Ophir, Heuila and Iobab. These all are the children of Iakethan.

†Sem, Arphachsad, Salah, Eber, Peleg, Regu, Serug, Nahor, Terah, Abram, that is Abraham. The children of Abraham are these: Isaac and Ismael. This is their generation: †The first sonne of Ismael: Nebaioth,

Cedar, Abdeel, Mibsam, Misma, Duma, Masa, Hadad, Thema, Iethur, Naphis & Kedma. These are the children of Ismael.

The children which Ketura Abrahams cōcubyne bare, are these: ⁶Simram, Iaksan, Medan, Midian, Ieszbak and Suah. The children of Iaksan are these: Seba and Dedan. And the childrē of Midian are: Ephra, Ephra, Henoeh, Abida & Eldaa. All these are the childrē of Ketura. Abraham begat Isaac. The children of Isaac are: Esau and Israel. ⁵The children of Esau are: Eliphaz, Reguel, Ieus, Iaelam, Korah. The children of Eliphaz are, Theman, Omar, Zephi, Gaethan, Kenas, Thimna & Amalek. The children of Reguel are: Nahath, Serah, Samma and Misa.

‡The children of Seir are: Lothan, Sobal, Zibeon, Ana, Dison, Ezer, Disan. The children of Lothan are: Hori and Homan and Thimna was the sister of Lothan. The children of Sobal are: Aluan, Manahath, Ebal, Sephi, Onam. The children of Zibeon are: Aia and Ana. The childrē of Ana, Dison. The children of Dison are: Hamran, Eszban, Iethran and Charan. The children of Ezer are: Bilhan, Seauan & Acan. The children of Disan are: Vz and Aran.

CThese are the kynges which reigned in the lōde of Edom, ⁷or euer there reigned eny kyng amonge the children of Israel: Bela the sonne of Beor, and the name of his cite was Dinhaba. And whan Bela dyed, Iobab the sonne of Serah of Bosra was kyng in his steade. And whan Iobab dyed, Husam out of ⁸ŷ londe of the Themanites was kyng in his steade.

Whan Husam dyed, Hadad the sonne of Bedad (which smote the Madianites in the felde of ⁹ŷ Moabites) was kyng in his steade,

^a Gen. 5. a. ^{*} Gen. 10. a. [†] Gene. 11. b. [‡] Gen. 25. b.

⁵ Gen. 25. a. ⁶ Gen. 36. b. ^{||} Gen. 36. d. ^c Gen. 36. e.

¶ the name of his cite was Auth. Whan Hadad dyed, Samla of Masrek was kynge in his steade. Whan Samla dyed, Saul of Rehobeth by the water syde, was kynge in his steade. Whan Saul dyed, Baal Hauan the sonne of Achbor was kynge in his steade. Whan Baal Hauan dyed, Hadad was kynge in his steade, and the name of his cite was Pagi, ¶ his wyues name was Mehetabeel the daughter of Matred, ¶ daughter of Mesahab.

But whan Hadad dyed, there were prynces at Edom: Prynce Thimnah, pryncce Alua, pryncce Ietheth, pryncce Ahalibama, pryncce Ela, pryncce Pinon, pryncce Kenas, pryncce Theman, pryncce Mibzar, pryncce Magdiel, pryncce Iram. These are the prynces of Edom.

The ij. Chapter

THESE are the children of Israel: Ruben, Simeon, Leui, Iuda, Isachar, Zabulon, Dan, Ioseph, Bē Iamin, Nephtali, Gad and Aser. * The childrē of Iuda: Er, Onan ¶ Sela: these three were borne vnto him of ¶ daughter Sua ¶ Cananitisse. Howbeit ¶ first sonne of Iuda was wicked before ¶ LORDE, ¶ therefore he slewe him. But ¶ Thamar his sonnes wife bare him Phares ¶ Zarah, so ¶ all ¶ childrē of Iuda were fyue.

¶ The childrē of Phares are, Hesrom and Hamuel. The childrē of Zarah are, Simri, Ethan, Heman, Chalcol, Dara, which all are fyue in nombre. The childrē of Charmi are, ¶ Achah, which troubled Israel, whā he synned in the thinge that was damned. The children of Ethan: Asaria.

The children which were borne vnto Hesrom, are: Raia, Thalubai. ¶ Ram begat Aminadab. Aminadab begat Naasson the pryncce of the children of Iuda. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. ¶ Isai begat Eliab his first sonne, Abinadab the seconde, Samma the thirde, Nathanael the fourth, Raddai ¶ fifth, Ozem ¶ sixte, Dauid ¶ vij. And their sisters were Zeruia ¶ Abigail.

The childrē of Zeruia are these three: Abisai, Ioab ¶ Asahel. Abigail begat Amasa. ** The father of Amasa was Iether an Ismaelite.

Caleb the sonne of Hesrom begat Asuba ¶ woman, ¶ Ierigoth. And these are the same

womans childrē: Ieser, Sobab, and Ardon. But whā Asuba dyed, Caleb toke Ephrat, which bare him Hur. ¶ Hur begat Vri. Vri begat Bezaleel.

Afterwarde laye Hesrom with ¶ daughter of Machir the father of Gilead, ¶ he toke her whā he was thre score yeaere olde, and she bare him Segub. Segub begat Iair, which had thre ¶ twenty cities in the londe of Gilead. And he toke out of the same Iesur and Aram the townes of Iair, and Kenath with the vyllages therof, thre score cities. All these are the children of Machir ¶ father of Gilead. After ¶ death of Hesrom in Caleb Ephrata, lefte Hesrom his wife vnto Abia: which (wife) bare him ¶ Ashur ¶ father of Thecoa.

Ierahmeel the first sonne of Hesrom had children: the first Ram, Buna, Oren and Ozem and Ahia. And Ierahmeel had yet another wife, whose name was Athara, she is ¶ mother of Onam. The childrē of Ram the first sonne of Ierahmeel are, Maaz, Iamin and Eker.

Onam had children: Samai and Iada. The children of Samai are, Nadab ¶ Abisur. Abisurs wife was called Abihail, which bare him Ahban and Molid. The childrē of Nadab are, Seled and Appaim. And Seled dyed without children. The children of Appaim: Iesei. The children of Iesei: Sesan. The childrē of Sesan: Ahelai. The childrē of Iada ¶ brother of Samai are, Iether ¶ Ionathan. But Iether dyed without childrē. The children of Ionathan are, Peleth and Sasa: These are the children of Ierahmeel. As for Sesan, he had no sōnes, but a daughter. And Sesan had a seruauēt an Egipcian, whose name was Iatha. And Sesan gaue his daughter vnto Iatha his seruauēt to wife, which bare him Athai. Athai begat Nathan. Nathan begat Sabad. Sabad begat Ephal. Ephal begat Obed. Obed begat Iehu. Iehu begat Asaria. Asaria begat Halez. Halez begat Elleasa. Elleasa begat Sissemal. Sissemal begat Sallum. Sallum begat Iekamia. Iekamia begat Elisama.

The children of Caleb the brother of Ierahmeel are, Mesa his first sonne, which is the father of ¶ Siph, and of the children of Maresa the father of Hebron.

* Gen. 38. a. † Matt. 1. a. ‡ Ruth 4. d. § Iosu. 7. a. ¶ Matt. 1. a. ¶ 1 Re. 16. b. ** 2 Re. 17. e.

† Exo. 31. a. ‡ 1 Par. 4. a. § 1 Re. 23. d.

☞ The children of Hebron are, Corah, Thapuah, Rekem, & Sama. Sama begat Raham ☿ father of Iarkaam. Rekem begat Samai. The sonne of Samai was called Maon, & Maon was ☿ father of Bethzur.

Epha Calebs concubyne bare Haram, Mosa & Gases. Haram begat Gases. The childrē of Iahdai are, Rekem, Iotham, Gesan, Pelet, Epha and Saaph. Maecha Calebs concubyne bare Seber and Thirhena. And she bare Saaph also ☿ father of Madmanna, and Scheua the father of Machbena, and the father of Gibeā. But * Achsa was Calebs doughter.

These were the children of Caleb: Hur ☿ first sonne of Ephrata, Sobal the father of Kiriath Iearim, Salma ☿ father of Bethleem, Hareph ☿ father of Beth Sader. And Sobal the father of Kiriath Iearim had sonnes, namely the halfe kynred of Manuhoth.

The kynreds at Kiriath Iearim were ☿ Iethites, Puthites, Sumathites & Misraitites. From these came forth the Zaregathites & Esthaolites. The children of Salma are Bethleem & the Netophathites the crowne of the house of Ioab, and the halfe of the Manahites of the Zareite. And ☿ kynreds of the scribeys which dwelt at Iabes, are ☿ Thireathites, Simeathites, Suchothites, † these are the Kenites, ☿ came of Hamath the father of Beth Rechab.

The iij. Chapter.

☞ THESE are the childrē of Dauid, * which were borne vnto him in Hebron. The first sonne, Amnon of Ahinoam the Iesraelitisse: the seconde, Daniel of Abigail the Carmelitisse: the thirde, Absalom ☿ sonne of Maecha ☿ doughter of Thalmay kynge of Gesur: the fourth, Adonias the sonne of Hagith: the fifth, Saphathia of Abital: the sixte, Iethream of his wife Egla. These sixe were borne vnto him at Hebron, for he reigned there vij. yeare & sixe monethes. But at Ierusalē reigned he thre & thirtie yeare.

† And these were borne vnto him at Ierusalem: Simeas, Sobab, Nathan, † Salomō: these foure of Bethseba ☿ doughter of Ammiel. And Iebear, Elisama, Eliphalet, Noga, Nepheg, Iapia, Elisama, Eliada, Eliphelet, these nyne. These all are ☿ children of Dauid, besyde those ☿ were the childrē of ☿ concubynes. § And Thamar was their sister.

Salomons sonne was Roboam, † whose sonne was Abia, whose sonne was Asa, who sonne was Iosaphat, whose sonne was Ioram, whose sonne was Ahasia, whose sonne was Ioas, whose sonne was Amasias, whose sonne was Asaria, whose sonne was Iotham, whose sonne was Achas, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amon, whose sonne was Iosias. The sonnes of Iosias were: ☿ first, Iohanna: the seconde, Ioachim: the thirde, Sedechias: the fourth, Sallum. The childrē of Ioachim were, Iechonias, whose sonne was Sedechias.

The childrē of Iechonias which were takē ☞ presoners, were || Selathiel, Malchiram, Phadaia, Semeazar, Iekamia, Hosanna, Nedabiah. The childrē of Phadaia were: Zorobabel & Simei. The childrē of Zorobabel were: Mesullam & Hanania, ☿ their sister Selomith, and Hasuba, Ohel, Barachias, Hasadia, Iusab Hases, these fyue. The children of Hanania were: Platia & Iesaia, whose sonne was Rephaia, whose sonne was Arnan, whose sonne was Obedia, whose sonne was Sachania. The children of Sachania were: Semaia. The children of Semaia were: Hatus, Ieegal, Bariah, Nearia, Saphat & Sesa, these sixe. The children of Nearia were: Elioenai, Ezechias & Asrikā, these thre. The childrē of Elioenai were: Hodaia, Eliasib, Platia, Akub, Iohanna, Delaia and Anani, these seuen.

The iiij. Chapter.

☞ THE children of Iuda^d were: Phares, ☞ Hesrom, Charmi, Hur & Sobal. Rehoia the sonne of Sobal begat Iahath. Iahath begat Ahumai and Lahad. These are the kynreds of the Zaregathites, Elle ☿ father of Ethā, Iesreel, Iesma, Iedbas and their sister was called Hazeleponi: and Penuel the father of Gedor, & Eser the father of Husa. These are the children of Hur the first sonne of Ephrata ☿ father of Bethleem.

† Ashur ☿ father of Thecoa had two wyues, Hellea & Naera: and Naera bare Ahusam, Hephher, Thennu, & Ahastari: these are the childrē of Naera. The childrē of Hellea were: Zereth, Iezohar and Ethnan. Chos begat Anub and Hazobeba, and the kynred of Aharel the sonne of Harum. Iacbes was more honorable then his brethre, and his

* Iosui. 15. d. Iud. 1. c. † Iud. 1. d. † 2 Reg. 3. a.
‡ 2 Reg. 5. c. § 2 Reg. 12. c. § 2 Reg. 13. a.

☞ Mat. 1. a. || Matt. 1. b. ^d Gen. 38. a. ☿ 1 Par. 2. b.

mother called him Iaebes, for she sayde: I haue borne him with trouble.

And Iaebes called vpon the God of Israel, & sayde: *Yf thou wilt blesse me, and increase the borders of my londe, & yf thy hande be with me, & thou deluyner me from euell, yf it trouble me not. And God caused it for to come that he axed.

B Chalub the brother of Suah begat Mehir: he is the father of Esthon. Esthon begat Bethrapha, Passeah, and Thehinna y father of the cite of Nahas: these are the men of Recha. The children of Kenas were: Athniel and Saraia. The childre of Athniel were, Hathath.

And Meonothai begat Aphra. And Saraia begat Ioab the father of Geharasim: for they were carpenters. The childre of Caleb the sonne of Iephune were: Iru, Ela & Naam. The children of Ela were: Kenas. The children of Iehaleleel were: Siph, Sipha, Thiria, & Asarieel. The childre of Esra were: Iether, Mered, Ephraim & Ialon, & Thahar with Miriam, Samai, Ieszbah the father of Esthemoa, & his wife Iudi Ia bare Iered the father of Geder, Heber the father of Socho, Iekuthiel y father of Sanoah: these are the children of Bitia the daughter of Pharaon, which Mared toke.

C The childre of the wife Hodia the sister of Naham y father of Regila, were, Hagarni & Esthomoa the Maechathite.

The children of Simon were: Amnon, Rimna & Benhanan, Thiflon. The children of Iesei were: Soheth, and Ben Soheth.

The childre of Sela y sonne of Iuda were: Er, y father of Lecha. Laeda the father of Maresa, & the kynred of y lynnenweuers in y house of Aszbea: & Iokim, & the men of Cosebo, Ioas & Seraph, which were housholders in Moab, and dwelt at Lahem and Hadebarim Athikim. These were potmakers, and dwelt amoge plantes and hedges, besyde the kynge in his busynes, and came & dwelt there.

The v. Chapter.

A **T**HE children of Simeon were Nemuel, Iamin, Iarib, Serah, Saul: whose sonne was Sallum, whose sonne was Mipsam, whose sone was Misma. The childre of Misma were, Hamuel, whose sonne was Sachur, whose

sonne was Simei. Simei had sixtene sonnes and sixe daughters, and his brethren had not many childre. And all their kynred multiplied not as the children of Iuda. But they dwelt at Berseba, Molada, Hazar Sual, Bilha, Ezem, Tholad, Bethuel, Harma, Ziclag, Beth Marchaboth, Hazarusim, Beth Birei, and Saraim: these were their cities vntyll y tyme of kynge Daud. And their townes, Etam, Ain, Rimmon, Tochen, Asan, these fyue cities, & all the vyllages that were aboute these cities, vntyll Baal, this is their habitacion and their kynred amonge them.

And Mesobab, Iamlech, Iosa the sonne of Amasia, Ioel, Iehu the sonne of Ieschibia, the sonne of Seraia, the sonne of Asiel, Elieonai, Iacobab, Iesohaia, Asaia, Adiel, Ismael and Benaia. Sisa the sonne of Siphai, y sonne of Alon, the sonne of Iedaia, the sonne of Simri, the sonne of Semaia. These were famous prynces in their kynreds of the house of their fathers, and multiplied in nombre.

And they wente forth, that they might come vnto Gedor to the east syde of the valley, to seke pasture for their shepe. And founde fat and good pasture, and a londe large on both the sydes, quyet and riche: for they of Ham dwelt there afore tyme.

And these that are now describyed by name, **C** came in the tyme of Ezechias the kynge of Iuda, and smote the tentes and dwellings of those that were founde there, and dammed them vnto this daye, and dwelt in their steade, for there had they pasture for their shepe.

There wente of them also (of the children of Simeon) fyue hundreth men vnto mount Seir, with their rulers: Platia, Nearia, Rephaia and Vsiel, the children of Iesei, and smote the remaunt of the Amalechites (which were escaped) and dwelt there vnto this daye.

The vi. Chapter.

THE children of Ruben the first sonne of **A**

Israel: for he was the first sonne, but † because he defyled his fathers bed, therfore was his first byrthrighte geuen vnto the children of Ioseph the sonne of Israel, & he was not rekened to y first byrthrighte: for vnto Iuda which was mightie amonge his brethren, was geuen the principallite before him, and the first byrthrighte vnto Ioseph. The children

* Gen. 28. d.

* Nu. 26. b.

† Iosu. 19. a.

† Gen. 49. a. Exo. 6. b. Nu. 26. a.

now of Ruben the first sonne of Israel are these : Hanoeh, Pallu, Hesron and Charmi.

The children of Iohel were, Semaia, whose sonne was Gog, whose sonne was Semei, whose sonne was Micha, whose sonne was Reaia, whose sonne was Baal, whose sonne was Beera, *whom Teglathphalasser the kynge of Assiria caried away prisoner. He was a prynce amonge the Rubenites. But his brethren amonge his kynreds (whā they were rekened amonge their generacion) had Ieiel and Sacharia to their heades.

And Bela the sonne of Asan the sonne of Sema, the sonne of Ioel, †dwelt at Aroer, and vntyll Nebo ¶ Baal Meon. And dwelt towarde ‡ East, as one cometh to the wyl-dernes by † water Euphrates : † for their cattell were many in the londe of Gilead.

¶ And in † tyme of Saul they foughte agaynst † Agarties, which fell thorow their hande, and they dwelt in their tentes towarde all the East parte of Gilead.

But the children of Gad dwelt ouer agaynst them in † cowntre of Basan, vntyll Salcha. Ioel the chefest, and Sapham the secōde, Iaenai and Saphat at Basan. And their brethren of the house of their fathers were, Michael, Mesullam, Seba, Iorai, Iaecan, Sia and Eber, these seuen.

These are the children of Abihail the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Iesaisi, † sonne of Iahdo, the sonne of Bus. Ahi the sonne of Abdiel, the sonne of Guni was a ruler in † house of their fathers, and they dwelt at Gilead in Basan, and in † vyl-lages therof, and in all the suburbes of Saron, vnto the vttemost partes therof. All these were rekened in the tyme of Iotham the kynge of Iuda, and of Ieroboam the kynge of Israel.

¶ The children of Ruben, the Gaddites ¶ the halfe trybe of Manasses (of such as were fightinge men, which wayre shyldes ¶ swerde, and coulde bende the bowe, and were men of armes) were foure and fortye thousande and seuen hundredth and thre score, that wente forth to † warre. And whan they foughte agaynst † Agarties, Ietur, Naphes and Nodab helped them, and deluyered † Agarties in to their handes, and all that was with them : for they cried vnto God in † batayll. And he

herde them, because they put their trust in him. And they caried awaie their cattell, fyue thousande Camels, two hundredth ¶ fyfte thousande shepe, two thousande Asses, and an hundredth thousande soules of men. For there were many wounded, for why? the battayll was of God. And they dwelt in their steade, vntyll the tyme that they were caried away prisoners.

The childre of the halfe trybe of Manasses dwelt in † londe † from Basan forth vntyll Baal Hermon ¶ Seuir, and mount Hermon : for they were many. And these were † heades of the house of their fathers, Ephraim, Iesei, Eliel, Asriel, Ieremia, Hodaneia, Iahdiel, mightie valeaunt men, ¶ awncient heades in the house of their fathers.

¶ And whā they synned agaynst † God of their fathers, and wente awhorynge after the goddesses of the people of the londe, (whom God had destroyed before them) the God of Israel stered vp the sprete of Phul the kynge of Assiria, and the sprete of Teglathphalasser the kynge of Assiria, and led awaie the Rubenites, Gaddites, and † halfe trybe of Manasses, and broughte the vnto Halah, and Habor, and Hara, and to the water of Gosan vnto this daye.

The vij. Chapter.

THE children of Leui were, * Gerson, † Kahath and Merari. The childre of Kahath were, Amram, Iezeher, Hebron and Vsiel. The children of Amram were, Aaron, Moses and Miriam. The children of Aaro were, Nadab, Abihu, Eleasar and Ithamar. Eleasar begat Phineas. Phineas begat Abisua. Abisua begat Buki. Buki begat Vsi. Vsi begat Serahia. Serahia begat Meraioth. Meraioth begat Amaria. Amaria begat Achitob. Achitob begat Sadoc. Sadoc begat Ahimaas. Ahimaas begat Asaria. Asaria begat Iohanan. Iohana begat † Asaria : for he was prest in the house † Salomon buylded at Ierusalem. Asaria begat Amaria. Amaria begat Achitob. Achitob begat Zadock. Zadock begat Sallum. Sallum begat ** Helchias. Helchias begat Asaria. Asaria begat † Seraia. Seraia begat Iosedec. But Iosedec was caried awaie whā the LORDE caused Iuda ¶ Ierusalē to be led awaie captiue by Nabuchodonosor.

* 4 Re. 15. f.

† Iosus. 13. c.

‡ Nu. 32. a.

§ Iosus. 13. d.

|| 4 Re. 15. d.

* Gen. 46. b.

¶ 2 Par. 26. c.

†† 4 Re. 25. c.

** 4 Re. 22. b.

The children of Leui are these: Gerson, Kahath and Merari. These are the names of the children of Gerson: Libni and Semei. The names of the childrē of Kahath are these: Amram, Iezohar, Hebron and Vsiel. The names of the children of Merari are: Maheli and Musi. These are the kynreds of the Leuites amonge their houtholdes.

B Gersons sonne was Libni, whose sonne was Iahath, whose sonne was Sima, whose sonne was Ioah, whose sonne was Iddo, whose sonne was Serah, whose sonne was Ieathrai. Kahats sonne was Aminadab, whose sonne was Corah, whose sonne was Assir, whose sonne was Elcana, whose sonne was Abiasaph, whose sonne was Assir, whose sonne was Thahath, whose sonne was Vriel, whose sonne was Vsia, whose sonne was Saul.

The childrē of Elkana were, Amasai & Ahimoth, whose sonne was Elkana, whose sonne was Elkana of Zuph, whose sonne was Nahath, whose sonne was Eliab, whose sonne was Ieroham, whose sonne was Elkana, whose sonne was Samuel. Those first borne sonnes were Seni and Abija.

Meraris sonne was Maheli, whose sonne was Libni, whose sonne was Simei, whose sonne was Vsa, whose sōne was Simea, whose sōne was Haggia, whose sōne was Asaia.

These are they whom David appoynted to synge in the house of the LORDE, where the Arke rested, & they mynistrēd before the habitation of the Tabernacle of witnes with synginge, vntyll Salomon had buylded the house of the LORDE at Ierusalem, and they stode after their maner in their office. And these are they ſtode & their children. Of ſ children of Kahath was Heman ſ synger, the sonne of Ioel, the sonne of Samuel, the sonne of Elkana, the sonne of Ieroham, ſ sonne of Eliel, the sonne of Thoah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Amasai, the sonne of Elkana, the sonne of Iohel, the sonne of Asaria, the sonne of Sophonias, the sonne of Thahath, the sonne of Assir, the sonne of Abijasaph, the sonne of Corah, the sonne of Iezehar, the sonne of Kahath, the sonne of Leui, the sonne of Israel.

C And his brother Assaph stode at his righte hande, and Assaph was the sonne of Barachia, the sonne of Simea, the sonne of Michael, ſ sonne of Maeseia, the sonne of Malchija, the

sonne of Athin, ſ sonne of Serah, the sonne of Adaia, the sonne of Ethan, the sonne of Sima, the sonne of Simei, the sonne of Iahath, the sonne of Gerson, the sonne of Leui.

Their brethren the childrē of Merari, stode on the left hande, namely, Ethan the sonne of Kusi, the sonne of Abdi, the sonne of Malluch, the sonne of Hasabia, the sonne of Amazia, the sonne of Helchia, ſ sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

As for their brethrē the Leuites, they were geuen to all the offices in the habitation of the house of the LORDE: but the office of Aaron and his sonnes was to kyndle the fyre vpon the altare of burntofferynges, and vpon the altare of incense, and to all the busynes in the most holy, and to make attonement for the people, acordinge as Moses ſ seruauent of God commaunded.

These are the children of Aaron: Eleasar his sonne, whose sonne was Phineas, whose sonne was Abisua, whose sonne was Buki, whose sonne was Vsi, whose sonne was Serahia, whose sonne was Meraioth, whose sonne was Amaria, whose sonne was Achitob, whose sonne was Sadoc, whose sonne was Ahimaas.

And this is their habitation and rowme in their borders, namely of Aarons children of the kynred of ſ Kahathites: for this lot fell vnto them. * And they gaue thē Hebron in the londe of Iuda, & the suburbs of the same rounde aboute. But the felde of ſ cite & the villages therof, gaue they vnto Caleb the sonne of Iephune. Thus gaue they vnto the children of Aaron these fre cities, Hebron & Libna with their suburbs, Iather, & Esthemoa, Hilen, Debir, Asan and Bethsemaes, with their suburbs. And out of the trybe of Ben Iamin, Geba, Alemeth and Anathot with their suburbs, so ſ all the cities in their kined were thirtene. The other childrē of Kahath of their kynred, had out of ſ halfe trybe of Manasses, ten cities by lot. The children of Gerson of their kynred, had out of ſ trybe of Isachar, & out of the trybe of Asser, & out of the trybe of Nephtali, & out of the trybe of Manasses in Basan, thirtene cities. The childrē of Merari of their kynred, had by lot out of the trybe of Ruben, & out of the trybe of Gad, and out of the trybe of Zabulon, twolue cities.

* Iosu. 14. d. and 21. b.

And vnto þ̄ Leuites gaue the childrē of Israel cities with their suburbes, namely by lot, out the trybe of the children of Iuda, ⁊ out of the trybe of the childrē of Simeon, ⁊ out of the trybe of the children of Ben Iamin, euen those cities, which they appoynted by name. * But the kynreds of the children of Kahath had the cities of their borders out of the trybe of Ephraim.

So gaue they now vnto thē (namely vnto the kynred of the children of Kahath) þ̄ fre cities, Sicheim vpon mount Ephraim, Geser, Iakmeam, Bethoron, Aialon, and Gath Rimon with their suburbes. And out of þ̄ halfe trybe of Manasses, Aner and Bileam with their suburbes. But vnto the children of Gerson they gaue out of the kynred of the halfe trybe of Manasses, Golā in Basan and Astharoth with their suburbes. Out of the trybe of Isachar, Kedes, Dabroth Ramoth, and Anem with their suburbes. Out of the trybe of Asser, Masal, Abdō, Hukoh and Sehob, with their suburbes. Out of the trybe of Nephtali, Kedes in Galile, Hāmon and Kiriathaim with their suburbes. Vnto the other children of Merari gaue they out of the trybe of Zabulon, Rimano and Thabor with their suburbes. And beyōde Iordane ouer agaynst Iericho eastwarde besyde Iordane out of the trybe of Ruben, Bezer in the wildernes, Iahza, Kedemoth and Mepaath with their suburbes. Out of the trybe of Gad, Ramoth in Gilead, Mahanaim, Heszon and Iaeser with their suburbes.

The viij. Chapter.

THE children of Isachar were, Thola, Pua, Iasub and Simrom, these foure. The children of Thola were, Vsi, Rephaia, Ieriel, Iahemai and Iebsam and Samuel, heades in the house of their fathers of Thola, ⁊ mightie men in their kynred, † in nombre in the tyme of Dauid, two and twentie thousande and sixe hundred. The children of Vsi were, Iesrahia. The children of Iesrahia were, Michael, and Obedia, Ioel and Iesia: all these fyue were heades. And with them amonge their kynred in the house of their fathers there were ready harnesssed men of warre to the battayll, sixe and thirtie thousande: for they had many wyues and children. And the mightie men of their brethren in all

the kynreds of Isachar, were seūē and foure score thousande, and were all nombred.

The children of Ben Iamin, were, Bela, Becher, and Iedieel, these thre. The children of Bela, were, Ezbon, Vsi, Vsiel, Ieremoth ⁊ Iri, these fyue, heades in þ̄ house of their fathers, mightie men: and were nombred two ⁊ twentie thousande and foure and thyrtye.

The childrē of Becher were, Semira, Ioas, Elieser, Elioenai, Amri, Ieremoth, Abia, Anathot ⁊ Alameh, all these were the children of Becher, and were rekened in their kinreds after the heades in the house of their fathers, valeaunt men, twentie thousande, and two hundred. The children of Iedieel were Bilhan. The childrē of Bilhan were, Ieus, Ben Iamin, Ehud, Cnaena, Sethan, Tharsis and Ahisahar, all these were the children of Iedieel, heades of the fathers, valeaunt men, euen seuentene thousande, which wente forth to the warre for to fighte. And Supim and Hupim were the childrē of Ir. But Husim were the children of Aher.

The children of Nephtali were: Iahziel, Guni, Iezer and Sallum, ⁊ the children of Bilha.

The children of Manasses are these: Esriel, whom his concubyne Aramiel dyd beare. § But (first) begat he Machir the father of Gilead. And Machir gaue wyues vnto Hupim ⁊ Supim, ⁊ their sisters name was Maecha. His secōde sonnes name was Zelaphehad. ¶ And Zelaphehad had daughters. And Maecha þ̄ wife of Machir bare a sonne whose name was Phares, ⁊ his brothers name was Sares, and his sonnes were Vlam and Rakem. Vlams sonne was Bedam. These are the children of Gilead þ̄ sonne of Machir the sonne of Manasses. And his sister Molecheth bare Ishud, Abieser and Mahela. And Semida had these children: Ahean, Sicheim, Likhi and Aniam.

The children of Ephraim were these: Suthelah, whose sonne was Bered, whose sonne was Thahath, whose sonne was Eleada, whose sonne was Thahath, whose sonne was Sabad, whose sonne was Suthelah, whose sonne was Eser and Elead. And the men of Gath, that dwelt in the londe, slewe them, because they were gone downe to take their catell. And their father Ephraim mourned for them a longe season, and his brethren came to comforte him.

* Iosu. 21. c. † 2 Re. 24. ‡ Gen. 30. b.

§ Iosu. 17. a. ¶ Num. 26. d. 27. a. 36. a.

And he wente in to his wife, which concealed, and bare a sonne, whom he called Bria, because of the aduersite that was in his house. His daughter was Seera, which builded the lower and vpper Bethoron, ⁊ Vsen Serea. Whose sonne was Rephad ⁊ Reseph, whose sonne was Thelab, whose sonne was Thahan, whose sonne was Laedan, whose sonne was Ammihud, whose sonne was Elisama, whose sonne was Nun, whose sonne was Iosua.

And their substance ⁊ dwellynge was, Bethel and the vyllages therof, and towarde the East syde of Naeran, and towarde the westparte of Geser and ȝ vyllages therof. Sechem and hir vyllages vnto Aia and hir vyllages. And by the children of Manasses, Bethsean and ȝ vyllages therof, Thaeenach and the vyllages therof, Dor and the vyllages therof. In these dwelt the children of Ioseph the sonne of Israel.

The children of Asser were these: Iemna, Iesua, Iesui, Bria and Serah their sister. The children of Bria were, Heber and Malchiel, this is ȝ father of Birsauith. Heber begat Iaphet, Somor, Hothan, and Sua their sister. The childrē of Iaphlet were, Passach, Bimehal and Asuath, these were the childrē of Iaphlet. The childrē of Somer were, Ahi, Rahag, Iehuba, and Aram. And the children of his brother Helē were, Zophah, Iemna, Seles and Amal. The children of Zophah were, Suah, Harnepher, Sual, Beri, Iemra, Bezer, Hod, Sama, Silsa, Iethran and Beera. The children of Iether were, Iephune, Phispa and Ara. The children of Vila were Arah, Haniel and Rizia.

All these were the children of Asser, heades in the house of their fathers, chosen out, valeaunt men, and heades amonge the prynces, and were mustered to the warre for to fight, in their nombre, sixe and twentye thousande men.

The ix. Chapter.

BEN Iamin begat Bela his fyrst sonne, Aszbal the secōde, Ahrah ȝ thirde, Noah the fourth, Rapha the fyfth. And Bela had children: Gera, Abihud, Abisua, Neman, Ahoah, Gera, Sphuphan and Huram.

These are Ehuds children, which were heades of the fathers amonge the citesyns at Geba, and wete awaye vnto Manahath, namely Naeman, Ahia and Gera, the same caryed

them awaye, and begat Vsa and Abihud. And Seharaim (whan he had sent the awaye) begat children in the londe of Moab of Husim and Baera his wyues. And of Hodes his wyfe begat he Iobab, Zibea, Mesa, Malcham, Ieus, Sachia, and Mirma, these are his children, heades of the fathers.

Of Husim begat he Ahitob and Elpaal. The childrē of Elpaal were: Eber, Miseum and Samed. The same buylded Ono ⁊ Lod and the vyllages therof. And Bria and Sama were heades of the fathers amonge the citesyns at Aialon. These chaced awaye the of Gath. His brethrē Sasak, Ieremoth, Sebadia, Arad, Ader, Michael, Iespa and Ioha, these are the children of Bria. Sebadia Mesullam, Ezechiel, Heber, Iesmerai, Ieslia, Ioa, these are ȝ childrē of Elpaal. Iakim Sichri, Sabdi, Elenai, Zilthai, Eliel, Adaia, Braia and Simrath, these are the childrē of Semei. Iespan, Eber, Eliel, Abdon, Sichri, Hanan, Hanania, Elan, Enthothia, Iephdeia and Penuel, these are the children of Sasak. Samserai, Seharai, Athalia, Iacresia, Elia and Sichri, these are, the children of Ieroham. These are the heades of the fathers of their kynreds, which dwelt at Ierusalem.

* But at Gibeon dwelt, the father of Gibeon, ⁊ his wyues name was Maecha, and his first sonne was Abdon, Zur, Cis, Baal, Nadab, Gedor, Ahio and Secher. Mikloth begat Simea. And they dwelt ouer agaynst their brethrē at Ierusalem with theirs. Ner begat Cis. † Cis begat Saul. Saul begat Ionathas, Melchisua, Abinadab and Esbaal. The sonne of Ionathas was Meribaaal. Meribaaal begat Micha. The children of Micha were: Pithon, Melech, Thareea and Ahas. Ahas begat Ioadda. Ioadda begat Alemeth, Asmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Rapha, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Esricam, Bochrui, Iesmael, Searia, Abadia, Hanan, all these were the sonnes of Azel.

The children of Esek his brother were: Vlam his first sonne, Ieus the seconde, Elipelet the thirde. The children of Vlam were valeaunt men, and coulde handell bowes, and had many sonnes, and sonnes sonnes an hundredth and fiftye. All these are of the children of Ben Iamin.

* 1 Par. 10. e.

† 1 Re. 9. a. and 14. g. 1 Par. 10. e.

The x. Chapter.

AND all Israel were nombred: and beholde, they are wrytten in the boke of the kynges of Israel and Iuda, and now are they caried awaie vnto Babylō for their synne, euen they y afore dwelt in their possessions and cities, namely Israel, y prestes, Leuites and Nethinim. But at Ierusalem dwelt certayne of the children of Iuda, some of the children of Ben Iamin, some of the children of Ephraim and of Manasses. * Namely of the children of Phares the sonne of Iuda, was Vthai the sonne of Ammihud the sonne of Amri, the sonne of Imri, the sonne of Bani. Of Soloni, Asaia y first sonne, and his other sonnes. Of the children of Serah, Ieguel and his brethren, sixe hundreth, foure score and ten.

Of the children of Ben Iamin, Sallu y sonne of Mesullam, the sonne of Hodauia, y sonne of Hasnua. And Iebneia the sonne of Ieroham. And Ela the sonne of Vsi the sonne of Michri. And Mesullam the sonne of Sephatia the sonne of Reguel the sonne of Iebneia. And their brethren in their kinreds nyne hundreth and syxe and fyfye. All these were heades of the fathers in the house of their fathers.

Of the prestes: Iedaia, Ioiarib, Iachim, And Asaria the sonne of Helchia,^b the sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, prync in the house of God. And Adaia the sonne of Ieroham, the sonne of Pashur, the sonne of Malchia. And Maesai the sonne of Adiel the sonne of Iachsera, the sonne of Mesullam, the sonne of Messylemeth, the sonne of Immer. And their brethren heades in the house of their fathers a thousande, seuen hundreth and thre score valeaunt men in executyng the offyce in the house of God.

Of the Leuites of the children of Merari, Semaia the sonne of Hasub, the sonne of Asrikam, the sonne of Hasabia. And Bakbakar the carpenter and Galal. And Mathania y sonne of Micha y sonne of Sichri, the sonne of Assaph. And Obadia the sonne of Semaia, the sonne of Galal, y sonne of Elkana, which dwelt in the villages of the Netophathites.

The porters were: ^dSallum, Acub, Talmon, Ahiman, with their brethren, and Sallum the

chefest: for hither to had the children of Leui kepte the watch at the eastsyde of the kinges gate by armies. And Sallum the sonne of Core, the sonne of Abiassaph, the sonne of Corah, and his brethren of his fathers house.

The Corahytes were in the worke of the seruyce, to kepe the thresholds of the Tabernacle: and their fathers in the hoost of the LORDE, to kepe the intraunce. Phineas the sonne of Eleasar was the pryncce ouer them, because the LORDE had bene with him before. Sacharia the sonne of Meselechia was keper at the dore of the Tabernacle of witnesse.

All these were chosen out to be keepers of the thresholds euen two hundreth and twolue. These were nombred in their villages. And Dauid and Samuel the Seer fouded them thorow their faith, that they and their children shulde kepe the house of the LORDE, namely to kepe the watch of y house of the Tabernacle.

These dorekeepers were appointed towarde the four wyndes, towarde the East, towarde the West, towarde the North, towarde y South. But their brethrē were in their villages, that they might come allwaye on the seuenth daye to be with them: for vnto these foure maner of chefe dorekeepers were the Leuites committed. And they had the ouersight of the chestes and treasures in y house of God.

In the nighte season also remayned they aboute the house of God: for their dewtye was to geue attendaunce to open euery mornynge. And some of them had the ouersight of the mynistryng vessel: for they bare the vessell out and in. And some of thē were appoynted ouer the vessell, and ouer all the holy vessell, ouer the fine wheate floure, ouer y wyne, ouer the oile, ouer the frankencense, ouer the swete odoures: but some of y prestes children made the ^fincense.

Vnto Mathithia one of the Leuites the first sonne of Sallum the Corahite, were y pannes cōmytted. And certayne of the Kathathites their brethren were appointed ouer the shewbred, to prepare it euery Sabbath daye.

These are the heades of the singers amōge the fathers of the Leuites chosen out ouer the chestes: for daye and night were they in

* 2 Esd. 11. a.

* 2 Esd. 11. b.

b 2 Esd. 11. c.

c 2 Esd. 11. c.

d 2 Esd. 11. c. e Num. 2. d. f Exo. 30. d.

worke withall. These are the heades of f fathers amonge f Leuites in their kineds. These dwelt at Ierusalem.

* At Gibeon dwelt Ieiel the father of Gibeon, his wiues name was Maecha, and his fyrst sonne Abdon, Zur, Cis, Baal, Ner, Nadab, Gedor, Ahaio, Sacharia, Mikloth. Mikloth begat Simeam. And they dwelt also aboute their brethren at Ierusalem amonge theirs. Ner begat Cis, Cis begat Saul, Saul begat Ionathas, Malchisua, Abinadab, Esbaal. The sonne of Ionathas was Meribaal. Meribaal begat Micha. The children of Micha were, Pithon, Melech and Thaherea. Ahas begat Iaera, Iaera begat Alemeth, Asmaueth and Simri. Simri begat Moza. Moza begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Azel. Azel had sixe sonnes, whose names were: Asrikam, Bochrú, Iesmael, Searia, Obadia, Hanan. These are the children of Azel.

The xi. Chapter.

THE Philistynes foughte agaynst Israel. And they of Israel fled before the Philistynes, and f wounded fell vpon mount Gilboa. And the Philistynes folowed vpon Saul and his sonnes, and smote Ionathas, Abinadab and Malchisua f sonnes of Saul. And the battayll was sore agaynst Saul. And the archers came vpon him, so that he was wounded of the archers. Then sayde Saul vnto his weapenbearer: Drawe out thy swerde, and thrust it thorow me, that these vicircumcysed come not, and deale shamefully with me. Neuertheles his weapenbearer wolde not, for he was sore afrayed. Then toke Saul his swerde, and fell therein. Whan his weapenbearer sawe that Saul was deed, he fell vpon his swerde also, and dyed.

Thus died Saul and his three sonnes, and all his housholde together. And whan the men of Israel which were in f valley, sawe, that Saul and his sonnes were deed, they lefte their cities and fled: and the Philistynes came and dwelt therein.

3 On the morowe came the Philistynes to spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and stryped him out, and toke his heade, and his harness, and sent it aboute in to f londe of the Philistynes, and caused it to be shewed before their

Idoles and the people. And his weapens layed they in the house of their god, and stycte vp his heade vpon the house of Dagon.

But whan all they of Iabes in Gilead herde of euery thinge, that the Philistynes had done vnto Saul, they gat them vp (as many as were men of armes) and toke the body of Saul and of his sonnes, and broughte them vnto Iabes, and buryed their bones vnder the Oke at Iabes, and fasted seuen dayes.

Thus dyed Saul in his trespass which he commytted agaynst the LORDE, because he kepte not the worde of the LORDE: f because he axed counsell at the soythsayr, and axed not at the LORDE, therefore slewe he him, f turned the kyngdome vnto Dauid.

The xij. Chapter.

AND all Israel resorted to Dauid vnto **2** Hebron, and sayde: Beholde, we are thy bone and thy flesh. And afore tyme whan Saul reigned, thou leddest Israel out and in. So the LORDE thy God hath sayde vnto the: Thou shalt kepe my people of Israel, and thou shalt be the pryncie ouer my people of Israel. And all the Elders of Israel came to the kyng vnto Hebron. And Dauid made a couenaunt with them at Hebron before the LORDE. And they anoynted Dauid to be kyng ouer Israel f accordynge to the worde of the LORDE by Samuel.

And Dauid and all Israel wete vnto Ierusalem, that is Iebus: for the Iebusites dwelt in the lode. And the citesyns of Iebus saide vnto Dauid: Thou shalt not come in hither. Howbeit Dauid wane f castell of Siö, which is f cite of Dauid. And Dauid sayde: Who so euer smytheth f Iebusites first, shal be a pryncie f captainne. The Ioab f sonne of Zeruia clymmed vp first, f was made captainne. So Dauid dwelt in f castell, therefore was it called f cite of Dauid. And he buylded f cite roude aboute, fro Millo forth on euery syde. As for f remnaunt of f cite, Ioab buylded it, f repayed it. And Dauid wete forth f grewe, f the LORDE Zebaoth was with him.

These are f chefe amöge f mightie mē of Dauid, which dealt valeauntly with him in his kyngdome with all Israel, to make him kyng, accordinge to the worde of f LORDE ouer Israel. And this is f nombre of Dauids

* 1 Par. 9. d. a 1 Re. 31. a. b 1 Re. 31. b. † 1 Reg. 15.

‡ 1 Re. 28. b. c 2 Reg. 5. a. § 1 Re. 16. c. || 2 Reg. 5. b.

mightie men: Iesabeam the sonne of Hachmoni the chefest amonge thirtie. He liſte vp his ſpeare, ⁊ ſmote thre C. at one tyme.

After him was Eleazar the ſonne of Dodo the Ahoſite, and he was amonge the thre mightie. This man was with Daudi whā they blaſphemed, ⁊ the Philistynes gathered thē ſelues there to ſ̄ batayll. And euē ther was there a pece of londe full of barly, ⁊ the people fled before the Philistynes. And they ſtode in the myddes of the londe, and reſcued it, and ſmote the Philistynes. And the LORDE gaue a greate health.

¶ And thre of the cheſteſt thirtie wēte downe to the rocke vnto Daudi in to the caue of Adullam. But the Philistynes hoost laye in the valley of Rephaim. As for Daudi, he was in the caſtell. And the Philistynes people were then at Bethleem. And Daudi was deſyrous, and ſayde: O that ſome wolde geue me to drynke of the water out of the well at Bethleem vnder the gate. Thē brake thoſe thre in to the Philistynes hoost, and drue of the water out of the well at Bethleem vnder the gate, and caried it, and broughte it vnto Daudi. Neuertheles he wolde not drynke it, but poured it vnto the LORDE, and ſayde: God let this be farre fro me, ſ̄ I ſhulde do it, and drynke the bloude of theſe men in ſ̄ parell of their life: for with the parell of their life haue they broughte it: therfore wolde he not drynke it. This dyd the thre Worthies.

Abisai the brother of Ioab, he was the chefeſt amonge thre. And he liſte vp his ſpeare, and ſmote thre hundred. And he was famous amonge thre, and before the thirde, more honorable then the two, yet came he not vnto the thre.

¶ Benaia the ſonne of Ioiada the ſonne of Iſhail of Cabzeel, ^b was a man of greate actes. He ſmote two lyons of the Moabites. And he wente downe, and ſmote a lyon in the myddes of a well in the tyme of ſnowe. He ſmote a man of Egipte alſo, which was fyue cubites greate of ſtature, and had in his hande a ſpeare like a weuers lome. Yet wente he downe to him with a ſtaffe, and toke the ſpeare out of his hande, and ſlewe him with his awne ſpeare. This dyd Benaia the ſonne of Ioiada, and was a famous man amonge thre Worthies, and moſt awncient amonge

thirtie. But vnto the thre came he not. Howbeit Daudi made him of his ſecrete counceill.

The valeaunt Worthies are theſe: Aſahel the brother of Ioab, Elhanan his Vncles ſonne of Bethleem, Samoth the Harodite, Helez the Pelonite, Ira the ſonne of Ekas the Thecoite, Abraser the Anathothite, Sibechai the Huſathite, Ilai the Ahoſite, Matherai the Netophatite, Heled ſ̄ ſonne of Baena ſ̄ Netophatite, Ithai ſ̄ ſonne of Ribai of Gibeath of the childrē of Ben Iamin, Benaia the Pirgathonite, Hura of the broke of Gaas. Abiel the arbatite, Asmaueth the Bahernuite, Eliahba the Saalbonite. The children of Haſem ſ̄ Giſonite, Ionathas the ſonne of Sage the Hararite, Ahiam the ſonne of Sachar the Hararite, Eliphai the ſonne of Vr, Hephher the Macherathite, Ahia the Pelonite, Hezro of Carmel, Naerai the ſonne of Aſzbai, Iael the brother of Nathan, Mibehar the ſonne of Hagri, Zeleg the Ammonite, Naherai the Berothite the wapenbearer of Ioab the ſonne of Zeruia, Ira the Iethrite, Gareb the Iethrite, Vrias the Hethite, Sabad the ſonne of Ahalai, Adina the ſonne of Siſa the Rubenite, a capayne of the Rubenites, and there were thirtie vnder him: Hanan ſ̄ ſonne of Maecha, Iſaphat the Mathonite, Vſia ſ̄ Aſtharathite, Sama and Iael, the ſonnes of Hotham the Aroerite, Iediael the ſonne of Simri, Ioha his brother the Thirzite, Eliel the Mahenite, Ieribai and Ioſua the ſonnes of Elnaan, Iethma the Moabite, Eliel, Obed, Iaſiel of Mizobai.

The xiiij. Chapter.

THESE alſo came to Daudi vnto Siclag ^a whan he was yet kepte aſyde becauſe of Saul the ſonne of Cis: And they were like wyſe amonge the worthies ſ̄ helped in the battayll, and coulde handle bowes with both their handes, ⁊ coulde caſt ſtones, and ſhute arowes with the bowe.

Of Sauls brethren which were of Ben Iamin: The chefeſt Ahieser and Ioas ſ̄ children of Samaa the Gibeathite. Ieſiel and Pelet the children of Asmaueth. Baracha ⁊ Iehu the Anthothite. Iesmaia the Gibeonite, valeaunt amonge thirtie and ouer thirtie. Ieremia, Iahasiel, Iohanen, Ioſabad the Gederathite. Eleuſai, Ierimoth, Bealia, Samaria, Saphatia the Harophite, Elkana, Ieſia,

^a 2 Re. 23. c.

^b 2 Re. 23. d. ^c 1 Re. 27. a.

Asareel, Isasbeam & Korahyte, Ioela and Sabadia the children of Ieroham of Gedor.

Of the Gaddites resorted there vnto Dauid to the castell in the wyldernesse, mightie Worthies and men of armes, which hadled speares and swerdes, and had faces like lions, & were as swifte as the Roes vpon & mountaynes. The fyrst Eser, the seconde Obadia, the thyrd Eliab, the fourth Masmanna, & fyfth Ieremia, the sixte Athai, the seueth Eliel, the eight Iohanna, the nyenth Elsabad, the tenth Ieremia, & eleuenth Machbanai. These were of the children of Gad, heades in the hoost, the leest ouer an hundreth, and & greatest ouer a thousande. These are they which in the fyrst moneth wente ouer Iordane, whan it was full on both the shores, so that all the valleys were eauen both towarde the East and towarde the West.

There came of the children of Ben Iamin also and of Iuda vnto the castell of Dauid. But Dauid wente forth vnto them, and answered and sayde vnto them: Yf ye come to me in peace, and to helpe me, my hert shal be with you. But yf ye come vpō disceate, and to be mine aduersaries (where as there is yet no vnrighte in me) the God of oure fathers loke vpon it, and rebuke it. Neuertheles the sprete endued Amasai the captayne amonge thirtie, and he sayde: We are thine O Dauid, and holde with the thou sonne of Isai. Peace, peace be with the, peace be with thy helpers, for thy God helpeth the. Then Dauid receaued them, and made them captaynes ouer the men of warre.

And of Manasses there fell certayne vnto Dauid, whan he came to the battayll with the Philistynes agaynst Saul, and helped them not, *for the prynces of & Philistynes counceled to let him go from them, and sayde: Yf he fell vnto his lorde Saul, it mighte cost vs oure neckes. Now whā he departed vnto Siclag, there fell vnto him of Manasses, Adna, Iosabad, Iediael, Michael, Iosabad, Elihu, Zilthai, heades ouer thousandes in Manasses. And they helped Dauid against the men of warre: for they were all valeaunt Worthies, and were captaynes ouer the hoost. And euery daye came there some to Dauid, to helpe him, till there was a greate hoost as an hoost of God.

And this is the nombre of the heades harnessed vnto the warre, which came to Dauid

vnto Hebron, for to turne the kyngdome of Saul vnto him, acordynge to the worde of the LORDE.

The childrē of Iuda, which handled speares and swerdes, were sixe thousande, & eight hundreth ready harnessed vnto & warre. Of the children of Simeon noble men of armes for the battayll, seuen thousande and an hundreth. Of the children of Leui foure thousande and sixe hundreth. And Ioiaa the prynce amonge them of Aaron with thre thousande and seuen hundreth. Sadoc the yonge valeaunt man of armes with his fathers house, two and twentye rulers. Of the children of Ben Iamin Sauls brother, thre thousande: for vnto that time helde many of thē yet with the house of Saul.

Of & children of Ephraim, twentie thousande and eight hundreth valeaunt men of armes, and famous in the house of their fathers. Of the halfe trybe of Manasses, eightene thousande, named by name, to come and make Dauid kyng. Of the children of Isachar (which were men of vnderstondynge, whan nede requyred to knowe what Israel shulde do) two hundreth captaynes, and all their brethren folowed their worde. Of Sabulon, soch as wente forth in the hoost to & warre, ready with all maner of weapons for the battayll, fyfitye thousande, beyng of one mynde to kepe them selues in ordre.

Of Nephtali, a thousande captaynes, & with them soch as handled shyld and speare, seuen and thyrtye thousande. Of Dan, ready harnessed to the battayll, eight and twentye thousande, and sixe hundreth. Of Asser, soch as wente forth in & hoost, ready harnessed to the battayll, fortye thousande. From beyonde Iordane, of the Rubenites, Gaddites and the halfe trybe of Manasses, with all maner of weapons to the battayll, an hundreth and twentye thousande.

All these men of warre, ready harnessed to the battayll,* came with a whole hert vnto Hebron, to make Dauid kyng ouer all Israel. And all Israel besyde were of one hert, that Dauid shulde be made kyng. And there were they with Dauid thre dayes, eatynge and drynkyng: for their brethren had prepared for them. And soch neighbours as were aboute them vntyll Isachar, Zabulon and Nephtali, brought bred vpon Asses, Camels,

* 1 Ro. 29. a.

* 2 Reg. 5. a.

Mules and oxen to eate: meel, fyges, rasens, wyne, oyle, oxen, shepe, very many: for there was ioye in Israel.

The xliii. Chapter.

AND Dauid helde a councell^a with the captaynes ouer thousandes and ouer hundreds, and with all the prynces, and sayde vnto all the congregacion of Israel: Yf it lyke you, and yf it be of the LORDE oure God, let vs sende forth on euery syde to oure other brethren in all the countrees of Israel, and to the prestes and Leuites in the cities where they haue suburbes, & they maye be gathered together vnto vs, and let vs fetch the Arke of oure God agayne vnto vs: for by Sauls tyme we axed after it. Thē sayde the whole cōgregation, that the same shulde be done, for it pleased all the people well.

So Dauid gathered all Israel together from Sihor of Egipte, tyll a man come vnto Hemath, to fetch the Arke of God from Kiriath Iearim. And Dauid wente vp with all Israel to Kiriath Iearim, which lieth in Iuda, to brynge from thence the Arke of God the LORDE, that sytteth vpō the Cherubins, where the name is named: and they caused the Arke of God to be caried vpō a new cart from the house of Abinadab.

Vsā and his brethren droue the cart. As for Dauid and all Israel, they played with all their strength before God, with songes, with harpes, with psalteries, with tabrettes, with Cymbales and trompes.

But when they came to the barne floore of Chidon, Vsā stretched out his hande to holde the Arke: for the oxen wente out asyde. Then waxed the wrath of the LORDE feare ouer Vsā, & smote him, because he stretched out his hāde to the Arke, so & he dyed there before God. Thē was Dauid sory, because & LORDE had made soch a rente vpō Vsā, and called the place Perez Vsā, vnto this daye. And Dauid stode in feare of God the same daye, & sayde: How shal I brynge & Arke of God vnto me? Therefore wolde he not let & Arke of God be broughte vnto him in to & cite of Dauid, but caried it in to & house of Obed Edom the Gathite. So the Arke of God abode with Obed Edom in his house thre monethes. And & LORDE blessed Obed Edoms house and all that he had.

^a 2 Re. 6. a. ^b 2 Reg. 5. c.

The xlv. Chapter.

AND Hiram & kynge of Tyre^a sent messangers vnto Dauid and Cedre tymber, and masons and carpenters, to buylde him an house. And Dauid perceaued, that the LORDE had confirmed him kynge ouer Israel: for his kyngdome increased for his people of Israels sake. And Dauid toke yet mo wyues at Ierusalem, & begat yet mo sonnes & daughters. And the names of them & were borne vnto him at Ierusalem, are these: Sammua, Sobab, Nathan, Salomon, Iebehar, Elisua, Elipalet, Noga, Nepheg, Iaphia, Elisamma, Baal Iada, Eliphalet.

And when the Philistynes herde that Dauid was anoynted kynge ouer all Israel, they wente vp all to seke Dauid. Whan Dauid herde that, he wente forth agaynst them. And the Philistynes came, and scattered thē selues beneth in & valley of Rephaim. And Dauid axed councell at God, & sayde: Shal I go vp agaynst the Philistynes? and wilt thou delyuer them in to my hande? The LORDE sayde vnto him: Go vp, and I wil delyuer them in to thy hande. And when they were gone vp to Baal Prasim, Dauid smote them there. And Dauid sayde: God hath deuyded myne enemies thorow my hande, euen as the water parteth asunder: therefore called they the place Baal Prasim. And there lefte they their goddes. Then * commaunded Dauid to burne them with fyre.

But the Philistynes gat them thither agayne, and scattered them selues beneth in & valley. And Dauid axed councell at God agayne. And God sayde vnto him: Thou shalt not go vp behynde them, but turne the from them, that thou mayest come vpon thē ouer agaynst the Peertrees. So whan thou hearest aboue vpon the Peertrees the noyse of the goynge, go thou forth then to the batayll: for God is gone forth then before the to smyte the hoost of the Philistynes. And Dauid dyd as God commaunded him. And they smote the hoost of the Philistynes from Gibeon forth vnto Gaser. And Dauids name was noysed out in all londes. And the LORDE caused & feare of him to come vpō all the Heythen.

The xlv. Chapter.

AND he buylde him houses in the cite^a of Dauid, & made ready a place for &

* Deut. 7. a. ^c 2 Reg. 5. d.

Arke of God, & pitched a Tabernacle for it. At that tyme sayde Dauid: The Arke of God is not to be borne, but onely of f Leuites: *for them hath the LORDE chosen to beare the Arke of the LORDE, and to mynister vnto him for euer. Therefore gathered Dauid all Israel together vnto Ierusalem, to brynge vp the Arke of the LORDE vnto the place which he had prepared for it.

And Dauid broughte the children of Aaron & the Leuites together. Of the children of Kahath: Vriell the chefe with his brethren, an C. and twentye. Of the children of Merari: Asaia the chefe with his brethren, two C. and twentye. Of the childrē of Gerson: Ioel the chefe with his brethren, an C. and thirtie. Of f childrē of Elizaphan: Semaia the chefe with his brethren, two hundreth. Of the childrē of Hebron: Eliel the chefe, with his brethren, foure score. Of the children of Vsieel: Amminadab the chefe, with his brethren, an hundreth and twolue.

B And Dauid called Sadoc and Abiathar the prestes, and the Leuites, namely Vriell, Asaia, Ioeli, Semaia, Eliel, Aminadab, and sayde vnto them: Ye are the heades of f fathers amonge the Leuites: sanctifye youre selues therefore & youre brethren, f ye maye brynge vp the Arke of the LORDE God of Israel, to the place f I haue prepared for it. †For afore whan ye were not there, the LORDE oure God made a rent amonge vs, because we soughte him not, as we shulde haue done. So f prestes & the Leuites halowed the selues, f they mighte brynge vp the Arke of the LORDE God of Israel. And the children of Leui bare the Arke of God the LORDE vpon their shulders with the stauies theron, †as Moses comaunded accordinge to f worde of the LORDE.

And Dauid spake vnto f rulers of f Leuites, that they shulde ordeyne some of their brethren to be syngers with psalteries, harpes and loude instrumentes, and Cimbales, to syng loude with ioye.

C Then the Leuites appoynted Heman f sonne of Ioel: and of his brethren Assaph the sonne of Barachias: and of the children of Merari their brethren, Ethan the sonne of Cusaia: and with them their brethren of the seconde course, namely Zacharias, Iaesiell, Semiramoth, Iehiel, Vnni, Eliab, Benaia,

Maesia, Mathithia, Elipheleia, Mikneia, Obed Edom, Ieiel, the dore keepers. For Heman, Assaph and Ethan were syngers, with brasen belles makynge a loude noyse: but Zacharias, Iaesiell, Semiramoth, Iehiel, Vnni, Eliab, Maesia & Benaia with Phalteries to Alamoth: Mathithia, Elipheleia, Mikneia, Obed Edom, Ieiel & Asaia with harpes to syng aboute them on hye. Chenania the ruler of the Leuites was the master of Musick to teach them for to syng, for he was a man of vnderstandinge.

And Barachias and Elcana were the dorekeepers of the Arke. But Sachania, Iosaphat, Nathaneel, Amasai, Zacharias, Benaia, Elieser the prestes, blew the trompettes before f Arke of God. And Obed Edom and Iehia were dorekeepers of the Arke.

So Dauid and the Elders of Israel, and the captaynes ouer thousandes wente vp to fetch the Arke of the couenaunt of the LORDE out of the house of Obed Edom with ioye. And whan God had helped the Leuites f bare the Arke of the LORDES couenaunt, there were offred seuen bullockes & seuen rāmes. And Dauid had a lynnē garment vpō him, and so had all the Leuites f bare the Arke, and f syngers, and Chenania the master of Musick with the syngers. Dauid had an ouerboddy cote of linnen vpon him also.

Thus all Israel brought vp the Arke of the couenaunt of the LORDE with myrth, with trompettes, tabrettes, & loude Cymbales, with psalteries and harpes. Now whan the Arke of the couenaunt of the LORDE came in to the cite of Dauid, Michol f daughter of Saul looked out at a wyndowe: & whā she sawe kynge Dauid daunsynge & playenge, she despyed him in hir hert.

The xviij. Chapter.

AND whā they brought in the Arke of God, *they set it in f Tabernacle, that Dauid had pitched for it, and offred burnt-offerynges & thankofferynges before God. And whā Dauid had ended the burnt-offerynges and thankofferynges, he blessed the people in the name of the LORDE, & distributed vnto euery man in Israel (both vnto man and woman) a cake of bred, and a pece of flesh and a meece of potage.

And he appoynted before the Arke of f LORDE certayne Leuites to mynister, that

* Num. 4. b. † 1 Par. 14. b.

‡ Exo. 25. b. * 2 Re. 6. d

they shulde geue prayse, thanks and laouinges vnto the LORDE God of Israel: namely Assaph the first, Zacharias the seconde, Ieiel, Semiramoth, Iehiel, Mathithia, Eliab, Benaia, Obed Edom and Iehiel, with psalteries and harpes. But Assaph with loude Cymbales. Benaia and Iehasiel the prestes with tabrettes, allwaye before the Arke of y couenaunt of God.

At the same tyme ordeyned Dauid first of all to geue thakes vnto the LORDE by Assaph and his brethren.

O geue thanks vnto the LORDE, call vpon his name, tell the people what thinges he hath done.

O let youre songes be of him: prayse him, and let youre talkynge be of all his wonderous workes.

Geue his holy name a good reporte: let y heart of them reioyce, that seke the LORDE.

O seke the LORDE and his strength, seke his face euermore.

Remembre his maruelous workes that he hath done, his wonders, and the iudgmētes of his mouth.

Ye sede of Israel his seruauant, ye children of Iacob his chosen.

He is the LORDE oure God, his iudgmētes are in all londes.

Be myndefull euer of his couenaunt what he hath commaunded in to a thousande generations.

* Which he made with Abraham, † and his oath vnto Isaac.

And he ‡ confirmed the same vnto Iacob for a perpetuall lawe, and to Israel for an euerlastinge couenaunt.

And sayde: Vnto the wyl I geue y londe of Canaan, y metelyne of youre inheritaunce.

Whā they were yet but small † fewe in nōbre, and straungers in the same londe.

And they wente from one nacion to another, † from one realme to another people.

He suffred no man to hurte them, and reproued euen kynge for their sakes.

§ Touch not myne anynted, † do my prophetes no harme.

¶ O synge vnto y LORDE, let all y earth be tellynge of his saluacion from daye to daye.

Declare his holynes amōge the Heythē, † his wonderous workes amonge y people.

For the LORDE is greate, and can not

worthely be praysed, and more to be had in awe then all goddes.

As for all the goddes of the Heythē, they are but Idols: † but it is the LORDE that made the heauens.

Thanksgeuyng and worshipe are before him, strength and ioye is in his place.

Ascrybe vnto the LORDE ye kynreds of nacions: ascrybe vnto the LORDE worshipe and strength.

Ascrybe vnto the LORDE the honoure of his name: brynge presentes, and come before him, and worshipe y LORDE in y bewtye of holynes.

Let the whole earth stōde in awe of him: he hath made the compase of the worlde so fast, that it can not be moued.

Let the heauens reioyse, and let the earth be glad: and let it be tolde amonge the Heythen, that the LORDE reigneth.

Let the See make a noyse, and the fulnesse therof: let the felde be ioyfull, and all that therein is.

Let all the trees in the wod leape for ioye before the LORDE, for he commeth to iudge the earth.

O geue thanks vnto the LORDE, for he is gracious: and his mercy endureth for euer.

And saye: Helpe vs O God oure Sauoure, and gather vs together, and delyuer vs from the Heythen, that we maye geue thanks vnto thy holy name, and synge prayses vnto the in thy Psalmes.

Praysed be the LORDE God of Israel from euerlastinge to euerlastinge: and let all people saye, Amen, And: Prayse be vnto the LORDE.

So he lefte Assaph and his brethren there before the Arke of the couenaunt of the LORDE, to mynister allwaye before the Arke, euery daye his daye worke. But Obed Edom and their brethren, eight and thre score, and Obed Edom the sonne of Iedithun, and Hossa, to be dore keepers. And Sadoc y prest, † his brethrē the prestes, lefte he before the habitacon of the LORDE vpon the hye place at Gibeō, to offre burnt sacrifices daylie vnto the LORDE vpon the altare of burnt offerynges in the mornynge † in the euenynge, as it is wrytten in the ¶ lawe of the LORDE, which he cōmaunded vnto Israel. And with

° Psal. 104. a.

* Gen. 22. c.

† Gen. 26. a.

‡ Gen. 28. c.

§ Psal. 104. b.

¶ Psal. 95. a.

|| Gen. 1. a.

¶ Exo. 29. g. Nu. 28. a.

them Heman ⁊ Iedithun, and ⁊ other chosen, which were named by name to geue thanks vnto the LORDE, because his mercy endureth for euer. And with them Heman ⁊ Iedithun to stryke vpon the tabrettes and Cymbales, and the muscalle instrumentes of God. As for the childrē of Iedithun, he made them dorekeepers. So all the people departed, eury one to his house: and Dauid returned also to blesse his house.

The xliij. Chapter.

IT fortunēd whā Dauid dwelt in his house, he sayde vnto ⁊ prophet Nathan: Beholde, I dwell in a house of Cedar, and the Arke of the couenaunt of the LORDE is amonge the curtaynes.

Nathan saide vnto Dauid: What so euer is in thine hert, that do: for God is with ⁊. But the same night came ⁊ worde of God vnto Nathan, and sayde: Go and speake to Dauid my seruauant: Thus sayeth the LORDE: Thou shalt not buylde me an house to be an habitacio: for I haue dwelt in no house sence the daye that I broughte forth the children of Israel, vnto this daye: But where the Tabernacle and habitacion hath bene, there haue I bene where so euer I haue walked in all Israel. Spake I euer to eny of the Iudges in Israel (whom I commaunded to kepe my people) and sayde: Wherfore do ye not buylde me an house of Cedre tymber?

So shalt thou speake now vnto my seruauant Dauid: Thus sayeth the LORDE Zebaoth: I toke the from the pasture behynde the shepe, that thou shuldest be the prynce ouer my people, and haue bene with the whither so euer thou wētest, and haue roted out all thine enemies before the, and haue made the a name, accordinge to the name of the greates men that are vpō earth. And for my people of Israel, I wyll appoynte them a place, and wyl plante them, that they maye dwell there, and nomore to be remoued. And the childrē of wickednes shal oppresse them nomore, like as afore tyme, whan I cōmaunded the Iudges ouer my people of Israel. And I wyl subdue all thine enemies, and do declare vnto the, that the LORDE wyl buylde the an house.

* But whan thy dayes are fulfilled, that thou departest hence with thy fathers, I wyl after the rayse vp thy sede, which shall be euē one

of thy sonnes: his kyngdome wyl I stablizhe, he shal buylde me an house, ⁊ I wyl make his seate sure for euer. I wyl be his father, and he shal be my sonne. And I wyl not withdrawe my mercy from him, as I haue withdrawn it frō him that was before the: But I wyl set him in my house and in my kyngdome for euer, so that his seate shalbe sure for euermore.

And whā Nathan had spoken vnto Dauid accordinge to all these wordes ⁊ all this vision, kynge Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what is my house, ⁊ thou hast broughte me thus farre? And this (O God) hast thou thoughte yet to litle, but hast spoken of thy seruantes house yet longe for to come. And thou LORDE God hast lokēd downe vpon me from aboue, euen as one man loketh vpon another. What more shal Dauid saye vnto the, ⁊ thou bryngest thy seruauant to soch honoure? Thou knowest thy seruauant O LORDE, for thy seruantes sake and accordinge to thy hert hast thou done all these greates things, that thou mightest shewe all greates things vnto thy seruauant. LORDE: there is none lyke the, and there is no God but thou, of whom we haue herde with oure eares. And where is there a people vpon earth as thy people of Israel, where God wente to delyuer him a people, and to make him selfe a name thorow greates ⁊ terrible things, to cast out the Heythen before thy people, whom thou hast delyuered out of Égypte? and thy people of Israel hast thou made thy people for euer, and thou LORDE art become their God.

Now LORDE, let the worde be verified for euer, that thou hast spoken ouer thy seruauant and ouer his house, ⁊ do as thou hast spoken: and let thy name endure and be magnified for euer, that it maye be sayde: The LORDE Zebaoth, the God of Israel is the God in Israel, and that the house of thy seruauant Dauid maye be stablyszhed before the: for thou LORDE hast opened the eare of thy seruauant, that thou wilt buylde him an house. Therefore hath thy seruauant founde (confydence) to make his prayer before the. Now LORDE, thou art God, and hast promysed soch good vnto thy seruauant. Begynne now to blesse the house of thy seruauant, that

* 2 Re. 7. a. * 2 Re. 7. c. Psal. 131. b.

† Deut. 32. f. † Deut. 4. a.

it maye be euermore before the: for loke what thou blestest (O LORDE) the same is blessed for euer.

The xii. Chapter.

AFTER this smote Dauid the Philistynes, and subdued them,* and toke Gath & the vyllages therof out of the hande of the Philistynes. He smote the Moabites likewise, so that the Moabites were subdued vnto Dauid, and gaue him trybute. He smote Hadad Eser also † kyng of Zoba in Hemath, whan he wente to set vp his power by the water Euphrates.

And Dauid toke from him a thousande charettes, seuen thousande horsmen, and twēty thousande fote men. And Dauid lamed all the charettes, and kepte an hundreth charettes ouer. And the Syrīs came from Damascon, to helpe Hadad Eser the kyng of Zoba. Howbeit Dauid smote two & twentie thousande of the same Syrians, and layed men of warre at Damascon in Syria, so that the Syrians were subdued vnto Dauid, and broughte him trybute. For the LORDE helped Dauid, whither so euer he wente.

And Dauid toke the shyldes of golde, ‡ Hadad Esers seruautes had, & broughte the to Ierusalē. And out of Tibeath & Chun the cities of Hadad Eser, toke Dauid very moch brasse, * wherof Salomon made the brasen lauer, and pilers, and brasen vessels.

¶ And whā Thogu the kyng of Hemath herde, † Dauid had smytten all ‡ power of Hadad Eser, he sent his sonne Hadorā vnto kyng Dauid, to salute him & to blesse him, because he had foughtē with Hadad Eser, & smyttē hī (for Thogu had warre with Hadad Eser) and all the same vessels of golde, syluer and of brasse, dyd kyng Dauid consecrate vnto the LORDE, with the syluer and golde that he had taken from the Heythē, namely, from the Edomites, Moabites, Ammonites, Philistynes, and Amalechites.

C And Abisai the sonne of Zeru Ia smote eightene thousande of the Edomites in the Salt valley, and layed mē of warre in Edomea, so that all the Edomites were subdued vnto Dauid: for † LORDE helped Dauid, whither so euer he wente.

Thus Dauid reigned ouer all Israel, and executed iudgment and righteousnes vnto all

the people. Ioab the sonne of Zeru Ia was captayne ouer the hoost. Iosaphat the sonne of Ahilud was Chaunceler. Sadoc the sonne of Achitob, and Ahimelech ‡ sonne of Abiathar, were prestes. Sausa was Scrybe. Benaiā the sonne of Ioiada was ouer the Chrethians & Pletians. ¶ And Dauids sonnes were chiefe at † kynges hande.

The xii. Chapter.

AND after this dyed Nahas † kyng of the childrē of Ammon, ¶ and his sonne was kyng in his steade. Then sayde Dauid: I wil do mercy vpon Hanun the sonne of Nahas, for his father dyd mercy vpon me: and so he sent messangers to comforte him ouer his father. And whā Dauids seruautes came in to the londe of the children of Ammon vnto Hanun to comforte him, the prynces of the children of Ammon sayde vnto Hanun: Thinkest thou that Dauid honoureth thy father in thy sighte, that he hath sent cōforters vnto the? Yee his seruautes are come vnto the, to search and to ouerthrowe, and to spye out the londe. Then toke Hanun the seruautes of Dauid, and shoue them, & cut the halfe of their garments of, euē by the loynes, & so let the go. And they wente their waye, & sent men to tell Dauid. Neuertheles he sent to mete them (for † men were put to greateshame) and the kyng sayde: Abyde at Iericho, tyll youre beerdes be growne, and then come agayne.

¶ Whan the childrē of Ammon sawe, that they stynked in † sighte of Dauid, both Hanun and the children of Ammon sent a thousande talētes of syluer, to hyre charettes and horsmen out of Mesopotamia, out of Maecha and out of Zoba: and hyred two and thirtie thousande charettes, & † kyng of Maecha with his people, which came & pitched their tentes before Medba. And the children of Ammon gathered them selues together out of their cities, and came to the battayll. Whan Dauid herde that, he sent Ioab thither with all the hoost of the men of armes. And the childrē of Ammon were gone forth, and prepared them selues to the battayll before the gate of the cite. But the kynges † were come, kepte them asyde in the felde.

¶ Now whā Ioab sawe that the battayll was agaynst him both before and behynde, he

^a 2 Re. 8. a.

^{*} 3 Re. 7. b. c.

^b 2 Re. 8. b.

^c 2 Re. 8. c.

[†] 2 Re. 8. c.

^d 2 Reg. 10. a.

chose of all the best yonge men in Israel, and prepared him selfe agaynst ſyrians. As for ſ residue of the people, he put them vnder the hande of Abisai his brother, that they shulde prepare them selues agaynst the children of Ammon, and he sayde: Yf ſyrians be to mightie for me, helpe thou me: but yf the childre of Ammon be to ströge for ſ, I shall helpe the: take a good corage vnto the, and let vs quyte oure selues manly for oure people and for the cities of oure God: neuertheles the LORDE do what pleaseth him. And Ioab made him forth with the people that was with him, to fighte agaynst ſyrians: & they fled before him. And whan the children of Ammon sawe ſ the Syrians fled, they fled also before Abisai his brother, and wente in to the cite. And Ioab came to Ierusalem.

But whan the Syrians sawe that they were smyttē before Israel, they sent messaungers, and broughte forth ſyrians which were beyonde the water. And Sophach the chefe captayne of Hadad Esar wente before them. Whā this was tolde Dauid, he gathered all Israel together, and wente ouer Iordane. And whan he came at them, he set ſ battayll in araye agaynst them. And Dauid prepared him selfe to ſ battayll agaynst ſyrians, & they foughte with him: but ſyrians fled before Israel. And Dauid slewe of the Syrians seuē thousande charettes, & fortye thousande fote men. And Sophach the chefe captayne slewe he also. And whan Hadad Esars seruantes sawe that they were smyttē before Israel, they made peace with Dauid & his seruantes. And the Syrians wolde helpe the childre of Ammon no more.

The xxi. Chapter.

AND whan ſ yeare came aboute, what tyme as ſ kynges vse to go forth, Ioab broughte the power of the hoost, & destroyed the londe of the children of Ammon, and came and layed sege vnto Rabba. But Dauid abode at Ierusalem. *And Ioab smote Rabba, and brake it downe. And Dauid toke their kynges crowne from his heade, and founde the weighte of a talent of golde theron, & precious stones. And it was set vpō Dauids heade. And very moch spoyle caried he out of the cite. As for the people that were therein, he

* 2 Re. 11. a.

* 2 Re. 12. f

broughte thē forth, & parted them in sunder with sawes, & hokes & betels of yron. Thus dyd Dauid vnto all ſ cities of the childre of Ammon. And Dauid departed againe, with the people vnto Ierusalem.

Afterwarde arose there warre at Gasar with the Philistynes. Then Sibechai ſ Husathite smote Sibai, which was one of the children of Rephaim, and he subdued him. And there arose warre agayne with the Philistynes. Thē Elhamah ſ sonne of Iair smote Lahemi ſ brother of Goliath ſ Gathite, whose speares staff was like a weeuers lome. Afterwarde was there a battayll at Gath, where there was a man of a greate stature, ſ had sixe fyngers and sixe toes, which make foure and twentye. And he was borne also of Rapha, and spake despytefully vnto Israel. But Ionathas the sonne of Simea Dauids brother smote him. These were the childre of Rapha at Gath, & fell thorow ſ hande of Dauid, and of his seruantes.

The xxij. Chapter.

AND Sathan stode agaynst Israel, & entysed Dauid to nombre Israel. And Dauid sayde vnto Ioab & to ſ rulers of the people: Go youre waye, nombre Israel from Berseba vnto Dan, and brynge me the nombre of thē, that I maye knowe it. Ioab sayde: The LORDE make his people an hundreth tymes mo then they are now. But my lorde ō kyng, are they not all my lordes seruantes? Why doth my lorde then axe thereafter? Wherefore shal there a trespase come vpon Israel?

Neuertheles the kynges worde preuayled agaynst Ioab. And Ioab wente forth, and walked thorow all Israel, and came to Ierusalem, and delyuered vnto Dauid ſ nombre of the people that was tolde. And of all Israel there were a thousande tymes a thousande, and an hundreth thousande men, that drue out the swerde: and of Iuda foure hundreth thousande and seuētye thousande men, which drue out the swerde. As for Leui and Ben lamin, he nombred them not amonge these: for the kynges worde was abhominable vnto Ioab.

But this displeased God righte sore: for he smote Israel. And Dauid sayde vnto God: I haue synned greuously, that I haue done this. But now take awaye the trespase of thy

* 2 Re. 24. a.

seruaunt: for I haue done very vnwysely. And the LORDE spake vnto Gad Dauids Seer, & sayde: Go speake to Dauid, & saye: Thus saith the LORDE: Thre thinges laye I before the, chose þy one of them, þy I maye do it vnto the. And whā Gad came to Dauid, he spake vnto him: Thus sayeth the LORDE: Chose þy ether thre yeare derth, or thre monethes to flye before thine aduersaries, & before the swerde of thine enemies, þy it maye ouertake the: or thre dayes þy swerde of the LORDE, & pestilēce in the londe, þy the angell of the LORDE maye destroye in all þy coastes of Israel. Loke now what answer I shal geue vnto him þy sent me. Dauid sayde vnto Gad: I am in greate trouble: yet wyl I rather fall in to þy hande of the LORDE, for his mercy is excecadyngre greate, & I wil not fall in to the handes of men.

Then dyd the LORDE cause pestilence to come in to Israel, so that thre fell of Israel thre score & ten thousande mē. And God sent the angell to Ierusalē for to destroye it. And euen in the destruccion the LORDE considered, and he repēted of the euell, and sayde vnto the angell þy destroyer: It is ynough, holde now thy hande.

The angell of the LORDE stode besyde þy barne of Arnan þy Iebusite. And Dauid lifte vp his eyes, and sawe the angell of þy LORDE stondinge betwene heauē and earth, and a naked swerde in his hande stretched out ouer Ierusalem. Then Dauid and þy Elders beyngre clothed with sack cloth, fell vpō their faces. And Dauid sayde vnto God: Am not I he that caused the people to be nombred? I am he that hath synned and done euell: as for these shepe, what haue they done? LORDE my God, let thine hande be agaynst me and agaynst my fathers house, and not agaynst thy people to plague them.

And the angell sayde vnto Gad, that he shulde speake vnto Dauid, that Dauid shulde go vp, & set vp an altare in the barne of Arnan the Iebusite. So Dauid wente vp acordinge to þy worde of Gad, which he spake in the name of the LORDE. But whan Arnan turned him, and sawe the angell (and his foure sonnes with him) they hyd thē selues: for Arnan throszshed wheate.

Now whan Dauid came to Arnan, Arnan looked, and was aware of Dauid, and wēte forth out of the barne, and worshipped Dauid

with his face to the grounde. And Dauid sayde vnto Arnan: Geue me rowme in the barne, to buylde an altare vnto the LORDE therin: for þy full money shalt thou geue it me, that the plague maye cease from the people.

But Arnan sayde vnto Dauid: Take it vnto the, and let my lorde the kynge do as pleaseth him. Beholde, that oxē geue I for a burnt-offerynge, and those vessels to the oxē, and wheate for the meatofferynge, I geue it all. Neuertheles the kynge sayde vnto Arnan: Not so: but for þy full money wyl I bye it: for that which is thine wyl not I take for the LORDE, and offere a burntofferynge for naughte.

So Dauid gaue Arnan for þy rowme, sixe hundredre Sycles of golde in weight. And there buylde Dauid an altare vnto þy LORDE, & offred burntofferynges & slayn-offerynges. And whan he called vpō the LORDE, he herde him thorow the fyre from heauē vpon þy altare of the burntofferynge. And þy LORDE sayde vnto the angell, that he shulde put his swerde in to his sheeth.

At the same tyme whā Dauid sawe, that the LORDE had herde him vpon the corne floore of Arnan þy Iebusite, he dyd sacrifice there. For þy habitacion of þy LORDE which Moses had made in the wyldernes, and the altare of burntofferynges, was at that tyme in the hye place at Gibeon. But Dauid coule not go thither to seke God before it, for he feared the swerde of the LORDES angell. And Dauid sayde: * Here shal be þy house of God þy LORDE, and this the altare of burnt-offerynges for Israel.

The xiiij. Chapter.

AND Dauid cōmaunded to gather together the straungers that were in þy londe of Israel, and appoynted masons to hewe stone for the buyldinge of the house of God. And Dauid prepared moch yron for nales in the dores of the portes, and for soch thinges as were to be naled together, and so moch brasse, that it was not to be weyed: and Cedre trees innumerable: for they of Zidon & Tyre brought Dauid moch Cedre tymbre: for Dauid thoughte, Salomō my sonne is but a childe and tender: But the house that shal be buylde vnto the LORDE, shal be greate, that his name & prayse maye

be exalted in all londes, therfore wyl I prouyde for him. So Dauid made grete prouysion before his death.

32 And he called Salomon his sonne, & commaunded him to buylde the house of the LORDE God of Israel, and sayde vnto him: My sonne, *I was minded to buylde an house vnto the name of the LORDE my God, but the worde of † LORDE came vnto me, and sayde: Thou hast shed moch bloude, and strycken many battayls, therfore shalt thou not buylde an house vnto my name, for as moch as thou hast shed so moch bloude vpon the earth before me. Beholde, the sonne which shal be borne vnto the, shal be a quyetee man: and I wyl cause him to be in rest from al his enemies on euery syde, for his name shalbe Salomon: for I wyl geue peace and rest vpon Israel as longe as he lyueth. He shal buylde an house vnto my name. He shal be my sonne, and I wyl be his father. And I wyl stablyshe ‡ seate of his kyngdome vpō Israel for euer.

¶ Now my sonne, the LORDE shal be wyth the, and thou shalt prospere, that thou mayest buylde an house vnto the LORDE thy God, acordinge as he hath spoken of the. The LORDE also shal geue the wysdome & vnderstondyng, and shal commytte Israel vnto the, that thou mayest kepe the lawe of the LORDE thy God. But then shal thou prospere, yf thou take hede to do after the ordynaunces and lawes which the LORDE commaunded Moses vnto Israel. Be stronge, and take a good corage vnto the, feare not, and be not faynt harted. Beholde, I haue in my pouerte prouyded for the house of the LORDE, an hundreth thousande talentes of golde, and a thousande tymes a thousande talentes of syluer, and brasse and yron without nombre: for there is so moch of it.

And tymbre and stone haue I prepared, thou mayest get more therof. Thou hast many workmen also, mesons and carpenters in stone and tymber, and all maner of men that haue vnderstondyng in all worke off golde, syluer, brasse, and yron without nombre. Yet get the vp, and be doynge, and the LORDE shal be with the.

33 And Dauid commaunded all the rulers of Israel, to helpe Salomon his sonne, and sayde: Is not the LORDE youre God with you, and

hath geuen you rest on euery syde? for he hath deluyd the inhabitors of the londe in to youre handes, and the londe is subdued before the LORDE and before his people. Geue ouer youre hert now therfore and youre soule, to seke the LORDE youre God, and get you vp, and buylde a Sanctuary vnto the LORDE God, that the Arke of the couenaunt of the LORDE and the holy vessels of God, maye be brought in to the house, which shalbe buylded vnto the name of the LORDE. So Dauid made Salomon his sonne kynge ouer Israel, whan he himselfe was olde, and had lyued ynough.

The xxiij. Chapter.

AND Dauid gathered all the rulers in 34 Israel together, and the prestes & Leuites, to nombre † Leuites from thirtie yere olde & aboue. And ‡ nombre of the (which were ströge men) frō heade to heade, were eight and thirtie thousande: of whom there were foure & twentie thousande, which dyd their diligence in the worke ouer † house of the LORDE, and sixe thousande officers and Iudges, and foure thousande porters, & foure thousande that songe prayes vnto † LORDE with instrumentes, which he had made to synge prayse with all.

And Dauid made the ordinaunce amonge the children of Leui, namely amōge Gerson, Kahath & Merari. The Gersonites were: Laedan and Simei. The children of Laedan: the first, Iehiel, Sethan, and Ioel, these thre.

The children of Simei were: Salomith, Hasiel and Haran, these thre. These were the chefe amonge the fathers of Laedan. These also were the children of Simei: Iahath, Sina, Ieus and Bria, these foure were Simeis children also. Iahath was the first, Sina the seconde. As for Ieus and Bria, they had not many childrē, therfore were they couēted but for one fathers house.

35 † The children of Kahath were: Amram, Iezehar, Hebron and Vsiel, these foure. The childrē of Amram were: Aaron and Moses. ‡ As for Aaron, he was separated, to be sanctified for the Most holy, he & his sonnes for euer, to burne incense before the LORDE, & to mynister and blesse in † name of the LORDE for euermore. And the children of

* 2 Re. 7. a.

† Exod. 6. c. 1 Par. 7. a.

‡ Exo. 29. a.

Moses the man of God were named amonge
 ⁊ trybe of the Leuites. *The childrē of
 Moses were Gerson and Elieser.

The children of Gerson, the fyrst was
 Sebul. The children of Elieser, the fyrst
 was Rehabia ⁊ Elieser had none other children.
 But ⁊ childrē of Rehabia were many therouer.
 The children of Iezehar were: Salomith the
 fyrst. The children of Hebron were: Ieria
 the fyrst, Amaria the seconde, Iahasiel the
 thirde and Iakmeam ⁊ fourth. The children
 of Vsiel were: Micha the fyrst and Iesia the
 seconde

Ⓒ The children of Merari were: Maheli ⁊
 Musi. The children of Maheli were: Eleasar
 and Cis. And Eleasar dyed, and had no
 sonnes nor daughters. And the children of
 Cis their brethren toke them. The children
 of Musi were: Maheli, Eder and Ieremoth,
 these thre. These are the children of Leui
 amonge their fathers houses, and the chefest
 of the fathers, which were counted after the
 nombre of ⁊ names heade by heade: which
 executed the worke of the offices in the house
 of the LORDE † from thirtie yeare olde ⁊
 aboue. For Dauid sayde: The LORDE
 God of Israel hath geuen his people rest, ⁊
 shall dwell at Ierusalem for euer.

Ⓓ Amonge ⁊ Leuites also were the childrē of
 Leui nombred from thirtie yeare olde and
 aboue, ‡ that they neded not to beare ⁊
 Habitation with all the vessels of their office,
 but accordinge to ⁊ last wordes of Dauid, ⁊
 they shulde stonde vnder the hande of the
 children of Aaron, to mynister in the house of
 the LORDE in the courte, and to the chestes,
 and for purifyenge, and to all maner of sanc-
 tifyenge, and to euery worke of the office in
 the house of God. And for ⁊ shewbred, for
 the fyne floure, for the meatoffrynge, for the
 vnuelended wafers, for the pannes, for ⁊
 fryenge, and for all maner of weight and
 measure. And in the mornynge to stonde for
 to geue thankes and to prayse the LORDE,
 and in the euenynge likewise. And vpon all
 Sabbathes, Newmones and feastes to offre all
 the burntofferynges vnto the LORDE, acor-
 ding to the nombre and ordre, allwaye before
 the LORDE: to wayte vpon the Tabernacle
 of witness and of the Sactuary, and vpon
 their brethrē the children of Aaron, to
 mynister in the house of the LORDE.

* Exod. 2. d. † Num. 4. a. ‡ 2 Par. 35. a.

The xrb. Chapter.

Ⓐ THIS was ⁊ ordinance of the childrē of
 Aaron. ⁊ The children of Aaron were,
 Nadab, Abihu, Eleasar and Ithamar. But
 Nadab and Abihu dyed before their fathers,
 and had no children. And Eleasar and
 Ithamar were prestes. And Dauid ordred
 them after his maner: Sadoc out of the
 children of Eleasar, and Ahimelech out of
 the children of Ithamar, accordinge to their
 nombre and office. And there were mo chefe
 stronge men founde amonge the children of
 Eleasar, then the children of Ithamar. And
 he ordeyned them after this maner: namely,
 sixtene out of ⁊ childrē of Eleasar to be
 rulers thorow out their fathers house: ⁊ eight
 of the children of Ithamar thorow out their
 fathers house. Neuertheles he ordeyned them
 by lot, because that both the pryncipall of the
 children of Eleasar and of Ithamar were in ⁊
 Sanctuary, and chefe before God. And the
 Scribe Semeia the sonne of Nethaneel one of
 the Leuites, wrote them vp before ⁊ kynge
 and before the rulers, and before Sadoc the
 prest, ⁊ before Ahimelech the sonne of Abia-
 thar, ⁊ before the chefe of the fathers amonge
 the prestes ⁊ Leuites: namely one fathers
 house for Eleasar, and the other for Ithamar.

Ⓑ And the first lot fell vpon Ioarib, the
 seconde vpon Iedana, the thirde vpō Harim,
 the fourth vpon Seorim, the fifth vpō Mal-
 chia, the sixte vpon Meiamin, the seuenth
 vpon Hakoz, the eight vpon ⁊ Abia, the
 nyenth vpon Iesua, the tenth vpon Sechania,
 the eleuenth vpon Eliasib, the twolueth vpon
 Iakin, the thirteenth vpon Hupa, the fourteenth
 vpon Iesebeab, the fiftenth vpon Bilga, the
 sixteenth vpon Immer, the seuententh vpon
 Hesir, the eightenth vpon Hapizez, the nyen-
 tenth vpon Pethahia, the twentieth vpon Ie-
 heszkel, the one and twentieth vpon Iachin, the
 two ⁊ twentieth vpon Samul, the thre ⁊ twen-
 tieth vpō Dalaia, ⁊ foure and twentieth vpō
 Maasia. This is their course after their office,
 to go in to the house of the LORDE, accordinge
 to their maner vnder their father Aaron, as
 the LORDE God of Israel commaunded him.

Ⓒ Of the children of Leui amonge the children
 of Amram, was Subael. Amonge the children
 of Subael, was Iohdea. Amonge the children
 of Rehabia, was ⁊ first Iesia. Amonge the

§ Leui. 10. a. Num. 3. a. || Luc. 1. a.

Iezeharites was Selomoth. Amonge the children of Selomoth was Iahath. The children of Hebron were: Ieria & first, Amaria the seconde, Iehasiel the thirde, Iakneam the fourth.

The children of Vsiel were: Micha. Amöge the children of Micha was Samir. The brother of Micha was Iesia. Amonge the children of Iesia was Zacharias. The children of Merari were: Maheli & Musi, whose sonne was Iaesia. The childrē of Merari of his sonne Iaesia were: Soham, Sacur & Ibrī. Maheli had Eleasar: for he had no sonnes. Of Cis, the children of Cis were: Ierahmeel and Musi. The children of Musi were, Maheli, Eder and Ieremoth. These are the childrē of & Leuites thorow out & house of their fathers. And the lot was cast for them also besyde their brethren the children of Aaron, in the presence of kynge Dauid and Sadoc and Ahimelech, and before the chefe fathers amonge the prestes & Leuites, as well for the leest brother as for the chefest amonge the fathers.

The xxvi. Chapter.

AND Dauid with the chefe captaynes sundered to the offices amonge & childrē of Assaph, Heman & Iedithun & prophetes with harpes, psalteries & Cymbales, and they were nombred vnto the worke acordinge to their offyce. Amonge the childrē of Assaph was Sakur, Ioseph, Nethania, Asarela, childrē of Assaph vnder Assaph which prophecyed besyde & kynge. Of Iedithun: The children of Iedithun were, Gedalia, Zori, Iesaia, Hasabia, Mathithia (Simei) these sixe vnder their father Iedithun with harpes, whose prophescieng was to geue thanks and to praise the LORDE. Of Heman: The children of Heman were Bukia, Mathania, Vsiel, Sebucl, Ierimoth, Hanania, Hanani, Eliatha, Gilthi, Romamthieser, Iaszbaksa, Mallothi, Hothir and Mehesioth. All these were the children of Hemā the kynges Seer in the wordes of God to lyfte vp the horne: for God gaue Heman fourtene sonnes & thre daughters.

All these were vnder their fathers Assaph Iedithun and Heman, to synge in the house of the LORDE with Cymbales, Psalteries & harpes, acordinge to the office in the house of God besyde the kynge. And their nombre with their brethren, which were taughte in the songe of the LORDE (euery one hauynge vnderstandinge) was two hundreth & eight and foure score. And they cast the * lottes ouer

their offyce, for the leest as for the greatest, for the master as for the scolar.

And the first Lot fell vpō Ioseph which was of Assaph: the seconde vpō Gedolia with his brethrē and sonnes, of whom there were twolue. The thirde vpō Sacur with his sonnes & brethrē, of w^ho there were twolue. The fourth vpon Iezri with his sonnes and brethren, of whom there were twolue. The fyfth vpō Nethania with his sonnes and brethrē, of whom there were twolue. The syxte vpon Bukia with his sonnes and brethren, of whom there were twolue. The seuenth vpon Iesreela with his sonnes and brethrē, of whom there were twolue. The eighte vpon Iesaia with his sonnes and brethren, of whom there were twolue. The nyenth vpon Mathania with his sonnes and brethrē, of whom there were twolue. The tenth vpon Simei with his sonnes and brethren, of whom there were twolue. The eleuenth vpon Asrael with his sonnes and brethren, of whom there were twolue. The twolueth vpon Hasabia with his sonnes and brethrē, of whom there were twolue. The thirteenth vpon Subael with his sonnes and brethren, of whom there were twolue. The fourteenth vpon Mathithia with his sonnes & brethrē, of whom there were twolue. The fyfteenth vpō Ieremoth with his sonnes and brethrē, of whom there were twolue. The syxtenth vpon Anania with his sonnes and brethren, of whom there were twolue. The seuentēth vpon Iaszbekasa with his sonnes & brethren, of whom there were twolue. The eightenth vpon Hanani with his sonnes and brethrē, of whom there were twolue. The nyenthenth vpon Mallothi with his sonnes & brethren, of whom there were twolue. The twentieth vpon Eliatha with his sonnes and brethrē, of whom there were twolue. The one & twētieth vpon Hothir with his sonnes & brethrē of whom there were twolue. The two and twentieth vpon Gidalthi with his sonnes & brethren, of whom there were twolue. The thre and twentieth vpon Mehesioth with his sonnes and brethren of whom there were twolue. The foure and twētyeth vpon Romamthieser with his sonnes and brethren, of whom there were twolue.

The xxviij. Chapter.

OF the ordinaūces of the dorekeepers. Amonge the Korahytes was Meseleimia

of the children of Assaph. The children of Meselechia were these: the fyrstborne Zacharias, the seconde Iediael, ⁊ thirde Sebadia, the fourth Iathniel, ⁊ fifth Elam, the sixte Iohanen, the seuenth Elioenai. The children of Obed Edom were these: the firstborne Semaia, the seconde Iosabad the thirde Ioah, the fourth Sachur, ⁊ fyfth Nethaneel, the sixte Ammiel, the seuenth Isachar, the eight Pegulthai: for God had blessed him. And vnto Semaia his sonne there were sonnes borne also, which bare rule in the house of their fathers: for they were mightie valeaunt men. The children of Semaia were, Athni, Rephael, Obed and Elsabad, whose brethren were valeaunt men, Elihu and Semachia: all these were of the children of Obed Edom. Meselechia had children and brethren which were stronge men, euen eightene.

33 Hossa of the children of Merari had children, Simri the chefest: for ⁊ fyrstborne was not there, therefore dyd his father appoynte him to be chefest, the secōde Helchias, ⁊ thirde Tebalia, ⁊ fourth Zacharias. All the children and brethren of Hossa were thirtene.

This is the ordinaunce of the dorekeepers amonge the heades of the valeaunt men in the offyce besyde their brethren, to mynister in the house of the LORDE. And the lot was cast for the small as for ⁊ greate thorow out the house of their fathers at euery dore. The lot towarde the East fell vpon Meselechia. And the lot was cast for Zacharias his sonne, which was a man of prudent counsell, ⁊ vnto him it fell towarde the North: But vnto Obed Edom towarde the South, and to his sonnes besyde the house of Esupim. And vnto Supim and Hossa towarde the West by the gate of Salechet in the strete of the burntofferings, where the tabernacles stonde together.

Ⓢ Towarde the East were there sixe of the Leuites. Towarde the north foure on ⁊ daie tyme. Towarde the south foure on the daye season likewyse. Besyde Esupim two ⁊ two. By Parbar westwarde were there foure in the strete, and two besyde Parbar. These are the ordinaunces of the dorekeepers amonge the children of the Korahites, and the children of Merari. Of the Leuites, was Ahia ouer the treasures of the house of God, and ouer the treasures that were sanctified.

Of the children of Laedan, the childrē of the Gersonites. Of Laedan were these the

heades of the fathers, namely ⁊ Iehielites. The children of the Iehielites were, Sethā and his brother Ioel ouer the treasures of the house of the LORDE. Amonge the Amramites, Iezeharites, Hebronites and Vsielites, was Sebul the sonne of Gerson the sonne of Moses, prynce ouer the treasures. His brother Elieser had a sonne Rechabā, whose sonne was Iesaia, whose sonne was Iorā, whose sonne was Sichri, whose sonne was Selomith: the same Selomith and his brethren were ouer all the treasures of the thinges that were halowed, which kinge Dauid halowed, and the pryncipall of the fathers amonge the rulers ouer thousandes ⁊ ouer hundredes, and rulers in the hoost (of warres and spoyles had they halowed it, to repayre the house of the LORDE) and ouer all ⁊ Samuel the Seer, and Saul the sonne of Cis, ⁊ Abner the sonne of Ner, and Ioab the sonne of Zeru Ia had halowed: what soeuer was sanctified, it was vnder the hande of Selomith and his brethren. Amonge the Iezeharites was Chenaia with his sonnes for the worke without ouer Israel, officers ⁊ Iudges. Amonge the Hebronites was Hasabā ⁊ his brethren, valeaunt men, a thousande and seuen hundreth, ouer the offices of Israel on this syde Iordane westwarde for all maner worke of the LORDE, and to serue the kinge.

But amonge the Hebronites was Ieria the chefest amonge the Hebronites of his kined amōge the fathers. And search was made amonge them, and in the fortieth yeare of kynge Dauid there were founde valeaūt men at Iaaser in Gilead, and their brethren mightie men, two thousande and seuen hundreth pryncipall fathers, and Dauid set the ouer the Rubenites, Gaddites, and ouer the halfe trybe of Manasses, for all soch busynes as belonged vnto God and the kynge.

The xxvij. Chapter.

THE children of Israel aordinge to their nombre, were heades of the fathers, and ouer thousandes and ouer hundredes, ⁊ officers waytinge vpon the kynge, to go of ⁊ on after their course euery moneth one, in all ⁊ monethes of ⁊ yeare. Euery course had foure ⁊ twentye thousande.

Ouer the first course of the first moneth, was Iasebeam ⁊ sonne of Sabdiel, and vnder his course were foure and twentye thousande. Of the children of Phares was the pryncipall

amonge all the chefe captaynes in the first moneth.

Ouer the course of the seconde moneth was Dodai the Ahohite, and Mikloth was the prynce ouer his course. And vnder his course were foure and twenty thousande.

The thirde pryncipall captayne of the thirde moneth, was Benaia the sonne of Ioiada † prest, and vnder his course were foure and twenty thousande. * This is † Benaia the Worthie amonge thirtie and aboue thirtie, And his course was vnder his sonne Ammi Sabad.

The fourth in † fourth moneth was Asahel the brother of Ioab, and Sabadia his sonne after him, and vnder his course were foure and twenty thousande.

B The fifth in the fifth moneth was Samehuth the Iesrahite, and vnder his course were foure and twenty thousande.

The sixte in the sixte moneth, was Ira † sonne of Ickes the Thecoite, and vnder his course were foure and twenty thousande.

The seuenth in the seuenth moneth, was Helez the Pelonite of the children of Ephraim, and vnder his course were foure and twēty thousande.

The eight in the eight moneth, was Sibechai the Husathite of † Sarehites, and vnder his course were foure and twenty thousande.

The nyenth in the nyenth moneth, was Abieser the Anthothite of the childre of Iemini, † vnder his course were foure and twēty thousande.

The tenth in the tenth moneth, was Maheraï the Netophatite of the Serahites, and vnder his course were foure and twenty thousande.

The eleuenth in the eleuēth moneth, was Benaia the Pargathonite of the children of Ephraim, and vnder his course were foure and twenty thousande.

The twoluēth in the twoluēth moneth was Heldai † Netophatite of Athniel, and vnder his course were foure and twenty thousande.

C Ouer the trybes of Israel were these: Amonge the Rubenites was Prynce Elieser the sonne of Sichri. Amonge the Simeonites was Sephatia the sonne of Maecha. Amonge the Leuites was Hasabia the sonne of Kemuel. Amonge the Aaronites was Sadoc. Amōge Iuda was Elihu one of Dauids brethren. Amonge Isachar was Amri the sonne of Michael. Amonge Zabulō was Iesmaia the sonne

of Obadia. Amonge Nephtali was Jeremoth the sonne of Asriel. Amonge the children of Ephraim was Hosea the sonne of Asasia. Amonge the halfe trybe of Manasses was Ioel the sonne of Pedaia. Amonge the halfe trybe of Manasses in Gilead was Ieddo the sonne of Zacharias. Amonge Ben Iamin was Iaesiell the sonne of Abner. Amonge Dan was Asareel the sonne of Ieroham. These are the princes of the trybes of Israel.

But Dauid toke not the nombre of them that were twenty yeare olde and there vnder: for the LORDE had promysed to multiplie Israel as the starres of the skie. † Howbeit Ioab the sonne of Zeruia had begonne to nombre them, and performed it not: for there came wrath vpon Israel for the same cause, therefore came not the nombre in to † Cronicles of kynge Dauid.

Ouer the kynges treasures was Asmaueth **D** the sonne of Adiel. And ouer the treasures in the lōde, in the cities, vyllages and castels was Ionathan the sonne of Vsia. Ouer the huszbandmen to tyll the lōde was Esri the sonne of Chelub. Ouer the vynyardes was Simei the Ramathite. Ouer the wyne Cellers and treasures of wyne was Sabdi the Siphimite. Ouer the oyle gardens and Molbery trees in the lowe felde, was Baal Hanan the Gaderite. Ouer the treasure of the oyle was Ioas. Ouer † oxen of the pasture at Saron was Sitari the Saronite. Ouer the oxen in the valleys was Saphath the sonne of Adlai.

Ouer the Camels was Obil the Ismaelite. Ouer the asses was Iehethia the Meronothite. Ouer the shepe was Iasis the Hagarite. All these were rulers ouer kynge Dauids goodes. Ionathan Dauids vncl was of the counsell a wyse man and a scribe. And Iehiel the sonne of Hachmoni was with the kynges children. † Achitophel also was of the kynges counsell. Husai the Arachite was the kynges frende. After Achitophel was Ioiada † sonne of Benaia and Abiathar. As for Ioab, he was the kynges chefe captayne of warre.

The xxij. Chapter.

A ND Dauid gathered vnto Ierusalem all **E** the rulers of Israel, namely † prynces of the trybes, the rulers ouer the courses, which wayted vpon the kynge, the captaynes ouer thousandes and ouer hundredes, the rulers

* 2 Re. 23. d. 1 Par. 12. d.

† 1 Par. 22. a. † 1 Re. 16. d.

ouer the goodes and catell of the kyng and of his sonnes, with the chāberlaines, warryers and valeaunt men. And Daud the kyng stode vp vpon his fete, and saide: Heare me my brethren and my people: *I was mynded to buyde an house, where the Arke of the couenaunt of the LORDE shulde rest, and a fote stole for the fete of oure God, and prepared my selfe for to buyde, But God sayde vnto me: "Thou shalt not buyde an house vnto my name, for thou art a man of warre, and hast shed bloude.

35 †Now hath the LORDE God of Israel chosen me out of all my fathers house, ‡I shulde be kyng ouer Israel: for †Iuda hath he chosen to be the Prynce, and in the house of Iuda amonge my fathers children hath he had pleasure vnto me, to make me kyng ouer all Israel: and amōge all my sonnes (for the LORDE hath geuen me many sonnes) he hath chosen Salomon my sonne, to syt vpon the seate of the kyngdome of the LORDE ouer Israel, and hath sayde vnto me: §Salomon thy sonne shall buyde me an house and my courtes: for I haue chosen him to be my sonne, ¶I wil be his father, ¶I wyll stablishe his kyngdome for euer, yf he be constant to do after my commaundementes and lawes, as it is this daye. Now in the sight of all Israel the congregation of the LORDE, and in the eares of oure God, se that ye obserue and seke all the commaundemētes of the LORDE youre God, that ye maye possesse this good londe and that ye and youre children maie haue ‡inheritaunce therof for euer.

¶ And thou my sonne Salomō, knowe thou the God of thy father, and serue him with all thy hert, and with the desyre of thy soule: for the LORDE searcheth all hertes, and vnderstandeth all thoughtes ¶I ymaginacions. Yf thou seke him, thou shalt fynde him: but yf thou forsake him, he shall refuse the for euer. Take hede now, for the LORDE hath chosen the, to buyde an house to be the Sāctuary: be stronge, and make it.

¶ And Daud gaue Salomon his sonne a patrone of the Porche, and of his house, and of the celles and perlors and ynnerner chābers, and of the house of the Mercyseate, ¶I of all that he had in his mynde, namely of the courte of the LORDES house, and of all the oratories rounde aboute the treasures in

‡ house of God, and of the treasures of soch thinges as were halowed, of the ordinaunces of the prestes, and Leuites, and of all ‡ busynesse of the offyces in the house of the LORDE.

¶ Golde (gaue he him) after ‡ golde weight for all maner of vessels of euery offyce, and all siluer ornaments after the weight for all maner of vessell of euery offyce: and weight for the golden candilstickes and golden lampes, for euery candilstycke and his lampes his weight: likewise for the siluer candilstickes gaue he the weight to the candilstickes ¶I his lampes, acordynge as was requyred for euery candilstycke. He gaue golde also for ‡ tables of the shewbred, for euery table his weight: and syluer lykwise for the syluer tables. And pure golde for the fleshokes, basens and censors: and for the golden cuppes, vnto euery cuppe his weight: and for the siluer cuppes, vnto euery cuppe his weight: and for the altare of incense his weight, of the most pure golde.

¶ And a patrone of the charett of the golden Cherubins, that they mighte sprede out them selues, and couer the Arke of the couenaunt of the LORDE. All this is geuen me in wrytinge of the hande of the LORDE, to make me vnderstonde all the workes of the patrone.

¶ And Daud sayde vnto Salomō his sonne: Be thou manly and stronge, and make it, feare not, and be not fayntharted, the LORDE God my God shal be with the, and shall not withdrawe his hande, ner fayle the, tyll thou haue fynished euery worke for the seruyce in the house of the LORDE. Beholde, the courses of the prestes and Leuites to all the offyces in the house of God are with the in euery worke, and are willinge, and haue wisdom to all the offyces: and so haue the prynces and all the people for euery thinge that thou hast to do.

The xxx. Chapter.

¶ AND kyng Daud sayde vnto all the ‡ congregation: God hath chosen Salomon one of my sonnes, which yet is yonge and tender. But the worke is greate: for it is not a mans palace, but the LORDE Gods. Yet haue I after all my abillite prepared vnto the house of God, golde for the vessels of golde, syluer for them of syluer, brasse for them of brasse, yron for stones of yron, wod for them of wod, Onix stones, set Rubyes, ¶I stones of dyuerse coloures, ¶I all precious stones, ¶I

* 2 Re. 7. a. † 1 Par. 23. b. ‡ 1 Re. 16. a.

‡ Ge. 49. b. 1 Par. 6. a. § 1 Par. 18. b. 2 Par. 6. b.

Marble stones in multitude. Besydes this, for the good wyl ꝑ I haue to the house of God, I haue of myne awne proper good thre M. talētes of golde of Ophir, ⁊ seuen M. talētes of pure syluer, which I geue vnto the holy house of God, besyde all ꝑ I haue prepared, to ouerlaye ꝑ walles of the house, ꝑ the same which ought to be of golde, maye be of golde: ⁊ that it which ought to be of syluer, maye be of syluer: and for all maner of worke by the hande of the craftesmen. And who is now fre wyllinge, to fyll his hande this daye vnto the LORDE?

33 Then were the prynces of the fathers, ꝑ prynces of the trybes of Israel, the captaynes ouer thousandes ⁊ ouer hundredes, the rulers ouer the kynges busynes, fre wyllinge, ⁊ gaue to ꝑ mynistracion in the house of God fyue M. talētes of golde, and ten M. guldens, and ten M. talētes of syluer, eightene M. talētes of brasse, and an hundred M. talētes of yron. And by whom so euer were foude stones, they gaue them to the treasure of the house of the LORDE, vnder the hāde of Iehiel the Gersonite.

And ꝑ people were glad that they were fre wyllinge: for they gaue it with a good wyl (euen with all their hert) vnto the LORDE. And Dauid also ꝑ kyng reioysed greatly, and praysed God, and sayde before the whole congregacion: Prayed be thou O LORDE God of Israel oure father, vnto the belongeth worshippe and power, glory, victory ⁊ thanks: for all that is in heauen and earth, is thine: thine is ꝑ kyngdome, and thou art exalted aboue all prynces. Thine are riches and honoure before ꝑ, thou reignest ouer all, in thy hande consisteth power and might, in thy hāde is it to make euery man greate and stronge.

10 Now thiike we the oure God, and prayse ꝑ name of thy glory: For who am I? What is my people? that we shulde be able with a fre wyl to offre, as this is done? For of the commeth all, and of thy hande haue we geuen it the: * For we are but pilgrims ⁊ strangers before the, as were all oure fathers. Oure life vpon earth is as a shadowe, and here is no abydinge. O LORDE oure God, all this abundaunce that we haue prepared to buylde the an house vnto thy name, came of thy hande, and is thine altogether. I knowe my God, that thou tryest the hert, and that vn-

faynednes is acceptable vnto the: therfore haue I geuē all this with an vnfayned hert, euē with a good wyl, and now haue I had ioye to se thy people (which here are present) offre with a fre wyl vnto the. O LORDE God of oure fathers Abraham, Isaac, ⁊ Israel, kepe thou euermore soch purposes and thoughtes in ꝑ hertes of thy people, ⁊ prepare thou their hertes vnto the. And graunte my sonne Salomon a perfecte hert, that he maye kepe thy cōmaundementes, thy testimonies, ⁊ thy statutes, that he maye do all, ⁊ buylde this palace, which I haue prepared.

And Dauid sayde vnto the whole cōgregacion: O prayse the LORDE youre God. And all the cōgregacion praysed ꝑ LORDE God of their fathers, ⁊ bowed them selues, ⁊ worshipped the LORDE ⁊ then the kyng, and offred sacrifices vnto the LORDE. And on ꝑ nexte morow offred they burntofferynges, a M. bullockes, a M. rāmes, a M. lābes with their drynkofferynges, ⁊ plenteously offred they amonge all Israel. And they ate and dranke ꝑ same daie before the LORDE with greate ioye, and made Salomon the sonne of Dauid kyng ꝑ seconde tyme, and anoynted him to be ꝑ pryncce for the LORDE, ⁊ Sadoc to be the prest.

15 Thus sat Salomon vpon the seate of ꝑ LORDE, kyng in his fathers steade, ⁊ prospered. And all Israel obeyed him, ⁊ all ꝑ rulers ⁊ mightie men, ⁊ all kyngs Dauids children submytted themselues vnto kyng Salomon. And ꝑ LORDE made Salomon excellent ⁊ greate in ꝑ sighte of all Israel, ⁊ and gaue him soch a glorious kyngdome, as none had before him ouer Israel.

So had Dauid now bene kyng ouer all Israel. And ꝑ tyme that he was kyng ouer Israel, is fortye yeares: At Hebron reigned he seuen yeare, and at Jerusalem thre ⁊ thirtie yeare, ⁊ dyed in a good age, full of dayes, riches and honoure. And Salomon his sonne was kyng in his steade.

These actes of kyng Dauid (both ꝑ first and last) beholde, they are wrytten amonge the actes of Samuel the Seer, and amonge the actes of the prophet Nathan, and amonge the actes of Gad the Seer, with all his kyngdome, power and tymes which passed vnder him, both vpon Israel ⁊ vpon all the kyngdomes of the earth.

* Gen. 47. b. Heb. 11. c. † 3 Reg. 2. f.

‡ 3 Re. 2. b.

§ 3 Re. 4. a.

The seconde boke of the Cronicles, called Paralipomenon.

What this boke conteyneth.

Chap. I.

Of the kyngdome of Salomon, to whom the LORDE appeareth, and Salomon maketh his prayer vnto him.

Chap. II.

How Salomon deuyseth to buylde the temple of the LORDE.

Chap. III.

How he begynneth to buylde, and after what faszshion.

Chap. IIII.

Of the ornamentes of the temple.

Chap. V.

The Arke is broughte in to the temple, &c.

Chap. VI.

Salomon speaketh vnto the people, prayseth God, and beseketh him to heare soch as make their prayer in the temple.

Chap. VII.

The fyre commeth from heauen, & consumeth the sacrifice. The kyng & the people offre. The LORDE appeareth vnto Salomon, and promyseth to heare him.

Chap. VIII.

Salomon buyldeth cities, and subdueth the Heythen. Of his captaynes and of his wife.

Chap. IX.

The Quene of Saba bringeth presentes vnto Salomon, & receaueth giftes of him. Salomon dyeth.

Chap. X.

Roboam oppressynge the people, maketh them to fall awaye from him.

Chap. XI.

The LORDE wil not suffre Roboam kyng of Iuda & Bē Iamin to fighte agaynst Israel. He buyldeth cities.

Chap. XII.

Roboam forsaketh the lawe of the LORDE. The kyng of Egipte commeth vpon him. The LORDE delyuereth him.

Chap. XIII.

Of Abia & Ieroboam & their warres.

Chap. XIII. XV.

Of kyng Asa.

Chap. XVI.

Baesa cōmeth vp against Asa, which agreeth with him, therfore is he rebuked.

Chap. XVII.

Of the reigne of Iosaphat.

Chap. XVIII.

Iosaphat maketh frendshippe with Achab, and helpeth him to fight.

Chap. XIX.

Iehu rebuketh Iosaphat for he pynges the vngodly. Iosaphat amendeth, and lyueth well.

Chap. XX.

The Moabites & Ammonites with the Syrians and Edomites go forth agaynst Iosaphat, which prayeth vnto God, and he helpeth him.

Chap. XXI.

Iosaphat dyeth. Ioram his sonne is made kyng, slayeth his brethren, and forsaketh the LORDE. Edom falleth away from Iuda. God punyssheth Ioram.

Chap. XXII.

Ochosias is made kinge, and taketh parte with Achabs sonne.

Chap. XXIII.

Ioiada maketh Ios kyng, & commaundeth to slaye Athalia.

Chap. XXIII.

Whyle Ioiada lyueth, kyng Ios doth well, but after his death he forsaketh the LORDE: And because Zacharias reproveh him, he comaundeth to stone him to death. His awne seruantes kyl him vpon his bed.

Chap. XXV.

Of kyng Amasias, which smytheth the Edomites. He worshippeth their Idols, therefore the prophet reproveh him. He wyll nedes fight with the kyng of Israel, which ouercommeth him and taketh him.

Chap. XXVI.

Of kyng Osias otherwyse called Vsia or Azarias: of his buyldings, & how he became leper for his presumption.

Chap. XXVII.

Of Iothams reigne, of his buyldings, and of his warres.

Chap. XXVIII.

Of the wicked kyng Achas.

Chap. XXIX. XXX. XXXI.

Of the verteous kyng Ezechias, and of his noble actes.

Chap. XXXII.

Sennacherib layeth sege to Ierusalem, Ezechias comforteth the people. Sennacherib threat-eneth, but the LORDE delyuereth Iuda. Ezechias is sicke and recouereth.

Chap. XXXIII.

Of the reigne of Manasses, and of his amendment from his wickednes. Of kyng Ammon his sonne.

Chap. XXXIII. XXXV.

Of the reigne and most vertuous actes of kyng Iosias, and of his death.

Chap. XXXVI.

Thre monethes reigneth Iochas, after whom reigneth Eliachim other wyse called Iochim, whom Nabuchodonosor carieth vnto Babilon, and in his steade reigneth Iochim his sonne, which also is led away captiue vnto Babilon. Sedechias is made kyng, and at the last caried away prsoner with all the people, and Ierusalem destroyed.

The first Chapter.

AND Salomon the sonne of Dauid was stablyshed in his kyngdome, *and the LORDE his God was with him, & made him exceedinge greate. And Salomon spake vnto all Israel, to the captaynes ouer thousandes and ouer hundredes, to the Iudges, and to all y prynces in Israel, and to the chefest fathers, so that they wente (Salomon and the whole congregacion with him) vnto the hye place which was at Gibe: * for there was y Tabernacle of y witness of God, † which Moses the seruaut of the LORDE had made in y wyldernes. ‡ For Dauid had brought vp the Arke of God from Kiriath Iarim, whan he

had prepared for it: for he had pitched a tent for it at Ierusalem. As for y brasen altare § which Bezaleel the sonne of Uri the sonne of Hur had made, it was there before the habita- of the LORDE: and Salomon and the con- gregacion soughte God. And Salomon offred a thousande burntofferings vpō the brasen altare that stode before the Tabernacle of witness.

In the same night appeared God vnto Salomon, and sayde vnto him: Axe, what shal I geue the? And Salomon sayde vnto God: Thou hast done greate mercy vnto my father Dauid, and hast made me kyng in his steade. Now LORDE God, let thy worde that thou hast promysed vnto my father

* 3 Reg. 3. a.

* 1 Par. 22. e.

† Exo. 36. b.

‡ 2 Re. 6. a.

§ Exo. 38. a.

Dauid, be verified, *for thou hast made me kynge ouer a people, which is as many in nôbre as the dust vpon the earth. Graunte me wyszdom thefore and knowlege, † I maye go out and in before this people: for who is able to iudge this greате people of thine?

Then sayde God vnto Salomon: For so moch as thou art so mynyed, and hast not desyred riches ner good, ner honoure, ner the soules of thine enemies, ner longe life, but hast requyred wyszdom and knowlege, to iudge my people, ouer whom I haue made the kynge, wyszdom thefore and knowlege be geuen the. Morouer, riches ‡ good and honoure wyl I geue the, so that soch one as thou hath not bene before the amôge the kynges, nether shal be after the.

¶ So came Salomon from the hye place (which was at Gibeon) *vnto Ierusalē from † Tabernacle of witness, and reigned ouer Israel. And Salomon gathered him charettes and horsmen, so that he had a thousande and foure hundreth charettes, ‡ twolue thousande horsmen: and those appoynted he to be in the charet cities, and with the kynge at Ierusalem. And the kynge broughte it so to passe, that there was as moch syluer ‡ golde at Ierusalē as stones: and as many Ceders, as the Molberyes trees, that are in the valleys. And there were horses broughte vnto Salomon out of Egipte, ‡ the kynges marchautes fetched them from Kena for moneye. And they came vp, and broughte out of Egipte a charet for sixe hûdred syluer pēs, and an horse for an hundreth and fiftye. Thus broughte they also vnto all the kynges of the Hethites, and to the kynges of † Syrians.

The ij. Chapter.

¶ AND Salomon thoughte to buylde an house vnto the name of the LORDE, ‡ an house for his kyngdome: and tolde out thre score and ten thousande men to beare burthens, and foure score thousande that hewed tymber vpō the mount, and thre thousande and sixe hundreth officers ouer them. † And Salomon sent vnto Hiram the kynge of Tyre, sayenge: As ‡ thou dydest with my father, ‡ sendedst him Cedar trees, to builde an house for to dwell in (euen so do thou with me also.) Beholde, I wyl buylde an house vnto the name of the LORDE my God, to sanctifie it, for to

burne good incense before him, and allwaye to prepare † shewbred, and burntofferynes in the mornyng and in the euenyng, on the Sabbathes ‡ New mones, and solemne feastes of † LORDE oure God euermore for Israel.

And the house that I wyl buylde, shal be greate: for oure God is greater then all goddes. But who is able to buylde him an house? For heauen ‡ the heauens of all heauens maye not cōprehende him. Who am I then, that I shulde buylde him an house? But onely for this intent to burne incense before him?

Sēde me now thefore a wyse mā to worke with golde, syluer, brasse, yron, scarlet, purple, yalow sylke and soch one as can graue carued worke with the wyse men that are with me in Iewry and Ierusalem, whom my father Dauid ordeyned. And sende me tymber of Ceder, pyne tre and costly wodd from Libanus: for I knowe that thy seruantes can hewe tymber vpon Libanus. And beholde, my seruantes shalbe with thy seruantes, to prepare me moch tymber: for the house that I wyl buylde, shalbe greate ‡ maruelous goodly.

And beholde, I wyl geue vnto the carpenters thy seruantes which hewe the tymber, twēty thousande quarters, of beaten wheate, and twēty thousande quarters of barlye, and twēty thousande Batthes of wyne, and twēty thousande Batthes of oyle.

Then sayde Hiram the kynge of Tyre by wrytinge, and sent it vnto Salomon: Because the LORDE loueth his people, thefore hath he made † to be kynge ouer them. And Hiram sayde morouer: Prayed be † LORDE God of Israel, which made heauen ‡ earth, that he hath geuē kynge Dauid a wyse and prudent sonne, and soch one as hath vnderstandinge to buylde an house vnto the LORDE, ‡ an house for his realme. Therefore sende I now a wyse man that hath vnderstondyng, † euen Hiram Abi (which is the sonne of a woman of the daughters of Dan, and his father was of Tyre) which can worke in golde, syluer, brasse, yron, stone, tymber, scarlet, yalow sylke, linnen, purple and to carue all maner of thinges, and to make what cōnyng thinge so euer is geuen him, with thy wyse men, and with the wyse men of my lorde kynge Dauid thy father. And now let my lorde sende the wheate, barlye, oyle and wyne vnto his seruantes, acordinge as he hath sayde, and so

* Sep. 9. a.

a 2 Re. 4. c. and 10. e.

† 3 Reg. 5. a.

‡ 2 Re. 5. c.

§ 3 Re. 7. b.

wyll we hewe ƿ tymbre vpon Libanus, as moch as thou nedest, and wyll brynge it by flotes in the See vnto Iapho, from whence thou mayest brynge it vp to Ierusalem.

And Salomon nombred all the straungers in the londe of Israel, accordinge to the nombre whan Dauid his father nombred them: and there were founde an hundreth ʒ fifty thousande, thre thousande and sixe hūdreth. And of the same he made thre score and ten thousande bearers of burthens, and foure score thousande hewers vpō ƿ mount, and thre thousande and sixe hundreth ouerseers, which helde ƿ people at their worke.

The iij. Chapter.

AND Salomon beganne to buylde the house of the LORDE at Ierusalem vpon the mount Moria, *that was shewed vnto Dauid his father, which Dauid had prepared for the rowme, vpon the corne floore of Arnan the Iebusite. In the seconde daye of the seconde moneth in the fourth year of his reigne begāne he to buylde. And so layed Salomon the foundation to buylde the house of God: first the length thre score cubytes, the bredth twenty cubites: and the Porche before the wydenes of the house, was twenty cubites longe, but the height was an hundreth and twenty, and he ouerlayed it on the ynsyde with pure golde.

But the greате house sylde he with Pyne tre, and ouerlayed it with the best golde, and made palme trees and throwne worke thereon, and ouerlayed the house with precious stones to beutifye it. As for the golde, it was golde of Paruaīm. And the balkes and postes aboue, and the walles, and the dores of it ouerlayed he with golde, and caused Cherubins to be carued on the walles.

He made also the house of the Most holy, whose length was twenty cubites accordinge to the wydenesse of the house: and the bredth of it was twenty cubites likewyse, and he ouerlayed it with the best golde by sixe hundreth talentes. And for nales he gaue fifty Sicles of golde in weight, and ouerlayed the chambers with golde. He made also in the house of the most holy, two Cherubins of carued worke, and ouerlayed them with golde: and the length on the wynges of the Cherubins, so that one wyng had fyue cubytes, and

touched the wall of the house: and the other wyng had fyue cubytes also, and touched the wynges of the other Cherub.

Euen so had one wynges of the other Cherub fyue cubites likewyse, and touched the wall of the house: and his other wyng had fyue cubites also, and touched the wynges of the other Cherub: so that these wynges of the Cherubins were spred out twenty cubites wyde. And they stode vpō their fete, and their face was turned to the house warde.

He made a vayle also of yalow sylke, scarlet, purple and linnenworke, and made Cherubins thereon. And before the house he made two pilers fyue and thirtie cubites longe, and the knoppes aboue thereon, fyue cubytes. And he made throwne worke for the quere, and put it aboue vpon the pilers: and made an hundreth pomgranates, and put them on the wrythren worke. And he set vp the pilers before the temple, the one on the righte honde, and the other on the left: and that on the righte honde called he Iachin, and it on the left honde called he Boos.

The iiij. Chapter.

HE made a brasen altare also, twenty cubytes longe, and twenty cubytes brode, and ten cubites hye. †And he made a molten lauer ten cubites wyde frō the one syde to the other rounde aboute, and fyue cubytes hye. And a metelyne of thirtie cubites mighte comprehend it aboute. And ymages of Bullockes were vnder it. And aboute the lauer (which was ten cubites wyde) there were two rowes of knoppes, ƿ were molten withall.

It stode so vpon the bullockes, that thre were turned towarde the north, thre towarde the west, thre towarde the south, and thre towarde the east, and the lauer aboue vpon them, and all their hynder partes were on the ynsyde. The thickness of it was an hand bredth, and the edge of it was like the edge of a cuppe, and as a floured rose. And it conteyned thre thousande Batthes.

And he made ten kettels, wherof he set fyue on the righte hande and fyue on the left, to waszshe in them soch thinges as belonged to the burntofferynge, that they mighte thrust them therin: but ƿ lauer (made he) for the prestes to wash in.

* 1 Par. 22. d.

† 3 Reg. 7. d.

B Ten golden candelstickes made he also as they ought to be, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made ten tables, and set them in the temple: fyue on the righte hande, and fyue on the lefte. And made an hundreth basens of golde. He made a courte likewise for the prestes, and a greate courte, and dores in the courte, and ouerlayed f dores with brasse. And the lauer set he on the righte syde towardes the south east. And Hiram made cauldrons, shouels and basens.

So Hiram fynished the worke which he made for kynge Salomon in the house of God: namely the two pilers with the roundels and knoppes aboue vpon both the pilers, and both the wrythen ropes to couer both the roundels of f knoppes aboue vpō the pilers, and the foure hundreth pomgranates on both the wrythē ropes, two rowes of pomgranates on euery rope, to couer the roundels of the knoppes that were aboue vpon the pilers.

C He made the stoles also and f kettels vpon the stoles, and a lauer, and twolue bullockes there vnder. And pottes, shouels, fleshokes, and all their vessels made Hiram Abif of pure metall for kynge Salomon vnto the house of the LORDE. In the coaste of Iordane dyd the kynge cause them to be molten in thicke earth betwene Suchoth and Zaredatha.

And Salomon made all these vessels which were so many, that the weight of f metall was not to be soughte out. And Salomon made all the ornamentes for the house of God: namely, the golden altare, the tables and the shewbreds thereon, the candelstickes with their lampes of pure golde, to burne before the Quere accordinge to the maner: and the floures and the lampes and the snoffers were of golde, all these were of pure golde.

And the knyues, basens, spones and pottes, were of pure golde. And the inтраunce and his dores within vnto the Most holy, and the dores of the house of the temple were of golde. Thus was all f worke fynished, which Salomon made in the house of the LORDE.

The b. Chapter

AND Salomon broughte in all f his father Dauid had sanctified,* namely, syluer and golde, and all maner of ornamentes, and layed them in the treasures of the house of

God. *Thē gathered Salomon all the Elders in Israel together, all f heades of the trybes, prynces of the fathers amōge the childrē of Israel vnto Ierusalē, to brynge vp the Arke of the couenaunt of the LORDE out of the cite of Dauid, that is Sion. And there resorted vnto the kynge all the men in Israel at the feast, that is in the seuenth moneth, and all f Elders in Israel came.

And f Leuites toke the Arke, and broughte it vp with the Tabernacle of witness, and all the holy vessels that were in the Tabernacle: and f prestes and Leuites broughte them vp. As for kynge Salomon and all the cōgregacion of Israel that was gathered vnto him before the Arke, they offred shepe and oxen, so many, that no man coulde nombre ner reken them.

Thus the prestes broughte the Arke of the couenaunt of the LORDE vnto hir place in to the quere of the house, euen in to f Most holy vnder the wynges of the Cherubins, so that the Cherubins spred out their wynges ouer the place of the Arke: and the Cherubins couered the Arke and the stauēs thereof from aboue. And the stauēs were so longe, f the knoppes of them were sene from the Arke before the quere, but on the outsyde were they not sene. And it was there vnto this daye. And there was nothinge in the Arke, saue the two tables, which Moses put therin at Horeb, whan the LORDE made a couenaunt with the childrē of Israel, what tyme as they were departed out of Egipte.

And whan the prestes wente out of the Sanctuary (for all f prestes that were founde, sanctified them selues, because the courses were not kepte) the Leuites with all those that were vnder Asaph, Heman, Iedithun and their children and brethren, beyng clothed in lynnen, songe with Cymbales, psalteries and harpes, and stode towardes the east parte of the altare, and an hundreth and twenty prestes with them, which blew with trompettes. And it was, as yf one dyd trompet and synge, as though a voyce had bene herde of praysinge and geuyng thanks vnto the LORDE.

And whan the voyce arose from f trompettes, cymbales and other instrumentes of musick, and from praysinge the LORDE (because he is gracious, and because his mercy endureth for euer) the house of the LORDE

* 3 Re. 7. g.

* 3 Re. 8. a.

was fylled on the ynsyde with a cloude, so ⁊ the prestes coulde not stonde to mynister for the cloude: for the glory of the LORDE fylled the house of God.

The vi. Chapter.

THEN sayde Salomon: The LORDE sayde, "that he wolde dwell in a darck cloude: I haue buylded an house to be an habitacion vnto the: ⁊ a seate, ⁊ thou mayest dwell there for euer. And the kynge turned his face, and blessed all the congregacion of Israel: for the whole cōgregacion of Israel stode, ⁊ he sayde: Prayed be the LORDE God of Israel, which promysed by his mouth vnto my father Dauid, and with his hande hath fulfilled it, whā he sayde: * Sēce the tyme that I broughte my people out of the londe of Egipte, I haue chosen no cite in all ⁊ trybes of Israel, to buylde an house for my name to be there, nether haue I chosen eny man to be prynce ouer my people of Israel. † But Ierusalem haue I chosen, for my name to be there: ⁊ Dauid haue I electe, to be prynce ouer my people of Israel.

13 And when my father Dauid was mynded to buylde an house vnto the name of the LORDE God of Israel, the LORDE sayde vnto Dauid my father: Where as thou wast mynded to buylde an house vnto my name, thou hast done well: howbeit thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, shal buylde the house vnto my name.

Thus hath ⁊ LORDE now performed his worde, that he spake: for I am come vp in my father Dauids steade, and syt vpon the seate of Israel, euen as the LORDE sayde, ⁊ haue buylded an house vnto the name of ⁊ LORDE God of Israel, ⁊ in it haue I put ⁊ Arke, wherin is the couenant of ⁊ LORDE, which he made with the childrē of Israel.

C And he stode before the altare of the LORDE in the presence of the whole congregacion of Israel, and spred out his handes: for Salomon had made a brasen pulpit, and set it in the myddes of the court, fyue cubites longe, and fyue cubites brode, and thre cubites hye: vpon the same stode he, and fell downe vpon his knees in the presence of the whole cōgregacion of Israel, and helde

out his handes towarde heauē and sayde: † O LORDE God of Israel, there is no god like the, nether in heauen ner vpon earth, thou that kepest couenant and mercy for thy seruantes, that walke before the with all their hert. Thou hast kepte promes with my father Dauid thy seruauit: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORDE God of Israel, make good vnto my father Dauid thy seruauit, that which thou hast promysed him, ⁊ sayde: Thou shalt not want a man before me, to syt vpon the seate of Israel: yf thy children kepe their waye, so ⁊ they walke in my lawe, like as thou hast walked before me: Now LORDE God of Israel, let thy worde be verified, which thou hast promysed vnto Dauid thy seruauit.

For thinkest thou that God in very dede dwelleth amonge men vpon earth? ‡ Beholde, the heauen and ⁊ heauens of all heauens maye not cōteyne the: how shulde then this house do it, which I haue buylded? But turne the vnto the prayer of thy seruauit, and to his supplicaciō (O LORDE my God) that thou mayest heare the thankesgeuyng and prayer, which thy seruauit maketh before the, so that thine eyes be open ouer this house daye and night, euen ouer this place (wherin thou saydest thou woldest set thy name) that thou mayest heare the prayer, which thy seruauit shall make in this place. Heare now therefore the intercession of thy seruauit and of thy people of Israel, what so euer they shall desyre in this place: heare thou it from the place of thy habitacion, euē from heauen: and when thou hearest it, be mercifull.

^b Whan eny mā synneth agaynst his neghboure, and an ooth be put vpon him which he ought to sweare, and the ooth commeth before thine altare in this house, then heare thou from heauen, and se ⁊ thy seruauit haue righte, so that thou rewarde the vngodly, and recōpence him his waye vpon his awne heade, and to iustifye the righteous, and to geue him accordinge to his righteounes.

Whan thy people of Israel is smyttē before thy enemies (whyly they haue synned agaynst the) and yf they turne vnto the, and knowlege thy name, and make their prayer and intercession before the in this house, then heare

* 3 Reg. 8. b. * 2 Re. 7. a. 3 Re. 8. c. † 2 Par. 7. c.
‡ 3 Reg. 8. c.

§ Esa. 66. a. Iere. 23. d. Acto. 7. e.
Exo. 22. b.

^b 3 Re. 8. c.

thou them from heauen, and be mercifull vnto the synne of thy people of Israel, & brynge them agayne in to the londe, ȳ thou hast geuen them and their fathers.

* When the heauen is shut vp, so that it rayne not (for so moch as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes (whan thou hast brought them lowe) heare thou them then in heauen, and be mercifull vnto the synne of thy seruantes, and of thy people of Israel, that thou mayest teach them the good waye wherin they shulde walke, and let it rayne vpon thy londe which thou hast geuen thy people to possesse.

¶ When a dert, or pestilence, or drouth, or blastinge, or greshopper or catipiller, is in the londe : Or whan their enemye layeth sege to their portes in the lode, or whan any other plague or disease happeneth, who so euer they maketh his prayer or petition amonge any maner of men, or amonge all thy people of Israel, yf eny man fele his plague and disease, and spredeth out his handes vnto this house, heare thou then from heauen, euen from ȳ[†] seate of thy habitacion, and be mercifull : and geue euery man accordinge to all his wayes, in so moch as thou knowest his hert (for thou onely knowest the hert of the children of men) that they maye feare the, and allwaye walke in thy wayes, as longe as they lyue in the londe, which thou hast geuen vnto oure fathers.

And whan eny straunger which is not of thy people of Israel, commeth out of a farre cowntre because of thy greate name, and mightie hande, and out stretched arme, and commeth to make his prayer in this house, heare thou him then from heauē, euen from the seate of thy habitacion : and do all for ȳ which that straunger calleth vpō the, that all the nacions vpon earth maye knowe thy name, and feare the, as thy people of Israel do : and that they maye knowe, how ȳ this house which I haue buylded, is named after thy name.

Whan thy people go forth to ȳ battayll agaynst their enemies, the waye that thou shalt sende them, and shall praye vnto the[†] towarde the waye of this cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name, heare thou the

their prayer and petition from heauen, and helpe them to their righte.

¶ Whan they synne agaynst the (for there is no man that synneth not) and thou be wroth at them, and geue them ouer before their enemyes, so that they cary them awaye captiue in to a cowntre farre or nye, and yf they turne within their hertes in the londe where they are presoners, and so conuerte, and make their intercession vnto the in the londe of their captiuyte, and saye : We haue synned, and done amysse, and haue bene vngodly : and so turne them selues vnto ȳ with all their hert and with all their soule in the londe of their captiuyte, wherin they are presoners : and make their prayer towarde the waye of their owne londe, which thou gauest vnto their fathers, and towarde the cite which thou hast chosen, and towarde the house that I haue buylded vnto thy name : then heare thou their prayer and supplicacion from heauen, euen from the seate of thy dwellynge, and helpe them to their righte, and be mercifull vnto thy people that haue synned agaynst the. My God, let thine eyes now be opē, and let thine eares geue hede vnto prayer in this place. ¶ Aryse now O LORDE God vnto thy restinge place, thou and the Arke of thy strength. Let thy prestes O LORDE God be clothed with health, and let thy sayentes reioyce ouer this good. LORDE God, turne not awaye the face of thine anoynted : thinke vpon the mercies of thy seruaunt Dauid.

The vij. Chapter.

AND whā Salomō had ended his prair, there fell a fyre from heauen, and consumed the burntofferynge and the other offeringes. And the glory of the LORDE fylled the house, so that ȳ prestes coulde not go in to the house of the LORDE, while ȳ glory of the LORDE filled ȳ LORDES house. And all the children of Israel sawe the fyre fall downe, and the glory of the LORDE ouer the house : and they fell on their knees with their faces to the grounde vpon the pavement, and worshipped, and gaue thanks vnto the LORDE, because he is gracious, and because his mercy endureth for euer. As for the kynge and all the people, they offred before the LORDE.

* 3 Re. 17. a.

† Matt. 5. d.

‡ Dan. 6. b.

§ 1 Ioh. 1. b.

¶ Psal. 131. a.

For kynge Salomon offred two and twētye thousande bullockes, and an hundreth thousande and twentye thousande shepe, & so both the kynge and all the people dedicated the house of God.

But the prestes stode in their watches, & the Leuites with the musicall instrumentes of the LORDE, which kynge Dauid had caused to make for to geue thanks vnto the LORDE, (because his mercy endureth for euer) with psalmes of Dauid thorow their hande. And the prestes blew trumpettes ouer agaynst them, and all Israel stode.

And Salomon halowed the myddelmost courte, which was before the house of the LORDE, for there prepared he the burnt-offerynges and the fat of the slayne offeringes: for the brasen altare that Salomon made, might not conteyne all the burntofferings, meattofferings, and the fat.

* And at the same tyme helde Salomon a feast seuen daies longe, and all Israel with him a very greate congregacion, from Hemath vnto the ryuer of Egipte, and on the eight daie helde he a conuocacion. For the dedication of the altare helde they seuen daies, and the feast seuen dayes also.

But on the thre and twentyeth daie of the seuenth moneth he let the people go vnto their tentes ioyfull and with mery hertes because of all the good, that the LORDE had done vnto Dauid, vnto Salomō, and to his people of Israel.

Thus fynished Salomō the house of ¶ LORDE, and the kinges house, and all ¶ came in his hert to make in the house of the LORDE, and in his awne house, prosperously. And the LORDE appeared vnto Salomon in the nighte season, and sayde vnto him: I haue herde thy prayer † and chosen this place vnto my selfe for an house of sacrifice.

Beholde, whan I shut the heauē so ¶ it raine not, or commaunde the greshopper to cōsume the londe, or cause a pestilence to come amonge my people, to humble my people, which is named after my name: and yf they praye, and seke my face, and turne from their euell wayes, thē wyl I heare them from heauen, and wyl forgeue their sinne, and heale their londe. So shal myne eyes now be open, and myne eares shal be attente vnto prayer in this place. Thus haue I now chosen this house, and sanctified it, that my name maye

be there for euer: and myne eyes and my hert shal allwaye be there.

And yf thou walke before me, as thy father Dauid walked, so that thou do all that I commaunde the, and kepe myne ordinaūces and lawes, then wyl I stablishe the seate of thy kyngdome, acordynge as I promysed thy father Dauid, and sayde: Thou shalt not wante a man to be lorde ouer Israel. But yf ye turne backe, and forsake myne ordynaunces and commaudemētes which I haue layed before you, and so go youre waye, and serue other goddes, and worshippe them, thē wyl I rote † you out of my londe that I haue geuen you: and this house which I haue sanctified vnto my name, wil I cast awaye out of my presence, and geue it ouer to be a byworde and fabell amoge all nacions. And euery one that goeth by, shall be astonnyed at this hye house, and shall hyse at it, and saye: § Wherfore hath the LORDE deale thus with this londe and with this house? Then shall it be sayde: Euen because they haue forsaken the LORDE God of their fathers (which brought them out of the londe of Egipte) ¶ haue cleued vnto other goddes, ¶ worshipped them, and serued thē: therefore hath he brought all this euell vpon thē.

The viij. Chapter.

AND after twentye yeares (wherin Salomon buylded the house of the LORDE and his awne house) he buylded the cyties also which Hiram gaue vnto Salomon, and caused the children of Israel to dwell therein. And Salomon wente vnto Hemath Zoba, and made it stronge, and buylded Thadmor in the wyldernes, and all the cornecities which he buylded in Hemath. He buylded the vpper and lower Bethoron likewise, so that they were stronge cities with walles, portes and barres. And Baelath, and all the cornecities which Salomon had, and all the cities of the charettes and of the horse men, and all that Salomon had lust to buylde, both at Ierusalem and vpon Libanus, and in all the londe of his domynion.

All the remnaunt of the people of the Hethites, Amorites, Pheresites, Heuites and Iebusites, which were not of the children of Israel, and their children which they had lefte behynde them in the londe, (whom the children

* 1 Mac. 4. g. † 2 Par. 6. a. ‡ Some reade: them.

§ Deu. 28. d. Iere. 22. a.

of Israel had not vterly destroyed) those dyd Salomon make trybutaries vnto this daye. As for the children of Israel, Salomon made no bondmen of them vnto his worke, but they were men of warre, and chefe captaynes, and ouer his charettes & horsmen. And the chefe of kynge Salomons officers were two hundreth and fyttie, which ruled the people.

And Salomon caused Pharaos doughter to be fetched vp out of the cite of Dauid, in to the house that he had buylded for her: for he sayde: My wyfe shall not dwell in the house of Dauid the kynge of Israel, for it is sanctified, in as moch as *ſ* Arke of the *LORDE* is come in to it.

C Then offered Salomon burntofferynge vnto the *LORDE* vpon the *LORDES* altare, which he had buylded before the porche, euery one vpon his daye to offre after the comaundemente of Moses, on the Sabbathes, Newmones & at the appoynted seasons of the yeare, euen thre tymes, namely in *ſ* feast of vnleueded bred, in the feast of wekes, & in the feast of Tabernacles.

And he set the prestes in ordre to their ministracion *acordynge as Dauid his father had appoynted, and the Leuites in their offyces, to geue thanks and to mynister in the presence of the prestes, euery one vpon his daye. And the dorekeepers in their courses, euery one at his dore, for so had Dauid the mā of God commaunded.

D And they departed not from the kynges comaundement ouer the prestes and Leuites in euery matter and in the treasures. Thus was all Salomons busynesse made ready, from the daye that the foundation of the *LORDES* house was layed, tyll it was fynished, so that the house of the *LORDE* was all prepared.

*Then wente Salomon vnto Ezeon Geber, and vnto Eloth by the See syde in the londe of Edomea. And Hiram sent him shippes by his seruantes which had knowlege of the See, and they wente with Salomōs seruantes vnto Ophir, and fetched from thence foure hundreth and fyftyte talentes of golde, and broughte it vnto kynge Salomon.

The ix. Chapter.

*A*ND when the *quene of rich Arabia herde the fame of Salomon, she came

with a very greate tryne to Ierusalem (with Camels that bare spyces and golde, and precious stones) to proue Salomon with darke sentences. And when she came vnto Salomon, she spake vnto him all that she had deuyded in hir mynde. And the kynge tolde her all hir matters, & Salomon had nothinge in secreete, but he tolde it her.

And when the Quene of riche Arabia sawe the wysdome of Salomon, and *ſ* house that he had buylded, the meates of his table, the dwellinges of his seruantes, *ſ* offices of his mynisters and their garmentes, & his butlers and their apparell, and his parler where he wente vp in to the house of the *LORDE*, she coude no longer refrayne. And she sayde vnto the kynge: It is true that I haue herde in my londe of thy behaueoure and of thy wysdome: howbeit I wolde not beleue their wordes, tyll I came my selfe, & sawe it with myne eyes: and beholde, the halfe of thy greate wysdome hath not bene tolde me: there is more in *ſ* then the fame that I haue herde. Happye are thy men, and happie are these thy seruantes, *ſ* allwaye stonde before the, and heare thy wysdome. Praiseyd be the *LORDE* thy God, which had soch pleasure vnto the, that he hath set the vpon his seate to be kynge vnto the *LORDE* thy God. Because thy God loueth Israel, to set them vp for euer, therefore hath he ordeyned *ſ* to be kynge ouer them, that thou shuldest mayntayne iustice and equitye.

And she gaue *ſ* kynge an hundreth and twentye talentes of golde, & very moch spyce & precious stones. There were no mo soch spyces as these that the Quene of riche Arabia gaue vnto kynge Salomō. And Hiram seruantes and the seruantes of Salomon, which broughte golde from Ophir, broughte costly tymber also & precious stones.

And of the same costly tymber dyd Salomon cause to make staires in the house of the *LORDE*, and the kynges house, and harpes and psalteries for the Musicians. There was no soch tymber sene before in the londe of Iuda. But kynge Salomon gaue the Quene of riche Arabia all that she desyred and axed, & moch more then she had broughte vnto the kynge. And she returned, and departed in to hir londe with hir seruantes.

The golde that was broughte vnto Salomon

* 1 Par. 10. d. + 3 Reg. 9. e.

* 3 Re. 10. a. Matt. 12. a.

in one yere, was sixe hundreth and sixe and thre score talentes, besydes that ƿ chapmen and marchauntes broughte. And all the kynges of the Arabians, and the lordes in ƿ londe broughte golde and syluer vnto Salomon. Of the which kynges Salomon made two hundreth speares of beaten golde, so ƿ sixe hundreth peces of beaten golde came vpo one speare: ƿ thre hundreth shildes of beaten golde, so that thre hundreth peces of beaten golde came to one shyld: and the kyng put the in the house of the wod of Libanus.

And the kyng made a greate seate of Yuery, and ouerlaid it with pure golde: and the seate had sixe steppes, and a fotestole of golde festened vnto the seate, and it had two leanynges postes vpon both the sydes of the seate, and two lyons stode beside the leanynges postes, and there stode twolue Lions vpo the syxe steppes on both the sides. In all realmes hath not soch one bene made.

And all kynges Salomons drynkyng vessels were of golde, and all the vessels of the house of the wod of Libanus, were of pure golde: for syluer was rekened nothinge in Salomons tyme. For the kynges shippes wente vpon the See with the seruantes of Hirā, ƿ came once in thre yere, and brought golde, syluer, Yuery, Apes and Pecoakes.

Thus was kynges Salomon greater then all the kynges vpon earth, in riches and wysdome. And all the kynges of ƿ earth desired (to se) Salomons face, and to heare his wysdome, which God had geuen him in his hert. And they brought him yearly euery mā his present: Iewels of siluer and golde, raymēt, harnesse, spyes, horses and Mules.

And Salomon had foure thousande charet-horses, and twolue thousande horsmen, and put them in the charet cities, and with the kyng at Ierusalem. And he was lorde ouer all the kynges from the water vnto the londe of the Philistynes, and to the coaste of Egipte. And the kyng brought it so to passe, that there was as moch syluer at Ierusalem as stones: and as many Ceders, as there were Molbery trees in the valleys. And there were horses broughte vnto him out of Egipte, and out of all countres.

What more there is to saye of Salomon, both of his first and of his last, beholde, it is writtē in the Cronicles of the prophet Nathan,

^a 3 Re. 4. c.

and in the prophecies of Ahia of Silo, ƿ in ƿ actes of Ieddi the Seer against Ieroboā ƿ sonne of Nebat. And Salomō reigned at Ierusalē ouer all Israel fortie yeres. And Salomon fell on slepe with his fathers, ƿ was buried in the cyte of Dauid his father. And Roboā his sonne was kige i his steade.

The x. Chapter.

ROBOAM wente vnto Sicheim: for all Israel was come vnto Sicheim: to make him kinge. And whan Ieroboā the sonne of Nebat herde that, which was in Egipte (*whither he was fled for kynges Salomon) he came agayne out of Egipte. And they sent for him and called him. And Ieroboam came with all Israel, and spake to Roboam, and sayde: Thy father made oure yocke greuous: make thou lighter now ƿ harde bondage of thy father, and ƿ heuy yocke that he layed vpon vs, and we wyll submytte oure selues vnto the. He sayde vnto them: Come to me agayne ouer thre dayes. And ƿ people wente their waye.

And Roboam the kyng axed couñell at the Elders, which had stonde before Salomon his father whyle he lyued, and he sayde: What is youre counsell, that I maye geue this people an answer? They spake vnto him, and sayde: Yf thou be louyng vnto this people, and deale gently with them, and geue them good wordes, then shal they allwaye be obedient vnto the. Neuerthelesse he forsoke the counsell of the Elders that they had geuen him, and toke counsell at ƿ yonge men which were growne vp with him, and stode before him. And he sayde vnto the: What is youre counsell, that we maye answer this people, which haue spoken vnto me, and saide: Make oure yock lighter, ƿ thy father layed vpon vs? The yongemen ƿ were growne vp with him, spake vnto him, and sayde: Thus shalt thou saye vnto the people, that haue talked with the ƿ spoken: Thy father made oure yock to heuy, make thou oure yock lighter, Thus shalt thou saye vnto them: My litle finger shalbe thicker then my fathers loynes. Yf my father hath layed an heuy yock vpon you, I wyl make youre yock the more. My father chastened you with scourges, but I wyl beate you with scorpions.

Now whan Ieroboam and all the people

^b 3 Re. 12. a. * 3 Re. 11. g.

came to Roboam on the thirde daye (acord-
ynge as y kinge sayde: Come to me againe
on the thirde daie) the kynge gaue the an-
harde answer. And Roboā the kynge for-
soke y counsell of the Elders, t spake vnto
the after y yonge mens counsell, t sayde: Yf
my father haue made youre yock to heuy, I
wil make it yet heuyer. My father chastened
you with scourges, but I wyl beate you with
scorpiōs. Thus the kynge folowed not y peo-
ples minde: for so was it determyned of God,
 y y LORDE might stablishe his worde,
* which he spake by Ahia of Silo, vnto Iero-
boā y sonne of Nebat. But whan all Israel
sawe that the kynge wolde not consente vnto
them, y people answered the kynge, and sayde:
What porcion haue we then in Dauid, or in-
heritaunce in the sonne of Isai? Let every
man of Israel get him to his tent. Loke thou
now to thy house Dauid. And all Israel wente
vnto their tentes, so that Roboam reigned but
ouer the children of Israel that dwelt in the
cities of Iuda. And Roboam sent forth Ado-
ram the rentgatherer, but the children of
Israel stoned him to death. And kynge Ro-
boā strengthened himselfe vpon his charet, to
flye vnto Ierusalem. Thus fell Israel awaie
fro the house of Dauid vnto this daye.

The xi. Chapter.

AND whan Roboam came to Ierusalem,
he gathered together the house of Iuda
and Ben Iamin (euen an hūdreth and foure
score thousande chosen men of armes) to
fyghte agaynst Israel, that they mighte brynge
the kyngdome agayne vnto Roboam. But y
worde of the LORDE came to Semaia the
man of God, and sayde: Speake to Roboam
the sonne of Salomon kynge of Iuda, and to
all Israel y are in Iuda and Ben Iamin, and
saye: Thus sayeth the LORDE: Ye shal
not go vp, ner fyght agaynst youre brethren:
let euery man go home agayne, for this is my
dede. They herkened vnto the wordes of y
LORDE, and wete not forth agaynst Ieroboā.
As for Roboā, he dwelt at Ierusalem, and
buylded vp the stronge cities in Iuda, namely
Bethleā, Etan, Tekoa, Bethzur, Socho, Adullā,
Gath, Maresa, Siph, Adoraim, Laches, Aseka,
Zarega, Aialon, and Hebron (which were the
fensed cities in Iuda and Ben Iamin) t he
made them stronge, and set prynces therin, t

prouyded them of vytayles, oyle and wyne,
and in all cities prepared he shildes and
speares, and made them very stronge. And
Iuda and Ben Iamin were vnder him.

The Prestes and Leuites also came vnto
him out of Israel and from all the borders
therof, And lefte their suburbs t possession,
and came to Iuda vnto Ierusalem: for Iero-
boam and his sonnes expelled them, that they
shulde not execute the offyce of y presthode
vnto y LORDE. But for himselfe he fouded
prestes to y hye places, t to feldedeuels t
calues, which he caused to make. And after
them came there men out of all the trybes
of Israel, which gaue ouer their hertes to seke y
LORDE God of Israel, t came to Ierusalem
for to offre vnto the LORDE God of their
fathers. And so strengthened they y kingdome
of Iuda, and mātayned Roboam the sonne of
Salomon thre yere longe: for they walked in
 y waye of Dauid t Salomon thre yeres.

And Roboam toke Mahelath y daughter of
Ieremoth y sonne of Dauid to wife, t Abihail
the daughter of Eliab y sonne of Isai, which
bare him these sonnes: Ieus, Semaria t Sa-
ham. After her toke he Maecha the daughter
of Absalom, which bare him Abia, Athai Sisa
and Selomith. But Roboam loued Maecha
the daughter of Absalom better then all his
wyues t concubynes: for he had eightene
wyues and thre score cōcubynes, and begat
eight t twentye sonnes, and thre score dōugh-
ters. And Roboam set Abia the sonne of
Maecha to be heade and prynce amonge his
brethren: for he thoughte to make him kynge:
for he was wyse, t more mightie then all his
sonnes in all the countrees of Iuda t Ben
Iamin, and in all the stronge cities. And he
gaue them plenteousnes of fode, and desyred
many wyues

The xij. Chapter.

BUT whā the kyngdome of Roboam was
confirmed and stablyshed, he forsoke the
lawe of the LORDE t all Israel with him.
And in the fyfth yere of Roboam wete Sisack
the kynge of Egipte vp agaynst Ierusalem (for
they had transgressed agaynst the LORDE)
with a thousande and two hundreth charrettes,
and with thre score thousande horsmen, and
the people were innumerable that came with
him out of Egipte, Libya, Suchim t out of
Ethiopia, and he wanne the strōge cities that
were in Iuda, and came to Ierusalem.

Then came Semaia ꝑ prophet vnto Roboam and to ꝑ rulers of Iuda (which were gathered together at Ierusalem for Sisack) ⁊ sayde vnto them : Thus sayeth ꝑ LORDE : Ye haue leste me, therfore haue I leste you also in Sisacks hande. The rulers in Israel with the kynge submytted them selues, and sayde : The LORDE is righteous.

33 But whā the LORDE sawe ꝑ they hūbled them selues, ꝑ worde of the LORDE came to Semaia, ⁊ sayde : They haue humbled them selues, therfore wyl I not destroye them, but I wyl geue them a litle delyuerance, that my indignacion fall not vpon Ierusalem by Sisack : for they shalbe subdued vnto him, ꝑ they maye knowe what it is to serue me, ⁊ to serue the kyngdomes of the worlde.

Thus wēt Sisack the kynge of Egipte vp to Ierusalem, ⁊ toke the treasures in the house of the LORDE, ⁊ the treasures in the kynges house, and caried all awaye, and toke the shyldes of golde, * that Salomon caused to make : in steade wherof kynge Roboā made shyldes of stele, and commytted thē vnto the chefe fotemen, which kepte the dore of the kynges house. And as oft as the kynge wente in to the house of the LORDE, ꝑ fote men came ⁊ bare them, ⁊ brought them againe in to ꝑ fote mens chāber. And for so much as he submytted himselfe, ꝑ wrath of ꝑ LORDE turned frō him, so that all was not destroyed : for there was yet some good in Iuda.

Ⓒ Thus was Roboam the kynge stablished in Ierusalem, and reigned. One and fortye yeare olde was Roboam whā he was made kynge, and reigned seuentene yeare at Ierusalem in the cite, † which the LORDE had chosen out of all the trybes of Israel, to set his name there. His mothers name was Naema an Ammonitisse : and he did euell, and prepared not his hert to seke the LORDE.

These actes of Roboam, both fyrst and last, are wrytten in the actes of Semaia the prophet, ⁊ of Iddo the Seer, and are noted, ⁊ so are the warres that Roboam and Ieroboam had together as longe as they lyued. And Roboam fell on slepe with his fathers and was buried in the cite of David, ⁊ Abia his sonne was kynge in his steade.

The xiiij. Chaptr.

Ⓐ IN the eighteenth yeare of kynge Ieroboam, was Abia kynge in Iuda, ⁊ reigned thre

yeare at Ierusalem. His mothers name was Michaila the daughter of Vriell of Gibeā. And there was warre betwene Abia and Ieroboam. And Abia prepared himselfe to the battayll with foure hūdreth thousande stronge chosen men of warre. But Ieroboam made himselfe ready to fight agaynst him with eight hūdreth thousande chosen men of strength.

And Abia gatt him vp vpon the hyl Zemaraim, which lyeth vpon mount Ephraim and sayde : Herken vnto me thou Ieroboam and all Israel : Knowe ye not that the LORDE God of Israel hath geuen Dauid ꝑ kyngdome of Israel for euer, vnto him and his sonnes with a Salt couenaut ? But Ieroboā the sonne of Nebat, the seruaut of Salomon Dauids sonne, gat him vp ⁊ fell awaye from his lorde. And there resorted vnto him vagaboundes and children of Belial, and haue strengthened them selues against Roboā the sonne of Salomō : for Roboam was but yonge and of a fearfull hert, and coulde not resiste them.

Now thinke ye to set youre selues against 33 the kyngdome of the LORDE amonge the sonnes of Dauid, for so much as there is so greate a multitude of you, ⁊ haue ꝑ golden calues † ꝑ Ieroboam made you for goddes. § Haue ye not expelled the prestes of the LORDE the children of Aaron and the Leuites ? and haue made you prestes of youre awne, euen as the people of the londes ? Who so euer commeth to fylle his hande with a yonge bullocke and seuen rammes, shal be preste vnto them that are not goddes.

But with vs is ꝑ LORDE oure God, whō we forsake not : and the prestes that minister vnto the LORDE, the children of Aaron and the Leuites in their busines, and euery mornyng and euery euenyng kyndle they the burntofferynges vnto the LORDE, and the swete incense, and prepare the shewbred vpon the pure table, and the golden candlesticke with his lampes, to be kyndled euery euenyng : for we wayte vpon the LORDE oure God.

Ⓒ As for you, ye haue forsaken him. Beholde, God is the captayne of oure hoost, and with vs are his prestes, and the blowyng trompettes, to trompe agaynst you. Ye children of Israel, fight not agaynst the LORDE God of youre fathers : for ye shal not prospere.

* 2 Par. 9. b.

† 2 Par. 7. b.

‡ 3 Re. 12. d.

§ 2 Pa. 11. d.

¶ Num. 10. a.

Neuertheles Ieroboam made a preuy watch on euery syde, to come vpon them behynde, so that they were before Iuda, and ꝑ preuy watch behynde. Now whā Iuda turned them, beholde, there was battayll before thē ⁊ behynde. Then cryed they vnto ꝑ LORDE, ⁊ the prestes tromped with the trompettes, ⁊ whā euery man in Iuda gaue a shoute, God plagued Ieroboam and Israel before Abia and Iuda. And the children of Israel fled before Iuda, and God gaue them in to their handes, so that Abia ⁊ his people dyd a greate slaughter vpon them, and there fell wounded of Israel fyue hundreth thousande chosen men.

Thus were the children of Israel subdued at that tyme, but the children of Iuda were comforted, for they put their trust in ꝑ LORDE God of their fathers. And Abia folowed vpon Ieroboam, and wanne cities frō him, Bethel with the vyllages therof, Iesana with hir vyllages, and Ephron with the vyllages therof, so that Ieroboam came nomore to strength, as longe as Abia lyued. And the LORDE smote him that he dyed.

Now whan Abia was strengthened, he toke fourtene wyues, and begat two and twenty sonnes and sixtene daughters. What more there is to saye of Abia, and of his wayes and his doynge, it is wrytten in the storie of the prophet Iddo. And Abia fell on slepe with his fathers, and they buried him in ꝑ cite of Dauid: and Asa his sonne was kyng in his steade. In his tyme was the londe in rest ten yeares.

The xiiij. Chapter.

AND Asa dyd that which was good ⁊ right in the sighte of the LORDE his God, and put away the straunge altares, and the hye places, and brake the pilers, and hewed downe the groues, and sayde vnto Iuda, that they shulde seke the LORDE God of their fathers, and to do after ꝑ lawe and commaundementes. And the hye places and ymages put he awaye out of all the cities of Iuda: and the kyngdome had rest before him. And he builded strōge cities in Iuda, whyle the londe was in quietnes, ⁊ whyle there was no warre agaynst him in the same yeares: for ꝑ LORDE gaue him rest.

And he sayde vnto Iuda: Let vs buylde vp these cities, and fense them rounde aboute

with walles and towres, with portes and barres, while the londe is yet with vs: for we haue soughte the LORDE oure God, and he hath geuen vs rest on euery syde. So they buylde, and it wente prosperously with thē. And Asa had an hoost of mē which bare shildes ⁊ speares, out of Iuda thre C. thousande, and out of Ben Iamin two hūdreth and foure score thousande, that bare shyldes ⁊ coulede shute with bowes, and all these were mightie stronge men.

But Serah the Moryan came out against thē with an hoost of a thousande times a thousande, and with thre hundreth charrettes, and came vnto Maresa. And Asa wente forth agaynst him. And they prepared them selues to the battayll in the valley Zephata beside Maresa. And Asa called vpon ꝑ LORDE his God and sayde: *LORDE, it is no differēce with ꝑ, to helpe by fewe or by many. Helpe vs O LORDE oure God: for oure trust is in the, ⁊ in thy name are we come forth against this multitude. LORDE oure God, let no man preuayle agaynst the.

And the LORDE smote the Moriās before Asa and before Iuda, so that they fled. And Asa with ꝑ people that was by him, folowed vpon them vnto Gerar. And the Moriās fell, so that none of them remained alyue, but were smytten before the LORDE and before his hoost. And they caried excedinge moch spoyle from thence. And he smote all the cyties aboute Gerar, for a fearfulness of the LORDE came vpon them. And they spoyled all the cities, for there was moch spoyle in them. They smote the tentes of the catell also, and toke many shepe and Camels, and came agayne to Ierusalem.

The xv. Chapter.

AND the sprete of God came vpō Asarias the sonne of Obed, which wente forth to Asa, and sayde vnto him: Heare me Asa and all Iuda ⁊ Ben Iamin: The LORDE is with you, whyle ye are with him: and yf ye seke him, he wyll be founde of you. But yf ye forsake him, he shal forsake you also. Neuertheles there shal be many dayes in Israel, that there shalbe no true God, no preste to teach, ⁊ no lawe. And whan they turne in their trouble vnto the LORDE God of Israel, and seke him, he shalbe founde.

* 3 Re. 15. b.

* Iudic. 7. a. 1 Re. 14. a.

+ Ose. 3. b.

At that tyme shall it not be well with him that goeth out and in: for there shal be grete vprours vpon all them y dwell on the earth. For one people shall all to smyte another, & one cite another: for God shal vexe them with all maner of trouble. But be ye stronge, and let not youre handes be feble: for youre worke hath his rewarde.

¶ Whan Asa herde these wordes, and the propheciege (of Asarias the sonne) of Obed the prophet, he toke a corage vnto him, and put awaye the abhominacions out of all y londre of Iuda and Ben Iamin, and out of the cities that he had wonne vpon mount Ephraim: and renewed the LORDES altare, which stode before the porche of the LORDE. And all Iuda and Ben Iamin gathered them selues together, and the straungers with them out of Ephraim, Manasses and Simeon: for there fell many vnto him out of Israel, whan they sawe that the LORDE his God was with him. And they resorted vnto Ierusalem in the thirde moneth of the fyfteenth yere of the reigne of Asa, and the same daye offred they vnto the LORDE of the spoyle that they had broughte, seuen hūdreth oxen, and seuen thousande shepe.

¶ And they entred in to y couenaunt, that they wolde seke the LORDE God of their fathers, with all their hert and with all their soule. And who so euer wolde not seke y LORDE God of Israel, shulde dye, both small & greate, both man and woman: and they sware vnto the LORDE with loude voyce, with shoutinge, with trompettes and with shawmes. And all Iuda were glad ouer the ooth: for they had sworne with all their hert, and they soughte him with a whole wyll: and he was founde of them, and the LORDE gaue them rest on euery syde.

¶ And Asa y kynge put downe his mother from the mynistracion, that she had founded in the groue vnto Miplezeth. And Asa roted out hir Miplezeth, and beate it in sunder, and brent it by the broke Cedron. But the hye places were not put downe out of Israel. Yet was the hert of Asa perfecte as longe as he lyued. And loke what his father had halowed, and that he him selfe had halowed, he broughte it in to y house of God, syluer, golde and ornāmetes. And there was no warre vnto the fyue and thirtieth yere of the reigne of Asa.

* 3 Re. 15. c.

* 2 Par. 14. c.

The xvi. Chapter.

IN the sixe and thirtieth yere of y reigne of Asa, wente Baesa the kynge of Israel vp agaynst Iuda, and buylded Rama, to let Asa the kynge of Iuda, y he shulde not go out and in: But Asa toke forth the treasure in the house of the LORDE, and the syluer and golde in the kynges house, and sent it vnto Benadad y kynge of Syria, which dwelt at Damascon, and caused to saye vnto him: There is a couenaunt betwene me and the, betwene my father and thy father, therefore haue I sent y syluer and golde, that thou mayest breake y couenaunt with Baesa the kynge of Israel, that he maye departe fro me.

Benadad herkened vnto kynge Asa, and sent his hoost agaynst the cities of Israel, which smote Eion, Dan and Abel Maim, and all the corne cities of Nephtali. Whan Baesa herde that, he lefte of from buyldinge Rama, and ceased from his worke. But kynge Asa toke all Iuda vnto him, and caried awaye y stones and tymber (wherwith Baesa buylded) and he buylded Geba & Mizpa withall.

At the same tyme came Hanani the Seer vnto Asa the kynge of Iuda, and sayde vnto him: Because thou hast trusted vnto the kynge of Syria, and not put thy trust in the LORDE thy God, therefore is the power of the kynge of Syria escaped thy hāde. * Were not the Moryans and Lybians a greate multitude with exceedinge many charettes and horsmen? Yet gaue the LORDE them in to thy hande, whan thou dydest put thy trust in him: for the eyes of the LORDE loke rounde aboute all londes, to strength them y are in him with all their hert. Thou hast done vn-wysely, therefore shalt thou haue warre from hēce forth. But Asa was wroth at y Seer, and put him in preson: for he murmured with him ouer this thinge. And Asa oppressed certayne of the people at y same tyme.

These actes of Asa both first and last, behold, they are written in the boke of y kynges of Iuda & Israel. And Asa was diseased in his fete in the nyne and thirtieth yere of his reigne, and endured ther ouer. † Nether soughte he the LORDE in his sicknesse, but trusted vnto Phisicians. Thus fell Asa on slepe with his fathers, & dyed in the one and fortieth yere of his reigne, & was buried in

† Eccli. 38. b.

his awne sepulchre which he had caused to be grauen for him selfe in the cite of Dauid. And they layed him vpon his bed, which was fylled with swete odoures & all maner of spices (made after þe Apotecaries craft) and made a very greate burnynge.

The xviij. Chapter.

AND Iosaphat his sonne was kynge in his steade, & waxed mightie against Israel. And he put men of warre in all the stronge cities of Iuda, and set officers in the londe of Iuda, and in the cities of Ephraim, which Asa his father had wonne. And the LORDE was with Iosaphat: for he walked in the olde wayes of his father Dauid, & soughte not Baalim, but the God of his father, & walked in his commandmentes, & not after the workes of Israel: therefore dyd the LORDE stablyshe the kyngdome in his hãde. And all Iuda gaue presentes vnto Iosaphat, & he had greate riches & worshipp. And whan his hert was coraged in the wayes of the LORDE, he put downe styll the hye places and groues out of Iuda.

In the thirde yeare of his reigne sent he his prynces, Benhail, Obadia, Zacharias, Nethaneel & Michaia, to teach in the cities of Iuda: & with them the Leuites: Semaia, Nethania, Sebadia, Asahel, Semiramoth, Ionathan, Adonia, Tobia & Tob Adonia, & with them þe prestes Elisama & Ioram. And they taughte in Iuda, & had the boke of the lawe of þe LORDE with them, & wente aboute in all þe cities of Iuda, & taughte the people.

And the feare of the LORDE came vpon all þe kyngdomes in the countrees that laye aboute Iuda, so þe they foughte not agaynst Iosaphat. And the Philistynes broughte presentes and trybute of syluer vnto Iosaphat. And the Arabians broughte him seuē thousande and seuē hundredth rammes, and seuē thousande and seuē hundredth he goates. Thus increased Iosaphat, & grewe euer greater. And he buylded castels and corne cities in Iuda. And dyd moch in the cities of Iuda, and had valeaunt and mightie men at Ierusalem.

C And this was þe ordinance thorow out the house of their fathers, which were rulers ouer the thousandes in Iuda. Adna a captayne, & with him were thre hũdredth thousande mightie men. Nexte vnto him was Iohanan þe chefe, and with him were two hundredth and foure

score thousande. Nexte him was Amasia the sonne of Sichri the fre wyllinge of þe LORDE, and with him were two hundredth thousande valeaunt men. Of the children of Ben Iamin was Eliada a mightie man, and with him were two hundredth thousande ready with bowes and shyldes. Nexte vnto him was Iosabad, and with him were an hundredth and foure score thousande harnessed men of warre. All these wayted vpon the kynge, besydes those that the kynge had layed in the strõge cities thorow out all Iuda.

The xviij. Chapter.

AND Iosaphat had greate riches and worshipp, and made frendshippe with Achab. * And after two yeares wente he downe to Achab vnto Samaria. And Achab caused many shepe and oxẽ to be slayne for him and for þe people that were with him. And he counceled him to go vp vnto Ramoth in Gilead. And Achab the kynge of Israel sayde vnto Iosaphat the kynge of Iuda: Go with me vnto Ramoth in Gilead. He sayde vnto him: I am as thou, and my people as thy people, we wyll go with the vnto the battayll.

But Iosaphat sayde vnto the kynge of Israel: Axe counsell (I praye the) this daye at the worde of the LORDE. And the kynge of Israel gathered the prophetes together, euen foure hundredth men, & saide vnto them: Shal we go to the battayll vnto Ramoth in Gilead, or shal I let it alonẽ? They sayde: Go vp, God shal delyuer it in to the kynges hãde. But Iosaphat sayde: Is there not yet one prophet of the LORDE here, þe we maye axe at him? The kynge of Israel sayde vnto Iosaphat: There is yet one man, at whom we maye axe of þe LORDE: but I hate him, for he prophecieth me no good, but allwaye euell, namely Micheas the sonne of Iemla. Iosaphat sayde: Let not the kynge saye so. And the kynge of Israel called one of his chamberlaynes, & sayde: Brynge hither soone Micheas the sonne of Iemla.

And the kynge of Israel, and Iosaphat the kynge of Iuda, sat either of them vpon his seate, arrayed in their garments. Euen in the place at the dore of the porte of Samaria sat they, and all þe prophetes prophecied before them. And Sedechias the sonne of Cnaena

had made him hornes of yron, and sayde: Thus sayeth the LORDE: With these shalt thou puszhe at the Syrians, tyll thou brynge them to naughte. And all the prophetes prophecied likewyse, & sayde: Go vp vnto Ramoth in Gilead, and thou shalt prospere, and y LORDE shal delyuer it in to the kynges hande.

And the messauger that wente to call Micheas, spake vnto him, and sayde: Beholde, y wordes of the prophetes are with one acorde good before the kyng: let thy worde (I praye the) be as one of theirs, and speake thou good also. But Micheas sayde: As truly as the LORDE lyueth, loke what my God sayeth vnto me, y wyl I speake. And whan he came to the kyng, the kyng sayde vnto him: Micheas, shulde we go vnto Ramoth in Gilead to the battayll, or shulde we let it alone? He saide: Go vp, and ye shal prospere. It shal be geue you in youre handes. But y kyng sayde vnto him: I charge y yet agayne, that thou tell me nothinge but y trueth in the name of the LORDE.

C Then saide he: I sawe all Israel scatered abrode vpō the mountaynes, as the shepe y haue no shepherd. And the LORDE sayde: Hauē these no lorde? Let euery one turne home agayne in peace. Thē sayde the kyng of Israel vnto Iosaphat: Dyd not I tell the, y he wolde prophecie me no good, but euell?

And he sayde: Therfore heare ye the worde of the LORDE: *I sawe the LORDE syt vpon his seate, and all the hoost of heauen stondinge at his righte hande & at his lefte. And the LORDE sayde: Who wyl disceauē Achab the kyng of Israel, that he maye go vp & fall at Ramoth in Gilead? And whan one sayde thus, another so, there came forth a sprete, and stode before y LORDE, and sayde: I wyl disceauē him. The LORDE sayde vnto him: Wherwith? He sayde: I wyl go forth, and be a false sprete in the mouth of all his prophetes. And he sayde: Thou shalt disceauē him, and shalt be able: go thy waye, and do so. Beholde now, †the LORDE hath geuen a false sprete in the mouth of all these thy prophetes, and the LORDE hath spokē euell agaynst the.

D Then stepte forth Sedechias the sonne of Cnaena, and smote Micheas vpon the cheke, and sayde: Which waye is the sprete of y LORDE departed from me, to speake thorow

the? Micheas sayde: Beholde, thou shalt se it, whan thou comest in to y ynnmost chamber to hyde the. But the kyng of Israel sayde: Take Micheas, and let him remayne with Amōn the ruler of the cite, and with Ioas the sonne of Melech, and saye: Thus sayeth the kyng: Put this man in preson, and fede him with bred and water of trouble, tyll I come agayne in peace. Micheas saide: Yf thou comest agayne in peace, then hath not the LORDE spoken thorow me. And he sayde: Herken to all ye people.

So the kyng of Israel, and Iosaphat y kyng of Iuda wente vp vnto Ramoth in Gilead. And y kyng of Israel sayde vnto Iosaphat: Chaunge thy clothes, and come to the battayll in thine araye. And y kyng of Israel chaunged his rayment, & came in to the battayll. But the kyng of Syria had commaunded the rulers of his charettes: Ye shal fighte nether agaynst small ner greate, but onely agaynst the kyng of Israel.

Now whan the rulers of the charrettes sawe Iosaphat, they thoughte: It is y kyng of Israel, and they wēte aboute to fighte agaynst him. But Iosaphat cryed, and the LORDE helped him. And God turned them from him: for whan the rulers of the charettes sawe that it was not y kyng of Israel, they turned back from him. But a certayne man bended his bowe harde, & shot the kyng of Israel betwene the mawe and the longes. Thē sayde he vnto his charet man: Turne thine hādē, and cary me out of the hoost, for I am wounded. And the battayll was sore the same daye. And the kyng of Israel stode vpon his charet agaynst the Syrians vntyll the euenyng, and dyed whā the Sonne wente downe.

The xix. Chapter.

BUT Iosaphat the kyng of Iuda came home agayne in peace vnto Ierusalem. And Iehu y sonne of Hanani the Seer wēte forth to mete him, & sayde vnto kyng Iosaphat: Shuldest thou so helpe the vngodly, and loue them that hate the LORDE? And for this cause is y wrath vpō the from the LORDE: neuertheles there is some good founde in the, that thou hast put the groues out of the londe, and hast prepared thine hart to seke God. So Iosaphat abode at Ierusalem.

* 3 Re. 22. d. Esa. 6. a.

† Eze. 14. b.

B And he wente agayne amonge the people, from Berseba vnto moût Ephraim, and broughte them agayne to the LORDE God of their fathers. And he set Iudges thorow out the londe, in all the stronge cities of Iuda, and a certayne in euery cite. And sayde vnto the Iudges: Take hede what ye do: for ye execute not the iudgment of man, but of the LORDE, and he is with you in iudgmēt: therfore let the feare of the LORDE be with you, and bewarre, and do it: for with the LORDE oure God there is no vnrighteousnes, ner respecte of personnes, ner acceptinge of giftes.

C And at Ierusalem dyd Iosaphat ordeyne certayne of the Leuites and prestes, and of the awnciēt fathers of Israel for y iudgment of the LORDE, and ouer the matter of the lawe, and caused them to dwell at Ierusalem, and commaunded them, and sayde: Se that ye do thus in the feare of the LORDE, in faithfulness and in a perfect hert. In all causes that come vnto you from youre brethren (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shal enforme them, y they synne not against the LORDE, and so the wrath to come vpon you and youre brethren. Do thus, and ye shal not offende.

Beholde, Amaria the prest is chefe ouer you in all causes of y LORDE: so is Sabadia the sonne of Ismael pryncie in the house of Iuda in all the kynges matters: Ye haue officers likewise the Leuites before you. Take a good corage vnto you, and be doynge, and the LORDE shalbe with the good.

The xv. Chapter.

AFTER this came the childrē of Moab, the children of Ammon, and certayne of Amanim with them, to fighte against Iosaphat. And they came and tolde Iosaphat, and sayde: There cometh a greate multitude agaynst the from beyonde the See of Syria, and beholde, they are at Hazezon Tamar, that is Engaddi.

And Iosaphat was afrayed, and set his face to seke y LORDE, and caused a fast to be proclaimed in all Iuda. And Iuda came together to seke the LORDE. And out of all y cities of Iuda came they to seke the LORDE. And Iosaphat stode amōge y cōgregacion of Iuda and Ierusalem in the house of y LORDE before the new court, and sayde:

O LORDE God of oure fathers, art not thou God in heauen, and hast domynion in all the kyngdomes of the Heythen? And in thy hande is strength and power, and there is no man that can withstōde the. Hast not thou oure God expelled the inhabitants of this londe before thy people of Israel? and hast geuē it vnto the sede of Abraham thy louer for euer? so that they haue dwelt in it, and haue buylded the a Sanctuary vnto thy name therin, and sayde: Yf there come eny plague, swerde, iudgmēt, pestilence, or derth vpon vs, we wyll stonde before this house euen before the (for thy name is in this house) and wyll crye vnto the in oure trouble, and thou shalt heare, and shalt saue vs. Beholde now, the children of Ammon, of Moab, and they of mount Seir, vpon whom * thou woldest not suffre the children of Israel to go, when they wente out of the londe of Egipte, but they were fayne to departe from thē, and not to destroye them: and beholde, they deale contrarely with vs, and come to thrust vs out of the inheritance, that thou hast geuen vs in possession. O oure God, wylt thou not iudge them? For in vs is no strength to withstōde this greate multitude that commeth agaynst vs. We knowe not what we shulde do, but oure eyes loke vnto the. And all Iuda stode before the LORDE, with their children, wyues and sonnes.

But vpon Iehasiel the sonne of Zacharias, the sonne of Benaia, the sonne of Iehiel, the sonne of Mathania the Leuite of y children of Assaph, came the sprete of the LORDE in the myddes of the congregacion, and sayde: Geue hede all thou Iuda, and ye inhabitants of Ierusalem, and thou kyng Iosaphat: Thus sayeth the LORDE vnto you: Be not ye afrayed, nether feare ye this greate multitude: for it is not ye that fighte, but God. Tomorrow shal ye go downe vnto thē. And beholde, they go vp by Sis, and ye shal fynde them at the reed see by the broke before the wyldernes of Ieruel: for ye shal not fighte in this cause. Do ye but steppe forth, and stonde, and se the health of the LORDE that is with you. Feare not O Iuda and Ierusalem, and be not afrayed, tomorrow go ye forth agaynst them, and the LORDE shal be with you.

Thē Iosaphat bowed him selfe with his face to the earth, and all Iuda, and the inhabitants of

* Deut. 2. c.

Ierusalem fell before the LORDE, ⁊ worshipped the LORDE. And the Levites of ⁊ childrē of the Kahathites ⁊ of the children of the Corahites arose to prayse the LORDE God of Israel with loude voyce on hye. And they gat them vp early in ⁊ mornynge, and wete forth by the wyldernesse of Thekoa.

And when they were gonge out, Iosaphat stode, ⁊ sayde: Herkē vnto me O Iuda, ⁊ ye indwellers of Ierusalē: Put youre trust in the LORDE youre God, ⁊ ye shal be safe: and geue credence vnto his prophetes, ⁊ ye shall prospere. And he gaue counsell vnto ⁊ people, and appoynted the syngers vnto ⁊ LORDE, and them that gaue prayse in the bewtye of holynes, to go before the harnessed mē, ⁊ to saye: O geue thanks vnto the LORDE, for his mercy endureth for euer. And when they beganne to geue thanks and prayse, * the LORDE caused the hynder watch that was come agaynst Iuda, to come vpon the childrē of Ammon, Moab ⁊ them of mount Seir, and they smote them. Then stode the children of Ammon ⁊ Moab agaynst them of mount Seir, to damne them, and to destroye them. And when they had destroyed them of mount Seir, one helpēd another to destroye them selues also. And when Iuda came to Mispā vnto the wyldernes, they turned them towardē the multitude, and beholde, the deed bodies laye vpō the earth, so that none was escaped.

And Iosaphat came with his people to deuyde the spoyles of them. And they founde amonge them so moch goodes and rayment and precious Iewels (which they toke from them) that they coulde not beare them. And thre dayes were they deuydinge the spoyle, for it was so moch. On the fourth daye came they together in to the valley of blessinge: for there blessed they the LORDE. Therefore is the place called the valley of blessinge vnto this daye.

So euery man of Iuda ⁊ Ierusalem turned back agayne, ⁊ Iosaphat before them, to go to Ierusalē with ioye: for ⁊ LORDE had geuen them gladnesse on their enemies. And they entred in to Ierusalem with psalteries, harpes ⁊ trompettes vnto the house of the LORDE. And there came a feare of God ouer all the kyngdomes in the londes, when they herde that the LORDE had foughte agaynst ⁊

enemies of Israel. Thus was ⁊ kyngdome of Iosaphat in quyetnes, ⁊ God gaue him rest on euery syde.

And Iosaphat reigned ouer Iuda, ⁊ was fyue ⁊ thirtie yeare olde when he was made kyng, ⁊ reigned fyue ⁊ twentye yeare at Ierusalem. His mothers name was Asuba the daughter of Silhi. And he walked in the waye of his father Asa, ⁊ departed not asyde from doynge ⁊ which was righte in the sighte of the LORDE: sauynge that ⁊ hye places were not put downe, for the people had not yet prepared their hert to the God of their fathers. What more there is to saye of Iosaphat, both the first ⁊ the last, beholde, it is wrytten in the actes of Iehu ⁊ some of Hanani, which he noted vp in the boke of the kynges of Israel.

Afterwarde dyd Iosaphat the kyng of Iuda agree with Ahasia the kyng of Israel, which was vngodly in his doynge. And he agreed with him to make shippes, for to go vpon the see. And they made the shippes at Ezeon Gaber. But Elieser the sonne of Dodana of Maresa prophecied agaynst Iosaphat, and sayde: Because thou hast agreed with Ahasia, therefore hath the LORDE broken thy workes. And so ⁊ shippes were broken, ⁊ mighte not go vpon the See.

The xxi. Chapter.

AND Iosaphat fell on slepe^b with his fathers, ⁊ was buried with his fathers in the cite of Dauid, ⁊ Ioram his sonne was kyng in his steade. And he had brethrē the sonnes of Iosaphat: Asaria, Iehiel, Zacharias, Asaria, Michael ⁊ Sephatia. All these were the children of Iosaphat kyng of Iuda. And their father gaue them many giftes of syluer, golde ⁊ Iewels, with stronge cities in Iuda. But the kyngdome gaue he vnto Ioram: for he was the first borne.

But whan Ioram came vp ouer his fathers kyngdome, ⁊ had gotten the power of it, he slewe all his brethrē with the swerde, ⁊ certayne rulers also in Israel. † Two ⁊ thirtie yeare olde was Ioram when he was made kyng, ⁊ reigned eight yeare at Ierusalē, ⁊ walked in the waye of ⁊ kynges of Israel, euen as the house of Achab dyd (for Achabs daughter was his wife) ⁊ he dyd that which was euell in the sighte of the LORDE.

* Iud. 7. f. 1 Re. 14. e. a 3 Re. 22. g.

b 3 Re. 22. g. † 4 Re. 8. c.

B Neuertheles \S LORDE wolde not destroe the house of Dauid, for the couenauntes sake, *which he made with Dauid, and acordinge as he had sayde, \S he wolde geue him and his children a lanterne for euermore.

At \S same tyme fell \S Edomites awaye from Iuda, and made a kyngre ouer them selues: for Ioram had gone ouer with his captaynes and all the charettes with him, \S had gotten him vp in the night season, and slayne the Edomites on euery syde, and the rulers of the charettes: therfore fell \S Edomites awaye from Iuda vnto this daye. At \S same tyme fell Lybna awaye from him also: because he forsoke the LORDE God of his fathers. He made hye places also on the mountaynes in Iuda, and caused them of Ierusalem to go awhorynge, and disceaue Iuda.

C But there came a wrytinge vnto him fro the prophet Elias, sayenge: Thus sayeth the LORDE God of thy father Dauid: Because thou hast not walked in the wayes of thy father Iosaphat, nether in \S wayes of Asa the kyngre of Iuda, but walkest in the wayes of the kynges of Israel, and makest Iuda and them of Ierusalem to go awhorynge after the whordome of the house of Achab, and hast slayne thy brethren also of thy fathers house, which were better the thou. Beholde, the LORDE shal smyte the with a greate plague on thy people, on thy children \S thy wyues, and on all thy substaunce. But thou thy selfe shalt haue moch sicknesse in thy bowels, tyll thy bowels go forth from daye to daye for very disease.

B So \S LORDE raysed vp agaynst Ioram, the sprete of the Philistynes, \S Arabians, which lye besyde the Morians, and they wente vp in to Iuda, and waysted it, and caried awaye all the substaunce that was founde in the kynges house, \S his sonnes, and his wyues, so \S there was not one sonne lefte him, saue Ioahas his yöggest sonne. And after all this dyd \S LORDE smyte him in his bowels, with such a sicknesse as coulde not be healed. And whyle that endured from daye to daye, whan the tyme of two yeaeres was expyred, his bowels wente from him with his sicknesse, and he dyed in euell diseases.

And they made not a burninge ouer him, as they dyd vnto his fathers. Two and thirtie yeaere olde was he whā he was made kyngre,

and reigned eight yeaere at Ierusalem, and walked not well. And they buried him in the cite of Dauid, but not amōge the sepulcres of the kynges.

The xxiij. Chapter.

AND they of Ierusalem* made Ochosias **B** his yöggest sonne kyngre in his steade: for the men of warre that came with the hoost of the Arabians, had slayne all \S first, therfore reigned Ochosias the sonne of Ioram kyngre of Iuda. Two and fortye yeaere olde was Ochosias whan he was made kyngre, and reigned one yeaere at Ierusalem. His mothers name was Athalia the daughter of Amri. And he walked also in \S wayes of the house of Achab: for his mother entysed him so \S he was vngodly. Therfore dyd he euell in \S sighte of the LORDE, euen as \S house of Achab: for they were his counsell geuers after his fathers death, to destroye him, and he walked after their counsell.

And he wente with Ioram the sonne of Achab kyngre of Israel, to the battayll vnto Ramoth in Gilead, agaynst Hasael the kyngre of Syria. But the Syriās smote Ioram, so \S he turned back to be healed at Iesreel: for he had woundes that were geuen him at Rama, whan he foughte with Hasael the kyngre of Syria. And \dagger Asarias the sonne of Ioram kyngre of Iuda wēte downe to vyset Ioram \S sonne of Achab at Iesreel, which laye sicke: For it was ordeyned of God vnto Ochosias, that he shulde come to Ioram, \S so to go forth with Ioram agaynst Iehu \S sonne of Nimsi, \dagger whom the LORDE had anoynted to rote out the house of Achab.

Now whan Iehu wolde be auēged of \S house of Achab, he founde certayne rulers of Iuda, and \S childrē of Ochosias brethren which serued Ochosias, and he slewe them. \S And he soughte Ochosias, and they ouertoke him, whā he had hyd him at Samaria: \S he was broughte vnto Iehu, which slewe him, and they buried him, for they sayde: He is the sonne of Iosaphat, which soughte \S LORDE with all his hert. And there was no man more of the house of Ochosias that mighte be kyngre.

Whan Athalia the mother of Ochosias sawe \S hir sonne was deed, \S she gat hir vp, \S

* 2 Re. 7. c. \dagger 4 Re. 8. d. \dagger That is Ochosias, otherwyse called Ahasia. \dagger 4 Re. 9. b.

\S 4 Re. 9. f.

\S 4 Re. 11. a.

destroyed all the kynges sede in the house of Iuda. But Iosabeath f kynges sister toke Ioas f sonne of Ochosias, and stalle him awaye frō amonge the kynges childrē f were slayne, a put him with his norse in a chamber. Thus Iosabeath kyng Iorams daughter, the wyfe of Ioiada the prest, hyd him from Athalia, so f he was not slayne: for she was Ochosias sister. And he was hyd with them in the house of God sixe yeares, for so moch as Athalia was quene in the londe.

The xxij. Chapter.

BUT in the seventh yeare was Ioiada bolde, and toke the rulers ouer hundreds: namely Asaria f sonne of Ieraham, Ismael f sonne of Iohanan, Asaria f sonne of Obed, Maeseia f sonne of Adaia, and Elisaphat f sonne of Sichri with him, in to the couenaunt: and they wente aboute in Iuda, and broughte f Leuites together out of all the cities of Iuda, and the chefe fathers of Israel, to come vnto Ierusalem. And all the cōgregacion made a couenaunt with the kyng in the house of God, and he sayde vnto them: Beholde, the kynges sonne shal be kyng, * euē as the LORDE spake cōcernyng the children of Dauid.

This is it therfore f ye shal do: The thirde parte of you that entre on the Sabbath, shalbe amonge the prestes a Leuites, which are dorekeepers at the thresholds: a one thirde parte in the kynges house, and one thirde parte at the grounde porte. But all the people shalbe in the courtes of the house of the LORDE, and that no man go in to the house of the LORDE, excepte the prestes and Leuites that mynister there, they shal go in: for they are halowed. And let all f people wayte vpon the LORDE. And the Leuites shal get them rounde aboute f kyng, euery one with his weapen in his hande. And who so els goeth in to f house, let him dye. And they shal be with the kyng whā he goeth out a in.

And the Leuites a all Iuda dyd as Ioiada f prest had commaunded, and euery one toke his men that entred on the Sabbath, with those f wente of on the Sabbath: for Ioiada f prest suffred not those two companies to parte asunder. And Ioiada f prest gaue the captaynes ouer hundreds speares a shyldes, and kyng Dauids weapens, which were in the

house of God, and set all the people euery one with his weapen in his hande, from the righte corner of the house, vnto the lefte corner of the altare, and to the house warde aboute the kyng. And they broughte forth the kynges sonne, a set the crowne vpon his heade, and gaue them the \dagger wytnesse, a made him kyng. And Ioiada with his sonnes anoynted him, a sayde: God saue the kyng.

But whan Athalia herde the noyse of f people f ranne together and praysed f kyng, she wente forth to the people in to f house of the LORDE, and loked: and beholde, f kyng stode in his place at f intraunce, and the rulers and trompettes aboute f kyng: and all the people of the londe were glad, a blew the trompes, and there were syngers f coulde playe with all maner of muscail instrumentes. But she rēte hir clothes, a sayde: Sedicion, sedicion. Neuertheles Ioiada f prest gat him forth with the captaynes ouer hundreds and rulers of the hoost, and sayde vnto them: Brynge her forth betwene f walles, a who so euer foloweth her, shal be slayne with f swerde: for the prest had cōmaunded, that she shulde not be slayne in f house of the LORDE. And they layed handes on her. And whan she came at the intrance of the horsgate of the kynges house, they put her to death there.

And Ioiada made a couenaunt betwene him and all the people, and the kyng, f they shulde be the people of the LORDE. Thē wēte all the people in to the house of Baal and destroyed it, a brake downe his altares a ymages, a slewe Mathan the prest of Baal before the altare. And Ioiada appoynted f officers in the house of the LORDE amōge the prestes a Leuites \dagger whom Dauid had ordeyned for f house of the LORDE, to offere burnt sacrifices vnto f LORDE, as it is wrytten in the f lawe of Moses: with ioye a songes made by Dauid. And f porters set he at f gates of f house of f LORDE, f none shulde entre, which were defiled with eny maner of thinge.

And he toke the captaynes ouer hūdrede and the mightie men and lordes of f people, and all the people of the londe, and brought the kinge downe from the house of the LORDE, and broughte him thorow the hye porte of the kynges house, and caused the

* 4 Re. 11. a. * 2 Re. 7. c. † Deut. 17. d.

‡ 1 Par. 24. 25. § Num. 28.

kinge sit vpon the seate royall. And all the people of the lōde were glad, and the cite was at rest. But Athalia was slayne with the swerde.

The xliiij. Chapter.

ASOAS^a was seven yeare olde when he was made kynge, and reigned fortie yeare at Ierusalē. His mothers name was Zibea of Berseba. And Ioas dyd that which was right in the sight of the LORDE, as longe as Ioiada the prest lyued. And Ioiada gaue him two wiues, & he begat sonnes & daughters. Afterwarde deuyed Ioas to renue the house of the LORDE, & gathered together the prestes and Leuites, & sayde vnto thē: Go forth vnto all the cities of Iuda, & gather the money of all Israel, to repayre ŷ house of God yearly, and do it righte soone: but the Leuites made no haist.

Then the kynge called Ioiada the pryncipall, and sayde vnto him: Why lokest thou not vnto the Leuites, ŷ they bringe in from Iuda and Ierusalem, *the colleeccion which Moses the seruaunt of the LORDE appoynted to be gathered amōge Israel for the Tabernacle of witnes? For ŷ vngodly Athalia & hir sonnes haue waisted the house of God: and all that was halowed for the house of the LORDE, haue they bestowed on Baalim.

BThen commaunded the kynge to make a chest, and to set it without at the intraunce of the house of the LORDE: & caused it to be proclaimed in Iuda and Ierusalē, that they shulde bringe in to the LORDE, the colleccio, which Moses the seruaunt of God appointed vnto Israel in ŷ wildernes. Thē were all ŷ rulers glad, & so were all ŷ people, & brought it, and cast it in to the chest, tyll it was full.

And whan the tyme was ŷ the Leuites shulde brynge the Arke at ŷ kinges cōmaundement (whan they sawe ŷ there was moch money therin) then came the kinges scribe, & he ŷ was appoynted of the chefe prest, and emptyed the chest, and caried it againe in to his place. Thus dyd they euery daye, so that they gathered moch money together. And ŷ kinge and Ioiada gaue it vnto ŷ workmasters of ŷ house of the LORDE, and they hired masons and carpenters to repayre the house of ŷ LORDE, and men that coulde worke in yron and brasse, to repayre the house of ŷ LORDE.

And the labourers wrought, so that ŷ repairinge in ŷ worke wente forwarde thorow their hande, and they set the house of God in his bewtye, and made it stronge. And whan they had perfourmed this, they brought the resydue of the money, before the kynge and Ioiada, wherof there were made vessels for the house of the LORDE, vessels for the ministracion and burntofferings, spones and ornamentes of golde and siluer. And they offred burntofferings allwaye in the house of the LORDE, as longe as Ioiada lyued.

And Ioiada waxed olde, and had lyued longe ynough, and dyed, & was an hundreth and thirtie yeare olde whan he dyed: and they buried him in the cite of Dauid, amonge the kynges, because he had done good vnto Israel, and towarde God & his house. And after the death of Ioiada, came the rulers in Iuda, and worshipped the kynge.

Then consented the kynge vnto thē. And they forsoke the house of the LORDE God of their fathers, and serued ŷ groues and ymages. Then came ŷ wrath of the LORDE vpo Iuda and Ierusalem because of this trespase of theirs. Yet sent he prophetes vnto thē, ŷ they shulde turne vnto the LORDE, & they testified vnto thē: but they wolde not heare.

And the sprete of God came vpon † Zachary the sonne of Ioiada the prest, which stode ouer ŷ people, & sayde vnto thē: Thus sayeth God: Wherfore do ye transgresse the cōmaundementes of the LORDE, which shall not be to youre prosperite: for ye haue forsaken ŷ LORDE, therefore shal he forsake you. Neuertheles they conspyred agaynst him, & stoned him at ŷ kynges cōmaundement in ŷ courte of the house of the LORDE. And Ioas ŷ kinge thought not on the mercy ŷ Ioiada his father had done for him, but slewe his sonne. Notwithstandinge whā he dyed, he sayde: The LORDE shal loke vpon it, and requyre it.

BAnd whan the yeare was gone aboute, ŷ power of the Syrians wente vp, & came to Iuda & Ierusalem, and destroyed the rulers in the people, and sent all the spoiles of them vnto Damascon. For the power of the Syrians came but with a fewe men, yet gaue ŷ LORDE a very greate power in to their hande: because they had forsaken ŷ LORDE God of their fathers. They executed iudgment

^a 4 Re. 12. a.

* Ex. 30. b. c.

† Mat. 23. e.

also vpon Ioas. And when they departed frō him, they lefte him in greate sicknesses.

Neuertheles his seruantes conspyred against him (because of the bloude of the childrē of Ioiada the prest) ⁊ slewe him vpō his bed, ⁊ he dyed, and they buryed him in the cite of Dauid, but not amonge the sepulchres of the kynges. They that conspyred against him, were these: Sabad ⁊ sonne of Simeath the Ammonitisse, and Iosabad the sonne of Simrith the Moabitisse. As for his sonnes, and the summe that was gathered vnder him, and the buyldinge of the house of God, beholde, they are wrytten in the storye in the boke of the kynges. And Amasias his sonne was kyng in his steade.

The xrb. Chapter.

A FYVE and twenty yeare olde was Amasias whan he was made kyng, and reigned nyne and twenty yeare at Ierusalem. His mothers name was Ioadan of Ierusalem. And he dyd ⁊ which was right in the sighte of the LORDE, but not with a whole hert. Now whan his kingdome was in strēgh, he slewe his seruantes which had slayne the kinge his father. But their childrē slewe he not, for so is it wrytten in the boke of the lawe of Moses, *where the LORDE cōmaundeth, and sayeth: The fathers shal not dye for the children, nether shal the children dye for the fathers: but every one shal die for his awne synne.

And Amasias broughte Iuda together, and set them after the fathers houses, after the rulers ouer thousandes ⁊ ouer hundredes amonge all Iuda and Ben Iamin, and nombred them from twenty yeare olde ⁊ aboue, and founde of thē thre hundredth thousande chosen men, which were able to go forth to the warre, and caryed speares and shyldes. And out of Israel appoynted he an hundredth thousande stronge men of warre for an hundredth talentes of siluer.

33 But there came a man of God vnto him, and sayde: O kyng, Let not the hoost of Israel come with the: for the LORDE is not with Israel, nether with all the childrē of Ephraim. For yf thou comest to shewe thy boldnes in the battail, God shal make the fall before thine enemies. For God hath power to helpe, and to cause for to fall. Amasias sayde vnto the man of God: What shal be done then with ⁊ hundredth talentes ⁊ I haue geuē

⁊ soudyers of Israel? The mā of God sayde: The LORDE hath yet more thē this to geue the. So Amasias separated out the men of warre which were come to him out of Ephraim, ⁊ they shulde departe vnto their place. Then waxed their wrath very whote agaynst Iuda, and they wente agayne vnto their place in wrothfull displeasure. And Amasias strēghed himselfe, and caried out his people, and wente forth in to the Salt valley, and smote ten thousande of the children of Seir.

And the childrē of Iuda toke ten thousande of thē alyue, whom they broughte vp to the toppe of a mountayne, and cast thē downe headlinges from the toppe of the mount, so that they all to barst in sunder. But ⁊ childrē of the men of warre whom Amasias had sent awaye agayne (that they shulde not go to the battayll with his people) fell in to the cities of Iuda, from Samaria vnto Beth Horon, and smote thre thousande of mē, and toke moch spoyle.

And whan Amasias came agayne from the slaughter of the Edomites, he broughte the goddesses of the children of Seir, and made them his goddesses, and worshipped before them, ⁊ brent incense vnto them. Then was the LORDE very wroth at Amasias, ⁊ sent vnto him a prophet, which sayde vnto him: Why sekest thou the goddesses of the people, which coulde not delyuer their folke from thy hande? And whan he talked with him, the kyng sayde vnto him: Haue they made ⁊ of the kynges counsell? Ceasse, why wilt thou be smytten? Then the prophet ceased, ⁊ sayde: I perceaue, that the LORDE is mynded to destroye ⁊, because thou hast done this, and herkenest not vnto my counsell.

* And Amasias ⁊ kyng of Iuda toke coucell, ⁊ sent vnto Ioas the sonne of Ioahas ⁊ sonne of Iehu, kyng of Israel, sayēge: Come, let vs se one another. But Ioas the kyng of Israel sent vnto Amasias ⁊ kyng of Iuda, sayenge: The hawthorne in Libanus sent vnto ⁊ Cedre tre in Libanus, sayēge: Geue thy daughter vnto my sonne to wife. But a wylde beest in Libanus ranne ouer ⁊ hawthorne, ⁊ trode it downe. Thou thinkest: Beholde, I haue smytten the Edomites, therefore is thine hert proude to boaste. Now hyde at home: why stryuest thou after mysfortune, that thou mayest fall ⁊ Iuda with the?

* Deut. 24. c. 4 Re. 14. a. Eze. 18. c.

* 4 Re. 14. b.

Neuertheles Amasias consented not: for so was it broughte to passe of God, y they mighte be geuen in to the handes of the enemies, because they soughte the goddess of y Edomites. Then wente Ioas the kynge of Israel vp, & they sawe one another, he and Amasias the kynge of Iuda, at Beth Semes which lyeth in Iuda. But Iuda was smyttē before Israel, and they fled euery one vnto his tent.

¶ And Ioas the kynge of Israel toke Amasias y kynge of Iuda, the sonne of Ioas y sonne of Ioahas, at Beth Semes, & broughte him to Ierusalem, & brake downe the wall of Ierusalē, from y porte of Ephraim vnto the corner porte, euē foure hundredh cubites longe; and toke with him all the golde, and siluer, and all the ornamentes that were foude in y house of God with Obed Edom, and in the treasures in the kynges house, and the childrē to pledge vnto Samaria. And Amasias the sonne of Ioas kynge of Iuda, liued after the death of Ioas the sonne of Ioahas kynge of Israel fiftene yeare.

What more there is to saye of Amasias (both the first and last) beholde, it is written in y boke of the kynges of Iuda & Israel. And frō the tyme forth that Amasias departed from the LORDE, they conspyred against him at Ierusalem. But he fled vnto Lachis. Thē sent they after him vnto Lachis, & slewe him there. And they brought him vpō horses & buried him beside his fathers in the cite of Iuda.

The xxvi. Chapter.

¶ **T**HEN all the people of Iuda toke Osias, which was systene yeare olde, and made him kynge in steade of his father Amasias. He builded Eloth, & broughte it agayne vnto Iuda, after that the kynge was fallen on slepe with his fathers. Sixtene yeare olde was Osias whan he was made kinge, and reigned two and fiftie yeare at Ierusalē. His mothers name was Iechalia of Ierusalem. And he did right in the syght of the LORDE, as his father Amasias had done, and soughte God as longe as Zacharias lyued, which taughte in the visyons of God: and as longe as he sought the LORDE, God made him to prospere.

For he wente forth, and foughte agaynst the Philistynes, and brake downe y wallēs of Gath, and the wallēs of Iabne, and the wallēs of Aszdod, and buylded cities aboute Aszdod,

& amonge the Philistynes. For God helped him agaynst the Philistynes, against the Arabians, agaynst them of Gur Baal, & agaynst the Meunites. And y Ammonites gaue Osias presentes, & his name came in to Egipte: for he was excedinge stronge. And Osias buylded towres at Ierusalem vpon the cornerporte, and on the valley gate, and on other corners, and made them stronge. He buylded castels also in the wyldernesse, and dygged many welles: for he had many catell, both in the medewes and in the playnes, huszbandmen also and wynegardeners on the mountaynes and on Carmel: for he delyted in huszbandrye.

And Osias had an hoost of men of warre goynge forth to the battaill, which were nobred vnder the hande of Ieiel the scribe & of Maesa the officer, vnder the hāde of Hanania of the kynges rulers. And the nombre of the chefe fathers amonge the stronge mē of warre, was two thousande and syxe hundredh. And vnder the hande of the hoost thre hundredh thousande, and seven thousande and fyue hundredh mete for the battaill, in the strength of an armye to helpe the kinge agaynst the enemies. And Osias prepared for all the hoost, shyldes, speares, helmettes, brestplates, bowes and slyngstones. And at Ierusalē he made ordinaunce cōingly, to be vpon the towres and in the pynnacles, to shute arowes and greate stones. And the fame of him came farre abrode, because he was specially helped, tyll he became mightie.

And whan his power was greate, his hert arose to his awne destruccion: for he trespassed agaynst the LORDE his God, and wente in to the temple of the LORDE, to burne incense vpon the altare of incense. But Asarias the prest wente after him, and foure score prestes with him, valeaunt men, and withstode kynge Osias, and saide vnto him: *It belongeth not vnto thy offyce (Osias) to burne incense vnto the LORDE, but vnto the prestes belongeth it, euen vnto the children of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, and it shall be no worshippe vnto the before God the LORDE.

And Osias was wroth, and had a censoure in his hande. And whyle he murmured with the prestes, the leprosy spronge out of his foreheade in the presence of the prestes in

^a 4 Re. 15. a.

^{*} Nu. 18. a.

^b Nu. 12. b.

the house of the LORDE before the altare of incense. And Asarias the chefe prest turned his heade towarde him, and so dyd all the prestes, and beholde, he was leper in his foreheade. And they put him out from thence. Yee he made haist himselfe to go forth, for his plage came of the LORDE. Thus became Osias f kynge a leper vnto his death, and dwelt full of leprosy in a fre house: for he was put out of the house of the LORDE. But Ioram his sonne had the ouersight of the kynges house, and iudged the people in the londe.

What more there is to saie of Osias (both first and last) Esay the sonne of Amos hath wrytten it. And Osias fell on slepe with his fathers, and they buryed him with his fathers in the pece of grounde beside f kynges sepulchres: for they sayde: He is leporous. And Iotham his sonne was kynge in his steade.

The xxvij. Chapter.

IOTHAM was fyue and twentye yeare olde when he was made kynge, ^aand reigned sixtene yeare at Ierusalem. His mothers name was Ierusa the daughter of Sadoc: t he dyd righte in the sighte of the LORDE as did Osias his father: sauynge f he wente not in to the temple of the LORDE, and the people yet marred them selues. He buylded the hye porte of the house of f LORDE, and on the wall of Ophel buylded he moche, and buylded the cities vpon the mountaynes of Iuda, and in the woddess buylded he castels and towres.

33 And he fought with the kynge of the children of Ammon, and ouercame them, so that the childre of Ammon gaue him f same yeare an hundredth talentes of siluer, ten thousand quarters of wheate, and ten thousande of barleye. So moche dyd the children of Ammon geue him also in f seconde t thirde yeare. Thus became Iotham mightye, for he gyded his wayes before the LORDE his God.

What more there is to saie of Iotham, t all his warres, and his waies, beholde, it is wrytten in f boke of the kynges of Israel t Iuda. Fyue and twentye yeare olde was he when he was made kynge, t reigned sixtene yeare at Ierusalem. And Iotham fell on slepe with his fathers, t they buryed him in the cite of Dauid, and Ahas his sonne was kynge in his steade.

The xxviij. Chapter.

ACHAS ^awas twentye yeare olde when he was made kynge, and reigned sixtene yeare at Ierusalem, and dyd not that which was righte in the sighte of the LORDE, as did Dauid his father, but walked in the wayes of the kynges of Israel, and made molten ymages vnto Baalim, and brent incense in the valley of the children of Hennon, and f brēt his awne sonnes in f fire, after the abhominacions of the Heithen, whō the LORDE expelled before the childre of Israel. And he dyd sacrifice and brent incense vpon the hye places and vpon the hilles, and amōge all grene trees.

Therefore dyd the LORDE his God deliuer him in to the hande of the kynge of Syria, so that they smote him, and caryed awaye a greate multitude of his men presoners, and broughte them to Damascon. He was geuen also vnder the hande of the kynge of Israel, so f he dyd a greate slaughter vpon him. For Pecah the sonne of Romelia smote in Iuda an hundredth t twentye thousande in one daye (which all were valeaunt men) euē because they had forsaken f LORDE God of their fathers. And Sichri a mightie mā of Ephraim slewe Maeseia f kynges sonne, t Asrikam the prynce of the house, t Elkana the nexte vnto the kynge. And the children of Israel caried of their brethren presoners two hundredth thousande, women, sonnes and daughters, and toke a greate spoyle from them, and broughte the spoyle vnto Samaria.

33 But euē there was there a prophet of f LORDE, whose name was Obed, which wēt out to mete f hoost that came to Samaria, and sayde vnto them: Beholde, because the LORDE God of youre fathers is wroth at Iuda, therefore hath he geuen them ouer in to youre handes: but ye haue slayne them so abhominably, that it is come vnto heauē. Now thinke ye to subdue the children of Iuda and Ierusalem, to be bondmen and bondmaydens vnto you. Is not this a trespase then with you agaynst the LORDE youre God? Herken now vnto me, and sende f presoners hence agayne, whom ye haue caried awaye from youre brethren: for the wrath of f LORDE is fearece ouer you.

Then gat vp certayne of the chefe of the children of Ephraim, Asarias the sonne of

^a 4 Re. 15. f.

^b 4 Re. 16. a.

^c Deut. 18. b. 4 Re. 21. a.

Iohanan, Barachias the sonne of Mesillemoth, Ezechias the sonne of Sallum, & Amasa † sonne of Hadlai, agaynst them † came from † battayll, & sayde vnto them: Ye shal not brynge the presoners in hither, for youre mynde is but to make vs trespase before the LORDE, to make oure synnes and offences the greater: for the trespase is to moch all-ready, & the wrath is feare ouer Israel. So the hoost lefte the presoners & the spoyle before † rulers and before the whole cōgregation.

Then stode vp the men (which now were rehearsed by name) and toke the presoners, and as many as were naked amonge them, clothed they with † spoyle, & deckte them, and put shues vpon their fete, and gaue the to eate and drynke, and anoynted them, and caried them vpon asses (as many as were feble) and broughte them to Iericho to † Palme cite vnto their brethren, and came agayne to Samaria. * At the same tyme sent kynge Ahas vnto the kynges of Assur, † they shulde helpe him. And the Edomites came agayne, and smote Iuda, and caried some awaye captiue. The Philistynes also fell in to the cities in the playne, & toward † south parte of Iuda, & wanne Beth Semes, Aialon, Gederoth, and Socho with the vyllages therof, Timna with the vyllages therof, & Gimso with the vyllages therof, and dwelt therein. For † LORDE subdued Iuda for Ahas sake † kynge of Iuda, because he made Iuda naked, and rebelled agaynst the LORDE. And Teglathpilnesser the kynge of Assur came agaynst him, and beseged him, & he was not mightie ynough for him.

For Ahas spoyled the house of the LORDE, and the kynges house, and of the rulers, to geue vnto † kynge of Assur, but it helped him not. Morouer kinge Ahas trespassed yet more against the LORDE euen in his trouble, and dyd sacrifice vnto the goddes of them of Damascon, which had smitten him, & sayde: The goddes of the kynges of Syria helpe them, therefore wil I offre vnto them, that they maye helpe me also, where as the same yet were a fall vnto him and to all Israel.

And Ahas gathered the vessels of † house of God together, and brake the vessels in † house of God, & † shut the dores of the house of † LORDE, and made him altares in all

corners at Ierusalem, and euery where in the cyties of Iuda made he hye places to burne incense vnto other goddes, and prouoked † LORDE God of his fathers vnto wrath.

What more there is to saye of him and of all his wayes (both first and last) beholde, it is wyrtten in the boke of the kynges of Iuda and Israel. And Ahas fell on slepe with his fathers, and they buried him in † cite of Ierusalem: for they brought him not amonge the sepulchres of the kynges of Israel. And Ezechias his sonne was kynge in his steade.

The xxi. Chapter.

EZECHIAS^a was fyue & twenty yeres^a olde whan he was made kynge, & reigned nyne & twenty yeres at Ierusalem. His mothers name was Abia † daughter of Zachary. And he dyd that which was right in the sight of the LORDE, as did his father Dauid. † He opened the dores of † house of the LORDE in the first moneth of † first yere of his raigne, & made them stronge, & brought in the prestes and Leuites, and gathered them together vnto the East streate and sayde vnto them: Herken vnto me ye Leuites, sanctifye youre selues now, that ye maye halowe the house of the LORDE God of youre fathers, and put fylthines out of the Sanctuary: for oure fathers haue trespassed, and done † which was euell in the sighte of the LORDE oure God, and haue forsaken him. For they turned their faces from the habitaciō of † LORDE oure God, & turned their backs on it, and shut the dores of the Porche, and put out the lampes, and brent no incense, & offered no burnt sacrifices in the Sanctuary vnto the God of Israel.

Therefore is the wrath of the LORDE come^b ouer Iuda and Ierusalem, and he hath geuen them ouer to be scatred abroad, desolate and to be hyssed at, as ye se with youre eies. For beholde, euen for the same cause fell oure fathers thorow the swerde, oure sonnes daughters and wyues were caryed awaye captiue. Now am I mynded to make a couenaunt with the LORDE God of Israel, † he maye turne awaie from vs his wrath & indignacion. Now my sonnes, be not ye negligent: † for the LORDE hath chosen you to stōde before him, and to be his mynisters and to burne incense vnto him.

* 4 Re. 16. b.

† 2 Pa. 19. a.

° 4 Re. 18. a.

† 2 Pa. 28. d.

§ Num. 18. a.

Then rose the Leuites : Mahath the sonne of Amasai, and Isel the sonne of Asaria of the children of the Kahathites. Of the children of Merari : Cis the sonne of Abdi, ⁊ Asaria the sonne of Iehaleleel. Of the children of the Gersonites : Ioah the sonne of Simma, and Eden the sonne of Ioah. And of the childrē of Elizaphan : Simri ⁊ Ieiel. And of the childrē of Assaph : Sachary and Mathania. And of the children of Heman : Iehiel and Simei. And of the children of Iedithun : Semaia and Vsiel.

¶ And they gathered their brethren together, and were sanctified, and wente in acordinge to the kynges commaundement at the worde of the LORDE, to clesne the house of ꝑ LORDE. And the prestes entred within in the house of the LORDE to purifye, and put out all the vncleannes that was founde in the tēple of the LORDE, in the courte of the LORDES house: and the prestes toke it vp, and caryed it out in to the broke Cedron. The fyrst daye of the fyrst moneth beganne they to sanctifye them selues, and on the eight daye of the moneth wente they in to the porche of the LORDE, and halowed the house of ꝑ LORDE eight dayes, and fynished it on the sixteenth daye of the fyrst moneth.

And they wete in to the kyngye Ezechias, and sayde : We haue clesned all the house of the LORDE, the altare of burntofferynges, and all his vessels, the table of the shewbred and all the apparell therof : and all the orna-mentes that kyngye Achas cast awaye whā he was kyngye, what tyme as he transgressed, those haue we prepared and halowed. Beholde, they are before the altare of the LORDE.

¶ Thē the kyngye Ezechias gat him vp early, and gathered together the Elders of the cite, and wete vp vnto the house of the LORDE, and they broughte seuen bullockes, seuen rammes, seuen lambes, and seuen he goates to be the synofferynge, for the Sanctuary, ⁊ for Iuda. And he spake vnto the prestes the children of Aaron, that they shulde offre vpon the altare of the LORDE.

So they slewe the bullockes, and the prestes toke the bloude, and sprenkled it vpon ꝑ altare : and slewe the rammes, and sprenkled the bloude vpon the altare : and slewe the lābes, and sprenkled the bloude vpon the altare. And the goates to ꝑ synofferynge brought they before the kyngye and the con-

gregaciō, and layed their handes vpon them : and the prestes slewe them, and sprenkled their bloude vpon the altare to make attonemēt for all Israel : for the kyngye commaunded to offre burnt-sacrifices and sinofferynges for all Israel.

¶ And he set the Leuites in the house of the LORDE with Cymbales, Psalteries and harpes, * as Dauid had commaunded, and Gad the kynges Seer, and the prophet Nathan, for it was the commaundement of the LORDE by his prophetes. And the Leuites stode with the musicall instrumentes of Dauid, ⁊ the prestes with the trompettes. And Ezechias commaunded them to offre burnt-sacrifices vpon the altare. And aboute the tyme that the burnt-sacrifice begāne to be offred the songe of the LORDE beganne also, and ꝑ trompettes, and diuerse instrumentes of Dauid the kyngye of Israel and all the congregacion gaue praise ⁊ thanks : and the songe of the Musicians, and ꝑ blowingye of the trompetters, endured all tyll the burnt-offerynge was fynished.

Now whan the burnt-offerynge was perfourmed, the kyngye and all they that were with him, bowed them selues, and gaue praise and thanks. And Ezechias the kyngye with the rulers commaunded the Leuites to prayse the LORDE with the songes of Dauid and Asaph the Seer. And they gaue prayse tyll they were ioyfull, and they bowed them selues, and worshipped.

¶ And Ezechias answered and saide : Now haue ye fylled youre hādes vnto the LORDE steppe forth, and bryngye hither ꝑ sacrifices and thankofferynges vnto the house of the LORDE. And the congregacion broughte sacrifices and thankofferynges, and euery mā of a fre wyllinge hert brought burnt-offerynges. And the nombre of the burnt-offerynges that the congregacion broughte, was thre score bullockes and ten, an hundreth rāmes, and two hundreth lambes, and all these for the burnt-offerynge vnto the LORDE, and they sanctified sixe hundreth bullockes, and thre thousande shepe.

But the prestes were to fewe, and could not pluck of the skynnes of all the burnt-offerynges, therefore toke they their brethren the Leuites, tyll the worke was fynished, and tyll the prestes were halowed (for the Leuites

* 1 Par. 26. a.

are easier to be halowed then the prestes) and many of the burnt offerynges were with the fat of the thankofferynges and drynkofferynges to the burnt sacrifices. Thus was the ministration of the house of the LORDE prepared. And Ezechias reioysed with all the people, that they were prepared with God: for it was done righte haistely.

The xxx. Chapter.

AND Ezechias sent in to all Israel and Iuda, and wrote letters vnto Ephraim and Manasses, that they shulde come to the house of the LORDE at Ierusalem, to kepe easter vnto the LORDE God of Israel. And the kynge helde a counsell with his rulers, and all the cōgregation at Ierusalem, *to kepe Passeouer in the seconde moneth: for at that tyme they could not kepe it, because the prestes were not sanctified ynough, and the people were not yet come together vnto Ierusalem. And it pleased the kynge well and all the cōgregation. And they appointed it to be proclaimed thorow out all Israel from Berseba vnto Dan, that they shulde come to kepe Passeouer vnto the LORDE God of Israel: for they were not many to kepe it as it is wrytten.

And the postes wente with the letters from the hande of the kynge and of his rulers thorow out all Israell and Iuda, at ʒ kynges commaundement, and sayde: Ye children of Israel, turne you vnto the LORDE God of Abraham, Isaac and Iacob, and he shal turne to ʒ escaped, which are lefte ouer amonge you from the hande of the kynge of Assur: and be not ye as youre fathers and brethren, which rebelled agaynst the LORDE God of their fathers, and he gaue thē ouer in to desolacion as ye se youre selues. Be not ye hardnecked now as were youre fathers, but offre youre hāde vnto the LORDE, and come to his sanctuary, which he hath sanctified for euer, and serue the LORDE youre God, ʒ so shal the indignacion of his wrath turne away from you. For yf ye turne vnto the LORDE, then shal youre brethren and children haue mercy in the sighte of them which holde them in captiuyte, that they maye come agayne in to this londe: †for the LORDE youre God is gracious and mercifull, and shal not turne away his face from you, yf ye conuerte vnto him.

* Num.-9. b.

† Exod. 34. c.

And the postes wente from one cite to another in the londe of Ephraim and Manasses, and vnto Zabulon. But they mocked them and laughed them to scorne. Yet were there some of Asser and Manasses, and of Zabulon, that submytted them selues, and came to Ierusalem. And the hande of God came in to Iuda, so that he gaue thē one hert to do after the commaundement of the kynge and the rulers at the worde of the LORDE. And there came together vnto Ierusalē a greate people, to kepe the feast of vnleuened bred in the seconde moneth, a very greate congregacion.

And they gat them vp, and put downe ʒ altares that were at Ierusalem, and all the incense put they awaye, and cast it in to the broke Cedron, and slewe the Passeouer on the fourteenth daye of the secōde moneth. And ʒ prestes and Leuites were ashamed, and halowed them selues, and broughte the burnt offerynges to the house of the LORDE, and stode in their ordinance, as it was acordinge, after the lawe off Moses the man of God. And the prestes sprenkled the bloude from the hande of the Leuites: for there were many in the cōgregation which were not sanctified, therefore dyd the Leuites kyll Passeouer for them which were not clensed, that they mighte be sanctified vnto the LORDE.

There were many people also of Ephraim, Manasses, Isachar and Zabulon, which were not cleane, but ate the Easter lambe not as it is wrytten: for Ezechias prayed for them, and sayde: The LORDE, which is gracious, shalbe mercifull vnto all them that prepare their hertes vnto God, to seke the LORDE God of their fathers, though they be not clensed after the holy purification. And the LORDE herde Ezechias, and healed the people. Thus the children of Israel that were founde at Ierusalē, helde ʒ feast of vnleuened bred seuen dayes with greate ioye. And the Leuites and prestes praysted the LORDE euery daye with the loude instrumentes of the LORDE. And Ezechias spake hertely vnto all ʒ Leuites, which had good vnderstandinge in the LORDE, and they ate the feast seuen dayes, and offred thākofferynges, and gaue thanks vnto ʒ LORDE God of their fathers.

And all the congregacion deuysed to kepe

‡ 2 Pa. 27. d.

the feast yet other seuē dayes, and so they helde it those seven dayes also with ioye: for Ezechias the kinge of Iuda gaue an Heueofferynge for the cōgregacion, euen a thousande bullockes, and seven thousande shepe. But the rulers gaue an Heueofferynge for y congregation, euen a thousande bullockes, and ten thousande shepe. And many of the prestes sanctified them selues.

And the whole congregation of Iuda reioyced, the prestes and Leuites, and all the congregation that came out of Israel, and the straungers that were come out of the londe of Israel, and they that dwelt in Iuda, and greate ioye was there at Ierusalem: for sence the tyme of Salomon the sonne of Dauid the kyng of Israel, was there no soch (ioye) at Ierusalem. And the prestes and Leuites stode vp and blessed the people, and their voyce was herde, and their prayer came in to his holy habitacion in heauen.

The xxri. Chapter.

AND whan all this was fynished, all the Israelites that were founde in y cities of Iuda, wente out, and brake the pilers, and hewed downe the groues, and brake downe the hye places and altares out of all Iuda, Ben Iamin, Ephraim and Manasses, tyll they had destroyed thē. And all the children of Israel wente agayne euery one to his possession vnto their cities.

But Ezechias set the prestes and Leuites in their ordinaunces, euery one after his office, both the prestes and Leuites, for the burnt-sacrifices and thankofferynges, to mynister, to geue thanks and prayse in the gates of the hoost of the LORDE. And the kyng gaue his porcion of his substaūce for the burnt-offerynges in the mornynge and euenynge, and for the burnt-offerynges of the Sabbath, and of the newmone and of the feastes, as it is wrytten in the lawe of the LORDE.

AND he spake vnto y people which dwelt at Ierusalem, that they shulde geue porciōs vnto the prestes and Leuites, y they mighte the more stedfastly endure in the lawe of the LORDE. And whā y worde came forth, the childrē of Israel gaue many fyrst frutes of corne, wyne, oyle, hony, and all maner increace of the felde, and broughte in moch of all maner tithes. And the children of Israel and Iuda which dwelt in the cities of Iuda,

broughte the tithes also of oxen and shepe, and the tithes of soch thynges as were sanctified, which they had halowed vnto the LORDE their God, and made here an heape, and there an heape. In the thirde moneth begane they to laye vpon heapes, and in the seventh moneth dyd they fynishe it.

And whā Ezechias with the rulers wente in, and sawe the heapes, they prayed the LORDE, and his people of Israel. And Ezechias axed the prestes and Leuites concernynge the heapes. And Asaria the prest the chefe in the house of Sadoc, sayde vnto him: Sence the tyme that they beganne to brynge the Heueofferynges in to y house of the LORDE, we haue eaten, and are satisfied, and yet is there lefte ouer: for the LORDE hath blessed his people, therefore is this heape lefte ouer. Then commaunded the kyng, that they shulde prepare chestes in the house of the LORDE. And they prepared them, and put in the Heueofferynges, and tithes and that which was halowed, faithfully.

And the ouersight of the same had Chanania the Leuite, and Simei his brother the seconde, and Iehiel, Asasia, Naglath, Asahel, Ierimoth, Iosabad, Eliel, Iesmachia, Mahath and Benaia, ordeyned of the hande off Chanania and Simei his brother, acordinge to the commaundement of kyng Ezechias. But Asaria was pryncie in the house of God. And Core y sonne of Iemna the Leuite the porter of the Eastgate was ouer the frewyllinge giftes of God (which were geuen for Heueofferynges vnto the LORDE) and ouer the Most holy. And vnder his hande were, Eden, Miniamin, Iesua, Semaia, Amaria, and Sachania in the cities of the prestes vpon credence, that they shulde geue vnto their brethre acordinge to their courses, to the leest as to the greatest.

And vnto them that were counted for men childrē from thre yere olde and aboue, amonge all thē that wēte in to the house of the LORDE, euery one vpō his daye to their office in their attendaunces after their courses. And they that were rekened for prestes in the house of their fathers, and the Leuites from twentye yere and aboue, in their attendaunces after their courses. And they that were rekened amonge their children, wyues, sonnes and daughters amonge the whole congregation: for that which was halowed, sanctified they vpon credence. There were men also named by

name amonge Aarons children the prestes vpon the felde of the suburbs vnto all the men children amonge the prestes, and to all them that were nombred amonge the Leuites.

Thus dyd Ezechias in all Iuda, and dyd that which was good, righte and true in the sighte of the LORDE his God. And in all the busynes that he toke in hãde concernynge the seruyce of the house of God, acordinge to the lawe and commaundement, to seke his God, that dyd he with all his hert, and therefore prospered he well.

The xxxij. Chapter.

AFTER these actes and faithfulness came Sennacherib^a the kyng of Assur, and wente in to Iuda, and pitched before the ströge cities, and thoughte to plucke them vnto him. And whan Ezechias sawe that Sennacherib came, and that his face stode to fighte agaynst Ierusalem, he deuyced with his rulers and mightie men, to couer the waters of the welles that were without the cite, and they helped him: and there gathered together a greate people, and couered all the welles and water brokes in the myddes of the londe, and sayde: Lest the kynges of Assur fynde moch water whã they come. And he toke a corage vnto him, and buylded all the walles where they were in decaye, and made towres theron, and buylded yet another wall without, and strengthened Millo in the cite of Dauid. And made moch ordinaunce and shyldes, and set captaynes of warre ouer the people.

33 And gathered them vnto him vpon the brode strete by the gate of the cite, and spake hertely vnto them, and sayde: Be stronge and bolde, feare not, and be not afrayed for the kyng of Assur, ner all the multitude that is with him: for there is one greater with vs then with him. With him is a^a fleshy arme, but with vs is the LORDE oure God, to helpe vs and to fighte for vs. And the people trusted vnto the wordes of Ezechias kyng of Iuda.

^a Afterwarde sent Sennacherib the kyng of Assur his seruantes vnto Ierusalem (for he laye before Lachis, and all his hoost with him) to Ezechias the kyng of Iuda, and to all Iuda that was at Ierusalem, sayenge: Thus sayeth Sennacherib the kyng of Assur: Wherin put

ye youre trust ye that dwell in the beseged Ierusalem? Ezechias disceaueth you, that he maye delyuer you vnto death, höger, and thyrst, and sayeth: The LORDE oure God shal delyuer vs from the hande of the kyng of Assur. Is it not Ezechias, that hath put away his hye places and altares, and sayde vnto Iuda and Ierusalem: Before one altare shal ye worshippe, and burne incense theron?

Knowe ye not what I and my fathers haue done to all the people in the londes? Haue the goddes of the Heythen in the londes bene able to delyuer their countrees fro my hande? What is he amonge all the goddes of these Heythen (whom my father damned) that was able to delyuer his people fro my hande? The youre God shulde be able to delyuer fro my hande. Therefore let not Ezechias now disceauise you, and let him not perswade you eny soch thinge, and beleue him not. For yf no god of all the Heythē and kyngdomes might delyuer his people fro my hande and from the hande of my progenitours, then shal not youre goddes be able to delyuer you fro my hande.

His seruantes also spake yet more against the LORDE God, and agaynst his seruante Ezechias. And he wrote a letter to blaspheme the LORDE God of Israel, and spake of him, and sayde: Like as the goddes of the Heythen in their londes haue not bene able to delyuer their people from my hande, euen so shal not the God of Ezechias delyuer his people fro my hande.

34 And they cryed with loude voyce in the Iewish langage vnto the people of Ierusalem that were vpon the wall, to make them fearfull and to be fayntharted, that they might wyne the cite. And they spake agaynst the God off Ierusalem, euen as agaynst the goddes off the nacions vpon earth, which were but the workes of mens hondes.

But contrary wyse the kyng Ezechias and the prophet Esay the sonne of Amos prayed, and cryed vnto heauē. And the LORDE sent an angell, which destroyed all the mightie men of the hoost, and the prynces and rulers in the tentes of the kyng of Assur, so that he departed agayne with shame in to his owne londe. And whan he wente in to his gods house, they came of his owne body, slewe him there with the swerde. Thus the LORDE helped Ezechias and them at Ierusalem, out

^a 4 Re. 18. c. * Iere. 17. b.

^a 4 Re. 18. c. † 4 Re. 19. b.

of the hāde of Sennacherib ꝑ kyng of Assur, and of all other, and mayntayned thē frō all on euery syde, so ꝑ many broughte presentes vnto the LORDE to Ierusalem, and Iewels vnto Ezechias the kyng of Iuda. And afterwarde was he exalted in the sighte of all Heythen.

At ꝑ same tyme was Ezechias deedsicke, and he prayed vnto the LORDE, * which made him promes, and gaue him a wonder-token. But Ezechias recōpensēd not acordinge as was geuen vnto him, for his hert was lifted vp: therfore came the wrath vpon him, and vpon Iuda and Ierusalem. Neuertheles Ezechias humbled him selfe because his hert had bene exalted, with them at Ierusalem: therfore came not the wrath of the LORDE vpon them, whyle Ezechias lyued.

And Ezechias had very greate riches and worshipp, and made him treasures of syluer, golde, precious stones, spyces, shyldes, and all maner costly vessell, and corne houses for the increace of corne, wyne and oyle, and stalles for all maner catell, and foldes for the shepe, and buylded him cities, and had many catell of shepe and oxen: for God gaue him very moch good.

It is the same Ezechias that couered the hye water condyte in Gihon, and conveyed it vnder on the west syde of ꝑ cite of Dauid: for Ezechias prospered in all his workes. But whan the interpreters the chefe of Babilon were sent vnto him, to axe question at him (concernynge the wondertokē that had happened in the londe) God lefte him * to be tempted, that it might be knowne what soeuer was in his hert.

What more there is to saye of Ezechias, and of his mercifullnes, beholde, it is wryttē in the vision of the prophet Esay the sonne of Amos, and in the boke of the kynges of Iuda and Israel. And Ezechias fell on slepe with his fathers, and they buried him ouer the sepulcres of the children of Dauid, and all Iuda and they of Ierusalē dyd him worshipp in his death: and Manasses his sonne was kyng in his steade.

The xxxij. Chapter.

MANASSES was twelue yeare olde whā he was made kyng, * and reigned fyue and fifty yeare at Ierusalem, and dyd

that which was euell in the sighte of the LORDE (euen after the abominacions of the Heythen, whom the LORDE expelled before the children of Israel) and turned backe, and buylded the hye places, († which his father Ezechias had broken downe) and set vp altares vnto Baalim, and made groues, and worshipped all the hoost of heauen, and serued them. He buylded altares also in ꝑ LORDES house, wherof the LORDE had sayde: ‡ At Ierusalem shal my name be for euer. And vnto all the hoost of heauen buylded he altares in both the courtes of ꝑ house of the LORDE. And in the valley of the sonne of Hennon caused he his awne sonnes to go thorow the fyre, and chosed dayes, ¶ regarded byrdes cryenge, and witches, and founded soythsayers and expounders of tokens, and dyd moch that was euell in the sighte of the LORDE to prouoke him vnto wrath.

Carued ymages also and Idols (which he caused to make) set he vp in Gods house, wherof the LORDE saide vnto Dauid and to Salomon his sonne: In this house at Ierusalem which I haue chosen out of all the trybes of Israel, wyl I set my name for euer and wyl nomore let the fote of Israel remoue frō the londe that I appoynted for their fathers, so farre as they obserue to do all ꝑ I haue commaunded them, in all the lawe, statutes and ordinaunces by Moses. But Manasses disceauned Iuda and them of Ierusalē, so that they dyd worse then the Heythen, whom the LORDE destroyed before the children of Israel. And the LORDE spake vnto Manasses and his people, and they regarded it not.

Therefore dyd the LORDE cause the rulers of the hoost of the kyng of Assur to come vpō thē, which toke Manasses prisoner with bōdes, and bounde him with cheynes, ¶ broughte him vnto Babilon. § And whan he was in trouble, he made intercession before the LORDE his God, and humbled him selfe greatly before the God of his fathers, and prayed and besoughte him. Then herde he his prayer, and broughte him agayne to Ierusalem to his kyngdome. And Manasses knewe that the LORDE is God.

Afterwarde buylded he ꝑ vtmost wall of the cite of Dauid, on the west syde of Gihon by the broke, and at the inтраnce of the

* 4 Re. 20. a. Esa. 28. a. * Deut. 8. a. † 4 Re. 21. a.

‡ 4 Re. 18. a. ‡ 2 Par. 7. c. § Deut. 30. a.

Fyshgate, and rounde aboute *Ophel, and made it very hye. And layed captaynes in y ströge cities of Iuda, t put awaye y straunge goddes t Idols out of y house of y LORDE, and all the altares which he had buylded vpo the mount of the house of the LORDE, and in Ierusalem, and cast them out of the cite, and buylded the altare of the LORDE, and offred slaynofferynges and thankofferynges theron, and commaunded Iuda, that they shulde serue the LORDE God of Israel. Neuertheles though the people offred vnto the LORDE their God, yet offred they vpon the hye places.

¶ What more there is to saye of Manasses and of his prayer to his God, and the wordes of the Seers that spake vnto him in the name of the LORDE God of Israel, beholde, they are amonge the actes of the kynges of Israel. And his prayer and intercession, and all his synne and offence, t the rowmes wherin he buylded the hye places t groues and founded ydols, afore he hūbled himselfe, beholde, they are wrytten amonge the actes of the Seers. And Manasses fell on slepe with his fathers, and they buried him in his house, and Amon his sonne was kyng in his steade.

Two and twētye yeare olde was Amon whā he was made kyng, and reigned two yeare at Ierusalē, and dyd euell in the sighte of the LORDE, as Manasses his father had done. And Amon offred vnto all the Idols that his father Manasses had made and serued thē. Yet dyd not he humble himselfe before the LORDE, as Manasse his father had submitted himselfe: but Amon trespassed euer more and more. And his seruauantes cōspyred agaynst him, and slewe him in his house. Then smote the people in the londe all them that had conspyred agaynst kyng Amon. And the people in the londe made Iosias his sonne kyng in his steade.

The xxxiiiij. Chapter.

¶ IOSIAS was eight yeare olde when he was made kyng, and reigned one and thirtie yeare at Ierusalem, and dyd that which was righte in the sighte of the LORDE, and walked in the wayes of Dauid his father, and turned not asyde, nether to the righte hande ner to the lefte. For in the eight yeare of his reigne whā he was yet but a childe, he beganne to

seke the God of his father Dauid: and in the twolueth yeare beganē he to cense Iuda and Ierusalē from the hye places and groues, and carued Idols, and molten ymages: and caused the altares of Baalim to be broken downe before him, and the ymages that were theron, hewed he downe. And y groues and carued Idols and moltē ymages brake he in peces, and made them to dust, and scatred it vpon the graues of them that had offred vnto them. And the bones of the prestes brent he vpo the altares, and so clēsed he Iuda t Ierusalē, t in y cities of Manasses, Ephraim, Simeon, and vnto Nephtali in their wyldernesses on euery syde. And whā he had broken downe the altares and groues, and smytten the Idols in peces, and hewed downe all the ymages in all the londe of Israel, he came agayne to Ierusalem.

In the eightēth yeare of his reigne y whā he had censed the londe and the house, he sent Saphan the sonne of Asalia and Maeseia the Shreue of the cite, and Ioath the sonne of Ioahas the Chaunceler, to repayre the house of the LORDE his God. And they came to Helchias y hye prest, and there was deliyuered vnto them the money that was broughte vnto the house of God, which the Leuites (that kepte the threshouldes) had gathered, of Manasses, Epraim, and of all the residue in Israel, and of all Iuda t Ben Iamin, and of them that dwelt at Ierusalē, and they deliyuered it vnto the hādes of the worke men in the house of the LORDE, and gaue it vnto those that wrought in the house of the LORDE, where it was in decaye, y they shulde repayre it. And the same gaue it forth vnto the carpenters and buylders, to bye fire stone and hewen tymber for the balkes in the houses, which the kynges had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Iahath and Obadia the Leuites of the children of Merari: Zachary and Mesullam of the children of the Kahathites, to further the worke, and they were all Leuites that coule playe vpon instrumentes. But ouer them that bare burthens and furthered all maner of worke in all the offices, there were scribes, officers and dore keepers of the Leuites. And whā they toke out the money that was broughte vnto y house of the LORDE, Helchias the prest founde

* 2 Esd. 3. c.

* 4 Re. 22. a. * 4 Re. 22. a.

the boke of the lawe of the LORDE geuen by Moses. And Helchias answered, and saide vnto Saphan the Scribe: *I haue founde the boke of the lawe in \hat{y} house of \hat{y} LORDE. And Helchias delyuered the boke vnto Saphan. And Saphan bare it vnto the kynge, and broughte \hat{y} kynge worde agayne, and sayde: All that was geuen vnder the handes of thy seruantes, that make they: and \hat{y} money that was founde in \hat{y} house of the LORDE, haue they gathered together, and delyuered it vnto \hat{y} officers, and to the workmen. And Saphan the Scribe tolde the kynge, and sayde: Helchias the prest hath delyuered me a boke.

¶ And Saphan red therin before the kynge. And whan the kynge herde the wordes of the lawe, he rente his clothes. And the kynge commaunded Helchias and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, and Saphan the Scribe, and Asaia the kynges seruaut, and sayde: Go youre waye, axe counsell at the LORDE for me and for the remnaunt in Israel, and for Iuda, concernynge these wordes of the boke that is founde. For greate is the indignacion of the LORDE that is gone forth ouer vs, because oure fathers haue not kepte the wordes of the LORDE, to do acordinge as it is written in this boke. Then wete Helchias (with the other that were sent from the kynge) vnto the prophetisse Hulda the wife of Sallum the Sonne of Thecoath the sonne of Hasra the keeper of the clothes, which dwelt at Ierusalem in the secōde parte, and they spake this vnto her.

¶ And she sayde vnto them: Thus sayeth the LORDE God of Israel: Tell the man \hat{y} sent you vnto me: Thus sayeth \hat{y} LORDE: Beholde, I wil brynge plagis vpō this place and the inhabitors therof, euē all the curses which are written in the boke, that was red before the kynge of Iuda: because they haue forsakē me, and brēt incēse vnto other goddes, to prouoke me with all the workes of their handes. And my indignacion shal go forth vpon this cite, and shal not be quenched.

¶ And after this maner shal ye saye vnto the kynge of Iuda, that sent you to axe counsell at the LORDE: Thus sayeth \hat{y} LORDE God of Israel concernynge the wordes that thou hast herde: Because thine hert is moued, and because thou hast humbled thy selfe in the sighte of God, whan thou herdest his

wordes agaynst this place and the inhabitors therof, and hast submytted thy selfe before me, and rent thy clothes, and wepte before me, therefore haue I herde the, sayeth \hat{y} LORDE. Beholde, I wil gather the vnto thy fathers, and thou shalt be layed in thy graue with peace, so \hat{y} thine eyes shal not se all the euell that I wil brynge ouer this place, and the indwellers therof. And they broughte the kynge worde agayne.

¶ Then sent \hat{y} kynge, * and caused all the Elders in Iuda and Ierusalem to come together. And the kynge wente vp in to the house of the LORDE, and all the men of Iuda and inhabitors of Ierusalem, the prestes, the Leuites, and all the people both small and greate: and all the wordes in the boke of the couenaunt that was founde in the house of the LORDE, were red in their eares. And \hat{y} kynge stode in his place, and made a couenaunt before the LORDE, that they shulde walke after the LORDE, to kepe his cōmaundementes, his testimonies, and his statutes with all their hert and with all their soule, to do acordinge vnto all the wordes of the couenaunt that are written in this boke.

¶ And there stode all they that were founde at Ierusalem and in Ben Iamin. And \hat{y} inhabitors of Ierusalem dyd acordinge to the couenaunt of God the God of their fathers. And Iosias put awaye all abhominacions out of all the londes that were the children of Israels, and caused all them that were founde in Israel, to serue the LORDE their God. † As longe as Iosias lyued, departed they not from the LORDE the God of their fathers.

The xxxv. Chapter.

¶ AND Iosias kepte Passeouer^b vnto the LORDE at Ierusalem, and slewe the Passeouer on the fourteenth daye off the first moneth, and set the prestes in their offices, and strenghted them to their mynistracion in the house of the LORDE, and sayde vnto the Leuites that taughte in all Israel, and were sanctified vnto \hat{y} LORDE: Put the holy Arke in the house that Salomon \hat{y} sonne of Dauid kynge of Israel dyd buyde. † Ye shal beare it nomore vpon youre shulders. Se that ye serue now the LORDE youre God, and his people of Israel, and prepare the house of youre fathers in youre courses, as it was

* 4 Re. 22. b. * 4 Re. 23. a. † Iosue 24. f.

^b 3 Esd. 1. a. † 1 Pa. 24. d.

appointed by Dauid the kynge of Israel, and by Salomō his sonne: and stonde in the Sanctuary after ȝ course of the fathers houses amonge youre brethren the children of the people, And after the course of the fathers houses amonge the Leuites, and kyll Passeouer, sanctifye and prepare youre brethren, that they maye do accordinge to the worde of the LORDE by Moses.

33 And Iosias gaue lambes and yonge kyddes which were males, to the Heueofferynge for the comontye (all to the Passeouer for euery one that was founde) in the nombre thirtye thousande, and thre thousande oxen, all of the kynges good. And his prynces of their awne good wyl gaue to the Heueofferynge for the people, ȝ for the prestes and Leuites (namely, Helchias, Zachary and Iehiel the prynces in ȝ house of God amōge the prestes) for the Passeouer, two thousande and sixe hundreth, And thre hundreth oxen. But Chananias, Semaia, Nathaneel and his brethren, Gasabia, Ieiel and Iosabad the chefe of the Leuites gaue the Leuites to the Heue offerynge for the Passeouer, fyue thousande shepe, ȝ fyue hundreth oxen.

Thus was the Gods seruyce prepared, and the prestes stode in their place, and the Leuites in their courses accordinge to the kynges commandement. And they kylled the Passeouer, and the prestes toke it off their handes, and sprenkled it: and the Leuites toke the skynnes off them, and remoued the burntofferynge there from, to geue it amonge the porcions of the fathers houses in the multitudes of their congregacion to offre vnto the LORDE, *as it is written in ȝ boke of Moses, Euen so dyd they with the oxen also. And they dighte the Passeouer at the fyre ȝ accordinge to the lawe. And that which was halowed, dighte they in pottes, kettels, and pannes, and made haist for the comon people. Afterwarde prepared they for them selues also and for ȝ prestes: for the prestes the children of Aaron were occupied in the burntofferynges and fat vntyll the nighte. Therefore must the Leuites prepare for them selues and for the prestes the children of Aaron.

C And the syngers the children of Asaph stode in their place (accordinge to ȝ Dauids commandement) and Asaph and Heman, and Iedithim the kynges Seer, and the porters

at all the gates. And they departed not from their office. For the Leuites their brethren prepared for them. Thus was all the Gods seruyce prepared the same daye, that the Passeouer mighte be kepte, and the burnt-sacrifices offred vpon the altare off the LORDE accordinge to the commandement of kynge Iosias.

So the children of Israel that were at hande, helde Passeouer at that tyme, and the feast of vnleued bred, seuen dayes. Sence ȝ tyme of Samuel the prophet, was no Passeouer kepte in Israel like this: and no kynge of Israel had holdē such a Passeouer as Iosias dyd, and the prestes, Leuites, all Iuda, and soch as were founde of Israel, and the inhabitants of Ierusalem. In the eightēth yeare of the reigne of Iosias was this Passeouer kepte.

After this, whan Iosias had prepared the house, Necho the kynge of Egipte wente vp to fighte agaynst Carcamis besyde Euphrates. And Iosias wete forth agaynst him. But he sent messaungers vnto him, sayenge: What haue I to do with the O kynge off Iuda? I am not come now agaynst the, but I fighte agaynst another house: and God hath sayde, that I shal make haist. Ceasse from God which is with me, that he destroye the not. Neuertheles Iosias turned not his face from him, but prepared himselfe to fighte with him, and herkened not vnto the wordes of Necho out of the mouth of God, ȝ came to fighte with him vpon the playne besyde Mageddo. But the Archers shot at kynge Iosias. And the kynge sayde vnto his seruantes: Cary me awaye, for I am sore wounded. And his seruantes toke him from the charet, and caried him vpon his seconde charet, and broughte him to Ierusalem. And he dyed, and was buried amonge the sepulcres off his fathers.

And All Iuda and Ierusalem mourned for Iosias, and Jeremy bewayled Iosias, and all the synginge men and women, spake their lamētacions ouer Iosias vnto this daye, and made a custome therof vnto this daye. Beholde, it is written also amonge the Lamētacions. What more there is to saye of Iosias, and his mercy accordinge to the scripture in the lawe of the LORDE, and of his actes (both first and last) beholde, it is written in the boke of the kynges of Israel and Iuda.

* Leuit. 1. a.

ȝ Exo. 12. b.

ȝ 1 Pa. 26. 27.

The xxxvi. Chapter.

AND the people of the londe "toke Ioahas the sonne of Iosias, and made him kynge in his fathers steade at Ierusalem. Thre and twentye yere olde was Ioahas whan he was made kynge, and reigned thre monethes at Ierusalem. For the kynge of Egipte deposed him at Ierusalem, and condemned the londe in an hundreth talentes of syluer, and one talent off golde. And the kynge of Egipte made Eliachim his brother kynge ouer Iuda and Ierusalē, and turned his name Ioachim. But Necho toke his brother Ioahas, and caried him in to Egipte.

Fyue and twentye yere olde was Ioachim whā he was made kynge, and reigned eleuē yere at Ierusalē, and dyd that which was euell in the sighte of the LORDE his God.

* Nabuchodonosor the kynge of Babilon wente vp agaynst him, and bounde him with cheynes, to cary him vnto Babilon. And Nabuchodonosor broughte certayne vessels of ſ house of the LORDE vnto Babilon, and put them in his temple at Babilon. What more there is to saye of Ioachim, and off his abhominacions which he dyd, and that were founde in him, beholde, they are wryten in the boke of the kynges of Israel and Iuda. And Ioachim his sonne was kynge in his steade.

Eight yere olde was Ioachim whan he was made kynge, and reigned thre monethes and ten dayes at Ierusalē, and dyd ſ which was euell in the sighte of ſ LORDE. But whā the yere came aboute, Nabuchodonosor sent thither, and caused him be fetched vnto Babilon with the costly vessels and Iewels of the house of the LORDE, and made Sedechias his brother kynge ouer Iuda and Ierusalem.

^b One and twentye yere olde was Sedechias whan he was made kynge, and reigned eleuen yere at Ierusalem, and dyd that which was euell in the sighte of the LORDE his God, and submytted not himselfe before the face of the prophet Jeremy, which spake out of the mouth of the LORDE. He fell awaye also from Nabuchodonosor the kynge of Babilon (which had taken an ooth of him by God) and was styfnecked, and hardened his hert, that he shulde not conuerte vnto the LORDE God

^a 4 Re. 23. f. 3 Esd. 1. d. * 4 Re. 24. a.
^b Iere. 52. a. 4 Re. 24. d. † Iere. 25. a. ‡ 4 Re. 25. a.

of Israel. And all ſ chese amonge the prestes, and the people, multiplyed their synnes, accordinge to all the abhominacions of the Heythen, and dyfyled the house of the LORDE, which he had sanctified at Ierusalem.

† And the LORDE God of their fathers sent vnto them early by his messaugers (for he spared his people and his habitacion) but they laughed the messaugers of God to scorne, and despyed his wordes, and had his prophetes in derision, so lōge tyll the indignacion of the LORDE increased ouer his people, and there was no remedye of healinge. † For he broughte the kynge of the Caldees vpon them, and caused for to slaye all their yonge men with the swerde in the house of their Sanctuary, and spared nether yonge mā ner virgin, nether aged ner graūd father, but gaue them all in to his hande. And all the vessels in the house of God, greate and small, the treasures in the house of ſ LORDE, and the treasures of the kynge and of his prynces, all this caused he to be caried vnto Babilon. And they brent the house of God, and brake downe the wall of Ierusalē, and all the palaces therof brent they with fyre, so that all the costly ornaentes of it were destroyed.

And loke who escaped ſ swerde, hī caried he awaye vnto Babilon, and they became his seruauētes, and the seruauētes of his sonnes, tyll the Persians had the empyre: † that ſ worde of the LORDE by the mouth of Jeremy mighte be performed, euen vntyll the londe had ynough of hir Sabbathes: for all the tyme of the desolacion was it Sabbath, vntyll the seuentye yeres were fulfilled.

^a But in the first yere of Cyrus the kynge of Persia (that the worde of the LORDE spoken by the mouth of Jeremy mighte be fulfilled) the LORDE rayed vp the sprete of Cyrus the kynge of Persia, that he caused it be proclaimed thorow out all his empyre, yee and by wrytinge also, sayenge: Thus sayeth Cyrus the kynge of Persia: The LORDE God of heauen hath geuen me all the kyngdomes in the londe, and hath commaunded me to buylde him an house at Ierusalem in Iuda. Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp.

§ Iere. 25. b.

¶ 1 Esd. 1. a. 3 Esd. 2. a.

The ende of the seconde boke of the Cronicles.

The first boke of Esdras.

What this boke conteyneth.

Chap. I.

Cyrus (otherwyse called Cores) the kyng of Persia, geueth the Iewes lycēce to go agayne to Ierusalem, and to buylde it

Chap. II.

The nombre of them that wente vp from Babilon vnto Ierusalem.

Chap. III.

The people resorte to Ierusalem, the prestes buylde the altare, kepe the feastes and sacrifices, and prepare to buylde the temple.

Chap. IIII.

The Heythen wolde buylde with them: and because they are not suffred, therfore labour they (with their counsell and letters) to hynder the buyldinge of the temple.

Chap. V.

In this tyme prophced Aggeus and Zachary. The officers of the Heythen forbyd the buyldinge, and hynder it.

Chap. VI.

Darius renueth the commaundement of Cyrus, and geueth the Iewes lycēce to buylde the temple.

Chap. VII.

Artaxerses sendeth Eszdras vnto Ierusalem with a charge vnto the officers beyonde the water.

Chap. VIII.

The nombre of them that wente vp with Eszdras vnto Ierusalem.

Chap. IX.

Eszdras is sory that the people haue myxte them selues with the Heythenish women.

Chap. X.

They make a couenaunt to put awaye their Heythenish wyues.

The first Chapter.

IN the "first yere of Cyrus kyng of Persia (that the worde of the LORDE spoken *by the mouth of Ieremy might be fulfilled) the LORDE stered vp the sprete of Cyrus kyng of Persia, & he caused it be proclaimed thorow out all his empyre, yee and by wrytinge also, sayenge: Thus sayeth Cyrus the kyng of Persia: The LORDE God of heauē hath geuen me all the kyngdomes in the londe †and hath commaunded me to buylde him an house at Ierusalem in Iuda.

Who soeuer now amonge you is of his people, the LORDE his God be with him, and let him go vp to Ierusalem in Iuda, and buylde the house of the LORDE God of Israel. He is ‡ God that is at Ierusalē. And who so euer remayneth yet in eny maner of place (where he is a straunger) let the mē of his place helpe him with syluer and golde, with good and catell of a good frewill, for the house of God at Ierusalem.

Then gat vp the pryncipall fathers of Iuda and Ben Iamin, and the prestes and Leuites, and all they whose sprete God had raysted to

* 2 Pa. 36. d. 3 Esd. 2. a.

* Iere. 25. b. † Esa. 45. a.

go vp, and to buylde the house of the LORDE at Ierusalē. And all they that were aboute them, strengthened their hande with vessels of syluer and golde, with good and catell, and Iewels, besydes that which they gaue of their awne frewill. And kyngē Cyrus brought forth the vessels of the LORDES house, *which Nabuchodonosor had takē out of Ierusalem, and put in his gods house. But Cyrus ꝑ kyngē of Persia brought thē forth by Mithredath the treasurer, and nombred thē vnto Seszazar the prynce of Iuda. And this is the nombre of them: thirtye basens of golde, and a thousande basens of syluer, and nyne and twentye knyues, thirtye cuppes of golde, and of other syluer cuppes foure hundredth and ten, and of other vessels a thousande. So that all the vessels both of golde and syluer, were fyue thousande and foure hundredth. Seszazar broughte them all vp, with them that came vp out of the captiuyte off Babilon vnto Ierusalem.

The ij. Chapter.

THESE are the childrē of the londe that wente vp out of the captiuyte (whō Nabuchodonosor the kyngē of Babilon had caried awaye vnto Babilon) and came agayne to Ierusalem and in to Iuda, euery one vnto his cite, and came with Zorobabel, Iesua, Nehemias, Seraia, Reeieia, Mardachai, Bil-san, Mispar, Begeuai, Rehūm and Baena. This is now the nombre of the men of the people of Israel: The children of Phares, two thousande, an hūdreth, and two and seuentye: the children of Sephatia, thre hundredth and two and seuentye: the children of Arath, seven hundredth and fyue and seuentye: the children of Pahath Moab amonge the children of Iesua Ioab, two thousande, eight hundredth and twolue: the children of Elam, a thousande, two hundredth and foure and fifty: the children of Sathu, nyne hundredth, and fyue and forty: the children of Sacai, seuē hundredth and thre score: the children of Bani, sixe hundredth and two and forty: the children of Bebai, sixe hundredth and thre and twenty: the children of Asgad, a thousande two hundredth and two and twenty: the children of Adoniam, sixe hūdreth and sixe and sixty: the children of Bigeui, two thousande and sixe and fifty: the children of Adin, foure

hundredth and foure and fifty: the children of Ater of Ezechias, eight and nynety: the children of Bezai, thre hundredth and thre and twenty: the children of Iorath, an hundredth and twolue: the children of Hasum, two hundredth and thre and twenty: the children of Gibbar, fyue and nynety: the children off Bethleem, an hundredth and thre and twenty: the men off Netopha sixe and fifty: the men off Anathot, an hundredth and eight and twenty: the children off Asmaueth, two and forty: the children off Kiriath Arim, Caphira and Beeroth, seven hundredth and thre and forty: the children off Rama and Gaba, sixe hundredth and one and twēty: the men off Michmas, an hundredth and two and twenty: the men of Bethel and Ai, two hundredth and thre and twenty: the childrē of Nebo, two and fyfte: the children of Magbis, an hūdreth and sixe and fifty: the childrē of the other Elam a thousande, two hundredth and foure and fifty: the children of Harim, thre hundredth and twenty: the childrē of Lodhadid and Ono, seuē hūdreth and fyue and twēty: the childrē of Iericho, thre hundredth and fyue and forty: the children of Senaa, thre thousande, sixe hundredth and thirtye.

The prestes. The children of Iedaia of the house of Iesua, nyne hundredth and thre and seuentye: the childrē of Iemmer, a thousande and two and fifty: the children of Pashur, a thousande and two hūdreth, and seven and forty: the childrē of Harim, a thousande and seuentene.

The Leuites. The children of Iesua and Cadmiel of the children of Hodauia, foure and seuentye. The syngers, the children of Asaph, an hundredth and eight and twenty. The children of the dorekeepers. The children of Sallum, the children of Ater, the childrē off Talmon, the children off Acub, the children off Hatita, and the children off Sobai: altogether an hundredth and nyne and thirtye.

The Nethinims. The children of Ziha, the children of Hasupha, the children of Tabaoth, the children of Ceros, the children of Sieha, the children of Padon, the children of Lebana, the children of Hagaba, the children of Acub, the childrē of Hagab, the children of Samlai, the children of Hanan, the children of Giddel, the children of Gahar, the childrē of Reaia, the children of Rezin, the children of Necuba,

the children of Gasan, the children of Vsa, the children of Passeah, the children of Bessai, the children of Asna, the children of Meunim, the children of Nephussim, the children of Bachuc, the childrē of Hacupha, the children of Harhur, † childrē of Hazeluth, † childrē of Mehira, the children of Harsa, the children of Barcom, the children of Sissera, the children of Thamah, the children of Neziah, the children of Hatipha.

The children of Salomons seruantes. The children of Sotai, the children of Sophereth, the children of Pruda, the children of Iaela, the childrē of Darcon, the childrē of Giddell, the childrē of Sephatia, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children off Salomons seruantes were altogether, three hundreth and two and nyentye.

And these wēte vp also, Mithel, Melath, Thel, Harso, Cherub, Addon and Immer. But they coude not shewe their fathers house ner their sede, whether they were of Israel. The children of Delaia, the children of Tobias, the children of Necoda, sixe hundreth and two and fiftye.

And of the children of the prestes. The children of Habaia, the children of Hacom, the children of Barsillai, which toke one of the daughters of Barsillai the Gileadite to wife, and was counted amonge the same names: these soughte the register of their byrth, and founde none, therefore were they put from the presthode. And Hathirsatha sayde vnto them, that they shulde not eate of the most holy, tyll there rose vp a prest with the *lighte and perfectnesse.

The whole congregacion as one man, was two and fortye thousande, three hundreth and thre score: besyde their seruantes and maydēs, of whom there were seue thousande, three hundreth and seuen and thirtye. And they had two hundreth singinge men and wemen, seue hundreth and sixe and thirtye horses, two hundreth and fyue and fortye Mules, foure hundreth and fyue and thirtye Camels, and sixe thousande, seuen hundreth and twentye Asses.

And certayne of the chefe fathers, when they came to the house of the LORDE at Ierusalem, they were well mynded vnto the house of God, that it shulde be set in his

place, and gaue after their abylte vnto the treasure of the worke, one and thre score thousande guldens, and fyue thousande pounce of syluer, and an hundreth prestes garmentes. So the prestes and the Leuites, and certayne of † people, and the syngers, and the porters, and † Nethinims dwelt in their cities, and all Israel in their cities.

The iij. Chapter.

AND whan the seuenth moneth came, and the children of Israel were now in their cities, the people came together euen as one man, vnto Ierusalem. And there stode vp Iesua the sonne of Iosedec and his brethren the prestes, and Zorobabel the sonne of Salathiel and his brethren, and buylded the altare of the God of Israel, to offre burntofferynge theron, as it is wrytten in the lawe of Moses the man of God, and the altare set they vpon his sokettes (for there was a fearfulness amonge them because of the nacions and lōdes) and offred burntofferings theron vnto † LORDE † in the mornynge and at euen. And helde the feast of Tabernacles † as it is wrytten, and offred burnt sacrifices daylie after the nombre as acordinge was, euery daye his sacrifice. Afterwarde the daylie burntofferynge also, and of the new Mones and of all the feast dayes of the LORDE that were halowed, and allmaner of fre wyllinge offeringes, which they did of their awne fre wyl vnto the LORDE.

† Vpon the first daye of the seuenth moneth beganne they to offre burnt sacrifices vnto the LORDE. But the foundacion of the tēple of the LORDE was not yet layed. Neuertheles they gaue money vnto † masons and carpenters, and meate and drynke and oyle vnto them of Zidon and of Tyre, to brynge thē Cedre tymbre from Libanus by See vnto † Ioppa, accordinge to the cōmaundement of Cyrus the kynge of Persia.

In the seconde yeare of their commynge vnto the house of God at Ierusalem in the seconde moneth, beganne Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and the remnaunt of their brethren the prestes and Leuites, and all they that were come out of the captiuyte vnto Ierusalem, and appoynted the Leuites frō twentye yeare olde and aboue, to se that the worke of the house of the LORDE wēte forwarde. And Iesua stode

* Exod. 28. c. † 2 Esd. 8. a. ‡ 3 Esd. 5. c. † Nu. 28. a.

† Nu. 29. a. ‡ 3 Esd. 5. c. † Otherwyse called Iapho.

with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Iuda, to furthur the workmen of the house of God, namely the childre of Henadad with their children and their brethren the Leuites.

C And when the buylders layed the foundation of the temple of the **LORDE**, the prestes stode in their araye, with trompettes. And the Leuites the children of Asaph with Cimbales, to prayse **ȝ** **LORDE** * with the Dytie of Dauid kynge of Israel. And they sung together, geuyng prayse **ȝ** thankes vnto **ȝ** **LORDE**, because he is gracious, and because his mercy endureth for euer vpon Israell. And all the people shouted loude in praysinge the **LORDE**, because the foundation of **ȝ** house of the **LORDE** was layed. Neuertheles many of the olde prestes and Leuites and awncient fathers, which had sene the house afore in his foundation, and this was now before their eyes, wepte loude. But many shouted with ioye, so that the noyse gaue a greate sounde, in so much that the people coulde not knowe **ȝ** ioyfull sounde for the noyse of the wepinge in the people: for the people shouted loude, so that the noyse was herde farre off.

The iiii. Chapter.

B **A** **U**T when the aduersaries of Iuda and Ben Iamin herde, that the children of the captiuyte buylded the tēple vnto the **LORDE** God of Israel, they came to Zorobabel **ȝ** to the pryncipall fathers, and sayde vnto them: We wyl buylde with you: for we seke the **LORDE** youre God like as ye do. And we haue done sacrifice vnto him, ^ȝ sence the tyme that Assar Hadon the kynge of Assur broughte vs vp hither. But Zorobabel and Iesua and the other awnciēt fathers of Israel, answered them: It is not mete for vs and you to buylde the house of oure God, but we wyl buylde alone vnto the **LORDE** God of Israel, ^ȝ as Cyrus the kynge of Persia hath commaunded vs.

Then the folke of the londe hyndered the people of Iuda, and made them afrayed to buylde, and hyndered their deuyce, as longe as Cyrus the kynge of Persia lyued, vntyll the reigne off Darius kynge off Persia. But whan Ahasuerus was kynge, in the begynnynge off

his reigne wrote they vnto him a complaynte agaynst them of Iuda and Ierusalem.

And in the tyme of Artaxerses, wrote **B** Bisellam, Mithridath, Tabeel and the other of their counceill vnto Artaxerses the kynge of Persia. But the scripture of **ȝ** letter was wrytten in the Syrians speach, and was interpreted in the langage of the Syrians. Rehum **ȝ** chaunceler, and Simsai the scribe, wrote this letter agaynst Ierusalem to Artaxerses the kynge.

We Rehum the chaunceler, and Simsai the scribe, and other of the counceill of Dina, off Arphasath, off Tarplat, off Persia, off Arach, of Babilon, of Susan, of Deha, and of Elam, and other of the people ^ȝ whom the greate and noble Asnaphar broughte ouer, and set in the cities of Samaria, and other on this syde the water, and in Canaan. And this is **ȝ** summe of the letter that they sent vnto kynge Artaxerses:

Thy seruauentes the men on this syde the water and in Canaan. Be it knowne vnto **ȝ** kynge, that the Iewes which are come vp from the to vs vnto Ierusalē in to that sedicious **ȝ** wicked cite, buylde the same, and make vp **ȝ** walles of it, **ȝ** brynge it out of **ȝ** foundation. Be it knowne now therfore vnto **ȝ** kynge, **ȝ** yf this cite be buylded **ȝ** the walles made vp agayne, thē shal not they geue tribute, toll, and yearly custome, and their deuyce shal do **ȝ** kynge harme. But now that we all are therby which destroyed the temple, we wolde no longer se the kynges dishonoure. Therfore sent we out, and caused the kynge to be certified therof: That it maye be soughte in **ȝ** Cronicles of thy progenitours, and so shalt thou fynde in the same Cronicles, and perceaue, that this cite is sedicious and noysome vnto kynges and londes, and that they cause other also to rebell of olde, and for the same cause was this cite destroyed. Therfore do we certifie the kynge, that yf this cite be buylded, and the walles therof made vp, thou shalt kepe nothinge on this syde the water by the reason of it.

Then sent **ȝ** kynge an answeere vnto Rehum the chaunceler, and Simsai the Scribe, and to the other of their counceill that dwelt in Samaria, and vnto the other beyonde **ȝ** water. Peace and salutacion. The letter which ye sent vnto vs, hath bene opely red before me,

* 1 Par. 17. b.

+ 4 Re. 17. c.

ȝ 1 Esd. 1. a.

ȝ 4 Re. 17. c.

and I haue commaunded to make search: and it is founde, that this cite of olde hath made insurreccion agaynst kynge, & how y vproure and rebellion hath bene commytted therein. There haue bene mightie kynge also at Ierusalē, which haue reigned ouer all that is beyonde the water, and toll, tribute and yearly custome was geuen vnto them. Do ye now after this commaundemēt, forbyd the same men, that the cite be not builded, tyll I haue geuē cōmaundemēt. Take hede now that ye be not negligent here in, lest the kynge haue harme there thorow.

Now whā kynge Artaxerses letter was red before Rehum the chaunceler and Simsai the Srybe and their counsell, they wente vp in all the haist to Ierusalem vnto the Iewes, and forbad them with the arme and auctorite. Then ceased the worke of the house of God at Ierusalem, and continued so vnto the seconde yeare of Darius kynge of Persia.

The b. Chapter.

A THE prophetes, Ageus and Zachary y sonne of Iddo, prophecied vnto y Iewes that were in Iuda and Ierusalē, in the name of the God of Israel. *Then gat vp Zorobabel the sonne of Salathiel, and Iesua the sonne of Iosedec, and beganne to buylde the house of God at Ierusalem, and with them the prophetes of God which strenghted thē. At the same tyme came to thē Thatnai the debite on this syde the water, and Sethar of Bosen, and their counclers, and sayde thus vnto them: Who hath commaunded you to buylde this house, and to make vp the walles therof? Then tolde we them the names of the men, that made this buyldinge. But the eye of their God came vpon the Elders of the Iewes, that they were not inhibyte, tyll the matter was brought before Darius, and tyll there came a wrytinge therof agayne.

This is the summe of the letter y Thatnai the Debyte on this syde the water, and Sethar of Bosen, and their counclers of Apharsach (which were on this syde the water) sent vnto kynge Darius. And these are the wordes that **B** they sent vnto him: Vnto Darius the kynge, all peace. Be it knowne vnto the kynge, that we came in to Iewry to the house of y greate God, which is buylde with all maner of stone, and balckes are layed in the walles, and y

worke goeth fast forth, and prospereth in their handes. Neuertheles we axed the Elders and sayde vnto them: Who hath cōmaunded you to buylde this house, and to make vp the walles therof? We axed their names also, that we might certifie the, and haue wrytten the names of the men that were their rulers.

But they answered vs with these wordes, and sayde: We are the seruauētes of the God of heauen and earth, and buylde the house y was buylded many yeares agoo, *which a greate kynge of Israel buylded and set vp. Howbeit whan oure fathers prouoked the God of heauen vnto wrath, he gaue them ouer in the hande of Nabuchodonosor the kynge of Babilon the Caldee, which brake downe this house, & caried y people awaye vnto Babilon.

† Neuertheles in the first yeare of Cyrus the kynge of Babilon, y same kynge Cyrus commaunded to buylde this house of God: for the vessels of golde and siluer in the house of God, which Nabuchodonosor toke out of the temple at Ierusalē, and broughte thē in to y temple at Babilon, those dyd Cyrus the kynge take out of y temple at Babilon, ‡ and deliuered them vnto Seszabaz by name, whom he made Debyte, and sayde vnto him: Take these vessels, go thy waye and brynge them vnto the temple at Ierusalem, and let the house of God be buylded in his place. Then came the same Seszabazar, and layed y foundation of the house of God at Ierusalem. Sence that tyme hath it bene in buyldinge, and yet is it not fynished. Yf it please y kynge now, let there be search made in y kynges treasure house which is at Babilon, whether it haue bene kynge Cyrus commaundement, that the house of God at Ierusalem shulde be buylded: § sende vs y kynges mynde concernynge the same.

The vi. Chapter.

THEN cōmaunded kinge Darius, that **A** search shulde be made in y library of y kynges treasure house, which laye at Babilon. So at Egbathanis in a castell that lyeth in the londe of the Meedes, there was founde a boke, & in it was there an acte wrytten after this maner: In the first yeare of kynge Cyrus, cōmaunded the same kynge Cyrus to buylde y house of God at Ierusalem, in the place where the sacrifice is made, & to laye the

* Agg. 1. c.

* 3 Reg. 6. a.

† 4 Re. 24. and 25.

† 1 Esd. 1. a.

§ 1 Esd. 1. b.

foundation to beare thre score cubites heyght, ⁊ thre score cubites bredth, ⁊ thre walles of all maner of stones, and one wall of tymber, ⁊ the expences shalbe geuen of the kynges house. And the goldē and syluer vessell of ⁊ house of God (which Nabuchodonosor toke out of the temple at Ierusalem, and broughte vnto Babilon) shalbe restored agayne, ⁊ they maye be broughte vnto the temple at Ierusalē to their place in to the house of God.

Get you farre from them therefore, thou Thathnai Debyte beyonde the water, and Sethar of Bosen, ⁊ youre councelers which are beyonde the water. Let them worke in ⁊ house of God, that the Debyte of ⁊ Iewes and their Elders maye buylde the house of God in his place. I haue commaunded also, what shalbe done to ⁊ Elders of Iuda for the buyldinge of the house of God, that there shal diligently be takē of the kynges goodes, euen of the rentes beyonde the water, ⁊ geuen vnto the men, and that they be not hyndered.

And yf they haue nede of calues, lambes, or goates for the burntofferynge vnto ⁊ God of heauen, wheate, salt, wyne and oyle, after the custome of the prestes at Ierusalem, there shalbe geuen them daylie as is acordinge: and se that this be not done negligētly, that they maye offre swete sauoures vnto ⁊ God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I geuē. And what man so euer he be that altereth these wordes, there shal a balke be taken from his house, and set vp, and he shal be hanged thereon, and his house shalbe prysed for the dede.

But the God that dwelleth in heauen, destroye all kynges and people, that put to their hāde to alter and to breake downe the house of God at Ierusalem. I Darius haue commaunded, that this be diligently done.

Then Thathnai ⁊ Debyte beyonde ⁊ water, and Sethar of Bosen with their counclers (to whom kynge Darius had sent) dyd their diligence. And ⁊ Elders of the Iewes buylde, and they prospered thorow the prophecieng of Aggeus the prophet and Zachary the sonne of Iddo: and they buylde, and set vp the worke, acordinge to the commaundement of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerses kynges of Persia. And they performed the house

vnto the thirde daye of the moneth Adar, that was the sixte year of the reigne of kynge Darius.

* And the children of Israel, the prestes, the Leuites, and the other children of ⁊ captiuite helde the dedicacion of the house of God with ioye, and offered at the dedicacion of the house of God, an hundreth calues, two hundreth lambes, foure hundreth goates: and for the synofferynge for all Israel, twolue he goates, acordinge to the nombre of the trybes of Israel, and set the prestes in their courses, and ⁊ Leuites in their offices, to mynister vnto God which is at Ierusalē, as it is wrytten in the boke of Moses.

And the children of the captiuite helde Passeouer vpon the fourteenth daye of the first moneth: for ⁊ prestes and Leuites had purified them selues, so ⁊ they were all cleane as one man, and kylled Passeouer for all the children of the captiuite, and for their brethren the prestes, and for them selues. And the childrē of Israel which were come agayne out of captiuite, and all soch as had separated them selues vnto them from the fylthinesse of the Heythen in the londe, to seke the LORDE God of Israel, ate ⁊ helde the feast of vnleuēd bred seuen dayes with ioye: for the LORDE had made them glad, and turned the hert of the kynge of Assur vnto thē, so that their handes were strenghtened in the worke of the house of God, which is ⁊ God of Israel.

The liij. Chapter.

AFTER these actes in the reigne of Artaxerses kynge of Persia, * there wente vp from Babilon, Eszdras the sonne of Seraia, the sonne of Asaria, the sonne of Helchias, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amaria, the sonne of Asaria, the sonne Meraioth, the sonne of Serahia, ⁊ sonne of Vsi, the sonne of Buki, the sonne of Abisua, the sonne of Phineas, the sonne of Eleasar, the sonne of Aaron the chefe prest, which was a quicke scribe in the lawe of Moses, † which the LORDE God of Israel dyd geue. And ⁊ kynge gaue him all that he requyred, acordinge to the hande of the LORDE his God vpon him.

And there wente vp certayne of the children of Israel, and of the prestes, and of the

* 2 Par. 7. a.

* 3 Esd. 8. a. † Exo. 20. a.

Leuites, of the syngers, of the porters, and of the Nethinims vnto Ierusalem, in the seventh yere of kynge Artaxerses. And they came to Ierusalem in the fifth moneth, that is the seventh yere of the kynge. For vpon the first daye of the first moneth, deused he to go vp from Babilon: and on ʒ first daye of the fifth moneth came he to Ierusalem, accordinge to the good hande of God vpon him: For Eszdras prepared his hert to seke the lawe of the LORDE, and to do it, and to teach the precepte & iudgment in Israel.

33 And this is the summe of the letter, that kynge Artaxerses gaue vnto Eszdras the prest, the scribe, which was a teacher in the wordes of the LORDE and of his statutes ouer Israel. Vnto Eszdras the prest and scribe in the lawe of the God of heauen, peace and salutation. I haue commaunded, that all they of the people of Israel, and of the prestes and Leuites in my realme, which are mynded of their awne good wyl to go vp to Ierusalem, that they go with the, beyng sent of the kynge and of the seuen lordes of the counsell, to vyset Iuda and Ierusalem, accordinge to the lawe of God, which is in thy hāde: And that thou shuldest take with the, syluer and golde, which the kynge and the lordes of his counsell geue of their awne good wyl vnto the God of Israel (whose habitacion is at Ierusalem) and all the syluer and golde that thou canst fynde in all ʒ cōunte of Babilon: with it that the people and prestes geue of their awne good wil vnto the house of God at Ierusalem.

C Take thou the same, and bye diligently with the same money, calues, lambes, goates, and meatofferynges and drynkofferynges, to be offred vpon the altare of the house of youre God at Ierusalem. And loke what it lyketh the and thy brethren to do with the remnaunt of the money, that do after the wyl of youre God. And the vessels that are geuen the for the mynistracion in the house of thy God, those delyuer thou before God at Ierusalem.

And what so euer thinge more shal be nedefull for the house of thy God, which is necessary for the to spende, let the same be geuē out of the kynges chamber. I kynge Artaxerses haue commaunded all the treasurers beyonde the water, ʒ loke what so euer Eszdras the prest and scribe in the lawe of the God of heauē, requyreth of you, that ye

⁂ 3 Esd. 8. c.

fulfyll the same diligently, vntyll an hundreth talētes of syluer, and tyll an hundreth quarters of wheate, and tyll an hūdreth Batthes of wyne, and tyll an hundreth Batthes of oyle, and salt without measure. Whatsoeuer be-longeth to the lawe of the God of heauen, let the same be done with diligence for the house of the God of heauē, that there come no wrath vpon the kynges realme & his children.

And knowne be it vnto you, that ye shall haue no auctorite to requyre taxinge & custome, and yearly rentes vpon eny of the prestes, Leuites, syngers, porters, Nethinims and mynisters in ʒ house of this God. But thou Eszdras (after the wysdome of thy God that is in thy hande) set thou iudges and arbiters, to iudge all the people that is beyonde Iordane, euen all soch as knowe the lawe of thy God: and them that knowe it not, those se that ye teache. And who so euer wyl not diligently fulfyll the lawe of thy God, and the kynges lawe, shall haue his iudgmēt for the dede, whether it be vnto death, or to be banyshed, or to be condemned in good, or to be put in preson.

Praised be the LORDE God of oure fathers, which so hath inspyred ʒ kynges hert to garnysh the house of God at Ierusalem: and hath enclined his mercy vnto me in the presence of the kynge, and his councelers, and before all the kynges hye estates. And I was comforted (accordinge to the hāde of the LORDE my God ouer me) and so gathered I the heades of Israel together, ʒ they mighte go vp with me.

The viij. Chapter.

THESE are the heades of their fathers 2 that were named, ⁂ which wente vp with me from Babilon, what tyme as kynge Artaxerses reigned. Of the childrē of Phineas, Gersom: of the children of Ithamar, Daniel: of the children of Dauid, Hattus: of the childrē of Pareos, Zachary, and the men childrē nombred with him, an hundreth and fitye. Of the children of Pahath Moab, Eleoenai the sonne of Serahia, and with him two hundreth males.

Of the children of Sechania, the sonne of Iehasiel, and with him thre hundreth males. Of the children of Adin Ebed, the sonne of Ionathan, and with him fiftie males. Of the children of Elam, Iesaia the sonne of

Althalia, and with him seuentie males. Of the children of Sephatia, Sebadia the sonne of Michael, and with him foure score males.

Of the children of Ioab, Obadia the sonne of Iehiel, and with him two hundreth 7 eightene men children. Of the children of Selomith, the sonne of Iosiphia, and with him an hundreth and thre score males.

13 Of the children of Bebai, Zachary the sonne of Bebai, and with him eight and twentye males. Of the children of Asgad, Iohanan the yongest sonne, and with him an hundreth and ten males. Of the last children of Adoniam, and these were their names: Eliphelet, Ieiel and Semaia, and with them thre score males. Of the children of Bigeui, Vthai and Sabud, and with them seuē males. And I gathered them together by the water that renneth towarde Aheua, 7 there abode we thre dayes.

And whan I loked amonge the people 7 the prestes, I founde no Leuites there. The sent I Elieser, Ariel, Semaia, Elnathan, Iarib, Elnathan, Natha, Zachary and Mesullam the rulers, and Ioiarib and Elnathan the teachers, and those sent I vnto Iddo 7 chefast at Casiphia, that they shulde fetch us mynysters for the house of oure God, and I tolde them what they shulde saye vnto Iddo and to his brethren the Nethinims at Casiphia.

14 And (acordinge to the good hande of oure God vpon us) they broughte us a wyse man from amonge the children of Maheli the sonne of Leui the sonne of Israel, euen Serebia with his sonnes and brethren, eightene. And Hasabia, and with him Iesaia of the children of Merari, with his brethren 7 their sonnes, twentye. And of the Nethinims, whom David and the princes gaue to mynister vnto the Leuites, two hundreth 7 twentye, all named by name.

15 And euen there at the water besyde Aheua, caused I a fastinge to be proclaimed, 7 we mighte humble oure selues before oure God, to seke of him a righte waye for us, 7 oure children and all oure substaunce. For I was ashamed to require of the kynge, souldyers 7 horsmen, to helpe us agaynst the enemye in the waye. For we had sayde vnto the kynge: The hande of oure God is for the best vpon all them that seke him, and his violence and wrath vpon all them that forsake him. So

^a 3 Esd. 8. d.

we fasted, and soughte this at oure God, and he herde us.

And I toke out twolue of the chefe prestes, Serebia and Hasabia, and ten of their brethren with them, and weyed them there the syluer and golde and vessels for the Heue offeringe vnto the house of oure God, which the kynge, and the lordes of his counsell and prynces, and all Israel that were at hande, had geuen to the Heue offeringe: and there weyed I them vnder their hande sixe hundreth and fiftye talentes of syluer, and in syluer vessell an hundreth talentes, and in golde an hundreth talentes, twentye cuppes of golde of a thousande guldens, and two costly ornamentes of good brasse, as cleare as golde, and sayde vnto them: Ye are holy vnto the LORDE, therfore are the vessels holy also, and so is the syluer and golde that is geuen of a good wyll vnto the LORDE God of youre fathers: Watch ye therfore and kepe it, tyl ye weye it downe before the chefe prestes and Leuites, and auuncient fathers of Israel at Ierusalem in the chestes of the house of the LORDE. Then toke the prestes and Leuites that weyed syluer and golde 7 vessell, to brynge it to Ierusalem vnto 7 house of oure God.

So we brake vp, from the water of Aheua 16 on the twolueth daye of the first moneth, to go vnto Ierusalem: and the hande of oure God was vpon us, and delyuered us frō the hande of the enemies and preuy waytinges by the waye. And we came to Ierusalem, and abode there thre dayes. But on 7 fourth daye was the syluer and golde, and vessell weyed in the house of oure God vnder the hande of Meremoth the sonne of Vrias the prest, and with him Eleazar the sonne of Phineas, and with them Iosabad the sonne of Iesua, and Noadia 7 sonne of Benui the Leuites, acordinge to the nombre 7 weight of euery one. And the weight was all wrytten vp at the same tyme.

And the children of the captiuyte, which were come out of preson, offred burntofferings vnto 7 God of Israel: twolue bullockes for all Israel, sixe and nynetye rammes, seuē and seuentye lambes, and twolue goates for a synofferynge, all to the burnt offeringe of the LORDE. And they delyuered the kynges commission vnto the kynges officers, 7 to the Debytes on this syde the water. And they promoted the people and the house of God.

The ix. Chapter.

WHAN all this was performed, the rulers came to me, and sayde: The people of Israel, and the prestes, & Leuites are not separated from the nacions in the londes as touchinge their abhominacions, namely of the Cananites, Hethites, Persites, Iebusites, Ammonites, Moabites, Egipcians, and Amorites. * For they haue taken the daughters of the same, & their sonnes, and haue myxte the holy sede with y nacions in the londes: and the hande of the rulers and lordes of counsell hath bene principall in this trespase.

Whan I herde this, I rente my clothes and my rayment, and plucte out the heer of my heade and of my beard, and sat mournynge. And there resorted vnto me all such as feared the worde of the LORDE God of Israel because of the greates transgression. And I sat mournynge vntyll the euenynge sacrifice. And aboute the euenynge sacrifice I rose vp fro my heynes, and rente my clothes and my raiment, and fell vpon my knees, and spred out my handes vnto the LORDE my God, and sayde:

My God, I am ashamed, and darre not lifte vp mine eies vnto the my God: for oure wickednesses are growne ouer oure heade, & oure trespases are waxen greates vnto y heauē. Sence the tyme of oure fathers haue we bene in greates trespase vnto this daie, † and because of oure wickednesses haue we and oure kynges bene deliuered in to the hande of y kynges of the nacions, in to the swerde, in to captiuyte, in to spoyle, and in to confusion of face, as it is come to passe this daie.

C But now is there a litle and sodane graciousnes come from the LORDE oure God, so that some of vs are escaped, that he maie geue vs a nayle in his holy place, that oure God maye lighte oure eyes, and geue vs a litle lyfe in oure bondage. For we are bondmen, and oure God hath not forsakē vs though we be bondmen, and hath enclyned mercy vnto vs in the sighte of the kynges of Persia, that they shulde geue vs lyfe, and promote the house of oure God, and to sett vp the desolacion therof, and to geue vs an hedge in Iuda and Ierusalem.

O oure God, what shall we saye now after

this? that we haue forsaken thy commaundementes, which thou hast commaunded by thy seruantes the prophetes, and saide: The londe wherin ye shal come to possesse it, is an vnclane londe thorow the fylthines of the people of the londes, in their abhominacions wherwith they haue made it full of vnclennes on euery syde. Therefore shal ye not geue youre daughters vnto their sonnes, and their daughters shall ye not take vnto youre sonnes, and seke not their peace and welth for euer, that ye maye be stronge, and enioye the good in the londe, and y ye and youre children maye haue the inheritance of it for euermore.

And after all this that is come vpon vs (because of oure euell dedes and greates trespase) thou oure God hast spared oure wickednesses, and hast geuen vs a deliuerance as it is come to passe.

As for vs, we haue turned backe, & haue let go thy commaundementes, to make contrate with the people of these abhominacions. Wilt thou then be wroth at vs, tyll we be vtterly consumed, so that nothyng remayne, and tyll there be no deliuerance? O LORDE God of Israel, thou art righteous, for we remaine yet escaped, as it is this daie. Beholde, in thy presence are we in oure trespase, for because of it is there no stondinge before the.

The x. Chapter.

AND whan Eszdras prayed after this maner and knowledg, wepte, and laie before the house of God, there resorted vnto him out of Israel a very greates congregacion of men and wemen, and children: for the people wepte very sore. And Sachania the sonne of Iehiel one of the children of Elam, answered, and sayde vnto Eszdras: We haue trespassed agaynst the LORDE oure God, in that we haue taken straunge wyues of all the people of the londe. Now there is hope yet in Israel cōcerninge this, therefore let vs make a couenaūt now with oure God, that we shal put awaye all the wyues (and such as are borne of them) acordynge to the counsell of y LORDE, and of them that feare the commaundement of oure God, y we maye do acordynge to the lawe. Get the vp therefore, for the matter belongeth vnto the. We will be with the, be of good comforte, and do it.

Then rose Eszdras, and toke an ooth of the

* Deut. 7. a. and 12. d. Iosu. 23. c. Iudic. 3. a.

† Deu. 28. d.

rulers, prestes and Leuites, and of all Israel, that they shulde do acordinge to this worde: and they swore. And Eszdras stode vp before the house of God, and wente in to the chamber of Iohanen the sonne of Eliasab. And whan he came thither, he ate no bred, and dranke no water: for he mourned because of the transgression of them that had bene in captiuyte.

And they caused a proclamacion be made thorow out Iuda and Ierusalem, vnto all the children which had bene in captiuite, *ŷ* they shulde gather them selues together vnto Ierusalē: And that who soeuer came not within thre dayes acordinge to the deuyce of the rulers and Elders, all his substaunce shulde be forfett, and he put out from the cōgregation of the captiue.

C Then all the men of Iuda and Ben Iamin gathered them selues together vnto Ierusalem in thre dayes, *ŷ* is on the twentieth daye of the nyenth moneth: and all the people sat in the strete before the house of God, and trembled because of the matter, and for the rayne. And Eszdras *ŷ* prest stode vp, and sayde vnto them: *Ye haue transgressed, *ŷ* ye haue taken straunge wyues, to make the trespass of Israel yet more: confesse now therfore vnto *ŷ* LORDE God of youre fathers, *ŷ* do his pleasure, and separate youre selues from the people of the londe, *ŷ* from *ŷ* straunge wyues. *Tē* answered all the cōgregation, *ŷ* sayde with loude voyce: Let it be done as thou hast sayde. But the people are many, *ŷ* it is a raynye wether, *ŷ* they cānot stōde here without, nether is this a worke of one daye or two, for we are many *ŷ* haue offended in this transgression.

D Let vs appoynte oure rulers therfore in all the cōgregation, *ŷ* all they which haue taken straunge wyues in oure cities, maye come at the tyme appoynted, and the Elders of euery cite and their Iudges with them, tyll the wrath of oure God because of this matter be turned awaye from vs.

Then were they appoynted Ionathan the sonne of Asahel *ŷ* Iehasia the sonne of Thecua ouer this matter. And Mesullam and Sabthai the Leuites helped them. And the children of the captiuyte dyd euen so. And Eszdras the prest, and *ŷ* auñcient fathers thorow the house of their fathers, and all that were now re-

hearsed by name, separated theselues, and sat them downe on the first daye of the tenth moneth, to examē this matter. And on *ŷ* first daye of *ŷ* first moneth broughte they the matter to a conclusion, concernynge all the men *ŷ* had takē strange wyues.

And amōge the childrē of the prestes there were men founde *ŷ* had takē strange wyues, namely amōge the children of Iesua the sonne of Iosedec *ŷ* of his brethrē, Maeseia, Elieser, Iarib and Godolia. And they gaue their hādes there vpon, that they wolde put awaye their wyues: *ŷ* for their trespass offerynge to geue a rāme for their trespass. Amōge the children of Immer, Hanani *ŷ* Sabadia. Amōge the childrē of Harim, Maeseia, Elia, Semaia, Iehiel, and Vsia. Amōge *ŷ* children of Pashur, Elieonai, Maeseia, Ismael, Nethaneel, Iosabad *ŷ* Eleasa. Amōge the Leuites, Iosabad, Simei and Celaia, He is that Celita, Pethahia, Iuda and Eleasar. Amōge the syngers, Elyasib. Amōge the porters, Sallum, Telem and Vri.

Of Israel. Amōge the children of Pareos, Ramia, Iesia, Malchia, Meiamin, Eleasar, Malchia *ŷ* Benaia. Amōge *ŷ* children of Elam, Mathania, Zachary, Iehiel, Abdy, Ieremoth *ŷ* Elia. Amōge the children of Sathu, Elieonai, Eliasib, Mathania, Ieremoth, Sabad *ŷ* Asisa. Amōge the children of Bebai, Iohanan, Hanania, Sabai *ŷ* Athlai. Amōge the children of Bani, Mesullam, Malluch, Adaia, Iasub, Seal and Ieremoth. Amōge the children of Pahath Moab, Adna, Chelal, Benaia, Maesea, Mathania, Bezaleel, Benui and Manasse. Amōge the children of Harim, Elieser, Iesia, Malchia, Semaia, Simeon, Bē Iamin, Malluch *ŷ* Samaria. Amōge the childrē of Hasum, Mathnai, Mathatha, Sabad, Eliphelet, Ieremai, Manasse *ŷ* Simei. Amōge the childrē of Bani, Maedai, Amram, Huel, Benaia, Bedia, Chelui, Naia, Meremoth, Eliasib, Mathania, Mathnai, Iaesau, Bani, Benui, Simei, Selemia, Nathan, Adaia, Machnadbai, Sasai, Sarai, Asareel, Selemia, Samaria, Sallum, Amaria, *ŷ* Ioseph. Amōge the childrē of Nebo, Ieiel, Mathithia, Sabad, Sebina, Iaddai, Ioel, and Benaia. All these had taken strange wyues. And amōge the same wyues there were some, that had borne children.

* Deut. 7. a. Iudic. 3. a.

The seconde boke of Esdras, otherwyse called the boke of Nehemias.

What this boke conteyneth.

Chap. I.

Nehemias mourneth for the captiuyte of the people.

Chap. II.

Nehemias optayneth licence of the kynge Artaxerses (otherwyse called Arthasastha) to go vnto Ierusalem.

Chap. III.

Of buyldinge the cite.

Chap. IIII.

The officers go aboute to hynder the buyldinge. The Iewes watch, & prepayre theselues to buylde and to fighte.

Chap. V.

Nehemias reproceth vsury.

Chap. VI.

The officers go aboute to kyll Nehemias.

Chap. VII.

The nombre of them that departe from Babilon.

Chap. VIII.

In the feast of the Tabernacles readeth Esdras the boke of the lawe.

Chap. IX.

The lawe is red before the people, which are exhorted vnto godlynesse.

Chap. X.

They renue the couenaut with the LORDE, and seale it.

Chap. XI.

How the people are sundered out, some to dwell at Ierusalem, and some in the cities without.

Chap. XII.

The names of the prestes and Leuites that wente vp with Zorobabel. Of the dedicacion of the wall at Ierusalem.

Chap. XIII.

They separate the straungers from amonge the people of God. The porcion of the Leuites is appoynted, and the Sabbath renued.

The first Chapter.

THESE are the actes of Nehemias the sonne of Hachalia. It fortuneth in y^e moneth Chisleu in y^e twētieth yeaere, that I was in the castell at Susan: and Hanani one of my brethren came with certayne mē of Iuda, and I axed them how the Iewes dyd that were deliuered and escaped from the captiuyte, & how it wente at Ierusalē. And

they sayde vnto me: The remnaunt of the captiuyte are there in the londe in greate mysfortune & rebuke. *The wallles of Ierusalem are broken downe, and the portes therof are brent with fyre.

Whā I herde these wordes, I sat me downe & wepte, & mourned two dayes, & fasted & prayed before the God of heauen, & sayde: O LORDE God of heauen, thou greate & terrible God, †thou y^e kepest couenaut & mercy for

* 4 Re. 25. b.

† Exo. 20. a. and 34. a. Deut. 7. b.

them \hat{y} loue the α obserue thy cōmaundementes: let thy eares marke, α let thine eies be open, \hat{y} thou mayest heare the prayer of thy seruauant, which I praye now before \hat{y} daye and nighte for the children of Israel thy seruauantes, α knowlege the synnes of the children of Israel, which we haue comynnytted agaynst the.

33 And I α my fathers house haue synned also. We haue bene corrupte vnto the, in \hat{y} we haue not kepte the cōmaundementes, statutes α lawes, which thou cōmaundedst thy seruauant Moses. Yet call to remembraunce \hat{y} worde that thou cōmaundedst thy seruauant Moses, and saydest: *Yf ye trāsgresse, then wil I scatter you abroad amonge the naciōs. But yf ye turne vnto me, and kepe my commaundementes α do them: though ye were cast out vnto the vttemost parte of heauen yet wyl I gather you from thence, and wyl brynge you from thence, euē vnto the place, that I haue chosen for my name to dwell there. They are thy seruauantes, and thy people, whom thou hast deliuered thorow thy greute power α mightie hande. O LORDE, let thine eares marke the prayer of thy seruauant, α the prayer of thy seruauantes, whose desyre is to feare thy name, α let thy seruauant prospere this daye, α graunte him mercy in the sight of this man: for I was the kynges butlar.

The ij. Chapter.

2 IN the moneth Nisan of the twentieth yeare of kyng Artaxerses, whā the wyne stode before him, I toke vp the wyne, and gaue it vnto \hat{y} kyng, and I was heuy in his presence. Then sayde \hat{y} kyng vnto me: Why lokest thou so sadly? Thou art not sicke, that is not \hat{y} matter, but thou art heuy harted. Neuertheles I was sore afrayed, α sayde vnto the kyng: God saue the kynges life for euer, shulde I not loke sadly? the cite of my fathers buryall lyeth wayest, α the portes therof are consumed with the fyre. Then sayde the kyng vnto me: What is thē thy request? Then made I my prayer to the God of heaue, and sayde vnto the kyng: yf it please the kyng, and yf thy seruauant be fauoured in thy sighte, I beseke the sende me in to Iuda vnto \hat{y} cite of my fathers buryall, that I maye buylde it.

33 And \hat{y} kyng sayde vnto me, α so dyd the quene \hat{y} sat by him: How lōge shal thy iourney

cōtynue, and whā wilt thou come agayne? And it pleased \hat{y} kyng to sende me, and I set him a tyme, α sayde vnto the kyng: Yf it please the kyng, let him geue me letters to the Debites beyonde \hat{y} water, \hat{y} they maye conueye me ouer, tyll I come in to Iuda: α letters vnto Assaph the lorde of the kynges wod, \hat{y} he maye geue me wodd for balles to the gates of the palace, which are harde on the house α harde on the walles of the cite, α for the house that I shal entre in to. And \hat{y} kyng gaue me acordinge to the good hande of God vpō me. And whan I came to \hat{y} Debites beyonde the water, I gaue them \hat{y} kynges letters. And the kyng sent captaines and horsmen with me.

But whan Saneballath the Horonite, α Tobias the seruauant of the Ammonites herde \hat{y} , it greued them sore, \hat{y} there was come a man which soughte the welth of the children of Israel. And whan I came to Ierusalem, α had bene there thre daies, I gat me vp in \hat{y} night season, α a fewe men with me: for I tolde no man what God had geuē me in my hert to do at Ierusalem: α there was not one beest with me, saue it \hat{y} I rode vpon. And I rode by nighte vnto the valley porte before the Dragon well, α to the Dongporte, α considered \hat{y} walles of Ierusalem that were broken downe, α the portes therof consumed with the fyre. And I wente ouer vnto \hat{y} Well porte, α to the kynges condyte, α there was no rowme for my beest, \hat{y} it coulde go vnder me. Then wētē I on in the nighte by the broke syde, α cōsidered \hat{y} wall, α turned back, α came home agayne to \hat{y} valley porte.

And \hat{y} rulers knewe not whither I wētē, or what I dyd: for hither to had I not tolde the Iewes α the prestes, the councilers α the rulers, α the other \hat{y} laboured in the worke, α I saide vnto thē: Ye se the myserye \hat{y} we are in, how Ierusalē lyeth wayst, α how \hat{y} gates therof are brent with fyre, come, let vs buylde vp \hat{y} walles of Ierusalē, \hat{y} we be nomore a rebuke. And I tolde thē of the good hāde of my God which was vpō me: And \hat{y} kynges wordes \hat{y} he had spokē vnto me. And they saide: Then let vs get vp. And we buylde, and their handes were strenghted to good.

But whan Saneballat \hat{y} Horonite, and Tobias the seruauant of \hat{y} Ammonites, α Gosem the Arabian herde it, they laughed vs to

scorne, and despised vs, & sayde: What is this that ye do? Wyl ye fall awaye agayne from the kynge? Then answered I them, and sayde: The God of heauen shal cause vs to prospere: for we his seruantes are gotten vp, & are buyldinge. As for you, ye haue no porciō ner right, ner remembrance in Ierusalē.

The iij. Chapter.

AND Eliasib the hye prest gat him vp with his brethren the prestes, and buylded the Shepegate. They halowed it, and set vp the dores of it: euen vnto the tower Mea halowed they it, namely vnto the *tower of Hananeel. Nexte vnto him buylded ¶ men of Iericho. And besyde him buylded Sachur the sonne of Imri. But the Fysh-porte dyd the children of Senaa buylde, they couered it, and set on the dores, lockes and barres of it. Nexte vnto him buylded Meremoth the sonne of Vria the sonne of Haco. Nexte vnto him buylded Mesullam ¶ sonne of Barachias ¶ sonne of Mesesabeel. Nexte vnto him buylded Sadoc ¶ sonne of Baena. Nexte vnto him buylded they of Thecoa. But their greate mē put not their neckes to ¶ seruyce of their lordē.

B The Oldgate buylded Ioiada ¶ sonne of Passeah, & Mesullam the sonne of Besodia: they couered it, and set on the dores, lockes & barres of it. Nexte vnto them buylded Melacia of Gibeon, and Iadon of Morono, mē of Gibeon and of Mispā, for the seate of the Debyte on this syde the water. Nexte vnto him buylded Vsiel the sonne of Harhaia the goldsmith. Nexte vnto him buylded Hanania ¶ Apotecarys sonne, & they repayed Ierusalē vnto the brode wall. Nexte vnto him buylded Rephaia the sonne of Hur, the ruler of the halfe quarter of Ierusalem. Nexte vnto him buylded Iedaia the sonne of Harumaph, ouer agaynst his house. Nexte vnto him buylded Hattus the sonne of Hasabenia. But Malchia the sonne of Harim, and Hasub the sonne of Pahath Moab buylded ¶ other pece, and the tower beside the fornace. Nexte vnto him buylded Sallum the sonne of Halohes the ruler of the halfe quarter of Ierusalem, and his daughters.

C The valley gate buylded Hanum, and the citisins of Sanoah. They buylded it, and set on the dores, lockes and barres therof, and a

thousande cubytes on the wall, vnto the Dōgeporte. But the Dongeporte buylded Malechia the sonne of Rechab, the ruler of the fourth parte of the vynyards: He buylded it, & set on the dores, lockes & barres therof. But the Wellgate buylded Sallum ¶ sonne of Chal Hose, the ruler of the fourthparte of Mispā: He builded it, & couered it, & set on ¶ dores, lockes, & barres therof, & the wall vnto the pole of Sybah by the kynges garden, vnto the steppes that go downe from the cite of David. After him builded Nehemia the sonne of Aszbuk, the ruler of the halfe quarter of Bethzur, vntyll the other side ouer agaynst the sepulchres of David, and to the pole Asuia, & vnto the house of the mightie.

After him buylded the Leuites, Rehūm **B** the sonne of Bani. Nexte vnto him buylded Hasabia ¶ ruler of the halfe quarter at Regila in his quarter. After him buylded their brethrē, Banai the sonne of Henadab, the ruler of the halfe quarter of Segila. After him buylded Eser the sonne of Iesua ¶ ruler of Mispā, the other pece hard ouer against the Harnesse corner. After him buylded Baruc the sonne of Sabai the other pece worshipfully & costly, frō the corner vnto ¶ dore of ¶ house of Eliasib ¶ hye prest. After him builded Meremoth the sonne of Vria the sonne of Hacos the other pece, frō ¶ dore of Eliasibs house, vnto the ende of the house of Eliasib. After him buylded the prestes, **E** the mē of the countre. After him buylded Ben Iamin and Hasub ouer against their house. After thē buylded Asaria the sonne of Maesia the sonne of Anania nexte vnto his house. After him buylded Benui ¶ sonne of Henadad the other pece from the house of Asaria vnto the turnynge, and vnto the corner.

After him buylded Palal the sonne of Vsai, ouer agaynst the corner & the hye tower, which lieth out ouer frō the kynges house, besyde the courte of the preson. After him Pedaia the sonne of Pareos (As for ¶ Nethinims they dwelt in Ophel, vnto ¶ Watergate, towarde the east where ¶ tower lieth out). After him buylded they of Thecoa ¶ other pece ouer against ¶ greate tower, ¶ lieth outward, and vnto the wall of ¶ Ophel.

But from the Horsgate forth buylded ¶ prestes, euery one ouer agaynst his house. After them buylded Sadoc ¶ sonne of Immer

* Iere. 31. f. Zach. 14. b.

+ 2 Pa. 33. c.

ouer against his house. After him buylded Semaia the sonne of Sachania ⁊ keper of the eastgate. After him buylded Hanania the sonne of Selemia, ⁊ Hanum the sonne of Zalaph ⁊ sixte, ⁊ other peace. After him builded Mesullam the sonne of Berechia ouer against his chest. After him builded Malchia the goldsmithes sonne, vntill ⁊ house of the Nethinims, and of the marchauntes ouer agaynst the councell gate, and to the perler in the corner. And betwene the perler of the corner vnto the Shepegate builded the goldsmithes and the marchauntes.

The iiij. Chapter.

BUT whan Saneballat herde that we builded ⁊ wall, he was wroth, ⁊ toke greate indignacio ⁊ mocked ⁊ Iewes ⁊ saide before his brethre ⁊ the mightie men of Samaria: What do the impotēt Iewes? shall they be thus suffred? shall they offre? shall they performe it in one daie? shal they make ⁊ stones whole againe, ⁊ are brought to dust, ⁊ brent? And Tobias the Ammonite beside him saide: Let thē builde on, yf a foxe go vp, he shall breake downe their stonye wall. Heare O thou oure God, how we are despysed, turne their shame vpon their awne heade, ⁊ thou mayest geue them ouer in to despisinge in the londe of their captiuite. Couer not their wickednesse, ⁊ put not out their sinne fro thy presence: for they haue prouoked the buylders. Yet buylded we the wall, ⁊ ioyned it whole together, vnto ⁊ halfe heighth. And the people were well mynded to labour.

But whan Saneballat, ⁊ Tobias, and ⁊ Arabiās, ⁊ Ammonites, ⁊ Aszdodites herde, ⁊ the wallles of Ierusalem were made vp, and that they had begonne to stoppe vp ⁊ gappes, they were very wroth, and cōspyred all together, to come and fight against Ierusalem, ⁊ to make an hinderaunce therin. Neuertheles we made oure prair vnto oure God, ⁊ set watchmē vpō the wall daye ⁊ night ouer against them. And Iuda saide: The strēth of the bearers is to feble, ⁊ there is to moch dust, we are not able to builde on the wall. And oure aduersaries thought: They shall not knowe nether se, tyll we come in the myddes amonge thē, and slaye them, ⁊ hynder ⁊ worke. But whan the Iewes that dwelt besyde them, came out of all the places where they dwelt aboute vs, and tolde vs as good as

tē tymes, then set I the people after their kynreds with their swerdes, speares ⁊ bowes beneth in the lowe places behynde the wall, ⁊ looked, and gat me vp, and sayde vnto the chefe men and rulers, ⁊ to the other people: Be not ye afraied of them, thinke vpon ⁊ greate LORDE which ought to be feared, ⁊ fighte for youre brethren, sonnes, daughters, wyues, ⁊ houses. Neuertheles whan oure enemies herde ⁊ we had gotten worde of it, God broughte their counsell to naughte, and we turned all againe to the wall, euery one vnto his labour. And from that time forth it came to passe, ⁊ the halfe parte of the yonge men dyd the labour, ⁊ the other halfe parte helde the speares, shyldes, bowes, and brest-plates, and the rulers stode behynde all the house of Iuda, which buylded on the wall, ⁊ bare burthens, from those that laded thē. With one hande dyd they ⁊ worke, and with the other helde they the weapon. And euery one ⁊ buylded, had his swerde girde by his side, ⁊ so builded they. And the trompetters stode beside me.

And I sayde vnto the pryncipall men, ⁊ rulers, and to ⁊ other people: The worke is greate ⁊ large, ⁊ we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of ⁊ trompe, resorte ye thither vnto vs. *Oure God shal fight for vs, ⁊ we wil be labourige in ⁊ worke. And the halfe parte of thē helde ⁊ speares fro ⁊ morninge springe, till ⁊ starres came forth. And at ⁊ same tyme sayde I vnto ⁊ people: Euery one abyde with his seruauant at Ierusalem, ⁊ in the night season we maye geue attendaunce to ⁊ watch, and to labour on the daye tyme. As for me and my brethren, ⁊ my seruantes, and ⁊ men of the watch behynde me, we put neuer of our clothes, so moch as to washe oure selues.

The v. Chapter.

AND there arose a greate complaynte of ⁊ people, ⁊ of their wyues against their brethren the Iewes. And there were some ⁊ sayde: oure sonnes and daughters are to many, let vs take corne for thē, ⁊ eate, that we maye lyue. Some saide: Let vs set oure londes, vynyards ⁊ houses to pledge, ⁊ take vp corne in the derth. But some saide: Let vs borowe money of the kinge vpō vsury for oure londes

and vynyardes. Now are oure brethrens bodies as oure awne bodies, and their children as oure children: els shulde we subdue oure sonnes and daughters vnto bondage, and some of oure daughters are subdued allready, and no strength is there in oure handes, and other men shal haue oure londes and vynyardes.

But whan I herde their complaynte and soch wordes, it displeased me sore, and I aduysed so in my mynde, [†] I rebuked the counselors, and the rulers, and sayde vnto them: * Wyl ye requyre vsury one of another? And I broughte a greate congregacion agaynst them, and sayde vnto them: We (after oure abilyte) haue boughte oure brethren the Lewes, which were solde vnto the Heythen. And wyl ye sell youre brethren, whom we haue boughte vnto vs? Then held they their peace, [‡] I coulde fynde nothing to answer.

³³ And I sayde: It is not good that ye do. Oughte ye not to walke in the feare of God, because of the rebuke of the Heythen oure enemies? I and my brethrē, and my seruantes haue lent them money and corne: but as for vsury, let vs leaue it. Therefore this same daye se that ye restore thē their londes agayne, their vynyardes, oyle gardens and houses, and the hundreth parte of the money of the corne, wyne and oyle that ye haue wonne of them. Then sayde they: We wyl restore them agayne, and wyl requyre nothinge of them, and wyl do as thou hast spoken. And I called the prestes, and toke an ooth of thē, that they shulde do so. And I shoke my lappe, and sayde: God shake out euery man after the same maner frō his house and labour, that maynteyneth not this worde: euen thus be he shaken out, and voyde. And all [†] congregacion sayde: Amen, and prayded the LORDE. And the people dyd so.

[‡] And from the tyme forth that it was comytted vnto me to be a Debyte in the londe of Iuda, namely from the twentieth yeare vnto the two and thirtieth yeare off kynge Artaxerxes (that is twolue yeare) I and my brethrē lyued not of soch sustenance as was geuen to a Debyte: For the olde Debytes that were before me, had bene chargeable vnto the people, and had takē of thē bred and wyne, and fortye Sycles of syluer: Yee and their seruantes had oppressed the people. But so dyd not I, and that because of the

feare of God. I laboured also in the worke vpon the wall, and boughte no lōde. And all my seruantes came thither together vnto [†] worke. Morouer there were at my table an hundreth and fiftie of the Lewes and rulers, which came vnto me, from amonge the Heythen, that are aboute vs. And there was prepared me daylie an oxe, and sixe chosen shepe, and byrdes, and euer once in ten dayes a greate summe of wyne. Yet requyred not I the luyng of a Debyte for [†] bondage was greuous vnto [†] people. Thynte vpō me my God vnto [†] best, acordige to all that [†] I haue done for this people.

The vi. Chapter.

³⁴ **A**ND whan Saneballat, Tobias and Gosem the Arabian, and the other of oure enemyes herde, that I had buylded the wall, and that there were no mo gappes ther in (howbeit at the same tyme had I not hanged the dores vpon the gates) Saneballat and Gosem sent vnto me, sayenge: Come and let us mete together in the villages vpon the playne of the cite Ono. Neuertheles they thoughte to do me euell. Notwithstandyng I sent messangers vnto them, sayenge: I haue a greate busynes to do, I can not come downe. The worke shulde stonde still, yf I were negligent, and came downe to you. Howbeit they sent vnto me as good as foure tymes after the same maner. And I gaue the same answer.

³⁵ Then sent Saneballat his seruauant vnto me the fifth tyme, with an open letter in his hande, wherein was wrytten: It is tolde the Heythen, [‡] Gosem hath sayde it, that thou and the Lewes thynte to rebell: for [†] which cause thou buyldest the wall, and wylt be their kynge in these matters, and hast ordeyned the prophetes to preach of the at Ierusalem, and to saye: He is kynge of Iuda.

Now shal this come to the kynges eares: come now therfore, and let us take oure counsell together. Neuertheles I sent vnto him, sayenge: There is no soch thinge done as thou sayest: thou hast fayned it out of thine owne hert. For they were all mynded to make us afayed, and thoughte: They shal withdrawe their handes from the worke, [†] they shal not labour. Howbeit I strēghthed my hande the more.

And I came vnto [†] house of Semaia [‡]

* Deut. 23. c. † 2 Esd. 2. a.

* 2 Esd. 1. 3. c.

sonne of Delaia the sonne of Mechetabeel, & he had shut him selfe within, & sayde: Let us come together in to þe house of God, euē vnto þe myddes of þe tēple, & sparre þe dores of þe tēple: for they wyl come to slaye þe, yee euē in the night wyl they come to put the to death. But I sayde: Shulde soch a mā flye? Shulde soch a mā as I am, go in to þe tēple, to saue his life? I wyl not go in.

For I perceaued, that God had not sent him: Yet spake he propheeye vpon me, neuerthelesse Tobias and Saneballat had hired him for money. Therefore toke he the money, that I shulde be afrayed, and so to do and synne, that they might haue an euell reporte of me, to blaspheme me. My God thynke thou vpon Tobias and Saneballat, acordynge vnto these their workes, and of þe prophet Noadia, and of the other prophetes, þe wolde haue put me in feare.

And the wall was fynished on the fyue & twentyeth daye of the moneth Elul, in two and fyfthe dayes. And whan all oure enemies herde therof, all the Heithen þe were aboute vs, were afrayed, and their corage failed the: for they perceaued, that this worke came of God. And at þe same tyme were there many of þe chefe of Iuda, whose letters wete vnto Tobias, & from Tobias vnto them (for there were many in Iuda that were sworne vnto him: for he was the sonne in lawe of Sachania the sonne of Arah, and his sonne Iohanan had the daughter of Mesullam the sonne of Barachia, and they spake good of him before me, and tolde him my wordes.) And Tobias sent letters, to put me in feare.

The vij. Chapter.

NOW whan we had buylded the wall I hanged on the dores, and the porters, syngers and Leuites were appoynted. And I comaunded my brother Hanani, and Hanania the ruler of the palace at Ierusalem: (for he was a faithfull man, and feared God more then dyd many other) and I sayde vnto them: Let not the gates of Ierusalē be opened vntyll the Sonne be whote. And whyle they are yet stondeinge in the watch, the dores shall be shut and barred. And there were certayne citesyns of Ierusalem appoynted to be watchmen, euery one in his watch, and aboute his house. As for þe cite, it was large of rowme, and greate, but þe people were fewe therin, and the houses were not buylded.

And my God gaue me in my hert, that I gathered together the pryncipall men and þe people, to nombre them, and I founde a register of their nombre, * which came vp afore out of the captiuite (whom Nabuchodonosor þe kyng of Babilō had caryed awaie) and dwelt at Ierusalem and in Iuda, euery one vnto his cite, and were come with Zorobabel, Iesua, Nehemias, Asaria, Raamia, Naheman, Mardachai, Bilsan, Mispereth, Bigeuai, Nehum and Baena.

This is the nombre of the men of the people of Israel. The children of Pareos were two thousande, an hundreth and two and seentye: The children of Sephatia, thre hundreth & two and seentye: the children of Arah, sixe hundreth and two and fyfthe: þe children of Pahath Moab amonge the childrē of Iesua and Ioab, two thousande, eight hūdreth, and eightene: the children of Elam, a thousande, two hundreth, and foure and fyfthe: the children of Sathu, eight hundreth & fyue and fortye, the children of Sacai, seuen hundreth and thre score: the children of Benni, sixe hundreth, and eight and fortye: þe children of Bebai, sixe hundreth and eight and twentye: the children of Asgad, two thousande, thre hundreth and two and twentye: the children of Adoniam, syxe hundreth & thre score: the children of Bigeuai, two thousande, and seuen and thre score: the childrē of Adin, sixe hūdreth & fyue and fyfthe: the childrē of Atter of Ezechias, eight and nyentye.

The children of Hasum, thre hundreth & eighte and twentye: the children of Bezai, thre hundreth and foure and twentye: the children of Hariph, an hundreth and twolue: the children of Gibeon, fyue and nyentye: the men of Bethleem and Netopha, an hūdreth and eight and foure score: the men of Anathot, an hundreth and eight and twentye: the men of Beth Asmaueth, two and fortye: the men of Kiriath Iearim, Caphira and Beeroth, seuen hundreth and thre and fortye: the men of Rama and Gaba, sixe hūdreth and one and twentye: the men of Michmas, an hundreth and two and twentye: the men of Bethel and Ai, an hundreth and thre and twentye: the men of Nebo, an hundreth and two and fyfthe: the children of the other Elam, a thousande, two hundreth and foure and fyfthe: the children of Haram, thre hundreth and twentye:

* 1 Esd. 2. a.

the children of Iericho, thre hundreth and fyue and fortye: the children of Lodhadiid ⁊ Ōno, seuen hundreth and one and twentye: the children of Senaa, thre thousande, nyne hundreth and thirtie.

B The prestes. The children of Iedaia of the house of Iesua, nyne hundreth and thre and seentye: the children of Immer, a thousande and two and fyfye: the children of Pashur, a thousande, two hundreth and seuē and fortye: the children of Harim, a thousande and seuentye.

The Leuites. The children of Iesua of Cadmiel amonge the children of Hodua, foure ⁊ seentye. The syngers. The children of Assaph, an hundreth and eight and fortye. The porters were: The children of Sallum, the children of Ater, the childrē of Talmon, the children of Acub, the children of Hatita, the children of Sobai, altogether an hundreth and eight and thirtie.

The Nethinims. The children of Ziha, ⁊ childrē of Hasupha, the childrē of Tabaoth, the children of Ceros, the children of Sia, ⁊ children of Padon, the children of Libana, the children of Hagaba, the children of Salmai, the children of Hanaan, the children of Giddel, the children of Gahar, the children of Reaia, the children of Rezin, the children of Necoda, the childrē of Gasam, the childrē of Vsa, the children of Passeah, the children of Bessai, the children of Megunim, the children of Nephusim, the children of Bachue, the children of Hacupha, the childrē of Harhur, the children of Bazlith, the children of Mehida, the children of Harsa, the children of Barcos, the children of Sissera, the children of Thamah, the children of Nezia, ⁊ children of Hatipha.

32 The childrē of Salomons seruauantes were: The children of Sotai, the childrē of Sophereth, the children of Prida, the childrē of Iaela, the children of Darcon, the childrē of Giddel, the childrē of Sephatia, the childrē of Hatil, ⁊ childrē of Pohereth of Zebaim, the children of Amon. All the Nethinims ⁊ the childrē of Salomons seruauantes, were thre hundreth and two and nynty.

And these wente vp also: Michel, Mela, Thel, Harsa, Cherub, Addō, Immer: but they coude not shewe their fathers house ner their sede, whether they were of Israel. The

childrē of Delaia, ⁊ children of Tobia, ⁊ the childrē of Necoda, were sixe hundreth ⁊ two ⁊ fortye. And of the prestes were, the children of Habaia, the childrē of Haco, the children of Barsillai, which toke one of ⁊ daughters of Barsillai the Gileadite to wyfe, and was named after their name. These soughte the register of their generacion, and when they foude it not, they were put from ⁊ presthode. And Hathirsatha sayde vnto them, ⁊ they shulde not eate of ⁊ most holy, tyll there came vp a prest with ⁊ light and perfectnesse.

The whole congregaciō as one mā, was two **33** and fortye thousande thre hundreth, and thre score: besyde their seruauantes and maydes, of whom there were seuen thousande, thre hundreth and seuē and thirtie. And they had two hundreth and seuen and fortie synginge men and wemen, seuen hundreth and sixe and thirtie horses, two hundreth and fyue and fortie Mules, foure hundreth and fyue and thirtie Camels: sixe thousande, seuē hundreth and twentye Asses.

And certayne of the awnciēt fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande guldens, fiftie basens, fyue hundreth and thyrtye prestes garments. And some of the chefe fathers gaue vnto ⁊ treasure of the worke, twētye thousande guldens, two thousande and two hundreth poude of siluer. And the other people gaue twētye thousande guldens, and two thousande pounce of siluer, and seuē and thre score prestes garments. And the prestes and Leuites, the Porters, the syngers, and the other of the people, and the Nethinims, and all Israel, dwelt in their cities.

The viij. Chapter.

NOW when the seventh moneth drue nye, **34** and ⁊ children of Israel were in their cities, all the people gathered them selues together as one man vpon the strete before the Watergate, and sayde vnto Esdras the scribe, that he shulde fetch the boke of the lawe of Moses, which the LORDE commaunded Israel. *And Esdras the prest brought ⁊ lawe before the congregaciō both of men and wemen, and of all that coude vnderstonde it, vpon the first daye of the seventh moneth, and red therin in the strete that is before the Watergate, from ⁊ light mornynge vntyll the noone daye before men

* Deu. 31. c. 4 Re. 23. a.

and wemen and soch as coulde vnderstonde it: and the eares of all the people were inclined vnto the boke of the lawe. And Esdras the scribe stode vpon an hye pulpit of wod, which they had made for the preachinge, & beside him stode Mathithia, Sema, Anania Vria, Ezechias, and Maeseia on his righte hand: And on his lefte honde stode Pedaia, Misael, Malchia, Hasum, Haszbadana, Zachary and Mesullam.

33 And Esdras opened þe boke before all þe people, for he stode aboue all þe people. And when he opened it, all the people stode vp. And Esdras prayes the LORDE the greates God. And all the people answered Amen, Amen, with their handes vp, and bowed the selues, and worshipped þe LORDE with their faces to the grounde. And Iesua, Bani, Serobia, Iamin, Acub, Sabthai, Hodaia, Maeseia, Celita, Asaria, Iosabad, Hanam, Plaia, and the Leuites, caused þe people to geue hede vnto the lawe, & the people stode in their place. And they red in the boke of the lawe of God distinctly and planely, so that men vnderstode the thinge that was red. And Nehemias (which is Hathirsatha) and Esdras the prest and scribe, and the Leuites y caused the people to take hede, sayde vnto all the people: This daye is holy vnto the LORDE youre God: be not ye sory therefore, & wepe not. For all þe people wepte, whā they herde the wordes of the lawe.

¶ Therefore sayde he vnto them: Go youre waye, and eate the fat, and drynke the swete, and sende parte vnto them also that haue not prepared themselves: for this daye is holy vnto oure LORDE, be not ye sory therefore: for the ioye of the LORDE is youre strength. And the Leuites styllled all the people, and sayde: Holde youre peace, for the daye is holy, vexe not ye youre selues. And all the people wente their waye to eate and drinke, and to sende parte vnto other, and to make greates myrth, for they had vnderstode the wordes that were declared vnto them.

And on the nexte daye were gathered together the chefe fathers amonge all the people, and the prestes and Leuites, vnto Esdras the scribe, that he shulde teach them þe wordes of the lawe. And they founde written in the lawe, * how that the LORDE had commaunded by Moses, that the childre of Israel

* Leui. 23. f.

shulde dwell in bothes in the feast of the seuenth moneth. And so they caused it be declared and proclaimed in all their cities, & at Ierusalem, sayenge: Go vp vnto þe moūt and fetch Olyue braunches, Pynebraunches, Myrtbraunches, Palmebraunches, & braunches of thicketrees, to make bothes as it is written.

And þe people wente vp, and fetched the, and made them bothes, euery one vpon the rofe of his house, and in their courtes, and in the courtes of the house of God, and in the strete by the Watergate, and in the strete by Ephraims porte. And all the congregacion of them that were come agayne out of the captyuite, made bothes, and dwelt therein: for sence the tyme of Iosua the sonne of Nū vnto this daye, had not the children of Israel done so, and there was very greates gladnesse. And euery daye from the first daie vnto the last, red he in the boke of the lawe of God. And seuen dayes helde they the feast, & on the eight daye the gatherynge together, acordynge vnto the maner.

The ix. Chapter.

IN the foure and twentieth daye of this moneth came the children of Israel together with fastinge and sackclothes, and earth vpon them, and separated the sede of Israel from all the straunge children, and stode and knowleged their synnes, and the wyckednesses of their fathers, and stode vp in their place, and red in the boke of the lawe of the LORDE their God foure tymes on the daye, and they knowleged, and worshipped the LORDE their God foure tymes on the daye. And the Leuites stode on hye, namely Iesua, Bani, Cadmiel, Sebania, Buni, Serobia, Bani, and Chenani, and cryed loude vnto the LORDE their God. And the Leuites, Iesua, Cadmiel, Bani, Hasabenia, Serobia, Hodia, Sebania, Pethahia, sayde: Stonde vp, prayse the LORDE oure God for euer: and let thankes be geue vnto the name of thy glorye, which excelleth all thankesgeuyng and prayse. LORDE, thou art alone, thou hast made heauen, and the heauen of all heuens, with all their hoost, the earth and all that therein is, the See and all that is therein: thou geuest life vnto all, and þe hoost of heauen bowe themselves vnto the. Thou art the LORDE, God, that hast chosen Abrā, and broughte him out of Vr in Chaldea, & called him

Abraham,* and founde his hert faithfull before the, † and madest a couenaunt with him, to geue vnto his sede the londe of the Cananites, Hethites, Amorites, Pheresites, Iebusites, and Girgositcs, and hast made good thy wordes: for thou art righteous. ‡ And hast considered the mysery of oure fathers in Egipte, and herde their complainte by the reed See, and shewed tokes and wonders vpō Pharaο, and on all his seruātes, and on all his people of his londe: for thou knewest ¶ they were presumptuous ¶ cruell against them, ¶ so madest thou § the a name as it is this daie. And the reed See partedst thou in sunder before them, so that they wete thorow the myddes of the See drye shod: ¶ their persecuters threwest thou in to the depe as a stone, in the mightie waters, and leddest them on the daye tyme in a cloudy pyler, and on the nighte season in a piler of fyre, to shewe them lighte in the waye ¶ they wente.

¶ Thou camest downe also vpō mount Sinai, and spakest vnto them from heauen, and gauest them righte iudgmentes, true lawes, good commaundementes and statutes, and declared vnto them thy holy Sabbath, and commaunded them preceptes, ordinaunces, and lawes, by Moses thy seruauit: and ¶ gauest them bred from heauen when they were hongrye, and ¶ broughte forth water for them out of the rock when they were thyrstye: and promysed them, ¶ that they shulde go in, and take possession of the londe, where ouer thou haddest lyfte vp thine hande for to geue them.

Neuertheles oure fathers were proude and hardnecked, so that they folowed not thy cōmaundementes, and refused to heare, and were not mynde full of the wonders ¶ thou dyddest for them: but became obstynate and heady, in so moch that they turned back to their bondage in their dishobedience. But thou my God forgauest, and wast gracious, mercifull, patient, and of greate goodnesse, and forsoke them not. ¶ And though they made a molten calfe (and sayde: This is thy God, that broughte the out of the londe of Egipte) and dyd greate blasphemies, yet forsokest thou them not in the wyldernes, according to thy greate mercy. ¶ And ¶ cloudy piler departed not from them on ¶ daye tyme to lede them

the waye, nether the piler of fyre in the night season, to shewe them lighte in the waye that they wente.

And thou gauest them thy good sprete to D enfourme them, †† and withheldest not thy Manna from their mouth, §§ and gauest the water whā they were thirstie. Fortye yeares longe madest thou prouysion for them in the wyldernes, so that they wanted nothinge: ¶¶ their clothes waxed not olde, and their fete swelled not. And thou gauest the kigdomes ¶ nacions, ¶ partedst the according to their porcions, so that they possessed ¶¶ the londe of Sihon kyng of Heszbou, ¶ the londe of Og ¶ kyng of Basan. ¶¶ And their childe multipliedst thou as the starres of heauen, and broughtest the in to the londe wherof thou haddest spoken vnto their fathers, that they shulde go in to it, and haue it in possession.

And ¶ children wente in, and possessed the londe, ††† and thou subdudest before the the inhabitants of the londe, euen the Cananites, ¶ gauest them in to their hande, and their kynges and ¶ people of the londe, ¶ they might do with them what they wolde. And they wanne their stronge cities, ¶ a fat londe, and toke possession of houses ¶ were full of all maner goodes, welles dygged out, vynyards, oylgardens, ¶ many frutefull trees: and they ate ¶ were fylled, ¶ became fat, ¶ lyued in welth thorow thy greate goodnes. Neuertheles they were disobedient, and rebelled agaynst the, and cast thy lawe behynde their backes, ††† and slewe thy prophetes (which exhorted them so earnestly, that they shulde cōuerte vnto the) and dyd greate blasphemies. Therefore gauest thou them ouer in to the hāde of their enemies that vexed them.

And in ¶ tyme of their trouble they cried ¶ vnto the, and thou hardest them from heauen: and thorow thy greate mercy thou gauest them sauours, which helped the out of the hande of their enemies. But when they came to rest, they turned back agayne to do euell before the: therefore leifest thou them in the hande of their enemies, so ¶ they had ¶ dominion ouer them. So they cōuerted, and cryed vnto the, and thou herdest them from heauen, and many a tyme hast thou deluyered them according to thy greate mercy, and testified

* Gen. 11. d. Gen. 17. a. † Gen. 15. d. ‡ Exo. 3. b. § Some reade: them. * Exo. 19. 20. Deut. 4. b. ¶ Exo. 16. a. ¶ Num. 20. b. ¶ Gen. 22. c. ¶ Exo. 32. b.

†† Exo. 13. d. †† Exo. 16. f. §§ Exo. 17. a. ¶¶ Deut. 8. a. ¶¶ Nu. 21. d. ¶¶ Gen. 22. c. ††† Iosu. 2. 3. 4. ††† 3 Re. 18. b.

vnto them, that they shulde turne agayne vnto thy lawe.

Notwithstōdinge they were proude, and herkened not vnto thy cōmaundementes, but synned in thy lawes (which a man shulde do, & lyue in them) & turned their shulder awaye, & were styffnecked, & wolde not heare. And many yeares dydest thou forbearre them, & testified vnto them throw thy sprete, euen by the office of thy prophetes, & yet wolde they not heare. Therefore gauest thou thē in to ſ̄ hāde of ſ̄ nacions in the londes. But for thy greate mercies sake thou hast not vtterly cōsumed them, nether forsaken them: for thou art a gracious and mercifull God.

¶ Now oure God, thou greate God, mightie and terrible, thou that kepest couenaunt and mercy, regarde not a litle all the trauayle ſ̄ hath happened vnto vs, & oure kynges, prynces, prestes, prophetes, fathers & all thy people, sence the tyme of the kynges of Assur vnto this daie. Thou art righteous in all ſ̄ thou hast broughte vpō vs: for thou hast done righte. As for vs, we haue bene vngodly, and oure kynges, prynces, prestes & fathers haue not done after thy lawe, ner regarded thy cōmaundementes, & thy earnest exhortaciōs wherwith thou hast exhorted them, & haue not serued ſ̄ in their kyngdome, and in thy greate goodes ſ̄ thou gauest them, and in the large and plenteous lōde which thou gauest them to good, and haue not conuerted from their wicked workes. Beholde, therefore are we in bondage this daye: Yee euen in the lōde that thou gauest vnto oure fathers, to enioye the frutes and goodes therof, beholde, there are we bondmen. And greate is the increase of it vnto the kynges, whom thou hast set ouer vs because of our synnes, and they haue dominion ouer oure bodies and catell, and we are in greate trouble.

And in all this made we a sure couenaunt, & wrote it, & let oure prynces, Leuites & prestes seale it.

The r. Chapter.

¶ **T**HE sealers were: Nehemias (that is) Hathirsatha the sonne of Hachalia and Sedechias, Seraia, Asaria, Jeremy, Pashur, Amaria, Malchia, Hattus, Sebania, Malluch, Harim, Meremoth, Obadia, Daniel, Sinthun, Baruch, Mesullam, Abia, Meiamin, Maasga, Bilgai and Semaia: these were prestes.

* Iosu. 24. c. 2 Par. 15. c. † Deut. 7. a.

The Leuites were: Iesua ſ̄ sonne of Asania, Binui amonge the childrē of Henadad, Cadmiel. And their brethren: Sechania, Hodia, Celita, Plaia, Hauan, Michā, Rehob, Hasabia, Sachur, Serebia, Sebania, Hodia, Bani and Beninu. The heades of the people were: Pareos, Pahath Moab, Elam, Sathu, Bani, Buni, Asgad, Sebai, Adonia, Bigenai, Adiu, Ater, Hezechias, Asur, Hodia, Hasum, Bezai, Hariph, Anathot, Neubai, Magpias, Mesullam, Hesir, Mesesabeel, Sadoc, Iaddua, Platia, Hanan, Anaia, Hoseia, Hanania, Hasub, Halohes, Pilha, Sobek, Rehum, Hasabna, Maeseia, Ahia, Hanan, Anan, Malluch, Harim and Baena.

And the other people, the prestes, Leuites, Porters, syngers, Nethiniims, & all they that had separated them selues from ſ̄ people in the lōdes vnto the lawe of God, with their wyues, sonnes and daughters, as many as coulde vnderstonde it, and their lordes that had rule of them, receaued it for their brethren.

* And they came to sweare, and to bynde them selues with an ooth to walke in Gods lawe, which was geuen by Moses the seruauit of God, that they wolde obserue and do acordinge vnto all the cōmaundementes, iudgements and statutes of the LORDE oure God: † and that we wolde not geue oure daughters vnto the people in the lōde, nether to take their daughters for oure sonnes. ‡ And yf ſ̄ people of the lōde broughte ware on the Sabbath, and all maner of vytayles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. § And that we wolde let the seuthē yeaere be fre concernynge all maner of charge.

And we layed a statute vpon oure selues, to geue yearly ſ̄ thirde parte of a Sycle to the mynistracion in the house of oure God, namely to the shewbred, to the daylie meatofferynge, to the daylie burntofferynge of ſ̄ Sabbathes, of the new mones and feast dayes, and to the thinges that were sanctified, and to the syn-offerynges, to reconyle Israel with all, and to all the busynes in ſ̄ house of oure God.

And we cast the lot amonge the prestes, Leuites and the people, for offerynge of ſ̄ wod, to be brought vnto ſ̄ house of oure God from yeaere to yeaere, after the houses of oure fathers, that it might be brent at tymes apoynted, vpon the altare of the LORDE oure

‡ 2 Esd. 15. c. § Leui. 25. a. Deut. 15. a.

God, as it is written in the lawe: and yearly to brynge the firstlinges of oure londe, ⁊ the firstlinges of oure frutes of all trees, yeaue by yeaue, vnto ⁊ house of the LORDE: and the firstlinges of oure sonnes, and of oure catell, as it is written in the lawe: and the firstlinges of oure oxen and of oure shepe, that we shulde brynge all this to the house of oure God vnto the prestes that mynister in the house of oure God: and that we shulde brynge the firstlinges of oure dowe, and of oure Heueofferinges, and the frutes of all maner trees, of wyne also and of oyle, vnto the prestes to the chestes of the house of oure God. And the tithes of oure lode vnto the Leuites, ⁊ the Leuites might haue the tithes in all the cities of oure mynistracion.

And the prest the sonne of Aaron shal with the Leuites haue also of the tithes of ⁊ Leuites, so that the Leuites shal brynge vp the tithes of their tithes vnto the house of oure God to the chest in ⁊ treasure house. For the children of Israel and the children of Leui shal brynge vp the Heueofferynges of the corne, wyne and oyle vnto the chestes, there are the vessels of the Sanctuary, ⁊ the prestes ⁊ mynister, and the porters ⁊ syngers, ⁊ we forsake not the house of oure God.

The xi. Chapter.

AND the rulers of the people dwelt at Ierusalem. But the other people cast lottes therfore, so that amōge ten one parte wente to Ierusalem in to the holy cite to dwell, and nyne partes in the cities. And ⁊ people thanked all the men that were willinge to dwell at Ierusalem.

These are the heades of the londe that dwelt at Ierusalem. In the cities dwelt Iuda euery one in his possession ⁊ was in their cities, namely Israel, the prestes, Leuites, ⁊ Nethinims, and the children of Salomons seruautes. And at Ierusalē dwelt certayne of the children of Iuda ⁊ of Ben Iamin.

^a Of the children of Iuda: Athaia the sonne of Vsia ⁊ sonne of Zachary, the sonne of Amaria, the sonne of Sephatia, the sonne of Mahelaleel, of the children of Phares. And Maeseia the sonne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sonne of Ioarib, the sonne of Zachary, the sonne of Siloni. All the childre

of Phares that dwelt at Ierusalem, were foure C. and eight ⁊ thre score valeaunt men.

^b These are the childre of Ben Iamin: Sallu the sonne of Mesullam, ⁊ sonne of Ioed, the sonne of Pedaia, the sonne of Colaia, ⁊ sonne of Maeseia, the sonne of Ithiel, ⁊ sonne of Iesaia. And after him Sabai, Sallai: nyne hundreth and eight and twentye. And Ioel the sonne of Sichri had the ouersight of them: and Iuda ⁊ sonne of Hasnua ouer the seconde parte of the cite.

^c Of the prestes there dwelt: Iedaia ⁊ sonne of Ioarib, Iachin. Seraia the sonne of Helchias ⁊ sonne of Mesullam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob, was pryncie in the house of God: ⁊ his brethre that perfourmed the worke in ⁊ house: of whom there were viij. C. and xxij. And Adaia the sonne of Ieroham, the sonne of Plalia, the sonne of Amzi, the sonne of Zachary, the sonne of Pashur ⁊ his brethre, chefe amōge the fathers: of whom there were two hundreth and two and fortye. And Amassai the sonne of Asariel the sonne of Ahusai, the sonne of Mesillemoth, the sonne of Immer: and his brethren were valeaunt men, of whom there were an hundreth and eight and twentye. And their ouerseer was Sabdaiel the sonne of Gedolim.

^d Of the Leuites: Semaia the sonne of Hasub, the sonne of Asrikam, the sonne of Hasabia, the sonne of Bunni: And Sabthai and Iosabad of the chefe of the Leuites, in the outwarde busynes of ⁊ house of God. And Mathania the sonne of Micha, the sonne of Sabdi, the sonne of Assaph, which was the principall to begynne the thankesgeuyng vnto prayer. And bachuchia ⁊ seconde amōge his brethren, and Abda the sonne of Sammua, the sonne of Galal, the sonne of Iedithun. All the Leuites in the holy cite were two hundreth and foure ⁊ foure score. ^e And ⁊ porters Acub and Talman, and their brethren ⁊ kepte the portes, were an hundreth and two and seuentye. As for the residue of Israel, the prestes and Leuites, they were in all the cities of Iuda, euery one in his inheritance.

And the Nethinims dwelt in Ophel: and Zipha and Gispa belonged vnto the Nethinims. The ouerseer of the Leuites at Ierusalem, was Vsi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania, the sonne of Micha.

^a 1 Par. 10. a.

^b 1 Par. 10. a.

^c 1 Par. 10. b.

^d 1 Par. 10. b.

^e 1 Par. 10. c.

B Of the children of Assaph there were syngers aboute f busynes in the house of God: for it was the kynges commaundement cōcernynge them, that f syngers shulde deale faithfully, euery daye as acordinge was.

And Pethaia the sonne of Mesesabeel of the childrē of Serah the sonne of Iuda nexte the kyng in all matters concernynge the people. And the children of Iuda that were without in the townes of their londe, dwelt some at Kiriath Arba, and in the vyllages therof, t at Dibon, and in the vyllages therof: and at Cabzeel, and in f vyllages therof: and at Iesua, Molada, Bethphalet, Hazarsual, Berseba and in their vyllages: t at Siclag and Mochona, and in their vyllages: And at Enrimmon, Zarega, Ieremuth, Sanoah, Adullam and in their vyllages: At Lachis, and in the felde therof: At Aseka, and in the vyllages therof: and dwelt from Berseba vnto the valley of Hinnom.

The children of Ben Iamin of Gaba, dwelt at Michmas, Aia, Bethel and in their vyllages. And at Anathoth, Nob, Anania, Hazor, Rama, Githaim, Hadid, Ziboim, Neballat, Lod, Ono t in the Carpēters valley. And certayne of the Leuites f had porcions in Iuda, dwelt in Ben Iamin.

The xij. Chapter.

THESE are f prestes and Leuites that wente vp with Zorobabel f sonne of Saalthiel and with Iesua: Seraia, Ieremy, Esdras, Amaria, Malluch, Hattus, Sechania, Rehū, Meremoth, Iddo, Ginthoi, Abia, Melamin, Maadia, Bilga, Semaia, Ioiarib, Iedaia, Sallu, Amok, Helchias t Iedaia. These were the heades amōge the prestes and their brethren in the tyme of Iesua. The Leuites were these: Iesua, Bēnui, Cadmiel, Serebia, Iuda and Mathania, ouer the office of thankesgeuyng, they t their brethrē: Bacbuchia t Vnni and their brethrē, were aboute them in the watches.

Iesua begat Ioachim. Ioachim begat Eliasib. Eliasib begat Ioiada. Ioiada begat Ionathan. Ionathan begat Iaddua. And in the tyme of Ioachim were these the chefe fathers amōge the prestes: namely of Seraia was Meraia, of Ieremy was Hanania, of Esdras was Mesullam, of Amaria was Iohanān, of Malluch was Ionathan, of Sebania was

Joseph, of Harim was Adna, of Meraioth was Helcai, of Iddo was Zachary, of Ginthon was Mesullā, of Abia was Sichri, of Miniamin **B** Moadia was Piltai, of Bilga was Sammua, of Semaia was Ionathan, of Ioiarib was Mathnai, of Iedaia was Vsi, of Sallai was Callai, of Amok was Eber, of Helchias was Hasabia, of Gedaia, was Nethaneel.

And in the tyme of Eliasib. Ioiada, Iohanān and Iaddua, were the chefe fathers amōge the Leuites, and the prestes wryttē vnder the reigne of Darius f Persian. The children of Leui the pryncipall fathers were wrytten in the Cronicles, vntyll the tyme of Iohanān the sonne of Eliasib. And these were the chefe amōge the Leuites, Hasabia, Serebia and Iesua the sonne of Cadmiel, t their brethren ouer agaynst them, to geue prayse and thankes, acordinge as Dauid f mā of God had ordeyned it, one watch ouer agaynst another. Mathania, Bacbuchia, Obadia, Mesullam, Talmon and Acub were porters in the watch at the thresholds of the gates. These were in the tyme of Ioiachim the sonne of Iesua the sonne of Iosedec, and in the tyme of Nehemias the Debyte, and of the prest Esdras the scribe.

And in the dedicacion of the wall at Ierusalem, were the Leuites soughte out of all their places, that they mighte be broughte to Ierusalem, to kepe f dedicacion in gladnesse, with thankesgeuynges, with synginge, with Cymbales, Psalteries and harpes. And the children of the syngers gathered thē selues together from the playne countre aboute Ierusalem, and from the vyllages of Nethophathi, and from the house of Gilgal, t out of the felde of Gibeā t Asmaueth: for f syngers had buylded them vyllages aboute Ierusalem. And f prestes and Leuites purified them selues, and censed the people, the gates and the wall.

And I caused the prynces to go vp vpon the wall, and appoynted two greates queres of thankesgeuyng, which wēt on the righte hande of the wall towarde the Donggate, and after them wēt Hosaia, and halfe of the prynces of Iuda, t Asaria, Esdras, Mesullam, Iuda, Ben Iamin, Semaia and Ieremy: and certayne of the prestes childrē with trompettes, namely Zachary f sonne of Ionathan, the sonne of Semaia, the sonne of Mathania, the sonne of Michaia, the sonne of Sachur, the

sonne of Assaph, and his brethren, Semaia, Asareel, Milalai, Gilalai, Maai, Nathaneel and Iuda and Hanani, with the musicall instrumentes of Dauid $\frac{1}{2}$ man of God.

B And Eszdras $\frac{1}{2}$ scribe -before the $\frac{1}{2}$ towarde the Wellgate, and they wente vp ouer agaynst them vpon the steppes of the cite of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastwarde.

The other quere of thankesgeuyng wente ouer against them, and I after them, and the halfe parte of the people vpon $\frac{1}{2}$ wall, towarde $\frac{1}{2}$ Fornacegate vpwarde, vntyll $\frac{1}{2}$ brode wall, and to $\frac{1}{2}$ porte of Ephraim, and to the Oldgate, and to $\frac{1}{2}$ Fyshgate, and to the tower of Hananeel, and to the tower of Meah, vntyll the Shepegate. And in $\frac{1}{2}$ presongate stode they styll, and so stode the two queres of thankesgeuyng of the house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliachim, Maeseia, Miniamin, Michaia, Elioenai, Zachary, Hanania, with t $\frac{1}{2}$ ropettes, and Maeseia, Semaia, Eleasar, Vsi, Iohanen, Malchia, Elam and Aser. And the syngers songe loude, and Iesrahia was the ouerseer.

E And the same daye were there greate sacrifices offred, $\frac{1}{2}$ they reioysed: for God had geu $\frac{1}{2}$ them greate gladnesse, so that both the wyues and children were ioyfull, $\frac{1}{2}$ the myrth of Ierusalem was herde farre of.

At the same tyme were there men ap-
pointed ouer the treasure chestes (wherin were $\frac{1}{2}$ Heue offerynges, the firstlinges and the tithes) that they shulde gather them out of $\frac{1}{2}$ felde aboute the cities, to distribute the vnto the prestes and Leuites accordinge to the lawe: for Iuda was glad of the prestes, and Leuites, that they stode and wayted vpon the office of their God, and the office of the purification. And the syngers $\frac{1}{2}$ porters stode after the commaundem $\frac{1}{2}$ of Dauid $\frac{1}{2}$ of Salomon his sonne: * for in the tyme of Dauid and Assaph, were the chefe syngers founded, and the songes of prayse and thankesgeuyng vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel geue porci $\frac{1}{2}$ vnto the syngers and porters, euery daye his porcion, and they gaue thinges halowed vnto the Leuites, and the Leuites gaue thinges that were sanctified, vnto the childr $\frac{1}{2}$ of Aaron.

* 1 Par. 24. a.

† Deut. 23. a.

‡ Nu. 23. a.

The xiiij. Chapter.

AND what tyme as the boke of Moses was red in $\frac{1}{2}$ eares of the people, there was founde wyrtten therin, $\frac{1}{2}$ the Ammonites and Moabites shulde neuer come in to the congregacion of God, because they mett not the children of Israel with bred and water, $\frac{1}{2}$ and hyred Balaam against the $\frac{1}{2}$, that he shulde curse them: neuertheles oure God turned $\frac{1}{2}$ curse in to a blessinge. Now when they herde the lawe, they separated from Israel euery one that had myxte him selfe therin. And before this had the prest Eliasib deliuered the chest of $\frac{1}{2}$ house of oure God vnto his kynsman Tobia: for he had made him a greate chest, and there had they aforetyme layed the meatofferynges, frankencense, vessell, and the tithes of corne, wyne and oyle (accordinge to the commaundement geuen to the Leuites, syngers and porters) and the Heueofferynges of the prestes.

But in all this was not I at Ierusalem: for in $\frac{1}{2}$ two and thirtieth yere of Artaxerses kynge of Babilon, came I vnto the kynge, and after certayne dayes optayned I lycence of the kynge to come to Ierusal $\frac{1}{2}$. And I gat knowlege of $\frac{1}{2}$ euell that Eliasib dyd vnto Tobia, in that he had made him a chest in the courte of the house of God, and it greued me sore, and I cast forth all the vessels of Tobias house out of the chest, and commaunded them to clense the chest. And thither broughte I agayne the vessels of the house of God, the meatofferyng and the incense.

And I perceaued, that the porcions of $\frac{1}{2}$ Leuites were not geuen them, for the which cause the Leuites and syngers were fled, euery one to his londe for to worke. Then reproued I the rulers, and sayde: Why forsake we the house of God? But I gathered them together, and set them in their place. Then brought all Iuda the tithes of corne, wyne and oyle vnto the treasure. And I made treasurers ouer $\frac{1}{2}$ treasure, euen Selemia $\frac{1}{2}$ prest, and Sadoc the scribe, $\frac{1}{2}$ of the Leuites Pedaia, and vnder their hande Hanan the sonne of Sachur the sonne of Mathania: for they were counted faithfull, and their office was, to distribute vnto their brethren. $\frac{1}{2}$ Thynke vpon me O my God here in, $\frac{1}{2}$ wype not out

§ 2 Esd. 5. c.

my mercy, that I haue shewed on þy house of my God, & on the offices therof.

At the same tyme sawe I some tredinge wyne presses on the Sabbath, and brynginge in clusters, and asses laden wyth wyne, grapes, fygges, and brynginge all maner of burthens vnto Ierusalem, vpon the Sabbath daye. And I rebuked them earnestly þy same daye that they solde þy vytailes. There dwelt mē of Tyre also therin, which broughte fysh and all maner of ware, and solde on the Sabbath vnto the childrē of Iuda and Ierusalem. Then reproved I the rulers in Iuda, and saide vnto them: What euell thinge is this that ye do, and breake the Sabbath daye? Dyd not oure fathers euen thus, and oure God broughte all this plage vpon vs & vpon this cite? And ye make the wrath more yet vpon Israel, in that ye breake the Sabbath.

And whan the portes of Ierusalem were drawn vp before the Sabbath, I commaunded to shutt the gates, and charged that they shulde not be opened tyll after the Sabbath: and some of my seruantes set I at the gates, þy there shulde no burthē be broughte in on the Sabbath daye. Then remayned the chapmen and marchauntes once or twyce ouer night without Ierusalem with all maner of wares. Then reproved I them sore, & sayde vnto them: Why tary ye all night aboute the wall? Yf ye do it once agayne, I wil laye handes vpon you. From that tyme forth came they nomore on the Sabbath. And I sayde

^a Deut. 7. a.

vnto the Leuites which were cleane, that they shulde come and kepe the gates, to halowe the Sabbath daye. Thynke vpō me (O my God) cōcernynge this also, & spare me acordynge to thy greate mercy.

And at the same tyme sawe I Iewes, that married wyues of Asdod, Ammon and of Moab, and their children spake halfe in the speache of Asdod, and coule not speake in þy Iewish language, but by þy tonge mighte a mā perceauē euery people. And I reproved them, and cursed them, & smote certayne men of the, and plucte them vp, and toke an oath of them by God: "Ye shal not geue youre daughters vnto their sonnes, nether shal ye take their daughters vnto youre sonnes, or for youre selues. ^a Dyd not Salomon þy kynge of Israel synne ther in? & yet amonge many Heythen was there no kynge like him, & he was deare vnto his God, and God made him kynge ouer all Israel, and the outlandish wemen.

And one of the children of Ioiada the sonne of Eliasib þy hye prest, had made a cōtracte wyth Saneballath the Horonite: but I chased him fro me. O my God, thynke thou vpon them that are quyte of the presthode, and haue defyled the couenaunt of the presthode and of the Leuites. Thus clensed I them from all such as were outlandish, and appointed the courses of the prestes and Leuites, euery one to his office, and to offre the wod at tymes appointed, and the first frutes. Thynke thou vpon me (O my God) for the best.

^b 3 Re. 11. a.

The ende of the seconde boke of Esdras, otherwysse called
the boke of Nehemias.

The boke of Hester.

What this boke conteyneth.

Chap. I.

Ahasuerus maketh a greate feast to his lordes and prynces, calleth for Vasthi the quene, she commeth not, therfore is she deposed from the kyngdome.

Chap. II.

Amonge the daughters, Hester pleaseth the kyng. Mardocheus geueth the kyng warnynge of his harme.

Chap. III.

Amā is greate with the kyng, hateth Mardocheus that wil not worshippe him, and cōmaundeth to slaye all the Iewes.

Chap. IIII.

Greate heuynes amonge the Iewes.

Chap. V.

Hester cōmeth before the kyng, and byddeth him and Aman to a feast. Aman maketh a galowe for Mardocheus.

Chap. VI.

Mardocheus is recompensed for his frendshippe shewed vnto the kyng.

Chap. VII.

Hester prayeth for hir people, Aman is hanged on the galowe that he had prepared for Mardocheus.

Chap. VIII.

The kyng geueth Amās house vnto the quene, and at hir request he causeth Amās wrytinges to be called agayne.

Chap. IX.

Amans sonnes are hanged also, and many enemyes slayne. The Iewes kepe a ioyfull feast.

Chap. X.

Of the auctorite of Mardocheus vnder the kyng.

The first Chapter.

IN the tyme of Ahasuerus, which reigned from India vnto Ethiopia, ouer an hundred and seuen and twenty lordes, what tyme as he sat on his seate roiall in the castell of Susan in the thirde yere of his reigne, he made a feast vnto all his prynces and seruantes, namely vnto the mightie men of Persia and Media, to the Debities and rulers of his countrees, that he mighte shewe the noble riches of his kingdome, and the glorious worshippe of his greatnesse, many dayes longe, euen an hundred and foure score dayes.

And whan these dayes were expyred, the kyng made a feast vnto all the people that

were in the castell of Susan, both vnto greate and small, seuen dayes longe in the courte of the garden by the kynges palace: where there hanged whyte, reed & yalow clothes, fastened with coardes of linnen and scarlet in siluer rynges, vpon pylers of Marble stone.

The benches were of golde and siluer made vpon a pauement of grene, white, yalowe and black Marble. And ⁊ drinke was caried in vessels of golde, and there was euer chaunge of vessell. And the kynges wine was moch acordynge to the power of the kyng. And noman was appoynted what he shulde drinke: for the kyng had commaunded all the officers of his house, that euery one shulde do as it lyked him. And the quene Vasthi made a

feast also for the women in the palace of Ahasuerus. And on the seuenth daye when the kynge was mery of the wine, he cōmaunded Mehuman, Bistha, Harbona, Bigtha, Abagtha, Sethar and Charcas, the seuen chamberlaynes (that dyd seruyce in the presence of kynge Ahasuerus) to fetch the quene Vasthi vnder the crowne regall, that he might shewe ſ people and prynces hir fairnesse: for she was bewtiful. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kynge very wroth, and his indignaciō kyndled in him.

¶ And the kynge spake to ſ wyse men that had vnderstandinge in the indaunaces of the londe (for the kynges matters must be hādled before all such as haue knowlege of the lawe and iudgment: And the nexte vnto him were, Charsena, Sethar, Admatha, Tharsis, Meres, Marsena and Memuchan, the seuen prynces of the Persiās, and Meedes, which sawe the kynges face, and satt aboue in the kyngdome) What lawe shulde be execute vpon the quene Vasthi, because she dyd not acordynge to the worde of the kynge by his chamberlaines. The saide Memuchā before the kynge ⁊ the prynces: The quene Vasthi hath not onely done euell agaynst the kinge but also agaynst all the prynces and all the people in all the londes of kynge Ahasuerus, for this dede of the quene shall come abrode vnto all wemen, so that they shall despyse their huszbandes before their eyes, and shall saye: The kynge Ahasuers cōmaunded Vasthi ſ quene to come before him, but she wolde not. And so shall the pryncesses in Persia and Media saye lykewyse vnto all the kynges prynces, when they heare of this dede of the quene, thus shall there aryse despytefulnes and wrath ynough. Yf it please the kynge, let there go a kyngly commaundemēt from him, and let it be wrytten acordynge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come nomore before kynge Ahasuerus, and let the kynge geue the kyngdome vnto another that is better then she.

And ſ this wrytinge of the kynge which shalbe made, be published thorow out all his empyre (which is greate) that all wyues maye holde their huszbandes in honoure, both amonge greate and smal.

This pleased the kynge and the prynces,

* 4 Reg. 24. c.

and the kynge dyd acordynge to the worde of Meinuchan. Then were there letters sent forth in to all the kynges londes, in to euery londe acordinge to the wrytinge therof, and to euery people after their lāguage, ſ euery man shulde be lorde in his awne house. And this caused he be spoken after the language of his people.

The ij. Chapter.

AFTER these actes whan the displeasure of kynge Ahasuerus was layed, he thoughte vpon Vasthi, what she had done, and what was concluded concernynge her. Then sayde the kynges seruantes: Let there be fayre yonge virgins soughte for the kynge, and let the kynge appoynte ouerseers in all ſ londes of his empyre, that they maye brynge together all fayre yonge virgins vnto the castel of Susan to the Wemens buyldinge, vnder the hande of Hegai the kynges chamberlayne, that kepeth the wemen, and let him geue them their apparell. And loke which damsell pleaseth the kynge, let her be quene in Vasthis steade. This pleased the kynge, and he dyd so.

In the castell of Susan there was a Iewe, whose name was Mardocheus, the sonne of Iair, the sonne of Simei, the sonne of Cis, the sonne of Iemini, which was caried awaye from Ierusalem, * whan Iechonias the kynge of Iuda was led awaye, (whom Nabuchodonosor the kynge of Babilon caried awaye) and he norished Hadassa (that is Hester) his vnckles daughter: for she had nether father ner mother, and she was a fayre and beutyfull damsell. And whan hir father and mother dyed, Mardocheus receaued hir as his awne daughter.

Now whan ſ kynges cōmaundemēt and cōmyssion was published, ⁊ many dāsels were broughte together vnto the castell of Susan vnder ſ hande of Hegai, Hester, was takē also vnto ſ kynges house vnder ſ hande of Hegai ſ keper of ſ wemē, ⁊ the damsell pleased him, ⁊ she founde grace in his sighte. And he put her with hir maydēs in ſ best place of ſ Womēs buildige. And Hester shewed it not vnto hir people ⁊ hir kynred: for Mardocheus had charged her, ſ she shulde not tell it. And Mardocheus walked euery daye before ſ courte of ſ Womēs buyldinge, ſ he might knowe how Hester dyd, and what shulde become of her.

C And whan the appoynted tyme of euery damsell came that she shulde come to \hat{y} kynge Ahasuerus, after that she had bene twolue monethes in the deckynge of the women (for their deckynge must haue so moch tyme, namely sixe monethes with Balme & Myrre, & sixe monethes with good spyes, so were the wemē beutified) then wente there one damsell vnto \hat{y} kynge, and what so euer she requyred, \hat{y} must be geuē her to go with her out of the Womens buyldinge vnto \hat{y} kynges palace. And whan one came in the euenynge, \hat{y} same wēte frō him on \hat{y} morow in to \hat{y} seconde house of women, vnder the hande of Saagas the kynges chamberlayne, which kepte \hat{y} concubines. And she must come vnto the kynge nomore, excepte it pleased the kynge, and that he caused her to be called by name.

Now whan the tyme came of Hester the daughter of Abihail Mardocheus vncle (whom he had receaued as his awne daughter) \hat{y} she shulde come to the kynge, she desyred nothinge but what Hegai the kynges chamberlayne the keper of the women sayde.

And Hester founde fauoure in the sighte of all them that loked vpon her. And Hester was taken vnto kynge Ahasuerus in to the house royall, in the tenth moneth which is called Tebeth, in the seuenthe yere of his reigne.

D And the kynge loued Hester aboue all the women, and she founde grace and mercy in his sighte before all the virgins: and he set the quenes crowne vpon hir heade, and made her quene in steade of Vasthi. And the kynge made a greate feast vnto all his prynces and seruantes (which feast was because of Hester) and let the londes be in quyetnes, & gaue royall giftes.

And whan the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Hester shewed hir kynred and hir people, acordinge as Mardocheus had bydden her: for Hester dyd after the worde of Mardocheus, like as whan he was hir tutoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Theres which kepte the dore, were wroth, and sought to laye their handes on the kynge Ahasuerus: Wherof Mardocheus gat knowlege, and tolde it vnto quene Hester, and Hester certified the kynge therof in Mardo-

cheus name. And whan inquisicion was made, it was founde so. And they were both hanged on tre: and it was wryttē in the Cronicles before the kynge.

The iij. Chapter.

AFTER these actes dyd the kynge promote Aman the sonne of Amadathi the Agagite, and set him hye, & set his seate aboue all \hat{y} prynces that were with him. And all the kynges seruantes that were in the gate, bowed their knees, and dyd reuerence vnto Aman: for the kinge had so comaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruantes which were in the kynges gate, sayde vnto Mardocheus: Why transgressest thou the kynges commaundement? And whan they spake this daylie vnto him, and he folowed them not, they tolde Aman, that they mighte see whether Mardocheus matters wolde endure: for he had tolde them, \hat{y} he was a Iewe. And whā Aman sawe, that Mardocheus bowed not the knee vnto him, ner worshipped him, he was full of indignacion & despyte, that he shulde laye hondes onely on Mardocheus: for they had shewed him \hat{y} people of Mardocheus, but he sought to destroye the people of Mardocheus, and all the people that were in the whole empyre of Ahasuerus.

E In the first moneth that is the moneth Nissan, in \hat{y} twolueth yere of kinge Ahasuerus, was there occasion and oportunitie sought by Aman, from one daye to another, and from the same moneth vnto the twolueth moneth, that is the moneth Adar. And Amā sayde vnto kinge Ahasuerus: There is a people scatered abroad and dispersed amonge all people in all the londes of thine empire, and their lawe is cōtrary vnto all people, and they do not after the kynges lawes, nether is it the kynges profit to suffre the after this maner. Yf it please the kynge, let him wryte, that they maye be destroyed, & so wil I weye downe ten thousande talentes of siluer, vnder the handes of the workmen, to be brought in to the kynges chamber. Then toke the kynge his rynge from his hande, and gaue it vnto Aman the sonne of Amadathi the Agagite the Iewes enemye. And the kinge sayde vnto Aman: Let the siluer be geuen the, and that people also, to do withall what pleaseth the.

Then were the kynges scribes called on v thirteenth daye of the first moneth, t there was wrytten (acordynge as Aman commaunded) vnto the kynges prynces, and to the Debites euery where in the londes, and to the capytaynes of euery people in the countrees on euery syde, acordynge to the wrytinge of euery nacion, and after their language in the name of kyng Ahasuerus, and sealed with the kynges ryng. And the wrytynges were sent by postes in to all the kynges lodes, to rote out, to kyll, and to destroye all Iewes, both yonge and olde, childre and wemen in one daye (namely vpon the thirteenth daye of the twolueth moneth, which is the moneth Adar) and to spoyle their goodes.

This was the summe of the wrytinge, v there shulde be a commaundement geuen in all londes, to be published vnto all people, v they shulde be ready agaynst the same daye. And the postes wente in all the haist acordynge to the kynges commaundement. And in the castell of Susan was the cōmaundement deused. And the kyng t Aman sat t dranke. But v cite of Susan was disquieted.

The iiij. Chapter.

WHAN Mardocheus perceaued all that was done, he rête his clothes, and put on a sack cloth, t aszshes, t wente out in to the myddes of the cite, and cried loude and lamentably, and came before the kynges gate: for there might no man entre within the kynges gate, that had a sack cloth on. And in all lodes t places, as farre as the kynges worde and commaundement extended, there was greate lamentacion amonge the Iewes, and many fasted, wepte, mourned, t laye in sack clothes t in aszshes. So Hesters dāsels, and hir chamberlaines, came and tolde it her. Then was the quene exceedingly astonnyed. And she sent rayment, that Mardocheus shulde put them on, and laye the sackclothe from him. But Mardocheus wolde not take them. Thē called Hester Hathac one of the kynges chamberlaines (which stode before her) and gaue him a cōmaundement vnto Mardocheus, that he might knowe what it were, and wherfore he dyd so. So Hathac wente forth to Mardocheus vnto the strete of the cite, which was before the kynges gate.

And Mardocheus tolde him of all v had happened vnto him, and of the summe of siluer

that Amā had promysed to weie downe in the kynges chamber because of v Iewes for to destroye them, and he gaue him the cōpye of the commaundement, that was deused at Susan to destroye them, that he mighte shewe it vnto Hester, and to speake to her and charge her, v she shulde go in to the kyng, and make her prayer and supplicacion vnto him for hir people.

And whā Hathac came in, and tolde Hester the wordes of Mardocheus, Hester spake vnto Hathac, and cōmaunded him to saye vnto Mardocheus: All the kynges seruantes, and the people in the londes of the kyng knowe, that who so euer cometh within the courte vnto v kyng, whether it be man or woman, which is not called, the cōmaundement is that the same shal dye immediatly, excepte the kyng holde out the goldē cepter vnto him, that he maye lyue. As for me, I haue not bene called to come in to the kyng now this thirtie dayes.

And whā Mardocheus was certified of Hesters wordes, Mardocheus bad saie againe vnto Hester: Thynke not to saue thine awne life, whyle thou art in v kynges house before all Iewes: for yf thou holdest thy peace at this tyme, then shal the Iewes haue helpe and delyueraunce out of another place, t thou t thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdome, for this tymes sake? Hester bad geue Mardocheus this answer: Go thou thy waye then, t gather together all v Iewes v are founde at Susan, t fast ye for me, v ye eate not t drynke not in thre dayes, nether daye ner nighte. I t my damsels wil fast likewise, t so wyl I go in to the kyng cōtrary to the cōmaundement: yf I perishe, I perishe. So Mardocheus wente his waye, t dyd all v Hester had cōmaunded him.

The v. Chapter.

AND on the thirde daye put Hester on hir royall apparell, and stode in the courte of v kynges palace within ouer agaynst the kynges house. And v kyng sat vpo his royall seate in v kynges palace ouer agaynst v dore of the house. And whan the kyng sawe Hester the quene stōdinge in the courte, she founde grace in his sighte. And v kyng helde out the goldē cepter in his hāde towarde Hester. So Hester stepte forth, and touched

the toppe of f cepter. Then sayde f kynge vnto her: What wilt thou quene Hester? a what requyrest thou? axe euē the halfe of f empyre, a it shal be geuē the. Hester sayde: Yf it please f kynge, let f kynge a Aman come this daye vnto f banket f I haue prepared. The kynge sayde: Cause Aman to make haist, f he maye do as Hester hath saide.

33 Now whā the kynge a Aman came to f banket f Hester had prepared, the kynge sayde vnto Hester whan he had dronken wyne: Hester, what is thy peticion? it shal be geuē the. And what requyrest thou? euen the halfe of the empyre, it shal be done.

Then answered Hester and sayde: My peticion and desire is, yf I haue founde grace in f sight of the kynge, a yf it please the kinge to geue me my peticion, and to fulfill my request, then let the kynge a Aman come to the banket f I shal prepare for the, and so wil I do tomorrow as the kynge hath sayde.

Then wente Aman forth the same daye ioyfull and mery in his mynde. And whan he sawe Mardocheus in the kynges gate, f he stode not vp and kneled before him, he was full of indignacion at Mardocheus. Neuertheles he refrained himselfe: and whā he came home, he sent, and called for his frēdes, and Seres his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together how the kynge had promoted him so greatly, and how that he was taken about the prynces and seruantes of the kynge. Aman sayde morouer: Yee and Hester the quene let no man come with the kynge vnto the banket that she had prepared, excepte me, and tomorrow am I bidden vnto her also with the kynge. But in all this am I not satisfied as longe as I se Mardocheus the Iewe syttinge in f kynges gate. Then sayde Seres his wife and all his frendes vnto him: Let the make a galowe of fiftie cubites hie, a tomorrow speake thou vnto the kynge, that Mardocheus maye be hanged thereon, yf thou comest merely with the kynge vnto the banket. Aman was well content withall, and caused a galowe to be prepared.

The bi. Chapter.

2 THE same night coulede not the kynge slepe, and he commaunded to brynge f Cronicles and storyes: which whā they were red before f kinge, they happened on the

place where it was wrytē, how Mardocheus had tolde, that the kynges two chāberlaynes (which kepte f tresholdes) sought to laie hondes on kinge Ahasuerus. And the kynge saide: What worshippe and good haue we done to Mardocheus therfore? Then sayde the kynges seruantes that mynystred vnto him. There is nothinge done for him. And the kynge sayde: Who is in f courte? (for Aman was gone in to f courte without before f kinges house, f he might speake vnto f kinge to hange Mardocheus on f tre, f he had prepared for him.) And the kinges seruantes saide vnto him: Beholde, Amā stōdeth in the courte. The kynge saide: 33 Let him come in. And whā Amā came in, f kinge saide vnto him: What shal be done vnto f mā, whom the kynge wolde fayne brynge vnto worshippe? But Hamā thought in his hert: Whom shulde the kynge els be glad to brynge vnto worshippe, but me? And Aman sayde vnto the kynge: Let the man vnto whom the kynge wolde be glad to do worshippe, be broughte hither, that he maye be araid with the royall garmentes which the kynge vseth to weere: and the horse that the kynge rydeth vpon, and that the crowne royall maye be set vpon his heade. And let this rayment and horse be deluyered vnder the hande of one of the kynges prynces, that he maye araye the man withall (whom the kynge wolde fayne honour) and cary him vpon the horse thorow the strete of the cite, and cause it to be proclaimed before him: Thus shal it be done to euery man, whom the kynge wolde fayne honour.

3 The kynge sayde: Make haist, and take (as thou hast sayde) the raymēt and the horse, and do euen so with Mardocheus f Iewe that sitteth before the kynges gate, and let nothinge fayle of all that thou hast spoken. Then toke Aman the rayment and the horse, and arayed him, and broughte him on horszbacke thorow the strete of the cite, and proclaimed before him: Euen thus shall it be done vnto euery man whom the kynge is disposed to honour. And Mardocheus came agayne to the kynges gate, but Aman gat him home in all the haist, mournynge with bare heade, and tolde Seres his wyfe and all his frendes, every thyng that had happened him. Then sayde his wise men and Seres his wyfe vnto him: Yf it be Mardocheus of the sede of the Iewes, before who

thou hast begonne to fall, thou canst do nothyng vnto him, but shalt fall before him. Whyle they were yet talkyng with him, came the kynges chamberlaynes, and caused Aman to make haist to come vnto the bancket that Hester had prepared.

The vij. Chapter.

AND whan the kyng and Aman came to the bancket that quene Hester had prepared, the kyng sayde vnto Hester on the seconde daye whan he had dröken wyne: What is thy peticion quene Hester, that it maye be geuen the? And what requyrest thou? Yee axe euen halfe of the empyre, and it shal be done. Hester f quene answered and sayde: Yf I haue founde grace in thy sighte (O kyng) and yf it please the kyng, then graunte me my lyfe at my desyre and my people for my petitions sake: for we are solde to be destroyed, to be slayne, and to perishe. And wolde God we were solde to be bondmen and bondwemen, then wolde I holde my tonge, so shulde not the enemye be so hye to the kynges harme. The kyng Ahasuerus spake r saide vnto quene Hester: What is he that? Or where is he f darre presume in his mynde to do soch a thinge after that maner? Hester sayde: The enemye and aduersary is this wicked Aman.

As for Amā, he was exceedingly afraied before f kyng r f quene. And the kyng arose frō the bancket r frō f wyne in his displeasure, and wente in to the palace garden. And Aman stode vp, and besoughte quene Hester for his life: for he sawe f there was a mischaūce prepared for him of the kyng already.

And whan the kyng came agayne out of the palace garden in to f parler where they had eaten, Aman had layed him vpon the bed that Hester sat vpon. Then saide the kyng: wyl he force the quene also besyde me in the house? As soone as that worde wente out of the kynges mouth, they couered Amans face. And Harbona one of the chamberlaynes that stode before the kyng, sayde: Beholde, there stondest a galowe in Amās house fiftie cubytes hye, which he had made for Mardocheus, that spake good for f kyng. The kyng sayde: Hange him theron. So they hanged Aman on the galowe that he had made for Mardocheus. Then was the kynges wrath styll.

The viij. Chapter.

THE same daye dyd kyng Ahasuerus **A** geue the house of Aman the Iewes enemye, vnto quene Hester. And Mardocheus came before f kyng: for Hester tolde how that he belöged vnto her. And the kyng put of his fynger ryng, which he had taken from Aman, r gaue it vnto Mardocheus. And Hester set Mardocheus ouer the house of Aman. And Hester spake yet more before the kyng, and fell downe at his fete, r besought him, that he wolde put awaye the wyckednes of Aman the Agagite, and his deuce that he had ymaged against f Iewes. And the kyng helde out the golden cepter vnto Hester. Then rose Hester, and stode before the kyng, and sayde: Yf it please the kyng, and yf I haue foude grace in his sight, r yf it be cōuenyent for the kyng, and yf it be accepted in his sighte, then let it be wryttē, f the letters of the deuce of Amā the sonne of Amadathai the Agagite, maie be called agayne: which letters he wrote, to destroye f Iewes in all f kynges lödes. For how can I se the euell that shal happē vnto my people? and how can I loke vpon the destruction of my kynred?

Then sayde f kyng Ahasuerus vnto quene Hester, and to Mardocheus the Iewe: Beholde, I haue geuen Hester the house of Aman, r him haue they hanged vpon a tre, because he layed häde vpon f Iewes. Wryte ye now therfore for the Iewes, as it liketh you in the kynges name, and seale it with f kynges ryng (for the wrytinges that were wrytten in f kynges name, and sealed with the kynges ryng, durst no man dysanulle.) Then were the kynges scribes called at the same tyme in the thirde moneth, that is the moneth Suan, on the thre r twentieth daie.

And it was wrytten (as Mardocheus cōmaunded) vnto the Iewes and to the prynces, to the Debities and captaynes in the londes from India vntyll Ethiopia, namely, an hundred and seuen and twenty londes, vnto euery one acordinge to the wrytinge therof, vnto euery people after their speche, and to the Iewes acordinge to their wrytinge and language.

And it was written in the kyng Ahasuerus name, and sealed with the kynges ryng. And by postes that rode vpon swyfte yonge Mules, sent he the wrytinges, wher in the

kyng gaunted the Iewes (in what cities so euer they were) to gather them selues together, and to stonde for their lyfe, and for to rote out, to slaye, and to destroye all the power of the people and londe that wolde trouble them, with children and wemen, and to spoyle their good vpon one daye in all the londes of kyng Ahasuerus, namely vpon the thirteenth daye of the twolueth moneth, which is the moneth Adar.

D The summe of the wrytinge was, how there was a cōmaundement geuen in all londes to be published vnto all the people, that y Iewes shulde be ready agaynst that daye to auenge them selues on their enemies. And the postes that rode vpon the Mules, made haist with all spede, accordinge to the kynges worde: and the cōmaundement was deuysed in the castel of Susan.

As for Mardocheus, he wente out from the kyng in royall apparell of yalow and whyte, and wyth a greate crowne of golde, beyng arayed with a garment of linnen and purple, and y cite of Susan reioysed ⁊ was glad: but vnto the Iewes there was come light and gladnesse, ⁊ ioye ⁊ worshippe. And in all londes and cities, in to what places so euer the kynges worde and cōmaundemēt reached, there was ioye ⁊ myrth, prosperite and good dayes amonge the Iewes: in so moch that many of the people in the londe became of the Iewes beleue, for the feare of the Iewes came vpon them.

The ii. Chapter.

A IN the twolueth moneth, that is the moneth Adar, vpon the thyrteenth daye, which the kynges worde and cōmaundement had apoynted, that it shulde be done, euē vpon y same daie y the enemies shulde haue destroyed the Iewes to haue oppressed them, it turned contrary wise, euen y the Iewes shulde subdue their enemies. Then gathered the Iewes together in their cities within all y londes of kyng Ahasuerus, to laye honde on such as wolde do thē euell, ⁊ no man coulde withsonde them: for y feare of thē was come ouer all people. And all the rulers in the londes, and prynces and Debities, and officers of the kinge promoted the Iewes: for the feare of Mardocheus came vpō thē. For Mardocheus was greate in the kynges house, ⁊ the reporte of him was noised in all lōdes, how he increased ⁊ grewe.

Thus the Iewes smote all their enemies with a sore slaughter, and slewe and destroyed, ⁊ dyd after their wyll vnto soch as were their aduersaries. And at y castell of Susan slewe the Iewes and destroyed fyue hūdreth men: ⁊ slewe Parsandatha, Dalphon, Aspatha, Poratha, Adalia, Aridatha, Parmastha, Arissai, Aridai, Vaiesatha, the ten sonnes of Aman y sonne of Amadathi y enemie of the Iewes: but on his goodes they layed no handes. At the same tyme was the kyng certified of the nombre of those that were slaine at the castell of Susan. And the kyng sayde vnto quene Hester: The Iewes haue slayne and destroyed fyue hūdreth men at y castell of Susan, and the ten sonnes of Amā: What shal they do in the other londes of y kyng? What is thy petition, that it maye be geuen the? ⁊ what requirist thou more to be done? Hester sayde: Yf it please the kyng, let him suffre the Iewes tomorow also to do acordinge vnto this dayes cōmaundement, that they maye hange Amans ten sonnes vpō y tre. And the kyng charged to do so, and the cōmaundement was deuysed at Susan, ⁊ Amans ten sonnes were hanged. And the Iewes gathered thē selues together at Susan, vpon the fourteenth daye of the moneth Adar, and slewe thre hūdreth men at Susan, but on their goodes they laied no hādes.

As for the other Iewes in the kynges lōdes, **C** they came together, ⁊ stode for their lyues, ⁊ gatt rest frō their enemies: and slewe of their enemies fyue and seuentye thousande, howbeit they layed no hondes on their goodes. This was done on the thirtēth daie of the moneth Adar, and on the fourteenth daye of the same moneth rested they, which (daye) they ordeyned to be a daye of feastinge and gladnesse. But the Iewes at Susan were come together both on the thyrteenth daye and on the fourteenth, and on the fyfteenth daye they rested, and the same daye ordeyned they to be a daye of feastinge ⁊ gladnes. Therefore the Iewes that dwelt in the vyllages and vualled townes, ordeyned y fourteenth daye of the moneth Adar, to be a daye of feastinge and gladnes, and one sent giftes vnto another.

And Mardocheus wrote these actes, and sent the wrytinges vnto all the Iewes y were in all y londes of kyng Ahasuerus, both nye and farre, that they shulde yearly receaue and holde the fourteenth and fyfteenth daie of the

D moneth Adar, as the daies wherin f Iewes came to rest from their enemies, a as a moneth wherin their payne was turned to ioye, and their sorowe in to prosperite: that they shulde obserue the same as dayes of wealth and gladnes, and one to sende giftes vnto another, a to distribute vnto the poore.

And the Iewes receaued it that they had begonne to do, and that Mardocheus wrote vnto them: how that Aman the sonne of Amadathai all f Iewes enemye, had deuysed to destroye all the Iewes, and caused the lot to be cast for to put them in feare, and to brynge them to naughte: and how Hester wente and spake to the kynge, that thorow letters his wicked deuyce (which he ymagyned agaynst the Iewes) might be turned vpon his awne heade, and how he and his sonnes were hanged on the tre. For the which cause they called this daye Purim after the name of the lot, acordinge to all f wordes of this wrytinge: and what they the selues had sene, and what had happened vnto them.

E And the Iewes set it vp, and toke it vpon them and their sede, and vpon all soch as ioyned themselues vnto them, that they wolde not mysse to obserue these two dayes yearly, acordinge as they were wryttē and appoynted, how f these dayes are not to be forgotten, but to be kepte of childers children amōge all kynreds in all londes and cities. They are the dayes of Purim, which are not to be ouer-

slipte amonge the Iewes, and the memoriall of them oughte not to perishe from their sede.

And quene Hester the daughter of Abihail and Mardocheus the Iewe, wrote with all auctorite, to confirme this seconde wrytinge of Purim, and sent the letters vnto all the Iewes in the hundreth and seuen and twentye londes of f empyre of Ahasuerus, with frendly and faithfull wordes, to confirme these dayes of Purim, in their tyme appoynted, acordinges as Mardocheus the Iewe and Hester the quene had ordeined cōcernynge them: lyke as they vpon their soule and vpon their sede had cōfirmed the actes of the *fastinges and of hir cōplainte. And Hester cōmaunded to stablish these actes of this Purim, and to wryte them in a booke.

The x. Chapter.

A ND the kynge Ahasuerus layed tribute a vpon the londe, and vpon the Iles of the See. As for all f worke of his power and auctoryte, and f greate worshippe of Mardocheus, which the kynge gaue him, beholde, it is wrytten in the Cronicles of the kynges of Media a Persia, For Mardocheus the Iewe was the seconde nexte vnto kynge Ahasuerus, and greate amonge f Iewes, and accepted amonge the multitude of his brethren, as one f seketh the welth of his people, and speaketh the best for all his sede.

* Hest. 4. c.

The ende of the seconde parte of the Olde Testament.

The boke of Job.

What this boke conteyneth.

Chap. I. II.

The prosperite of Iob, and how God geueth Satan power ouer his body ad goodes, which he is content withall.

Chap. III.

The flesh can not suffre: and here is described the vnpacient man, that grudgeth agaynst the iudgment of God.

Chap. IIIII.

Iobs frendes comforte him, and geue his synnes the blame of his punyshmet.

Chap. V.

That no man is without synne. A prayse off the allmightynesse and louynge kyndnesse of God.

Chap. VI.

Iob excuseth his owne vnpacience, layeth ypcrysie to his frēdes charge, ad sayeth they are but dyssemblers.

Chap. VII.

A frendly contention that Iob maketh with God, shewing the myserable life and traunyle of man.

Chap. VIII.

Baldad reproueth Iob. The nature of ypcrytes.

Chap. IX.

All men are synners in the sight of God, and rightuousnesse commeth only of him. He punysheth also whom he will.

Chap. X.

No man is without synne, nether maye eny man escape the honde of God.

Chap. XI.

Sophar reproueth Iob of synne: and for so moch as no man maye withstonde God, he byddeth him be paciet.

Chap. XII.

All thinges come off the mightie ordinaunce of God. The wicked haue better dayes then the godly.

Chap. XIII.

Iob speaketh as he thinketh, reproueth the ypcrysie of his frendes, and comendeth the wisdom of God.

Chap. XIIIII.

The miserable life off man.

Chap. XV. XVI.

No man is innocēt before God. The conuersacion of the vngodly.

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Iob declareth his mysery.

Chap. XVIII.

Baldad reproueth Iob as vngodly, and sheweth the punyshment off the wicked.

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Iob sheweth his miserable estate, and reproueth his frendes, in that they increace his payne.

Chap. XX.

Punysment off the proude, vngodly and ypcrytes.

Chap. XXI.

Wicked men haue prosperite in this worlde. God punysheth aordinge to his owne will.

Chap. XXII.

They tell Iob, that is punyshment commeth for his synnes.

Chap. XXIII. XXIIII.

Iob defendeth his innocēcy.

Chap. XXV.

No mā is innocēt before God.

Chap. XXVI.

Iob mocketh his frēdes, because they go aboute to proue the thyng, that he denieth not. The power of God.

Chap. XXVII.

God punysheth vs not acordinge to oure merites, but is mercifull and spareth euen the vngodly. Agayne, he chasteneth the most righteous (as Iob was) with aduersite.

Chap. XXVIII.

The wisdomē ād foreknowlege of God.

Chap. XXIX.

The prosperite that Iob was in afore. His innocency and good dedes.

Chap. XXX.

He complayneth of his mysery: how the ignorant and symple people laugh him to scorne.

Chap. XXXI.

He rehearseth his innocēt life.

Chap. XXXII.

Iobs frendes are angrie, and forsake him.

Chap. XXXIII.

God punysheth for synne, yet heareth he a meke prayer.

Chap. XXXIII.

Iob withstōdeth the wordes of them, which saye, that the wicked only are punyshed.

Chap. XXXV.

Iob is reproued, for holdinge himself righteous.

Chap. XXXVI.

An argument, that God punisheth no man, excepte he haue deserued it.

Chap. XXXVII.

The power of God is here describēd. Iob is reproued.

Chap. XXXVIII. XXXIX. XL. XLI.

The foreknowlege and wisdomē of God.

Chap. XLII

Iobs frendes are reproued, and he himself is restored to his prosperite agayne.

The first Chapter.

A IN the lōde of Hus^a there was a man called Iob: an innocent and vertuous man, soch one as feared God, and eschued euell. This man had^b vij. sonnes, and iij. daughters. His substaunce was vij. M. shepe, iij. M. camels, v. C. yock of oxen, v. C. she asses, and a very greate housholde: so ^y he was one of the most principall men amōge all them of the east cōuntre. His sonnes now wente on euery man, and made banckettes: one daye in one house, another daye in another, and sent for their iij. sisters, to eate & drinke with them. So when they had passed ouer the tyme of their banckettinge rounde aboute, Iob sent for them, and clensed them agayne, stode vp early, and offred for euery one a brētofferinge. For Iob thought thus: peradventure my sonnes haue done some offence, and haue bene vnthankfull to God in their hertes. And thus dyd Iob euery daye.

B Now vpon a tyme, when the seruantes of God came and stode before the LORDE,

Sathan came also amonge them. And the LORDE sayde vnto Sathan: From whence comest thou? Sathan answered the LORDE, and sayde: I haue gone aboute the lōde,^c and walked thorow it.

Then sayde the LORDE vnto Sathā: hast thou not considered my seruaunt Iob, how that he is an innocēt and vertuous mā: soch one as feareth God, and eschueth euell, and that there is none like him in the lōde? Sathan answered, and sayde vnto the LORDE: Doth Iob feare God for naught? hast thou not preserued him, his house, and all his substaunce on euery syde? hast thou not blessed the workes of his hondes? Is not his possession encreased in the lōde? But laye thyne honde vpo^d him a litle, touch once all that he hath, and (I holde) he shall curse the to thy face. And the LORDE sayde vnto Sathan: lo all that he hath, be in thy power: only vpon him self se that thou laye not thine honde. Then wente Sathan forth from the LORDE.

Now vpon a certayne daye when his sonnes **C**

^a Gen. 22. d. ^b Iob 42. c.

^c Iob 2. a. ^d 1 Pe. 5. b.

and daughters were eatinge, and drynkinge wyne in their eldest brothers house, there came a messaunger vnto Iob, and sayde: Whyle the oxen were a plowinge, and the Asses goinge in the pasture besyde them: the Sabees came in vñletly, and toke them all awaye: yee they haue slayne the seruauentes with the swearde, and I only ranne my waye, to tell the.

And whyle he was yet speakyng, there came another, and sayde: The fyre of God is fallen from heauen, it hath consumed 7 brēt vp all the shepe and seruauentes: and I only ranne my waye, to tell the. In the meane season whyle he was yet speakinge, there came another, and sayde: The Caldees made thre armies, and fell in vpon the camels, which they haue caried awaye, yee and slayne the seruauentes with the swearde: and I only am gottē awaye, to tell the. Whyle he was speakinge, there came yet another, and sayde: Thy sonnes and daughters were eatinge and drynkinge wyne in their eldest brothers house, and sodenly there came a mightie greate wynde out off the South, and smote the iiij. corners of the house: which fell vpon thy children, so that they are deed: and I am gotten awaye alone, to tell the.

Then Iob stode vp, and rente his clothes shaued his heade, fell downe vpon the grouēde, worshipped, and sayde: 'Naked came I out of my mothers wombe, and naked shall I turne thither agayne. ⁶ The LORDE gaue, and the LORDE hath taken awaye (the LORDE hath done his pleasure) now 'blessed be 7 name off the LORDE. In all these thinges dyd Iob not offende, ner murmured foolishly agaynst God.

The ij. Chapter.

IT happened also apon a tyme, ⁴ that when the seruauentes of God came 7 stode before the LORDE, Sathan came also amonge them, and stode before him. And the LORDE sayde vnto Sathan: From whence comest thou? Sathan answered and sayde: ⁵ I haue gone aboute the lōde, and walked thorow it.

Then sayde the LORDE vnto Sathan: Hast thou not considered my seruauent Iob, how that he is an innocent 7 vertuous man such one as feareth God, and eschuetu euell,

and that there is none like him in the londe? But thou mouedest me agaynst him, to punysh him: yet is it in vayne, for he contynueth still in his godlynesse.

Sathan answered the LORDE, and sayde: Skynne for skynne? yee a man will geue all 7 euer he hath, for his life. But laye thine honde vpon him, touch him once vpon the bone and flesh, and (I holde) he shall curse the to thy face. Then sayde the LORDE vnto Sathā: lo, there hast thou him in thy power, but spare his life.

So wente Sathan forth from the LORDE, and smote Iob with maruelous sore byles, from the sole off the fote vnto his crowne: so that he sat vpon the grounde in the ashes, and scraped of the etter off his sores with a potsherde.

Then sayde his wife vnto him: ⁷ Dost thou yet cōtinue in thy perfectnesse? curse God, 7 dye. But Iob sayde vnto her: Thou speakest like a foolish womā. Seinge we haue receaued prosperite at the honde of God, wherefore shulde we not be content with aduersite also? ⁸ In all these thinges, dyd not Iob synne with his lippes.

Now when Iobs frendes herde of all 7 trouble, that happened vnto him, there came thre off them, euery one from his owne place: namely, Eliphaz the Themanite, Baldad the Suhite, and Sophar the Naamathite.

For they were agreed together to come, to shewe their compassion vpon him, and to comforte him. So when they lifte vp their eyes a farre off, they knewe him not.

Then they cried, and wepte: then euery one off them rente his clothes, and sprynckled dust vpon their heades in the ayre. They sat them downe by him also vpon the grounde, vij. dayes and vij. nightes. Nether was there eny of them that spake one worde vnto him, for they sawe that his payne was very greate.

The iij. Chapter.

AFTER this opened Iob his mouth, and cursed his daye, and sayde: ¹ lost be that daye, wherin I was borne: and the night, in the which it was sayde: there is a manchild concealed. The same daye be turned to darknesse, and not regarded of God from aboute, nether be shyned vpō with light: but

⁴ Eccli. 5. c. ¹ Tim. 6. b. ⁵ Eccli. 40. b. Gen. 3. d.
⁶ Psal. 112. a. Iob 2. b. ⁷ Iob 1. b. ⁸ 1 Pe. 5. b.

¹ Tob. 2. d. ² Iob 1. d. ³ Simile Iere. 20. d.

be couered with darcknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and let it be lapped in with sorowe. Let the darckstorne ouercome y^e night, let it not be reckened amonge the dayes off the yeaere, ner counted in the monethes. Despyed be that night, and discommended: let them that curse the daye, geue it their curse also, euen those that be ready to rayse vp Leuiathan. Let the starres be dymme thorow darcknesse of it. Let it loke for light, but let it se none, nether the rysynge vp of the fayre mornynge: because it shut not vp the wombe that bare me, ner hyd these sorowes fro myne eyes.

35 Alas, why dyed I not in y^e byrth? "Why dyd not I perysh, as soone as I came out of my mothers wōbe? Why set they me vpō fyre knees? Why gaue they me suck with their brestes? Then shulde I now haue lyen still, I shulde haue slepte, and bene at rest: like as the kynges ad lordes of y^e earth, which buylde them selues speciall places: As the prynces that haue greate substaunce of golde, & their houses full of syluer. O that I vterly had no beyng, or were as a thige borne out of tyme (that is put asyde) ether as yonge children, which neuer sawe the light. There must the wicked cease from their tyranny, there such as are ouerlaboured, be at rest: there are those letten out fre, which haue bene in preson, so that they heare nomore the voyce of the oppressoure: There are small and greate: the bonde man, and he that is fre frō his master.

¶ Wherefore is the light geuen, to him that is in mysery? and life vnto them, that haue heuy hertes? (Which longe for death, and it commeth not: for yf they might fynde their graue, they wolde be maruelous glad, as those that dygge vp treasure) To the man whose waye is hyd, which God kepeth backe from him.

This is the cause, that I syghe before I eate, and my roariniges fall out like a water floude. For the thyng that I feared, is come vpon me: and the thyng that I was afayed of, is happened vnto me. Was I not happy? Had I not quyetnesse? Was I not in rest? And now commeth soch mysery vpon me.

The iiii. Chapter.

¶ THEN answered Eliphaz of Theman and sayde vnto him: Yf we begynne to comon with the, peradūcture thou wilt be mys-

content, but who can witholde himself from speakynge? Beholde, thou hast bene a teacher of many, and hast comforted the weery hondes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plague is come vpon the, thou shrēkest awaye: now that it hath touched thyself, thou art faint harted. ^a Where is now thy feare of God, thy stedfastnesse, thy pacience, and the perfectnesse of thy life? Considre (I praye the) who euer peryshed, beyng an innocent? Or, when were the godly destroyed? ^b As for those that plowe wickednesse (as I haue sene myself) and sowe myschefe, they reape y^e same. For whē God bloweth vpon them, they perysh, and are destroyed thorow the blast of his wrath. The roaringe of the lyon, the cryenge off the lyonesse, & y^e teth off y^e lyōs whelpes are brokē. The greate lyon perysheth, because he cā get no pray and the lyons whelpes are scatred abrode.

There is spoken vnto me a thyng in coun- **36** cell, which hath geuen a terrible sounde in myne eare, with a vision in the night, ^c when men are fallen a slepe. Soch feare and drede came vpō me, that all my bones shoke. And when the wynde passed ouer by me, the hayres of my flesh stode vp.

Then stode there one before me, whose face I knewe not: an ymage there was, and the wether was still, so that I herde this voyce: Maye a man be iustified before God? ^d Maye there eny man be iudged to be clene, by reason of his owne workes? Beholde, he hath founde vnfaithfulnesse amonge his owne seruauntes, and proude disobedience amonge his angels.

How moch more thē shal they (that dwell in houses of claye, whose foundation is but earth) be moth eaten? They shalbe destroyed from the mornynge vnto the euenynge: yee they shall perish, or euer they be awarre: and be taken awaye so clene, that none of thē shall remayne, but be deed, or euer they be awarre off it.

The v. Chapter.

NAME me one els, yf thou canst fynde **37** eny: yee loke aboute the, vpon eny of the holy men. As for the foolish man displeasure kylleth him, and anger slayeth y^e

^a Iere. 20. d. ^b Tob. 2. d. ^c Gala. 6. a. ^d Dan. 10. c.

^e Iob 25. a. Psal. 142. a. Rom. 3. b. Iob 15. b. 2 Pe. 2. d.

ignorant. "I haue sene my self, when the foolish was depe roted, that his bewty was sodely destroyed: that his children were without prosperite or health: that they were slayne in the dore, and no mā to deluyer them: that his haruest was eaten vp off the hungrie: that the weapened man had spoyled it, and that the thurstie had droncke vp his riches. It is not the earth that bryngeth forth trauayle, nether commeth sorow out of *ȝ* grounde: but it is man, that is borne vnto mysery, like as the byrde for to fle.

B But now will I speake off the **LORDE**, and talke of God: which doth thinges, that are vnsearcheable, and marueles without nōbre: Which geueth rayne vpō the earth, and poureth water vpon all thinges: which setteth vp them of lowe degre, and sendeth prosperite, to those that are in heynesse: Which destroyeth the deuyces of the sotyll, ^eso that they are not able to perfourme the thynges that they take in hōde: which compaseth *ȝ* wyse in their owne craftynesse, and ouertroweth the counsell of the wicked: In so moch that they runne in to darcknesse by fayre daye, and grope aboute them at the noone daye, like as in the night.

^fAnd so he deluyereth the poore from the swearde, from their mouth, and from the hōde of the cruell: that the poore maye haue hope, *ȝ* that the mouth of the oppressoure maye be stopped.

C Beholde, ^ghappie is the man, whom God punysheth: therfore, despyse not thou *ȝ* chastenyng of the Allmyghty. For though he make a wounde, he geueth a medicyne agayne: though he smyte, his honde maketh whole agayne.

He deluyereth the out of sixe troubles, so that in the seuenth there can no harme touch the. In the myddest of hunger he saueth *ȝ* from death: and when it is warre, from the power of the swearde.

He shall kepe the from the perulous tonge so that when trouble commeth, thou shalt not nede to feare. ^hIn destruccion and derth thou shalt be mery, and shalt not be afraied for the bestes of the earth: But the castels in the londe shal be confederate with the, *ȝ* the bestes of the felde shall geue the peace:

Yee thou shalt se, that thy dwellynge place shalbe in rest: thou shalt beholde thy substance, and be nomore punyshed for synne. Thou shalt se also, that thy sede shall encrease, and that thy posterite shalbe as the grasse vpon the earth. Thou shalt come to thy graue in a fayre age, like as *ȝ* corne sheeues are brought in to the barn in due season. Lo, this is the matter, as we oure selues haue proued by experience. Therfore now that thou hearest it, take better hede to thyself.

The vi. Chapter.

IOB answered, and sayde: O that my misery **A** were weyed, and my punyishment layed in the balaunces: for then shulde it be heuyer, then the sonde of the see. This is the cause, that my wordes are so soroufull.

For the allmyghty hath shott at me with his arowes, whose indignacion hath droncke vp my sprete, and *ȝ* terrible feares of God fight agaynst me. Doth the wilde asse roare when he hath grasse? ⁱOr crieth the ox, whē he hath fodder ynough? Maye a thyng be eaten vnseasoned, or without salt? What taist hath *ȝ* whyte within the yoke an egg? The thinges that some tyme I might not awaye withall, are now my meate for very sorow. O that I might haue my desyre: O *ȝ* God wolde graunte me the thyng, that I longe for: That he wolde begynne and smyte me: that he wolde let his honde go, *ȝ* hew me downe. Thē shulde I haue some cōforte: yee I wolde desyre him in my payne, that he shulde not spare, for I will not be agaynst *ȝ* wordes of the holy one.

What power haue I to endure? Or what is myne ende, that my soule might be paciēt? **B** Is my strength the strength of stones? Or, is my flesh made of brasse? Am I able to helpe my self? Is not my strength gone from me, like as yf one withdrewe a good dede from his frende, and forsoke the feare of God? Myne owne brethren passe ouer by me as the water-broke, that hastily runneth thorow *ȝ* valleys. ^jBut they that feare the horefroste, the snowe shal fall vpon them.

When their tyme cometh, they shalbe destroyed and perishe: and when they be set on fyre, they shalbe remoued out of their place,

^a Psal. 36. d. ^b Deu. 28. d. ^c Deu. 28. b. ^e Eccl. 10. c.
 Lu. 1. d. Ps. 144. b. 146. a. ^f 1 Re. 2. b. ^g Esa. 8. c.
 1 Cor. 3. c. Psal. 32. b. ^h Deu. 28. c. ⁱ Psal. 10. a.

^k Pro. 3. b. ^l 1 Pet. 4. c. ^m Heb. 12. a. ⁿ Osee 6. a. ^o Psal. 90.
 ^p Amos 3. a. ^q Esa. 66. a.

for the pathes þ̄ they go in, are croked: they haist after vayne thinges, and shal perish. Considre the pathes off Theman, ⁊ the wayes off Saba, wherin they haue put their trust. Confounded are they, that put eny cōfidence in them: For whē they came to opteyne the thynges that they looked for, they were brought to confucion.

C Eue so are ye also come vnto me: but now that ye se my misery, ye are afrayed. Dyd I desyre you, to come hyther? Or, to geue me eny off youre substaunce? To delyuer me from the enemies honde, or to saue me from the power off the mightie? Teach me and I will holde my tonge: and yf I do erre, shewe me wherin.

Wherefore blame ye then the wordes, that are well and truly spoken? which of you can reprove them? Sauynge only that ye are sotyll to check mens sayenges, and can speake many wordes in the wynde. Ye fall vpon the fatherlesse, ād go aboute to ouerthrowe youre owne frende. Wherefore loke not only vpon me, but vpon youre selues: whether I lye, or no. Turne in to youre owne selues (I praye you) be indifferent iudges, and considre myne vnrgyltinesse: whether there be eny vnrightuousnesse in my tonge, or vayne wordes in my mouth.

The viij. Chapter.

A IS not the life off mā vpon earth a very batayll? Are not his dayes, like the dayes of an hyred seruaunte? For like as a bonde seruaunt desyreth the shadowe, and as an hyrelinge wolde fayne haue an ende of his worke: Euen so haue I laboured whole monethes longe (but in vayne) and many a carefull night haue I tolde. When I layed me downe to slepe, I sayde: "O when shal I ryse? Agayne, I longed sore for the night. Thus am I full off sorowe, till it be darcke. My flesh is clothed with wormes, fylthinesse and dust: my skynne is wythered, and crumpled together: my dayes passe ouer more spedely, thē a weeuor can weewe out his webbe, and are gone, or I am awarre. O remembre, that my life is but a wynde, ād that myne eye shal nomore se the pleasures therof, yee and that none other mans eye shall se me any more. For yf thou fasten thine eyes vpon me, I come to naught. like as a

cloude is cōsumed and vanyshed awaye, euen so he that goeth downe to hell, commeth nomore vp, ner turneth agayne in to his house, nether shall his place knowe him eny more.

Therefore I will not spare my mouth, but will speake in the trouble of my sprete, in þ̄ bytternesse of my mynde will I talke. Am I a see or a whalfysh, that thou kepest me so in preson? When I thynke: my bedd shall comforte me, I shall haue some refresshing by talkynge with myself vpon my couche: The troublest thou me with dreames, ād makest me so afrayed thorow visions, that my soule wyssheth rather to be hanged, and my bones to be deed.

I can se no remedy, I shall lye nomore: O spare me then, for my dayes are but vayne. What is man, that thou hast him in soch reputacion, and settest so moch by him? Thou takest diligent care for him, and sodely doest thou trye him.

Why goest thou not fro me, ner lettest me alone, so longe till I swallowe downe my spetle? I haue offended, what shal I do vnto þ̄, O thou preseruer off men? Why hast thou made me to stonde in thy waye, and am so heuy a burden vnto my self? Why doest thou not forgeue me my synne? Wherefore takest thou not awaye my wickednesse? Beholde, now must I slepe in the dust: and yff thou sekest me tomorow in the mornyng, I shalbe gone.

The viij. Chapter.

THEN answered Baldad the Suhite, and sayde: How longe wilt thou talke of soch thinges? how longe shal thy mouth speake so proude wordes? Doth God peruerthe the thinge that is lafull? Or, doth the Allmightie destroye the thyng that is right? Whē thy sonnes synned agaynst him, dyd not he punysh thē for their wickednesse? Yff thou woldest now resorte vnto God by tymes, ⁊ make thine humble prayer to þ̄ Allmightie: yf thou woldest lye a pure and a godly life: shulde he not wake vp vnto the immediatly, ⁊ geue the the bewtie of rightuousnesse agayne? In so moch, that where ī so euer thou haddest litle afore, thou shuldest now haue greate abundaunce. Enquire of them that haue bene before the, search diligently amonge thy forefathers: Namely, þ̄ we

^a Deu. 28. g.

^b Iob 9. c. 14. a.

^c Dan. 2. a.

^d Matt. 6. c. Deu. 8. a. Gen. 22. a. ^e Iob 1. c. ^f Deu. 30. a.

are but of yesterdaye, and conside not, that oure dayes vpon earth are buth a very shadow. "They shall shewe the, they shall tell the, yee they will gladly confesse the same.

B Maye a resshe be grene without moystnesse? maye the grasse growe without water? No: but (or euer it be shot forth, and or euer it be gathered) it wythereth, before any other herbe. Euen so goeth it with all them, that forget God: and euen thus also shal the ypcocrites hope come to naught. His confidence shalbe destroyed, for he trusteth in a spyders webbe.

He leeneth him vpō his house, but he shal not stonde: he holdeth him fast by it, yet shal he not endure. Oft tymes a thinge doth florish, and men thynke that it maye abyde the Sonneshyne: it shuteth forth the braunches in his garden, it taketh many stones, in so moch that it is like an house off stoncs. But yf it be taken out off his place, euery man denyeth it, sayenge: I knowe the not. Lo, thus is it with him, that reioyseth in his owne doinges: and as for other, they growe out of the earth.

Beholde, God will not cast awaye a vertuous man, nether wil he helpe the vngodly. Thy mouth shall he fyll with laughynge, ad thy lyppes with gladnesse. They that hate the, shalbe confounded, & y dwellinges of y vngodly shal come to naught.

The ix. Chapter.

A **I**OB answered, and sayde: "As for y I knowe it is so of a treuth, y a man compared vnto God, can not be iustified. Yf he wil argue with him, he shall not be able to answer him vnto one amonge a thousande. He is wyse of hert, and mightie in strength. Who euer prospered, that toke parte agaynst him? He translateth the mouytaynes, or euer they be awarre, & ouerthroweth them in his wrath. He remoueth the earth out of hir place, that hir pilers shake withall. He commaundeth the Sone, & it ryseth not: he closeth vp the starres, as it were vnder a signet. He himselfe alone spredeth out y heauens, and goeth vpon the waves of the see. He maketh the waynes of heauen, the Orions, the * vij. starres and the secrete places of the south. He doth greate thinges, such as are vnsearchable, yee and wonders without nombre.

Yf he came by me, I might not loke vpō him: yf he wente his waye, I shulde not perceaue it. Yf he be haisty to take any thinge awaye, who wil make him restore it agayne? Who wil saye vnto him: what doest thou? "He is God, whose wrath no man maye withstode: but the proudest of all must stoupe vnder him. How shulde I then answer him? or, what wordes shulde I fynde out agaynst him? Yee though I be rightuous, yet will I not geue him one worde agayne, but mekely submytte my self to my iudge. All be it that I call vpon him, and he heare me, yet am I not sure, y he hath herde my voyce: he troubleth me so with the tempest, and woundeth me out of measure without a cause. He will not let my sprete be in rest, but fylleth me with bytternesse.

Yf men wil speake of strength, he is the strōgest of all: yf mē wil speake of rightousnes, who darre be my recorde? yf I will iustifie my self, myne owne mouth shall cōdemne me: yf I will put forth my self for a perfecte man, he shal proue me a wicked doer: For that I shulde be an innocent, my cōscience knoweth it not, yee I my self am weery off my life.

This one thīge wil I saye: "He destroyeth both the rightuous & vngodly. And though he slaye sodenly with the scourge, yet laugheth he at the punyshment of the innocent. As for the worlde, he geueth it ouer in to the power of the wicked, such as the rulers be, wherof all londes are full. Is it not so? where is there eny, but he is soch one?

"My dayes haue bene more swifte, then a runner: they are gone sodenly, and haue sene no good thinge. They are passed awaye, as the shippes that be good vnder sale, and as the Aegle that haisteth to the pray. When I am purposed to forget my complayniges to change my countenance, and to cōforte my self: then am I afraied of all my workes, for I knowe, thou fauourest not an euell doer. Yf I be then a wicked one, why haue I laboured in vayne? Though I washed my self with snowe water, and made myne hondes neuer so clene, yet shuldest thou dyppe me in y myre, & myne owne clothes shulde defyle me. For he y I must geue answer vnto, and with whom I go to lawe, is not a man as

* Psal. 143. a. * Psal. 142. a. Ro. 3. b. Iob 4. b. 13. b. 25. a. c Amos 5. a.

* Some call these seuen starres, the clock henne with hir chekens. d Eccls. 8. g. Iere. 10. a. e Eccls. 9. a. f Iob 7. a.

I am. Nether is there eny dayes man to reprove both the partes, or to laye his hōde betwixte vs. Let him take his rod awaye from me, yee let him make me nomore afrayed of him, and then shal I answere him without eny feare. For as longe as I am in soch fearfulnesse, I can make no answere: And why? it greuth my soule to lyue.

The xi. Chapter.

NEUERTHELESSE, now will I put forth my wordes: I wil speake out of the very heuyenesse off my soule, and will saye vnto God: O do not condemne me, but shewe me the cause, wherefore thou iudget me on this maner. Thinkest thou it well done, to oppresse me, to cast me of (beinge a worke of thy hondes) that to manteyne the councill of the vngodly? Hast thou fleszshy eyes then, or doest thou loke as man loketh? Are thy dayes as the dayes of man, and thy yeares as mans yeares? that thou makest soch inquisition for my wickednesse, and searchest out my synne? where as (notwithstandinge) thou knowest that I am no wicked person, & that there is no man able to delyuer me out of thine honde. "Thy hondes haue made me, & fashioned me altogether rounde aboute, wilt thou then destroye me sodely? O remembre (I beseke the) how that thou madest me of the moule of the earth, and shalt brynge me to earth agayne.

Hast thou not milked me, as it were mylck: and turned me to cruddes like chese? Thou hast couered me with skynne and flesh, and ioyned me together with bones & synowes. Thou hast graunted me life, and done me good: and the diligent hede that thou tokest vpon me, hath preserued my sprete.

Though thou hydest these things in thine hert, yet am I sure, that thou remembrest the all. Wherefore didest thou kepe me, when I synned, and hast not clensed me fro myne offence? Yf I do wickedly, wo is me therefore: Yf I be righteous, yet darre I not lift vp my heade: so full am I of confucion, and se myne owne misery.

C Thou huntest me out (beynge in heuyenesse) as it were a Lyon, and troublest me out of measure. Thou bringest fresh witnesses agaynst me, thy wrath increaseth thou vpon me, very many are the plaghes that I am in. Wherefore

hast thou brought me^a out of my mothers wombe? O that I had perished, & that no eye had sene me. Yf they had caried me to my graue, as soone as I was borne, then shulde I be now, as though I had neuer bene.

Shall not my short life come soone to an ende? O holde the fro me, let me alone, that I maye ease myself a litle: afore I go thyther, from whence I shal not turne agayne: Namely, to that londe of darcknesse & shadowe of death: yee in to that darck cloudy londe & deadly shadowe, where as is no ordre, but terrible feare as in the darcknesse.

The xi. Chapter.

THEN answered Sophar the Naamathite, **A** and sayde: Shulde not he that maketh many wordes, be answered? Shulde he that babbleth moch, be commended therein? Shulde men geue eare vnto the only? Thou wilt laugh other men to scorne, & shal no body mocke the agayne? Wilt thou saye vnto God: The thinge that I take in honde, is perfecte, & I am clene in thy sight? O that God wolde speake, and open his lippes agaynst the, that he might shewe the (out of his secrete wysdomme) how manyfolde his lawe is: then shuldest thou knowe, that God had forgotten the, because of thy synnes.

Wilt thou fynde out God with thy sekyng? wilt thou attayne to the perfectnesse of the Allmightie? He is hyer the heauē, what wilt thou do? Deper the hell, how wilt thou then knowe him? His length exceedeth the length of the earth, and his bredth & bredth of the see. Though he turne all thinges vp syde downe, close them in, or thrust the together, who darre check him therefore?

For it is he, that knoweth the vanite of men: he seyth their wickednesse also, shulde he not then conside it? A vayne body exalteth him self, and the sonne of man is like a wyld asses foale. Yf thou haddest now a right herte, & liftest vp thine hondes toward him: yf thou woldest put awaye the wickednesse, which thou hast in honde, so that no vngodlynesse dwelt in thy house: Then mightest thou lift vp thy face without shame, the shuldest thou be sure, and haue no nede to feare.

Then shuldest thou forget thy misery, and thyinke nomore vpon it, then vpon the waters

^a Gen. 1. d. Psal. 118. k.^b Job 3. b. Iere. 20. d. ^c 1 Re. 16. b. Iere. 17. d.

that runne by. Then shulde thy life be as cleare as the noone daye, and sprynge forth as the mornynge. Then mightest thou haue comfort, in the hope that thou hast: ⁊ slepe quietly, when thou art buried. Then shuldest thou take thy rest, and no mā to make the afraied, yee many one shulde set moch by the. As for the eyes of the vngodly, they shal be consumed, and not escape: their hope shalbe misery and sorow of mynde.

The xij. Chapter.

A SO Iob answered, and sayde: Then (noute) ye are the men alone, and wysdome shal perish with you. But I haue vnderstōdinge as well as ye, and am no lesse then ye. Yee who knoweth not these thinges? Thus he that calleth vpō God, and whom God heareth, is mocked of his neighbour: the godly ⁊ innocent man is laughed to scorne. Godlynesse is a light despyed in ⁊ hertes of the rich, ⁊ is set for them to stamble vpon.

The houses of robbers are in wealth and prosperite, ⁊ they that maliciously medle agaynst God, dwel without care: yee God geueth all thinges richly with his honde.

B Axe the cattell, ⁊ they shal enforme the: the foules of the ayre, and they shall tell ⁊: Speake to the earth, and it shall shewe the: Or to the fyshes of the see, and they shal certifie the. What is he, but he knoweth, that ⁊ hōde of the LORDE made all these? "In whose honde is the soule of euery lyuynge thinge, and the breth of all men. Haue not the eares pleasure in hearinge,^a and the mouth in tastinge the thinge that it eateth? Amonge olde personnes there is wysdome, and amonge the aged is vnderstōdinge. Yee with God is wysdome and strength, it is he that hath counsell ⁊ foreknowledge. Yf he breake downe a thinge, who can set it vp agayne? "Yf he shutt a thinge, who wil open it? Beholde, yf he witholde the waters, they drye vp: Yf he let the go, they destroye the earth. With him is strength and wysdome: he knoweth both the disceauer, and him that is disceaued.

C He carieth awaye the wyse men, as it were a spoyle, and bringeth the iudges out of their wyttes. He lowseth the gyrdle of kynges, and gyrdeth their loynes with a bonde, he ledeth awaye the prestes in to captiuyte, and

turneth the mightie vp syde downe. "He taketh the verite from out of the mouth, ⁊ disapoynteth ⁊ aged of their wysdome. He poureth out confucion vpon prynces, and cōforteth them that haue bene oppressed. Loke "what lyeth hyd in darcknesse, he declareth it opely: and the very shadowe of death bringeth he to light. He both increaseth the people, and destroyeth them: He maketh them to multiplie, and dryueth them awaye. He chaungeth the herte of the prynces and kynges of the earth, and disapoynteth them: so that they go wādringe out of the waye, and grope in the darcke without light, stackeringe to and fro like droncken men.

The xij. Chapter.

LO, all this haue I sene with myne eye, **A** herde with myne eare, ⁊ vnderstode it. Loke what ye knowe, that same do I knowe also, nether am I inferior vnto you. Neuerthelesse I am purposed to talke with the All-mightie, and my desyre is to comon with God. As for you, ye are workmasters of lyes: and vnprofitable Phisicians altogether. Wolde God ye kepte youre tongue, that ye might be taken for wyse men! Therefore heare my wordes, and pondre the sentence of my lippes. Will ye make answer for God with lyes, and māteyne him with disceate? Wil ye accepte ⁊ personne of God, and intreate for him? Shal that helpe you, when he calleth you to rekenynge? Thynke ye to begyle him, as a man is begyled? Punysh you shall he and reprove you, yf ye do secretly accepte eny personne. Shall he not make you afraied, when he sheweth himself? Shal not his terrible feare fall vpō you? youre remembraunce shalbe like the dust, ⁊ youre pryde shalbe turned to claye.

B Holde youre tongues now, and let me speake, for there is some thinge come in to my mynde. Wherefore do I beare my flesh in my teth, and my soule in myne hondes? Lo, there is nether cōforte ner hope for me, yf he wil slaye me. "But yf I shewe and reprove myne owne wayes in his sight, he is euen the same, that maketh me whole: and why? there maye no Ypocrite come before him, Heare my wordes, and pondre my sayenges with youre eares. Beholde, though sentence were geuen vpon me, I am sure to be knowne for vngilty. What is

^a Sap. 3. a. ^b Iob 34. a. ^c Esa. 22. d.
Apo. 3. b. Esa. 50. a. ^d 2 Par. 18. c. Eze. 14. b.

^e Luc. 12. a. ^f Pro. 17. d. ^g Psal. 51. a. Luc. 15. c.

he, that will go to lawe with me? For yf I holde my tonge, I shal dye. Neuerthelesse graunte me ij. thinges, and then will I not hyde my self from the.

C Withdrawe thine honde fro me, & let not the fearful drede of the make me afayed. And then sende for me to the lawe, & I maye answer for my self: or els, let me speake, and geue thou the answer. How greates are my myszdedes & synnes? Let me knowe my trāsgressions & offences. Wherefore hydest thou thy face, and holdest me for thine enemye? Wilt thou be so cruell & extreme vnto a flyenge leaf, and folowe vpon drye stubble? that thou layest so sharply to my charge, and wilt vterlye vndoo me, for y synnes of my youth? Thou hast put my fote in the stockes: ^a thou lokest narrowly vnto all my pathes, & marcest the steppes of my fete: where as I (notwithstandinge) must consume like as a foule carion, and as a cloth that is moth eaten.

The xiiij. Chapter.

A MAN that is borne of a woman, hath but a shorte tyme to lyue, and is full of dyuerse miseries. He cōmeth vp, and falleth awaye like a floure. He flyeth as it were a shadowe, and neuer continueth in one state. Thinkest thou it now well done, to open thine eyes vpon soch one, and to brynge me before the in iudgment? Who can make it cleane, that commeth of an vnclane thinge? No body. The dayes of man are shorte, & nombre of his monethes are knowne only vnto the. Thou hast apoynted him his boundes, he can not go beyonde them. Go from him, that he maye rest a litle: vntill his daye come, which he loketh for, like as an hyrelinge doth.

B Yf a tre be cutt downe, there is some hope yet, that it will sproute and shute forth the braunches againe: For though a rote be waxen olde and deed in the grounde, yet whē the stocke getteth the sent of water, it will budde, and brynge forth bowes, like as when it was first planted. But as for man, when he is deed, perished and consumed awaye, what becommeth of him? ^b The floudes when they be dried vp, & the ryuers when they be emptie, are fylled agayne thorow the flowinge waters of the see: ^c but when man slepeth, he ryseth not agayne, vntill the heauen perish: he shal not wake vp ner ryse out of his slepe. O

that thou woldest kepe me, and hyde me in the hell, vntill thy wrath were stilled: & to appoynte me a tyme, wherein thou mightest remembre me. Maye a deed man lyue agayne? ^d All the dayes of this my pilgremage am I lokinge, when my chaungeinge shal come. Yf thou woldest but call me, I shulde obeie the: ^e only despye not the worke of thine owne hondes.

For thou hast nombred all my goynges, yet **C** be not thou to extreme vpon my synnes. Thou hast sealed vp myne offences, as it were in a bagg: but be mercifull vnto my wickednesse. The mountaynes fall awaye at the last, the rockes are remoued out of their place, the waters pearse thorow the very stones by litle and litle, the floudes waszhe awaye the grauell & earth: Euen so destroyest thou the hope of man in like maner. Thou preuaylest agaynst him, so that he passeth awaye: thou chaungest his estate, and putttest him from the. Whether his children come to worshippe or no, he can not tell: And yf they be men of lowe degre, he knoweth not. Whye he lyueth, his flesh must haue trauaile: and whye the soule is in him, he must be in sorowe.

The xv. Chapter.

THEN answered Eliphaz the Themanite, **A** and sayde: Shulde a wyse man geue soch an answer (as it were one that spake in the wynde) and fyll his stomacke with anger? Thou reprobust with wordes, that are nothinge wroth: and speakest the thinges, which can do no good. As for shame, thou hast set it asyde, els woldest thou not make so many wordes before God: but thy wickednesse teacheth thy mouth, and so thou hast chosen the a craftie tonge. Thine owne mouth condemneth the, and not I: yee thine owne lippes shappe the an answer. Art thou the first man, that euer was borne? Or, wast thou made before the hylles? hast thou herde the secrete counsell of God, that all wysdome is to litle for y? What knowest thou, y we knowe not? What vnderstondest thou, but we can the same? With vs are olde and aged men, yee soch as haue lyued longer then thy forefathers.

Dost thou nomore regarde the comforte of God? but thy wicked wordes wil not suffre the. Why doth thine herte make the so proude? Why stondest thou so greatly in

^a Psal. 24. c. Job 33. a. ^b Eccs. 1. a. ^c Esa. 51. b.

^d Pet. 3. ^e Gen. 47. b. Psal. 118. c. ^f Psal. 137. b.

thine owne conceate? Where vnto loke thine eyes, ⁊ thy mynde is so puffed vp agaynst God ⁊ letest soch wordes go out of thy mouth? What is man, that he shulde be vnclene? what hath he (which is borne of a woman) wherby he might be knowne to be righteous? Beholde, he hath founde vnfaithfulnesse amōge his owne sanctes: "yee the very heauens are vnclene in his sight. How moch more then an abhominable and vyle mā, which dryncketh wickednesse like water? I will tell the, heare me: I wil shewe the a thinge, that I knowe: which wyse men haue tolde, ⁊ hath not bene hyd from their fathers: vnto whom only the londe was geuen, that no straunger shulde come amonge them.

¶ The vngodly despayreth all the dayes of his life, ⁊ the nombre of a tyrantes yeares is vnknowne. A fearful sounde is euer in his eares, ⁊ when it is peace, yet feareth he destruction: He beleueth neuer to be deliuered out of darcknesse, the swerde is allwaye before his eyes. When he goeth forth to get his luyng, he thinketh plainely, that the daye of darcknesse is at hande. Sorow and carefulnesse make him afraied, ⁊ cōpasse him rounde aboute, like as it were a kinge with his hoost redy to the battayll. For he hath stretched out his honde agaynst God, ⁊ armed himself agaynst ⁊ Allmightie. He runneth proudly vpon him, ⁊ with a stiff necke fighteth he agaynst him: where as he couereth his face with fatnesse, and maketh his body well lykynge. Therefore shall his dwellynge be in desolate cities, ⁊ in houses which no mā inhabiteth, but are become heapes of stones.

¶ He shall not be rich, nether shall his substance continue, ner encrease vpon earth. He shal neuer come out of darcknesse, the flame shal drye vp his branches, with ⁊ blast of the mouth of God shal he be takē awaie. He wil nether applye himself to faithfulness ner treuth, so sore is he diseaued with vanite.

He shall perish, afore his tyme be worne out, and his honde shal not be grene. He shal be pluckte of as an vntymely grape from ⁊ vyne, and shal let his floure fall, as the olyue doth. For the congregation of Ypocrites is vnfrutefull, ⁊ the fyre shal consume the houses of soch, as are greedy to receaue giftes. He conceaueth traunyle, he beareth myschefe, ⁊ his body bryngeth forth disceate.

^a Iob 4. b. ² Pet. 2. d. ³ Gen. 4. b.

The xvi. Chapter.

IOB answered, and sayde: I haue oft tymes herde soch thinges. Miserable geuours of comforte are ye, all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I coude speake, as ye do also. But wolde God, that youre soule were in my soules steade: then shulde I heape vp wordes agaynst you, and shake my heade at you. I shulde comforte you with my mouth, and release youre payne with ⁊ talkinge of my lypes. But what shall I do? For all my wordes, my sorow wil not cease: and though I holde my tōge, yet wil it not departe fro me. And now that I am full of payne, and all that I haue destroyed (wherof my wryncles beare wytnesse) there stōdeth vp a dyssembler to make me answer with lyes to my face. He is angrie at me, he hateth me, and gnasseth vpon me with his teth. Myne enemy skouleth vpon me with his eyes.

They haue opened their mouthes wyde vpon me, and smytten me vpon the cheke despitefully, they haue eased the selues throw myne aduersite. God hath geuen me ouer to the vngodly, and deliuered me in to the hondes of ⁊ wicked. I was somtyme in wealth, but sodenly hath he brought me to naught. He hath taken me by the necke, he hath rente me, and set me, as it were a marck for him to shute at. He hath compased me rounde aboute with his dartes, he hath wounded my loynes, ⁊ not spared. My bowels hath he poured vpon the grounde. He hath geuē me one wounde vpon another, and is fallē vpon me like a giaunte. I haue sowed a sack cloth vpon my skynne, and lye with my strength in the dust.

My face is swollē with wepinge, ⁊ myne eyes are waxen dymme. Howbeit there is no wickednesse in my hondes, and my prayer is clene. O earth, couer not my bloude, and let my crienge fynde no rowme. For lo, my witnesse is in heauen, and he that knoweth me, is aboue in the heyth. My frendes laugh me to scorne, but myne eye poureth out teares vnto God. Though a body might pleate with God, as one man doth with another, yet the nombre of my yeares are come, ⁊ I must go the waye, from whence I shal not turne agayne.

^c Psal. 7. b. Esa. 59. a. ^d 3 Re. 22. d. Mar. 14. g.

The xviij. Chapter.

MY breth fayleth, my dayes are shortened, I am harde at deathes dore. I haue disceaueed no man, yet must myne eye cōtinue in heuynesne. O deluyuer me, and set me by the, who shall then be able to thrust my hondes together? Thou hast with holdē their hertes from vnderstōdinge, therefore shall they not be set vp an hye. He promiseth his frēdes parte of his good, but his owne childrē spende it. He hath made me as it were a byworde of the comon people, I am his gestinge stocke amōge thē. My countenance is heuy for very anger, & the membres of my body are become like a shadowe. Vertuous mē therefore shall wel cōsidre this, and the innocent shall take parte agaynst the Ypocrite.

The righteous wil kepe his waye, and he ſhal hath cleane handes, wil euer be stronger & stronger. As for you, turne you, & get you hence, for I can not se one wyse mā amonge you. My dayes are past, my thoughtes are vanished awaye, which haue vexed myne herte, chaungeinge the night in to daye, & ſhal light in to darcknes. Though I tary neuer so moch, yet the graue is my house, and I must make my bed in the darcke. I call corrupcion my father, and the wormes call I my mother and my sister. What helpeth then my longe tarienge? Or, who wil fulfill the thinge, that I loke for? All that I haue, shall go downe in to the pytt, & lye with me in the dust.

The xviij. Chapter.

THEN answered Baldad the Suhite, and sayde: when wil ye make an ende of youre wordes? Marcke well, and considre, we wil speake also. Wherefore are we counted as beestes, & reputed so vyle in youre sight? Why destroyest thou thy self with anger? Shal ſhal earth be forsaken, or the stones remoued out of their place because of ſyne? Shal not the light of the yngodly be put out? yee the flame of his fyre shal not burne. The light shalbe darcke in his dwellinge, & his candle shalbe put out with him. His presumptuous goinges shal be kepte in, and his owne counsell shal cast him downe. For his fete shalbe taken in the nett, and he shal walke in the snare. His fete shalbe holden

in the gilder, and the thurstie shal catch him. The snare is layed for him in the grounde, and a pytfall in the waye.

Fearfulnesse shal make him afrayed on euery syde, that he shall not knowe, where to get out. Honger shalbe his substance, and mysfortune shall hange vpon him. He shall eate his owne skynne, yee his owne armes shall he deuoure, beyng a firstborne of death. All his comforte and hope shal be roted out of his dwellynge, very fearfulnesse shall brynge him to the kynge. Other men shall dwel in his house (which now is none of his) and brymstone shalbe scattered vpon his habitation. His rotes shalbe dried vp beneth, & aboue shall his haruest be cut downe. His remembrance shall perish from the earth, & his name shall not be prayded in the stretes: he shalbe dryuen from the light in to darcknesse, and be cast clene out of the worlde. He shall nether haue children ner kynszfolkes amonge his people, no ner eny posterite in his countre: yonge & olde shalbe astonysed at his death. Soch are now the dwellynges of the wicked, and this is ſhal place of him that knoweth not God.

The xix. Chapter.

JOB answered, & sayde: How lōge wil ye vex me mynde, & trouble me with wordes? Lo, ten tymes haue ye reprinted me: are ye not ashamed, for to laugh me so to scorne? yf I go wronge, I go wronge to my self. But yf ye wil enhance youre selues agaynst me, & accuse me to be a wicked personne because of the shame that is come vpon me: knowe this then, ſhal it is God, which hath handled me so violently, & hath compased me aboute with his scourges. Beholde, though I crie, yet violēce is done vnto me, I can not be herde: Though I complaine, there is none to geue sentēce with me. He hath hedged vp my path, I cā not get awaye, he hath set darcknesse in my gate.

He hath spoyled me of myne honoure, & taken the crowne awaye from my heade. He hath destroyed me on euery syde, and I am vndone: My hope hath he taken awaye from me, as it were a tre plucked vp by the rote. His wrath is kyndled agaynst me, he taketh me, as though I were his enemy.

His men of warre came together, which made their waye ouer me, and beseged my

° Abacu. 1. a.

° Iob 1. 2.

dwellinge rounde aboute. "He hath put my brethren farre awaye fro me, and such as were of myne acquaintance, are become straügers vnto me. Myne owne kynsz folkes haue forsaken me, and my frendes haue put me out of remembraunce. The seruauantes and maydens of myne owne house take me for a straüger, and I am become as an aleaunt in their sight.

¶ When I call vpon my seruauit, he geueth me no answer: no though I praie him with my mouth. Myne owne wyfe maye not abyde my breth, I am fayne to speake fayre vnto the children of myne owne body. Yee the very deserte foolles despyse me, and when I am gone from them, they speake euell vpon me. All such as were my most familiars, abhorre me: and they whom I loued best, are turned agaynst me. My bone hangeth to myskynne, and the flesh is awaye, only there is left me the skynne aboute my teth. Haue pite vpon me, haue pite vpon me (o ye my frendes) for the hande of the LORDE hath touched me. Seynge God persecuteth me, wil ye vex me also? Haue ye not yet ynough of the trouble of my flesh?

¶ O that my wordes were written, O that they were put in a boke: wolde God they were graue with an yron pene in leade or in stone. For I am sure, that my redemer lyueth, and that I shall ryse out of the earth in the latter daye: that I shal be clothed againe with this skynne, and se God in my flesh. Yee I my self shal beholde him, not with other but with these same eyes. My reynes are consumed within me, when yee saye: Why do not we persecute him? we haue founde an occasion agaynst him. But bewarre of the sward, for the sward wylbe avenged of wickednesse, and be sure, that there is a iudgment.

The rr. Chapter.

¶ THEN answered Sophar the Naamathite, and sayde: For the same cause do my thoughtes compell me to answer. And why? my mynde is tossed here and there. I haue sufficiently herde the checkynge & reprove, therefore am I purposed to make answer after my vnderstodinge. Knowest thou not this, namely: that from the begynninge (euer sence the creation of man vpon earth) the prayse of the vngodly hath bene shorte, and that

the ioye of Ypocrytes continued but ſ twyncklinge of an eye? Though he be magnified vp to the heauē, so that his heade reacheth vnto the cloudes: yet he perisheth at the last like donge: In so moch ſ they which haue sene him, saye: Where is he? He vanysheth as a dreame, so that he can no more be founde, & passeth awaye as a vision in ſ night. So that the eye which sawe him before, getteth now no sight of him, & his place knoweth him nomore. His childre go a begginge, their handes bringe thē to sorow and heuynesse.

From his youth his bones are ful of vyce, which shal lie downe with him in ſ earth. Whē wickednesse is swete in his mouth, he hydeth it vnder his tonge. That he fauoureth, that wyl he not forsake, but kepeth it close in his throte. The meate that he eateth, shalbe turned to the poyson of serpētes within his body. The riches ſ he deuoureth, shal he perbreake agayne, for God shal drawe them out of his bely. The serpentes heade shall sucke him, and the adders tonge shall slaye him: so that he shal nomore se the ryuers and brokes of hony and butter: But labourer shal he, & yet haue nothinge to eate. Greate trauayle shal he make for riches, but he shal not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His bely coude neuer be fylled, therefore shall he perish in his couetousnesse. He deuoured so gredely, ſ he left nothinge behynde, therefore his goodes shal not prospere. "Though he had plenteuousnesse of euery thinge, yet was he poore, & therefore he is but a wretch on euery syde.

For though ſ wicked haue neuer so moch to fyll his bely, yet God shal sende his wrath vpon him, and cause his battayll to rayne ouer him: so that yf he fle the yron weapens, he shall be shott with the stele bowe. The arrowe shal be taken forth, & go out at his backe, and a glisteringe sward thorow ſ gall of him, feare shal come vpō him. There shal no darcknes be able to hyde him. An vnkyndled fyre shal consume him, and loke what remaineth in his house, it shall be destroyed. The heauen shall declare his wickednesse, & the earth shal take parte agaynst him. The substance that he hath in his house, shalbe taken awaye and perish, in the daye of the LORDES wrath. "This is the

^a Psal. 37. b.

^b Eccles. 5. 6.

^c Iob 27. b.

porcion that ſ wicked ſhal haue of God, and the heretage that he maye loke for of the LORDE.

The xxi. Chapter.

A JOB answered, and ſayde: O heare my wordes, and amende youre ſelues. Suffre me a litle, that I maye ſpeake alſo, and thē laugh my wordes to ſorne, yf ye will. Is it with a man, that I make this diſputaciō? Which yf it were ſo, ſhulde not my ſprete be thē in ſore trouble? Marck me well, be abaszed, and laye youre hāde vpon youre mouth. For whē I ponde & conſidere this, I am afrayed, and my fleſh is ſmytten with feare. "Wherefore do wicked mē lyue in health and proſperite, come to their olde age, & increaſe in riches? Their childers children lyue in their ſight, & their generacion before their eyes." Their houſes are ſafe from all feare, for the rodd of God doth not ſmyte thē. Their bullocke gendreth, and that not out of tyme: their cow calueth, and is not vnfrutefull.

B They ſende forth their children by flockes, and their ſonnes lede the daunce. "They beare with them tabrettes and harpes, and haue instrumentes of muſick at their pleaſure. They ſpende their dayes in welthyneſſe: but ſodenly they go downe to hell. They ſaye vnto God: go from vs, we deſyre not the knowledge of thy wayes. "What maner of felowe is the Almighty, that we ſhulde ſerue him? What profit ſhulde we haue, to ſubmitte oure ſelues vnto him? Lo, there is vtterly no goodneſſe in them, therefore will not I haue to do with the counsell of the vngodly. "How oft ſhal the candle of ſ wicked be put out? how oft commeth their deſtruction vpon them? O what ſorowe ſhall God geue them for their parte in his wrath? "Yee they ſhal be euen as chaffe before the wynde, and as duſt that the ſtorme carieth awaye.

C And though God ſaue their childrē from ſoch ſorowe, yet wil he ſo rewarde thē ſelues, that they ſhal knowe it. Their owne deſtruction and miſery ſhal they ſe with their eyes, and drynke of the fearful wrath of the Almighty. For whath careth he, what become of his houſholde after his death? whoſe monethes paſſe awaye ſwifter then an arowe.

^a Pſal. 72. a. Iere. 12. a.

^c Eſa. 5. b. Amos 6. a.

^b Pro. 3. b. Heb. 12. a.

^d Exo. 5. b. Mala. 5. c.

In as moch thē as God hath ſ hieſt power of all, who can teach him eny knowledge? One dyeth now when he is mightie & at his beſt, rich and in proſperite: euen when his bowels are at the fatteſt, and his bones full of mary. Another dyeth in ſorowe and heuynneſſe, and neuer had good daies. Now ſlepe they both a like in the earth, & the wormes couer them. But I knowe what ye thinke, yee and what ye ymagin agaynſt me vnrightouſly. "For ye ſaye: where is the prynces palace? where is the dwellynge of the vngodly: Axe eny man that goeth by the waye, and (yf ye will not regarde their tokens & dedes) he ſhal tell you, "that the wicked is kepte vnto the daye of deſtruction, and that the vngodly ſhalbe brought forth in the daye of wrath. Who darre reprove him for his wayes to his face? who rewardeth him for the vngraciousneſſe that he doth? Yet ſhal he be brought to his graue, and watch amonge the heape of the deed. Thē ſhal he be fayne to be buried amonge the ſtones by the broke ſyde. All men muſt folowe him, & there are innumerable gone before him. O how vayne is the comforte ſ ye geue me? Are not youre anſweres cleane contrary to right and treuth?

The xxij. Chapter.

SO Eliphaz the Themanite gaue anſwere, **A** & ſayde: Maye a man be cōpared vnto God in wyſzdom, though he ſeme to him ſelf, for to be like him? What pleaſure hath God in ſ thou art righteous? Or what doth it profite him, ſ thy waies are perfecte? Is he afrayed to reprove the, & to ſteppe forth with the in to iudgment? "Cōmeth not this for thy greate wickedneſſe, & for thine vngracious dedes which are innumerable? Thou haſt takē the pledge from thy brethrē for naught, & robbed the naked of their clothinge: "To ſoch as were weery, haſt thou geuē no water to drynke, thou haſt withdrawē bred frō the hungrie: Shulde ſoch one thē as yſeth violēce, wrōge & oppreſſion (doinge all thinges of parcialyte, & hauyng reſpecte of perſonnes) dwell in the lōde? Thou haſt ſent wyddowes awaye emptie and oppreſſed the poore fatherleſſe.

Therefore art thou compaſed aboute with ſnares on euery ſyde, & ſodely vexed with

^e Pro. 24. c. ^f Pſal. 1. b. ^g Job 20.

^h 2 Pet. 2. b. ⁱ Matt. 13. d. ^j Iere. 2. c. ^k Oſee 13. b. ^l Job 27. 29. 30. 31.

fear. Shuldest thou thē se no darcknesse? Shulde not the water floude runne ouer the? Now because *ȝ* God is hyer thē the heauens, *ȝ* because thou seist *ȝ* the starres are so hye, wilt thou therfore saye: "Tush, how shulde God knowe? Doth his dominion reach beyonde the cloudes? Tush, the cloudes couer him, *ȝ* he maye not se, for he dwelleth in heauen. Well, thou wilt kepe the olde waye, *ȝ* all wicked mē haue gone: both olde *ȝ* yonge, whose foundation is a runnyng water, which saye vnto God: go from vs, and after this maner: "Tush, what wil the Allmightie do vnto vs? where as he (not with stōdinge) fylleth their houses with all good. Which meanynge of the vngodly be farre fro me. "For with ioy shal the godly, and with gladnesse shal the innocent se, that their increase shal be hewen downe, *ȝ* their posterite consumed with the fyre.

C Therefore recōcile the vnto God, *ȝ* be content, so shal all thinges prospere with the right well. "Receau the lawe at his mouth, *ȝ* laye vp his wordes in thine herte. For yf thou wilt turne to the Allmightie, "thou shalt stonde fast, *ȝ* all vnrightuousnesse shall be farre from thy dwellinge: He shal geue the an haruest, which in plenty *ȝ* abundaunce shall excede the dust of the earth, and the golde of Ophir like ryuer stones. Yee the Allmightie his owne self shalbe thine haruest, *ȝ* the heape of thy money. Then shalt thou haue thy delyte in the Allmightie, *ȝ* lift vp thy face vnto God. Thē shalt thou make thy prayer vnto him, *ȝ* he shal heare the, *ȝ* thou shalt kepe thy promyses. Thē, loke what thou takest in honde, he shal make it to prospere with the, and the light shall shyne in thy wayes. For who so humbleth himself, him shal he set vp: and who so loketh mekely, shalbe healed. Yf thou be innocēt, he shal saue the: and thorow the vngiltynesse of thyne handes shalt thou be delyuered.

The xxiij. Chapter.

A JOB answered, and sayd: My sayenge is yet this daye in bytternes, and my hande heuy amonge my groninges. O that I might se him *ȝ* fynde him: O that I might come before his seate, to pleate my cause before him, and to fyll my mouth with argumentes:

That I might knowe, what answer he wolde geue me: *ȝ* that I might vnderstonde, what he wolde saye vnto me. Wil he pleate agaynst me with his greate power *ȝ* strength, or wyll he leane him self vtterly vpon me? Oh no, let him not do so with me. But let hym geue me like power to go to lawe, then am I sure to wyne my matter. For though I go before, I fynde him not: yf I come behynde, I cā get no knowlege of him: Yf I go on the left syde to pondre his workes, I can not atteyne vnto them: Agayne, yf I go on the right syde, he hydeth himself, *ȝ* I can not se him. "But as for my waye, he knoweth it: *ȝ* trieth me as *ȝ* golde in *ȝ* fyre.

Neuertheles my fete kepe his path, his hye strete haue I holden, and not gone out of it. I haue not forsaken the cōmaudemēt of his lippes, but loke what he charged me with his mouth, that haue I shutt vp in my herte. It is he himself alone, who will turne him back? He doth as him listeth, and bryngeth to passe what he wil. He rewardeth me in to my bosome, *ȝ* many other thinges mo doth he, as he maye by his power. This is *ȝ* cause, that I shrenke at his presence, so that when I conside him, I am afrayed of him. For in so much as he is God, he maketh my herte soft: and seynge that he is Allmightie, he putteth me in feare. Thus can not I get out of darcknesse, the cloude hath so couered my face.

The xxiij. Chapter.

CONSIDERINGE then that there is no tyme hyd from the Allmightie, how happeneth it, that they which knowe him, will not regarde his dayes? For some mē there be, "that remoue other mēs londe markes: that robbe them of their catell, and kepe the same for their owne: that dryue awaye the asse of the fatherlesse: that take *ȝ* wyddowes oxe for a pledge: that thrust the poore out of the waye, *ȝ* oppresse the symple of the worlde together. Beholde, the wilde asses in *ȝ* deserte go by tymes (as their maner is) to spoyle: Yee the very wilderness ministreth foode for their children. They reape the corne felde that is not their owne: and gather the grapes out of his vynyarde, whom they haue oppressed by violence. They are the cause *ȝ* so many men are naked and bare, haunynge no clothes

^a Eccli. 23. d. Eze. 8. b. 9. c. ^b Job 21. b. ^c Psal. 106. a. ^d Pro. 2. a. ^e Deu. 30. a.

^f Sap. 3. a. 1 Pet. 1. b. ^g Deu. 19. c. 27. c. Exo. 22. c. ^h Exo. 23. a.

to couer them and kepe them from colde :
B So that when the showers in the mountaynes
 haue rayned vpon them, & they be all wett,
 they haue none other succoure, but to kepe
 them amonge the rockes.

They spoyle the suckinge fatherlesse child-
 ren, and put the poore in prison : In so moch
 that they let them go naked without clothinge,
 and yet the hungrie beare the sheeues. The
 poore are fayne to labour in their oyle mylles,
 yee and to treade in their wyne presses, and
 yet to suffre thyrst. "The whole cite crieth
 vnto the **LORDE** with sighinge, the soules
 of the slayne make their complaynte : But
 God destroyeth them not for all this, where as
 they (not with stōdinge) are rebellious and
 disobedient enemies : which seke not his light
 and waye, ner turne agayne in to his path.
 "Tymely in the mornynge do they aryse, to
 murthur the symple and poore, & in the night
 they go a stealinge.

C The eye of the vngodly is like the aduou-
 terer, that wayteth for the darcknesse, and
 sayeth thus in him self : Tush, there shal no
 mā see me, & so he disgyseth his face. In the
 night season they search the houses, and hyde
 them selues in the daye tyme, but wil not
 knowe & light. For as soone as the daye
 breaketh, the shadowe of death commeth vpō
 them, and they go in horrible darcknesse.
 The vngodly is very swyft : O & his porciō
 also vpō earth were swyfter then & runnyng
 water, which suffreth not & shipmā to beholde
 the fayre & pleasaunt vniardes. O & they (for
 the wickednesse which they haue done) were
 drawn to the hell, sooner thē snowe melteth
 at the heate. O & all cōpassion vpon thē
 were forgottē : & their daynties were wormes :
 that they were clene put out of remembraunce,
 & vtterly hewē downe like an vnfrutefull tre.
 For they manteyne the baren, & make them
 & they can not beare, & vnto wyddowes they
 do no good. They plucke downe the mightie
 with their power, & when they them selues are
 gotten vp, they are neuer without feare, as
 longe as they liue. And though they might
 be safe, yet they wil not receaue it, for their
 eyes loke vpon their owne wayes. They are
 exalted for a litle, but shortly are they gone,
 brought to extreme pouerte, & takē out of the
 waye : yee & vtterly pluce of as the eares of

corne. Is it not so ? Who wil thē reprove
 me as a lvar, & saye & my wordes are nothinge
 worth ?

The xxb. Chapter.

THEN answered Baldad the Suhite, &
 sayde : Power & feare is with him aboue,
 that maketh peace (sittinge) in his hynesse,
 whose men of warre are innumerable, and
 whose light aryseth ouer all. "But how maye
 a man cōpared vnto God, be iustified ? Or,
 how can he be clene, that is borne of a woman ?
 Beholde, the Moone shyneth no thinge in
 comparison to him, & the starres are vnclene
 in his sight. How moch more thē, mā, that
 is but corrupcion : and the sonne of man,
 which is but a worme ?

The xxbi. Chapter.

IOB answered, and sayde : O how helpest
 thou the weake ? what comforte geuest
 thou vnto him that hath no strēghth ? Where
 is & coicell & thou shuldest geue him, which
 hath no wysdome ? Wilt thou so shewe
 thine excellent rightuousnes ? Before whom
 hast thou spoken those wordes ? Who made
 the breth to come out of thy mouth ? The
 gĩautes & worthies & are slayne, & lye vnder
 & worlde with their cōpanions : yee & all they
 which dwell beneth in the hell are not hyd
 frō him, & the very destruccion it self cā not
 be kepte out of his sight. He stretcheth out
 & north ouer the emptie, & hāgeth & earth
 vpō nothinge. He byndeth & water in his
 cloudes, that they fall not downe together.
 He holdeth back his stole, that it cā not be
 sene, and spredeth his cloudes before it.

"He hath cōposed the waters with certayne
 boundes, vntill the daye & night come to an
 ende. The very pilers of heauē trēble &
 quake at his reprove. "He stilleth the see
 with his power, & thorow his wysdome hath
 he set forth & worlde. With his sprete hath he
 garnished the heauē, & with his hande hath
 he wounded the rebellious serpēt. This is now
 a shorte summe of his doynges. But who is
 able sufficiently to rehearse his workes ? Who
 can perceaue and vnderstonde & thondre of his
 power ?

The xxviij. Chapter.

IOB also proceeded and wēt forth in his
 communicacion, sayēge : As truly as God

* Apoc. 6. b. 4 Es. 15. b. † Luc. 22. d. ‡ Psal. 142. a.
 Iob 4. b. Iob 15. b. Rom. 3. b.

§ Psal. 103. b. Iere. 5. d. Iob 38. a. ¶ Matt. 8. c.

lyueth (which hath taken awaye my power fro me) ⁊ the Allmightie, that hath vexed my mynde: My lippes shall talke of no vanite, and my tonge shal speake no disceate, whyle my breth is in me, and as longe as the wynde (that God hath geuen me) is in my nostrels.

God forbydde, that I shulde graunte youre cause to be right. As for me, vntill myne ende come wil I neuer go fro myne innocency. My rightuous dealynge wil I kepe fast, ⁊ not forsake it: For my conscience reproceth me not in all my conuersacion. Therefore myne enemy shalbe founde as the vngodly, ⁊ he ⁊ taketh parte agaynst me, as the vnrightuous. What hope hath ⁊ Ypocrite, though he haue greate good, and though God geue him riches after his hertes desyre? Doth God heare him the sooner, whē he crieth vnto him in his necessite? Hath he soch pleasure ⁊ delyte in the Allmightie, that he darre all-waye call vpon God? I wil teach you in the name of God, ⁊ the thinge that I haue of ⁊ Allmightie, wil I not kepe from you. Beholde, ye stonde in youre owne conceate, as though ye knew all thinges. Wherefore then do ye go aboute with soch vayne wordes, sayēge: This is the porcion that the wicked shall haue of God, ⁊ the heretage that Tyrantes shal receaue of ⁊ Allmightie. Yf he get many childrē, they shal perish with the swearde, ⁊ his posterite shall haue scarcenesse of bred. Loke whom he leaueth behinde him, they shal dye ⁊ be buried, ⁊ no man shall haue pite of his wyddowes. Though he haue as moch money as the dust of the earth, ⁊ raymēt as ready as the claye, he maye well prepare it: but the godly shal put it vpon him, and the innocēt shal deale out the money. His house shal endure as the moth, ⁊ as a bothe that the watch man maketh. When the rich man dyeth, he carieth nothinge with him: he is gone in ⁊ twyncklynge of an eye. Destruction taketh holde vpo him as a water floude, ⁊ ⁊ tēpest stealeth him awaye in the night season. A vehement wynde carieth him hence, ⁊ departeth: a storme plucketh him out of his place. It ruszsheth in vpon him, and spareth him not, he maye not escape from the power therof. Than clappe mē their hōdes at him, yee and ieast of him, whē they loke vpon his place.

a Deu. 8. b.

b Eccle. 1. a. 7. c. Iacob. 1. a.

The xxviij. Chapter.

THERE are places where syluer is moltē, ⁊ where golde is tryed: where yron is dygged out of the grounde, ⁊ stones resoluēd to metall. The darcknes shal once come to an ende, he can seke out the grounde of all thinges: the stones, the darcke, ⁊ the horrible shadowe, with the ryuer of water parteth he a sunder the straunge people, ⁊ knoweth no good neighbourheade: such as are rude, vnmannerly ⁊ boysteous. He bryngeth foode out of the earth, ⁊ ⁊ which is vnder, consumeth he with fyre. There is founde a place, whose stones are clene Saphirs, and where ⁊ clottes of the earth are golde. There is a waye also that the byrdes knowe not, that no vulturs eye hath sene: wherin ⁊ proude ⁊ hye mynded walke not, ⁊ where no lyon commeth. There putteth he his honde vpon the stony rockes, ⁊ ouerthroweth the mountaynes. Ryuers flowe out of the rockes, ⁊ loke what is pleasaunt, his eye seyth it. Out of dropes bryngeth he greate floudes together, ⁊ the thinge that is hyd bryngeth he to light. How commeth a man then by wysdome? Where is the place that men fynde vnderstandinge? Verely no man can tell how worthy a thinge she is, nether is she foude in the lōde of the lyuynge. The depe sayeth: she is not in me. The see sayeth: she is not with me. She can not be gotten for the most fyne golde, nether maye the pryce of her be bought with eny moneye. No wedges of golde of Ophir, no precious Onix stones, no Saphirs maye be compared vnto her. No, nether golde ner Christall, nether swete odours ner golden plate. There is nothinge so worthy, or so excellēt, as once to be named vnto her: for perfecte wysdome goeth farre beyonde thē all. The Topas that cōmeth out of Inde, maye in no wyse be likened vnto her: yee no maner of apparell how pleasaunt and fayre so euer it be.

From whēce then commeth wysdome? where is the place of vnderstandinge? She is hyd from the eyes of all men, yee ⁊ frō the foules of the ayre. Destruction ⁊ death saie: we haue herde tell of her with oure eares. But God seyth hir waie, ⁊ knoweth hir place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder the heauē. When he weyed the wyndes, ⁊ measured ⁊

3 Reg. 3. b. 4. c. Pro. 2. a. Sap. 7. b.

waters: when he set the rayne in ordre, and gaue the mightie floudes a lawe: Then dyd he se her, thē declared he her, prepared her and knewe her. And vnto man he sayde: "Beholde, to feare the LORDE, is wysdome: ¶ to forsake euell, is vnderstandinge.

The xiiij. Chapter.

A SO Iob proceded and wete forth in his communicacion, sayenge: O. ¶ I were as I was in the monethes by past, ¶ in the dayes whē God preserued me: when his light shyned vpon my heade: whē I wente after the same light ¶ shyne euē thorow the darcknesse. As it stode with me, whē I was welthy ¶ had ynough: whē God prospered my house: when the allmightie was with me: when my housholde folkes stode aboute me: whē my wayes ranne ouer with butter, ¶ when the stony rockes gaue me ryuers of oyle: when I wente thorow the cite vnto the gate, ¶ whē they set me a chayre in ¶ strete: whē the yonge mē (as soone as they sawe me) hyd thē selues, ¶ when the aged arose, ¶ stode vp vnto me: whē the princes left of their talkinge, ¶ laied their hāde to their mouth: whē the mightie kepte still their voyce, and whē their tonges cleued to the rofe of their mouths. When all they ¶ herde me, called me happie: ¶ when all they ¶ sawe me, wysshed me good. For I delyuered ¶ poore whē he cried, ¶ the fatherlesse ¶ wanted helpe. He ¶ shulde haue bene lost, gaue me a good worde, ¶ ¶ widdowes hert praised me. And why? I put vpon me rightuousnes, which couered me as a garmēt, ¶ equite was my crowne. I was an eye vnto the blynde, ¶ a fote to the lame. I was a father vnto the poore, ¶ whē I knew not their cause, I sought it out diligētly. I brake the chafes of ¶ vnrightuous, ¶ ¶ plucte the spoyle out of their teth.

C Therefore, I thought verely, ¶ I shulde haue dyed in my nest: ¶ ¶ my dayes shulde haue bene as many as the sondes of the see. For my rote was spred out by the waters syde, ¶ the dew laye vpō my corne. My honoure encreased more ¶ more, and my bowe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded, ¶ with sylence they taried for my coicell. Yf I had spoken, they wolde haue it none other wayes, my wordes were so well taken amonge thē.

^a Psal. 110. b. Pro. 1. a. 9. b. Eccli. 1. c.

They wayted for me, as the earth doth for the rayne: ¶ gaped vpon me, as the groude doth to receaue the latter shower. When I laughed, they knew well it was not earnest: ¶ this testimony of my couenaunce pleased the nothinge at all. When I agreed vnto their waye, I was the chefe, ¶ sat as a kynge amonge his seruantes: Or as one that comforteth such as be in heuynesse.

The xij. Chapter.

BUT now they that are my inferiours ¶ ¶ yonger then I, haue me in derision: yee euē they, whose fathers I wolde haue thought scorne to haue set with the dogges of my catell. The power ¶ strēth of their hādes might do me no good, ¶ as for their age, it is spēt ¶ past awaye without eny profit. For very misery ¶ hunger, they wente aboute in the wilderness like wretches ¶ beggers, pluckynge vp herbes from amonge the busshes, ¶ the Iunipers rote was their meate. And when they were dryuen forth, men cried after them, as it had bene after a thefe. Their dwellinge was beside foule brokes, yee in the caues ¶ dennes of the earth. Vpō the drye heeth wete they aboute crienge, ¶ in the brome hilles they gathered them together. They were the children of fooles ¶ vylanes, which are deed awaye frō the worlde. ¶ Now am I their songe, ¶ am become their iestinge stocke. they abhorre me, they fle farre fro me ¶ stayne my face with spetle. For ¶ LORDE hath opened his quyuer, he hath hytt me, ¶ put a brydle in my mouth. Vpon my right hāde they rose together agaynst me, they haue hurte my fete, made a waye to destroye me, ¶ my path haue they clene marred. It was so easy for them to do me harme, that they neded no man to helpe thē. They fell vpon me, as it had bene ¶ breakynge in of waters, ¶ came in by heapes to destroye me. Fearfulnesse is turned agaynst me. Myne honoure vanisheth awaye more swiftly then wynde, ¶ my prosperite departeth hēce like as it were a cloude. Therefore is my mynde poured full of heuynesse, ¶ ¶ dayes of trouble haue takē holde vpon me. My bones are pearced thorow in ¶ night season, ¶ my synewes take no rest. With all their power haue they chaunged my garmēt, ¶ gyrded me therewith, as it were with a coate. I am euē as it were claye, ¶ am

^b Gen. 14. c.

^c Tren. 3. f. Psal. 68. b.

become like aszshes & dust. Whē I crie vnto the, thou doest not heare me: & though I stonde before the, yet thou regardest me not. Thou art become myne enemye, & with thy violēt hāde thou takest parte agaynst me. In tymes past thou didest set me vp an hye, as it were aboute ſy winde, but now hast thou geuē me a very sore fall. Sure I am, ſy thou wilt deluyner me vnto death: where as a lodgyng is prepared for all mē luyinge. Now vse not mē to do violēce vnto thē, ſy are destroyed all-ready: but where hurte is done, there vse thei to helpe. Dyd not I wepe in ſy tyme of trouble? Had not my soule cōpassion vpō ſy poore? Yet neuerthelesse where as I loked for good, euell happened vnto me: and where as I waited for light, there came darcknesse. My bowels seeth with in me & take no rest, for ſy dayes of my trouble are come vpō me. Mekely & lowly came I in, yee & without eny displeasure: I stode vp in ſy cōgregacion, & communed with thē. But now I am a cōpanyon of dragons, & a felowe of Estriches. My skynne vpō me is turned to black, & my bones are brēt with heate: my harpe is turned to sorow, & my pipe to wepinge.

The xxi. Chapter.

I MADE a couenant with myne eyes, ſy I wolde not ^aloke vpō a dāsell. For how greate a porciō shal I haue of God frō aboue? & what enheritaūce frō ſy Almightye on hie? As for the vngodly & he ſy ioyneth himself to ſy cōpani of wicked doers shal not destruccion & misery come vpon him? ^aDoth not he se my wayes, & tell all my goinges? Yf I haue cleued vnto vanite, or yf my fete haue runne to disceauē: let me be weyed in an eauen balaunce, that God maye se my innocency. Yf so be that I haue withdrawn my fote out of the right waye, yf my hert hath folowed myne eye sight, yf I haue stayned or defyled my hōdes: O then is it reason that I sowe, and another eate: yee that my generacion and posterite be clene roted out. ^aYf my hert hath lusted after my neighbours wife, or yf I haue layed wayte at his dore: O then let my wife be another mans harlot, and let other lye with her. For ^athis is a wickednesse and synne, that is worthy to be punyshed, yee a fyre that vtterly shulde consume, & rote out all my sub-

stance. Dyd I euer thynke scorne to do right vnto my seruātes and maydens, when they had eny matter agaynst me? But seyng that God wil sytt in iudgment, what shal I do? And for so moch as he wil nedes vyset me, what answere shal I geue him? He that fashioned me in my mothers wombe, made he not him also? were we not both shapen alyke in oure mothers bodie? When the poore desyred eny thinge at me, haue I denyed it them? Haue I caused ſy wyddowe stonde waytinge for me in vayne? Haue I eaten my porcion alone, that the fatherles hath had no parte with me? (for mercy grewe vp with me fro my youth, & compassion fro my mothers wombe.) Haue I sene eny man perish thorow nakednes & want of clothinge? Or, eny poore man for lack of rayment, whose sydes thanked me not, because he was warmed with ſy woll of my shepe?

Dyd I euer lyft vp my honde to hurte the fatherlesse? Yee in the gate where I sawe my self to be in auctorite: Thē let myne arme fall fro my shulder, & myne arme holes be broken from the ioynets. For I haue euer feared ſy vengeance & punyshmēt of God, & knew very well, ſy I was not able to beare his burthē. Haue I put my trust in golde? Or, haue I sayde to the fynest golde of all: thou art my cōfidence? Haue I reioysed because my substaunce was greate, and because my honde gat so moch? ^aDyd I euer greatly regarde the rysinge of the Sonne? Or, had I the goinge downe of ſy Moone in greate reputacion? Hath my hert medled priuely with eny disceate? Or, dyd I euer kysse myne owne honde (that were a wickednesse worthy to be punyshed, for then shulde I haue denyed the God that is aboue.) Haue I euer reioysed at the hurte of myne enemy? ^aOr, was I euer glad, ſy eny harme happened vnto him? Oh no, I neuer suffred my mouth to do soch a sinne, as to wysh him euell. Yet they of myne owne housholde saye: who shal let vs, to haue oure bely ful of his flesh? I haue not suffred a straunger to lye with out, but opened my dores vnto him. Haue I euer done eny wicked dede where thorow I shamed my self before men: Or eny abhominacion, ſy I was fayne to hyde it? For yf I had feared eny greate multitude of people: Or yf I had

^a Matt. 5. c. Eccli. 41. c.^a Pro. 5. c. Iob 34. c.^c 2 Re. 12. c.^a Deu. 22. c.^a Den. 4. c. 17. b.^a Pro. 17. a.

bene dysposed of þ̄ symple, Oh then shulde I haue bene afrayed. Thus haue I quyetly spent my lyfe, and not gone out at þ̄ dore. O that I had one which wolde heare me. Lo, this is my cause. Let þ̄ Allmightie geue me answer: ⁊ let him that is my cōtrary party, sue me with a lybell. Then shall I take it vpon my shulder, ⁊ as a garlande aboute my heade. I haue tolde the nombre of my goinges, and delyuered them vnto him as to a prynce. But yf case be that my londe crie agaynst me, or þ̄ the forowes therof make eny complaynte: yf I haue eaten the frutes therof vnpayed for, yee yf I haue greued eny of the plow men: Than, let thistles growe in steade of my wheate, ⁊ thornes for my barlye.

Here ende the wordes of Iob.

The xxxij. Chapter.

SO these thre men wolde stryue nomore with Iob, because he helde himself a righteous man. But Eliu the sonne of Barachel the Bussite * of the kynred of Ram, was very sore displeased at Iob, that he called himself iust before God. And with Iobs thre frēdes he was angrie also, because they had founde no reasonable answer to ouercome him. Now taried Eliu till they had ended their communicacion with Iob, for why? they were elder then he. So when Eliu þ̄ sonne of Barachel þ̄ Bussite sawe, that these thre men were not able to make Iob answer, he was myscontent: so that he gaue answer himself, and sayde: ^bConsideringe þ̄ I am yonge, ⁊ ye be men of age, I was afrayed, ⁊ durst not shewe forth my mynde, for I thought thus within my self: ^cIt becōmeth olde men to speake, ⁊ the aged to teach wysdome. Euery mā^d (no doute) hath a mynde, but it is the inspyracion of the Allmightie that geueth vnderstondinge. All men are not wyse, nether doth euery aged man vnderstonde the thinge that is lauffull. Therefore wil I speake also (in so farre as I maye be herde) ⁊ wil shewe yow myne opinyon. For whē I had wayted till ye made an ende of youre talkyng, ⁊ herde yow wysdome, what argumētes ye made in youre communicacion: yee when I had diligently pondred what ye sayde, I founde not one of you that made eny good argument agaynst

Iob, or that directly coude make answer vnto his wordes: lest ye shulde prayse youre selues, to haue founde out wysdome: because it is God that hath cast him out, ⁊ no man. Ne- uerthelesse, seyng he hath not spoken vnto me, therefore wil not I answer him as ye haue done (for they were so abaszshed, that they coude not make answer, ner speake one worde) but in so moch as ye wil not speake, stondinge still like dome men ⁊ makinge no answer: I haue a good hope for my parte to shappe him an answer ⁊ to shewe him my meanyng. For I am full of wordes, ⁊ the sprete that is within me, cōpellethe me. Beholde, I am as the new wyne which hath no vente, ⁊ bursteth the new vessels in sunder. Therefore wil I speake, that I maye haue vēte: I wil open my lyppes, and make answer. I will regarde no maner of personne, no man wil I spare. For yf I wolde go aboute to please mē,^e I knowe not how soone my maker wolde take me awaye.

The xxxij. Chapter.

WHERFORE, heare my wordes (O Iob) ⁊ herken vnto all, that I wyll saye: Beholde, I wil open my mouth, ⁊ my tonge shal speake out of my chawes. My hert shall ordre my wordes a right, ⁊ my lyppes shal talke of pure wysdome. The sprete of God hath made me,^f ⁊ the breth of the Allmightie hath geuē me my life. Yf thou cāst, then geue me answer: prepare thy self to stōde before me face to face. Beholde, before God am I euen as thou, for I am fashioned and made euē of the same mould. Therefore, thou nedest not be afrayed of me, nether nedest thou to feare, that my auctorite shal be to heuy for the. Now hast thou spoken in myne eares, ⁊ I haue herde þ̄ voyce of thy wordes: I am clene without eny fawte,^g I am innocent, ⁊ there is no wickednesse in me. But lo, he hath pyked a quarell agaynst me, ⁊ taketh me for his enemy: he hath put my fote in the stockes, ⁊ loketh narrowly vnto all my pathes. Beholde, vnto these vnreasonable wordes of thyne wil I make answer.

Shulde God be reprovod of man? Why doest thou then stryue agaynst him, because he geueth the no accomptes of all his doinges? For whē God doth once commaunde a thinge, there shulde no man be curious, to search

* Gen. 22. d. ^b Eccl. 32. b. ^c Iob 12. b. ^d Dan. 2. c.
Pro. 2. a.

^e Galat. 1. b. ^f Gene. 2. b. ^g Iob 16. c. Iob 19. b.
Iob 13. c.

whether it be right. "In dreames and visions of the night season (when slombrynge cometh vpō mē,^a that they fall a slepe in their beddes) he rowneth them in the eares, he infourmeth them, & sheweth thē planely, that it is he, which withdraweth man from euell, delyuereth him from pryde, kepeth his soule from destruction, & his life from ſwearde. he chasteneth him with sicknesse, & bringeth him to his bed: he laieth sore punyshmēt vpō his bones, so that his life maye awaye with no bred, & his soule abhorreth to eate eny dayntie meate: In so moch, that his body is clene consumed awaye, & his bones appeare no more. His soule draweth on to destruction, & his life to death. Now yf there be an angel (one amonge a thousande) sent for to speake vnto mā, and to shewe him the right waye: thē the LORDE is mercifull vnto him, & sayeth: He shalbe delyuered, ſh he fall not downe to destruction, for I am sufficiently recōciled. Than his flesh (which hath bene in misery & trouble) shalbe, as it was in his youth. For yf he submitte himself vnto God, he is gracious, & sheweth him his countenance ioyfully, & rewardeth man for his rightuousnes. Soch a respecte hath he vnto mē. Therefore let a man cōfesse, (ſay: I offended, but he hath chastened & reformed me: I dyd vnrightuously, neuerthelesse he hath not recōpensed me therafter. Yee he hath delyuered my soule from destruction, & my life, that it seyth ſh light. Lo, thus worketh God all waie with mā, that he kepeth his soule from perishinge, & latteth him enioye the light of ſh lyuinge. Marke well (O Iob) & heare me: holde the still, vntill I haue spoken. But yf thou hast eny thinge to saye, then answere me and speake, for thy answer pleaseth me. Yf thou hast nothings, then heare me, and holde thy tonge, so shal I teach the wysdome.

The xxxiii. Chapter.

ELIU proceeded forth in his cōmunicacion, & sayde: Heare my wordes (O ye wyse men) herken vnto me, ye ſh haue vnderstandinge. For like as the mouth tasteth the meates, so the eare proueth & discerneth the wordes. "As for the iudgmēt, let vs seke it out amonge oure selues, ſh we maye knowe what is right. And why? Iob hath sayde: I am

rightuous, but God doth me wronge. I must nedes be a liar, though my cause be right: & violētly am I plaged, where as I made no fawte. where is there soch one as Iob, ſh drinketh vp scornefulnes like water? which goeth in ſh company of wicked doers, & walketh with vngodly mē? For he saith: Though a mā be good, yet is he naught before God. Therefore herke vnto me, ye ſh haue vnderstandinge.

Farre be it from God, that he shulde medle with wickednesse: and farre be it from the Allmightie, ſh he shulde medle with vnrightuous dealynge: but he rewardeth the workes of man,^d and causeth euery man to fynde accordinge to his wayes. For sure it is, that God cōdemneth no man wrongeously, and the iudgmēt of the Allmightie is not vnrightuous. Who ruleth the earth in his steade? Or, whom hath he set to gouerne the whole worlde? To whom hath he geuen his herte, for to drawe his sprete and breth vnto him? "All flesh shal come together vnto naught, & all mā shal turne agayne vnto earth. Yf thou now haue vnderstōdinge, heare what I saye and herken to the voyce of my wordes.

Maye he be made whole, that loueth no right? Yf thou were a very innocent man, shuldest thou then be punished? For he is euen the same, ſh knoweth the rebellious kynges, & sayeth to princes: Vngodly men are ye. He hath no respecte vnto the personnes of ſh lordly, & regardeth not the rich more thē poore. For they be all the workes of his hondes.

In the twyncklinge off an eye shall they be slayne: and at mydnight, when the people & the tyrauntes rage, then shal they perish, ad be taken awaye without hondes. "And why? his eyes loke vpon the wayes of man, and he seyth all his goings. There is no darcknes ner thicke shadowe, ſh can hyde the wicked doers from him. For no mā shalbe suffred to go in to iudgment with God.

"Many one, yee innumerable doth he punyshe and setteth other in their steades. For he knoweth their euell & darcke workes, therfore shal they be destroyed. They that were in ſh steade of Seers, dealt like vngodly mē. Therefore turned they back traytorously and vnfaihtfully frō hī, & wolde not receaue his wayes. In so moch that they haue caused

^a Gen. 20. a. 28. c. 31. d. ^b Dan. 2. a. Matt. 2. b. ^c 1 Cor. 14. d. Iob 13. b. 16. c. 33. a. ^d Psal. 61. b.

Matt. 16. d. Iere. 25. b. Rom. 3. a. ^e Psal. 145. a. Gen. 3. d. Iob 31. a. Pro. 5. c. ^f Dan. 2. c.

¶ voyce of the poore to come vnto him, & now he heareth the cōplaynte of such as are in necessite. Yf he deliuer & graunte pardō, who will iudge or condemne? But yf he hyde away his countenance, who wil turne it aboute agayne, whether it be to the people or to eny man? For the wickednesse & synne of ¶ people, he maketh an ypocrite to reigne ouer thē. For so much then as I haue begonne to talke of God, I wil not hyndre the. Yf I haue gone amysse, enfourme me: yf I haue done wronge, I wil leaue of. Wilt thou not geue a reasonable answer? Art thou afrayed of eny thinge, seynge thou begānest first to speake, & not I? For els the men of vnderstōdinge & wisdom that haue herde me, might saye: What cāst thou speake? As for Iob he hath nether spoken to the purpose ner wysely. O father, let Iob be well tryed, because he hath turned himself to ¶ wicked: yee about his synnes he hath blasphemed, which offence he hath done euen before vs, in ¶ he stryueyth agaynst God with his wordes.

The xxxvi. Chapter.

¶ ELIU spake morouer, and sayde: Think-
est thou it right that thou sayest: I am
rightuous before God? Seinge thou sayest
so, how doest thou knowe it? What thinge
hast thou more excellēt, thē I ¶ am a synner?
Therefore will I geue answer vnto the & thy
frendes: loke vnto the heauē, & beholde it:
cōsidre ¶ cloudes, how they are hyer then
thou. Yf thou synnest, what dost thou vnto
him? Yf thine offences be many, how gettest
thou his fauoure? Yf thou be rightuous, what
geuest thou him? ¶ Or, what receaueth he of
thy handes? Of such an vngodly personne as
thou, & of ¶ some of man that is rightuous as
thou pretendest to be: there is a greate crie &
cōplaynte made by thē that are oppressed with
violence, yee euery man complayneth vpon
the cruell arme of tyrantes. For such one
neuer sayeth: Where is God that made me?
ad ¶ shyneth vpon vs, that we might prayse
him in the night? Which geueth vs more
vnderstōdinge then he doth the beastes of the
earth, and teacheth vs more then the foules off
heauē.

Yf eny soch complayne, no mā geueth
answere, and ¶ because of the wickednesse
off proude tyrantes. But yf a man call vpon

God, doth not he heare him? Doth not the
Allmightie accepte his crie? Whā thou
speakest then, shulde not he pardon the, yf
thou open thy self before him, and put thy
trust in him? Then vseth he no violence in
his wrath nether hath he pleasure in curious
and depe inquisicions. Therefore hath Iob
opened his mouth but in vayne, ad foolishly
hath he made so many wordes.

The xxxvi. Chapter.

ELIU proceeded forth in his talkinge, &
sayde: holde the still a litle, and I shal
shewe the, what I haue yet to speake on Gods
behalfe. I wil open vnto ¶ yet more of myne
vnderstōdinge, and proue my maker rightu-
ous. True are my wordes, & no lye: and the
knowlege wherewithall I argue agaynst the, is
perfecte. Beholde, God casteth not awaye ¶
mightie, for he himself is mightie in power
and wisdom.

As for the vngodly, he preserueth thē not but
helfeth the poore to their right. ¶ He turneth
not his eyes awaye from the rightuous he
setteth vp kynges in their Trone, and cōfirm-
eth them, so that they allwaye syt therein. But
yf they be layed in preson and cheynes, or
bounde with the bondes of pouerte: then
sheweth he them their workes ad dedes and
the synnes wherwith they haue vsed cruell
violence.

He with punysshinge and nurturinge off
them, rowneth them in the eares, warneth
them to leaue of from their wickednesse, and
to amende. Yf they now will take hede and
be obedient, they shall weere out their dayes
in prosperite, ¶ and their yeares in pleasure ad
ioye. But yf they will not obeye, they shall
go thorow the sward, & perish or euer they
be awarre. As for such as be fayned, dys-
semblers and ypocrytes, they heape vp wrath
for them selues: for they call not vpon him,
though they be his presoners. Thus their
soule perisheth in foolishnesse, and their lyfe
with ¶ condēned. The poore deliuereth he
out of his straytnesse, and comforteth such as
be in necessite and trouble. Euen so shall he
kepe the (yf thou wilt be content) from the
bottomlesse pytte that is beneth: & yf thou
wilt holde the quyet, he shal fyll thy table
with plenteuousnesse.

Neuerthelesse, thou hast condemned the ¶

^a Psal. 39. b. Heb. 10. a. Psal. 49. a. ^b Psal. 31. b.

² Re. 7. c. ⁴ Re. 10. c. ² Par. 33. c. ^c Esa. 1. c.

iudgment of the vngodly, yee euen such a iudgment and sentence shalt thou suffre. For then shal not thy cause be stilled with crueltie, ner pacified with many giftes. Hath God ordered then, that the glorious life off the ⁊ all such mightie men shulde not be put downe? Prolonge not thou the tyme, till there come a night for the, to set other people in thy steade. But bewarre that thou turne not asyde to wickednesse and synne, which hytherto thou hast chosen more then mekenesse. Beholde, God is of a mightie hye power: Where is there such a gyde and lawegeuer as he? Who wil reprove him of his waye? who wil saye vnto him: thou hast done wronge?

33 O conside how greate and excellent his workes be, whom all men loauē and prayse: yee wondre at him, and yet they se him but a farre of. Beholde, so greates is God, that he passeth oure knowlege, nether are we able to come to ⁊ experieñce of his yeares. He turneth ⁊ water to smal droppes, he dryueth his cloudes together for to rayne, ^aso that they poure downe and droppe vpon men. He can spredde out the cloudes (a couerynge off his tabernacle) and cause his light to shyne vpon them, and to couer the botome of the see. By these thinges gouerneth he his people, and geueth the abundaunce of meate. In ⁊ turnynge of a hande he hydeth the light, ⁊ at his commaundement it commeth agayne. The rysinge vp therof sheweth he to his frendes and to the catell.

The xxxviij. Chapter.

2 A T this my hert is astonniēd, and moued out of his place. Heare then the sounde of his voyce, and the noyse ⁊ goeth out of his mouth. He gouerneth euery thinge vnder the heauen, and his light reacheth vnto the ende of the worlde. A roaringe voyce foloweth him: for his glorious magesty geueth such a thondre clappe, that (though a man heare it) yet maye he not perceaue it afterwarde. It geueth an horrible sounde, when God sendeth out his voyce: greates thinges doth he, which we can not cōprehende. ^aWhen he commaundeth the snowe, it falleth vpon the earth: As soone as he geueth the rayne a charge, Immediately the showers haue their strength and fall downe. He sendeth feare vpon euery man, that they might knowe their owne

workes. The beestes cripe in to their dennes, ⁊ take their rest. Out of the south commeth the tempest, and colde out of the north.

At the breth of God, the frost commeth, ⁊ the waters are shed abrode. The cloudes do their labour in geuyng moystnesse, the cloudes poure downe their rayne. He distributeth also on euery syde, accordinge as it pleaseth him to deale out his workes, that they maye do, what so euer he commaundeth the thorow the whole worlde: whether it be to punysh eny londe, or to do good vnto them, that seke him.

Herken vnto this (o Job) stonde still, and conside the wonderous workes of God. Art thou of couēel with God, when he doth these thinges? When he causeth the light to come forth of his cloudes? Art thou of his couēell, when he spredeth out the cloudes? Hast thou the perfecte knowlege of his wonders? and how thy clothes are warme, whē the lōde is still thorow the south wynde? hast thou helped him to spred out the heauen, which is to lōke vpon, as it were cast of cleare metall? Teach vs what we shal saye vnto hi, for we are vnmete because of darcknes. Shal it be tolde him, what I saye? Shulde a man speake, or shulde he kepe it backe? For euery mā seith not the light, ⁊ he kepeth cleare in the cloudes, which he clenseth whan he maketh the wynde to blowe. Golde is brought out of the north, but the prayse and honour off Gods feare commeth frō God himself. It is not we that can fynde out the allmightie: for in power, equite and rightousnesse he is hyer then can be expressed. Seinge then that euery body feareth him, why shulde not all wyse men also stōde in feare of hi?

The xxxviij. Chapter.

2 THEN spake the LORDE ^cvnto Job out of the storme, and sayde: what is he, that hydeth his mynde with foolysh wordes? Gyrd vp thy loynes like a mā, for I will question the, se thou geue me a dyrecte answer. Where wast thou, when I layed ⁊ foundations of the earth? Tell planely yff thou hast vnderstandinge. Who hath measured it, knowest thou? Or, who hath spred ⁊ lōne vpon it? Where vpon stōde the pilers of it? ^dOr, who layed ⁊ corner stone? where wast thou when the mornynge starres gaue me prayse, and

^a Deu. 11. c. 28. d.

^b Psal. 148. b.

^c Job 40. a.

^d Psal. 23. a.

when all the angels of God reioysed? "Who shutt the see with dores, when it brake forth as a childe out off his mothers wombe? When I made the cloudes to be a couering for it, and swelled it with f darcke? "when I gaue it my cōmaundement, makynge dores t barres for it, sayenge: Hither to shalt thou come, but no further, and here shalt thou laye downe thy proude and hye waves. Hast thou geuē the mornyng his charge (as soone as thou wast borne) and shewed the dayesprynge his place, f it might take holde of the corners of the earth, t f the vngodly might be shakē out? Their tokēs t weapēs hast thou turned like claye, t set thē vp agayne as the chaunginge of a garment. Yee thou hast spoyled the vngodly off their light, t brokē the arme of the proude. Camest thou euer in to the grounde of the see, Or, hast thou walked in f lowe corners of f depe? Hauē the gates of death bene opened vnto the or hast thou sene the dore of euerlastige treasure? Hast thou also perceaued, how brode f earth is? Now yf thou hast knowlege of all, thē shewe me where light dwelleth, and where darcknes is: yf thou mayest bringe vs vnto their quarters, yf thou cāst tell the waye to their houses. Knowest thou (when thou wast borne) how olde thou shuldest be?

Wentest thou euer in to the treasures off the snowe, or hast thou sene f secrete places of the hale: which I haue prepared agaynst the tyme of trouble, agaynst the tyme of batell t warre? By what waye is the light parted, t the heate dealt out vpon earth? Who deuydeth the abundaunce of waters in to ryuers, or who maketh a waye for the stormy wether, f it watereth t moystureth f drye t baren grounde: to make the grasse growe in places where no body dwelleth, t in the wildernesses where no mā remaineth? Who is the father of rayne? Or, who hath begotten the droppes of dew? Out of whose wōbe came the yse? who hath gendred the coldnes of f ayre? f the waters are as harde as stones, t lye congealed aboute the depe. Hast thou brought f vij. starres together? Or, art thou able to breake the Circle of heauē? Cāst thou bringe forth the mornyng starre or the euenynge starre at cōuenient tyme, t cōueye thē home agayne? Knowest thou the course off heauē, f thou mayest set vp the ordinaunce

therof vpō earth? Morouer, cāst thou lift vp thy voyce to f cloudes, f they maye poure downe a greate rayne vpō the? Canst thou thōdre also f they maye go their waye, t be obediēt vnto the, sayēge: Io, here are we? Who geueth sure wisdome, or stedfast vnderstōdinge? who nombreth the cloudes in wisdomē? who stilleth f vehement waters of the heanē? who turneth the clottes to dust, t thē to be clottes agayne? Huntst thou the praye frō the Lyon, or fedest thou his whelpes lygē in their dēnes t lurking in their couches? who prouydeth meate for the rauē, whē his yonge ones criē vnto God, ad fle aboute for want of meate?

The xxxij. Chapter.

KNOWEST thou the tyme when the wilde gotes brige forth their yōge amōge the stony rockes? Or layest thou waye when the hindes vse to fawne? Rekenest thou the monethes after they ingendre, f thou knowest the tyme of their bearinge? Or when they lye downe, when they cast their yonge ones, t when they are deluyered off their trauayle t payne? How their yōge ones growe vp t waxe greate thorow good fedinge? who letteth the wilde asse go fre, or who lowseth the bōdes of the Moole? Vnto whō I haue geuen the wyldernes to be their house, t the vttilled londe to be their dwellinge place. That they maye geue no force for the multitude off people in the cities, nether to regarde the crienge of the dryuer: but to seke their pasture aboute the moūtaynes, t to folowe vpon the grene grasse. Wyl the vnicorne be so tame as to do f seruyce, or to abyde still by thy cribbe? Cāst thou bynde f yock aboute him in thy forowes, to make him plowe after the in f valles? Mayest thou trust hī (because he is strōge) or cōmitte thy labour vnto hī? Mayest thou beleue hī, f he wil brige home thy corne, or to cary eny thinge vnto thy barne? The Estrich (whose fethers are fayrer thē f wynges of the sparow hauke) whē he hath layed his egges vpon the grounde, he bredeth them in the dust, and forgetteth them: so that they might be troden with fete, or broken with somme wilde beast.

So harde is he vnto his yong ones, as though they were not his, and laboureth in waye without eny feare. And that because

^a Iere. 5. d.^b Psal. 32. b. 103. b. Luc. 8. c.^c Exod. 9. e. Iosu. 10. c.

God hath taken wysdome from him, & hath not geuen him vnderstandinge. When his tyme is, he flyeth vp an hye, and careth nether for horse ner man.

C Hast thou geuen the horse is strength, or lerned him to bowe downe his neck with feare: that he letteth him self be dryen forth like a greshopper, where as the stoute neyenge that he maketh, is fearfull? he breaketh & grounde with the hofes of his fete chearfully in his strength, and runneth to mete the harness men. He layeth asyde all feare, his stomack is not abated, nether starteth he a back for eny swerde. Though the quyers rattle vpon him, though the speare and shilde glistre: yet russheth he in fearfully, and beateth vpon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the shawnes blowe, tush (sayeth he) for he smelleth the batell affare of, & noyse, the captaynes and the shoutinge.

Commeth it thorow thy wysdome, that the goshaue flyeth towards the south? Doth the Aegle mounte vp & make his nest on hye at thy commaundement? He abyedeth in the stony rockes, ad vpon the hye toppes of harde mountaynes, where no man can come. From thence maye he beholde his praye, and loke farre aboute with his eyes. His yonge ones are fed with bloude, and where eny deed body lyeth, there is he immediatly.

Morouer, God spake vnto Iob and sayde: Can he that stryeth with the Allmightie, be at rest? Shulde not he which disputeth with God, geue him an answer? Iob answered the LORDE, sayenge: Beholde, I am to vyle a persone, to answer the, therefore will I laye my hande vpon my mouth. Once or twyse haue I spoken, but I will saye nomore.

The xl. Chapter.

A **T**HEN spake the LORDE vnto Iob out of the storme, and sayde: ^agyrde vp thy loynes like a man, and tell me the thighe that I will axe the. Wilt thou disanulle my iudgment? Or, wilt thou condemne me, & thou thy self mayest be made righteous? Is thine arme then like the arme of God? Maketh thy voyce such a soude as his doth? Then arme thy self with thine owne power, vp, decke the in thy ioly aray, poure out the indignacion of thy wrath: se that thou cast downe

all & proude, loke well, that thou makest all such as be stubburne, to obeye: treade all the vngodly vnder thy fete, cast the downe in to the myre, and couer their faces with darcknesse: Then will I confesse also, that thyne owne right honde hath saued the.

Beholde, the cruell beast (whom I made **B** with the) which eateth haye as an ox: lo, how stronge he is in his loynes, and what power he hath in the nauell of his body. He spredeth out his tale like a Cedre tre, all his vaynes are stiff. His shynnes are like pipes off brasse, his rygge bones are like staues of yro. First when God made him, he ordered the wyldernesse for him, & the mountaynes shulde geue him grasse, where all the beastes off the felde take their pastyme. He lyeth amonge the redes in the Mosses, the fennes hyde him with their shadowe, and the wyloves of the broke couer him rounde aboute. Lo, without eny labour might he drynke out the whole floude, and suppe off Iordane without eny trauaile. Who darre laye honde vpon him openly, and vndertake to catch him? Or, who darre put an hoke thorow his nose, ad laye a snare for him?

Darrest thou drawe out ^CLeuiathan with an angle, or bynde his tonge with a snare? Canst thou put a ryng in the nose of him, or bore his chaftes thorow with an aule? Wyl he make many fayre wordes with the (thynkest thou) or flatre the? Wyl he make a couenaunt with the? Or, art thou able for to compell him to do the contynuall seruyce? Wilt thou take thy pastyme with him as with a byrde, or geue him vnto thy maydens, that thy companions maye hew him in peces, to be parted amonge the marchant men? Canst thou fyll the nett with his skynne, or & fysh panyer with his heade? Darrest thou laye honde vpon him? It is better for the to conside what harme might happē the there thorow and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the: Euery man also that seyth him, shall go backe. And why? there darre none be so bolde, as to rayse him vp.

The xli. Chapter.

WHO^d is able to stonde before me? Or, ^Awho hath geuen me eny thyng afore hande, that I am bounde to rewarde him

^a Mat. 24. c. ^b Iob 38. a. ^c Esa. 27. a. Psal. 73. b.

^d Iere. 50. h.

agayne? All thinges vnder heauen are myne. I feare him not, whether he threaten or speake fayre. Who lifeth him vp and stripeth him out of his clothes, or who taketh him by the bytt of his brydle? Who openeth the dore of his face? for he hath horrible tethe rounde aboute. His body is couered with scales as it were with shyldes, lockte in, kepte, and well cōpacte together. One is so ioynd to another, that no ayre can come in: Yee one hangeth so vpon another, and sticke so together, that they can not be sundered. His nesinge is like a glisteringe fyre, and his eyes like the mornynge shyne. Out of his mouth go torches and fyre brandes, out off his nostrels there goeth a smoke, like as out off an hote seetinge pott. His breth maketh the coales burne, the flame goeth out of his mouth. In his necke remaineth strength, and before his face sorowe is turned to gladnesse. The membres of his body are ioynd so straye one to another, and cleue so fast together, that he can not be moued.

His hert is as harde as a stone, ad as fast as the stythe that the hammer man smyteth vpon. When he goeth: the mightiest off all are afrayed, and the wawes heuy. Yff he drawe out the swerde, there maye nether speare ner brest plate abyde him. He setteth as moch by a strawe as by yro, and as moch by a rotten stocke as by metall. He starteth not awaye for him that bendeth the bowe, & as for slynge stones, he careth as moch for stubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorne that shaketh the speare. He treadeth the golde in the myre like y sharpe potsherdes. He maketh the depe to seeth and boyle like a pott, and stereth the see together like an oyntment. The waye is light after him, the depe is his walkynge place. Vpon earth is there no power like vnto his, for he is so made, that he feareth not. Yff a man will cōsidre all hye thinges, this same is a kynge ouer all the children off pryde.

The xliij. Chapter.

THE Iob answered the LORDE, and sayde: "I knowe that thou hast power of all thinges, and that there is no thought hyd vnto the. For who can kepe his owne

councell so secrete, but it shall be knowne? Therfore haue I spoken vnwysely, seyng these thinges are so hye, and passe myne vnderstandinge. O herken thou vnto me also, and let me speake: answere me vnto the thinge that I will axe the. I haue geuen diligent eare vnto the, and now I se y with myne eyes. Wherefore I geue myne owne self y blame, and take repentance in the dust and ashes.

Now whē the LORDE had spoken these wordes vnto Iob, he sayde vnto Eliphaz y Themanite: I am displeased with the & thy two frendes, for ye haue not spoken the thinge y is right before me, like as my seruauit Iob hath done. Therfore take vij. oxen and seven rammes, and go to my seruauit Iob,^a offre vp also for youre selues a brentofferynge, and lat my seruauit Iob praye for you. Him will I accepte, and not deale with you after youre foolishnesse: in that ye haue not spokē y thinge which is right, like as my seruauit Iob hath done.

So Eliphaz the Themanite, Baldad y Suhite and Sophar the Naamathite wētē their waye, and did accordynge as the LORDE commaunded them. The LORDE also accepted the personne off Iob, and the LORDE turned him vnto Iob, whē he prayed for his frendes: "Yee the LORDE gaue Iob twyse as moch as he had afore.

And thē came there vnto him all his brethren,^c all his sisters with all them that had bene off his acquātañce afore, and ate bred with him in his house, wondringe at him, ad comfortinge him ouer all the trouble, that the LORDE had brought vpon him. "Euery mā gaue him a shepe and a Iewell of golde.

And the LORDE made Iob richer then he was before: for he had xiiij. M. shepe, vi. M. camels, a M. yock oxē, and a M. asses. He had children also: vij. sonnes and iij. daughters. The first he called Daye, the seconde, po-uerte: the thirde, All plenteousnes. In all the londe were none founde so fayre, as the daughters of Iob, & their father gaue them enheritaunce amonge their brethren. After this lyued Iob xl. yearess, so that he sawe his children, & his childers children vnto the fourth generacion.^f And so he dyed, beinge olde & of a perfecte age.

Iob 1. a.

f Gen. 50. d.

Tob. 14. a.

Psal. 127. a.

^a Esa. 29. c. 1 Re. 16. b.

^b Matt. 5. c.

^c Gen. 4. a.

^d Matt. 19. d. Luc. 18. c.

^e Pro. 10. c. Eccli. 11. b.

The ende of the boke of Job.

The Psalter.

The first psalm.

BLESSED is þy man, þy goeth not in the counsell of þy vngodly: ^a þy abydeþ not in the waye off synners, ⁊ sytteth not in þy seate of the scornfull. But delyteth in the lawe of þy LORDE, ^b ⁊ exerceyeth himself in his lawe both daye and night. Such a mā is like a tre plāted by þy water syde, ^c þy brigeth forth his frute in due season.

³³ His leeuēs shal not fall off; ād loke what souer he doth, it shal prospere. As for the vngodly, it is not so with them: but they are like the dust, ^d which þy wynde scattereth awaye from of the grounde. Therfore the vngodly shal not be able to stonde in the iudgmēt, ^e nether the synners in the congregacion off the righteous. For the LORDE aloweth þy waye of the righteous, but the waye of the vngodly shal perishe.

The ij. A psalme of David.

WHY do the Heithē grudge? ^f why do the people ymagyn vayne thinges? The kynges of the earth stōde vp, and the rulers are come together, agaynst the LORDE ād agaynst his anyonted. Let vs breake their bondes a sunder, and cast a waye their yocke from vs. Neuerthelesse, he that dwelleth in heauen, shall ^g laugh thē to scorne: yee euen the LORDE himself shall haue them in derision. Then shal he speake vnto them in his wrath, and vexē them in his sore displeasure. Yet haue I set my kyngē vpon my holy hill of Sion. As for me I will preach the lawe, wherof the LORDE hath sayde vnto me: Thou art my sonne, ^h this daye haue I begotten thee. Desyre off me, and I shall geue the the Heithen for thine enheritance, Yee the vttemost partes of the worlde ⁱ for thy possession. ³³ Thou shalt rule them with a rodde of yron, ^k and breake thē in peeces like an erthen vessell.

^a Esa. 8. c. 19. c. Psal. 32. b. ^b Pro. 2. 3.
^c Iere. 17. b. ^d Pro. 10. c. Esa. 29. b. ^e Esa. 26. b.
^f Act. 4. c. Psal. 70. a. and 82. a. ^g Pro. 1. c.

Be wyse now therfore (o ye kynges) be warned, ye that are iudges of the earth. Serue the LORDE with feare, and reioyse before him with reuerence. Kysse the sonne, lest the LORDE be angrie, and so ye perish from the right waye. For his wrath shalbe kindled shortly: ^l blessed are all they that put their trust in him.

The iij. A psalme of David.

WHY are they so many (o LORDE) ^m þy trouble me? a greate multitude are they, that ryse agaynst me. Yee many one there be that saye off my soule: there is no helpe for him in God. Sela. But thou (o LORDE) art my defender, my worshipe, ād the lifter vp of my heade. I call vpon the LORDE with my voyce, and he heareth me out of his holy hill. Sela. I layed me downe and slepte, but I rose vp agayne, for the LORDE susteyned me. I am not afrayed for thousandes of the people, that cōpasse me rounde aboute. Vp LORDE, and helpe me, o my God: for thou smyttest all myne enemies vpon the cheke bones, and breakest the teth of the vngodly. Helpe belongeth vnto the LORDE, therefore let thy blessinge be vpon thy people.

The iiij. A psalme of David.

HEARE me whē I cal, o God of my ⁿ righteousnes, thou that comfortest me in my trouble: haue mercy vpon me, and herken vnto my prayer. O ye sonnes off men: how longe will ye blaspheme myne honoure? why haue ye soch pleasure in vanyte, ⁊ seke after lyes? Sela. Knowe this, that the LORDE dealeth maruelously with his saynte: and when I call vpon the LORDE, he heareth me. ^o Be angrie, but synne not: comō with youre owne hertes vpō youre beddes, ⁊ remēbre youre selues. Sela. Offre þy sacri-

^h Heb. 1. d. 5. b. Act. 13. d. ⁱ Psal. 81. a.
^k Apo. 2. d. 19. c. Esa. 36. c. ^l Iere. 17. b.
^m Ephe. 4. c.

fice of rightuousnes, & put youre trust in γ LORDE. There be many γ saye: who wil do vs eny good? where as thou (o LORDE) hast shewed vs the light of thy countenance. Thou reioycest myne herte, though their encrease be greate both in corne & wyne. Therefore wil I laye me downe in peace, & take my rest: for thou LORDE only settest me in a sure dwellinge.

The vi. A psalme of David.

HEARE my wordes (o LORDE) consider my callinge. O marke the voyce of my petition, my kynge & my God: for vnto the wil I make my praver. Heare my voyce by tymes (o LORDE) for early in the morninge wil I gett me vnto the, yee & γ with diligēce. For thou art not the God γ hath pleasure in wickednesse, there maye no vngodly personne dwel with the. Soch as be cruell maye not stonde in thy sight, thou art an enemie vnto all wicked doers.

Thou destroyest the lyers: the LORDE abhorreth the bloude thirstie and disceatfull. But as for me, I wil come in to thy house, euen vpon the multitude of thy mercy: ad in thy feare wyll I worships towarde thy holy tēple. Lede me (o LORDE) in thy rightuousnesse, because of myne enemyes, ad make thy waye playne before me. For there is no faithfulness in their mouthes: they dyssemble in their hertes: their throte is an open sepulchre: with their tonges they disceaue. Punysh them (o God) that they maye perish in their owne ymaginacions: cast them out because of the multitude of their vngodlinesse, for they rebell agaynst the. Agayne, let all them that put their trust in the, reioyse: yee let them euer be geuyng of thanks, because thou defendest them: that they which loue thy name, maye be ioyfull in the. For thou LORDE geuest thy blessinge vnto the rightous: and with thy fauorable kyndnes thou defendest him, as with a shyld.

The vi. A psalme of David.

OH LORDE, rebuke me not in thine anger: Oh chastē me not in thy heuy displeasure. Haue mercy vpon me (o LORDE) for I am weake: o LORDE heale me, for all my bones are vexed. My soule also is in

greate trouble, but LORDE how longe? Turne the (o LORDE) & delyuer my soule: Oh saue me, for thy mercies sake. For in death no man remēbreth the: Oh who wil geue the thanks in the hell? I am weery of gronyng: Euery night washe I my bedde, & water my couche with my teares. My countenance is chaunged for very inwarde griefe. I cōsume awaye, I haue so many enemies. Awaye fro me all ye wicked doers, for the LORDE hath herde the voyce off my wepinge. The LORDE hath herde myne humble peticiō, the LORDE hath receaued my prayer. All myne enemies shalbe cōfounded & sore vexed: yee they shalbe turned backe and put to shame, and that right soone.

The vij. A psalme of David.

OLORDE my God, in γ do I trust: saue me frō all the γ persecute me, & delyuer me. Lest he hantch vp my soule like a lyon, & teare it in peces, whyle there is none to helpe. O LORDE my God, yff I haue done eny soch thinge: yf there be eny vnrightuousnes in my hādes: Yff I haue rewarded euell vnto the γ dealt frendly with me or hurte the γ without eny cause are myne enemies: Then let myne enemie persecute my soule, & take me: yee let hi treade my life downe in the earth, & laye myne honour in the dust. Sela. Stōde vp (o LORDE) in thy wrath, lift vp thyself ouer the furious indignaciō of myne enemies: aryse vp (for me) in the vengeance that thou hast promysed. That the congregacion of the people maye come aboute the, for their sakes therefore lift vp thyself agayne. The LORDE is iudge ouer the people: Auenge me then (o LORDE) accordinge to my rightuousnes & innocency. Oh let the wickednes of the vngodly come to an ende: but manteyne the iust, thou righteous God, γ triest the very hertes & the reynes. My helpe cōmeth of God, which preserueth them γ are true of herte. God is a righteous iudge, & God is euer threateninge. Yf men wil not turne, he hath whet his swerde: he hath bent his bowe & made it ready. He hath payrayed him the weapons of death, & ordered his arrowes to destroye. Beholde, he trauayleth with myschefe, he hath cōceaued vnhappyenesse, and

^a Sap. 14. b. Pro. 3. d. ^b Psal. 137. a. ^c Iere. 10. d. 30. b. ^d Psal. 37. a. ^e Matt. 7. b. 23. d. ^f Luc. 13. c.

^a 2 Re. 19. 24. 26. ^f Deu. 32. e. ^c Deu. 10. d. ^b Job 15. d. ^e Esa. 59. a.

brought forth a lye. "He hath grauen and dygged vp a pytte, but he shal fall himself in to y^e pytte y^e he hath made. "For his vnhappynges shall come vpon his owne heade, & his wickednes shall fall vpon his owne pate. As for me, I will geue thanks vnto the LORDE for his rightuousnes sake, and wil prayse the name of the LORDE the most hyest.

The liij. A psalme of Dauid.

O LORDE oure gouernoure: how wonderfull is thy name in all the worlde? how excellent is thy glory aboute the heauens? "Out of the mouth of the very babes & sucklings thou hast ordered prayse, because of thine enemies, y^e thou mightest destroye the enemye and the auenger. For I conside thy heauens, euen the worke off thy fyngers: the Moone and the starres which thou hast made. **Oh** what is man, y^e thou art so myndfull of him? "ether the sounne of mā that thou visitest him? "After thou haddest for a season made him lower thē the angels, thou crownedest him with honoure & glory. "Thou hast set him aboute the workes off thy hondes: thou hast put all things in subiection vnder his fete. All shepe and oxen, yee and the beastes of the felde. The foules of the ayre: the fysh of the see, and what so walketh thorow the wayes of the see. **O LORDE** oure gouernoure, how wonderfull is thy name in all the worlde?

The iy. A psalme of Dauid.

I WIL geue thākes vnto the (o LORDE) with my whole herte, "I wil speake of all thy maruelous workes. I wil be glad & reioyse in the, yee my songes wil I make of thy name, o thou most hyest. Because thou hast dryuē myne enemies abacke, they were discōfited, & perished at thy presence. For thou hast manteyned my right and my cause: thou syttest in the Trone that art the true iudge. Thou rebukest the Heithen, and destroyest the vngodly, thou putttest out their name for euer and euer. The enemies swerdes are come to an ende, thou hast ouerthrowen their cities, their memoriall is perished with thē. **But y^e LORDE** endureth for euer, he hath prepared his seate vnto iudgmēt. He gouerneth y^e worlde with rightuousnes & ministreth

true iudgmēt vnto the people. The LORDE is a defence for the poore, a defence in the tyme of trouble. Therfore they y^e knowe thy name, put their trust in y^e: for thou (LORDE) neuer faylest thē, that seke the. "O prayse the LORDE, which dwelleth in Sion, shewe y^e people of his doinges. And why? he maketh inquisition for their bloude, and remembreth them: "he forgetteth not the complainte of the poore. Haue mercy vpon me (o LORDE) conside the trouble that I am in amonge myne enemies, thou that listest me vp from y^e gates of death. That I maye shewe all thy prayses within the portes off the doughter Sion, and reioyse in thy sauynge health. As for the Heithen, they are suncked downe in the pytte that they made: in the same nette, which they spred out priuely, is their owne fote take. Thus y^e LORDE is knowne to execute true iudgment, whē the vngodly is trapped in the workes of his owne handes. Sela. The wicked must be turned vnto hell, and all the Heithen y^e forget God. But the poore shal not alwaye be out of remembrance, the paciēt abydinge of such as be in trouble shal not perish for euer. Vp LORDE, let not man haue the ypper hāde, let the Heithē be cōdemned before the. **O LORDE**, set a scolemaster ouer thē, that the Heithē maye knowe them selues to be but mē. Sela.

Here the Hebrues begynne the x. psalme.

WHY art thou gone so farre of, o LORDE? wilt thou hyde thyself in tyme of trouble? Whye y^e vngodly hath the ouer hande, the poore must suffre persecucion: O that they were taken in the ymaginacions which they go aboute. For the vngodly maketh boost of his owne hertes desyre, the cuetous blesseth him self, and blasphemeth the LORDE. The vngodly is so proude and full of indignaciō, that he careth not: nether is God before his eyes. His wayes are allwaye filthie, thy iudgmentes are farre out of his sight, he defyeth all his enemies. For he sayeth in his herte: Tush, I shal neuer be cast downe, there shal no harme happē vnto me. His mouth is full of cursynge, fraude and disceate: vnder his tōge is trauaile & sorow. He sytteth lurkynge in the gardens,

^a Eccli. 27. e. ^b Hest. 7. b. ^c Psal. 139. b. ^d Matt. 21. b.

^d Psal. 143. a. ^e Heb. 2. b.

^e Gen. 1. d. ^f Ephe. 1. c. ^g Psal. 110. a. and 137. a.

^e Deu. 4. e. ^f Psal. 75. a. ^h Psal. 21. c.

that he maye pryuely murthur the innocent, his eyes are set vpon the poore. He lyeth waytinge secretly, as it were a lyon in his denne. He lurketh that he maye rauysh the poore, yee to rauish the poore, when he hath gotten him in to his nett. Then smyteth he, then oppresseth he & casteth downe the poore with his auctorite. For he sayeth in his herte: Tush, God hath forgotten, he hath turned a waye his face, so y^e he will neuer se it. **A**ryse o LORDE God, lift vp thine honde, and forget not the poore. Wherefore shulde the wicked blaspheme God, and saye in his herte: Tush, he careth not for it? This thou seist, for thou considrest the mysery and sorowe: The poore geneth himselfe ouer in to thy hande, and committeth him vnto the, for thou art the helper of the frendlesse. Breake thou y^e arme off the vngodly and malicious, search out the wickednesse which he hath done, that he maye perish. The LORDE is kynge for euer, ye Heithen shal perish out off his londe. LORDE, thou hearest the desyrous longinge off the poore: their herte is sure, that thine eare herkeneth therto. Helpe the fatherlesse and poore vnto their right, that the vngodly be nomore exalted vpon earth.

The x. A psalme of Dauid.

IN the LORDE put I my trust: how will I ye then saye to my soule: that she shulde fle as a byrde vpon youre hill? For lo, the vngodly haue bet their bowe, and made redy their arrowes in the quyer: "that they maye priuely shute at them, which are true of herte. The very foundacion haue they cast downe, what ca the righteous the do withall? But the LORDE is in his holy temple, the LORDES seate is in heauen: "He considereth it with his eyes, "his eye lyddes beholde the children of men. The LORDE seith both the righteous and vngodly, but who so deliteth in wickednes, him his soule abhorreth. Vpon the vngodly he shal rayne snares, fyre, brymstone, storme and tempest: this rewarde shal they haue to drynke. For the LORDE is righteous, ad he loueth righteousnes, his countenance beholdeth the thinge y^e is iust.

The xi. A psalme of Dauid.

HELPE LORDE, for there is not one saynte more: very fewe faithfull are

there amonge the children off men. Euery man telleth lyes to his neighbour, they do but flater with their lippes and dissemble in their herte. O that the LORDE wolde rote out all disceatfull lippes, ad the tonge that speaketh proude thinges. Which saye: Oure toge shulde preuayle: we are they that ought to speake, who is lorde ouer vs? Now for the troubles sake off the oppressed, & because off the complaynte of the poore, I wil vp (sayeth the LORDE) I wil helpe the, and set the at rest. The wordes of the LORDE are pure wordes: "euē as y^e syluer, which from earth is tried and purified vij. tymes in the fyre. Kepe the therefore (o LORDE) and preserue vs fro this generacion for euer. And why? when vanite and ydylnes getteth the ouer hande amonge the children of men, all are full of y^e vngodly.

The xij. A psalme of Dauid.

HOW longe wilt thou forget me, o LORDE? for euer? how longe wilt thou hyde thy face fro me? Oh how longe shall I seke counsell in my soule? how longe shall I be so vexed in my herte? how longe shal myne enemy triumphe ouer me? Consider, ad heare me, o LORDE my God: lighten myne eyes, that I slepe not in death. Lest myne enemy saye: I haue preuayled agaynst hi, for yf I be cast downe, they that trouble me will reioyse at it.

But my trust is in thy mercy, and my hert is ioyfull in thy sauynge health. I wil synge of the LORDE, that dealeth so louyngly with me. (Yee I wil prayse the name of the LORDE the most hyest.)

The xiiij. A psalme of Dauid.

THE foolish bodyes saye in their hertes: "Tush, there is no God. They are corrupte, ad become abhominable in their doynges, there is not one y^e doth good. "The LORDE lokd downe fro heauē vpon the children of men, to se yf there were eny, that wolde vnderstonde & seke after God. But they are all gone out of the waye, they are altogether become vnprofitable: there is none that doth good, no not one. "Their throte is an open sepulchre, with their tonges they haue disceaued, the poyson of Aspes is

^a Pro. 26. c. ^b Aba. 2. c. ^c Esa. 66. a. ^d Psal. 118. c.

^e Psal. 52. a. ^f Gen. 11. b. 13. c. ^g Rom. 3. b.

vnder their lippes.* Their mouth is full of cursinge and bytternes, their fete are swift to shed bloude.* Destruction & wretchednes are in their wayes, and the waye of peace haue they not knowne: there is no feare off God before their eyes.* How can they haue vnderstandinge, & worke myscheffe, eatinge vp my people, as it were bred, & call not vpon [¶] LORDE?

Therefore shal they be brought in greate feare, for God stondesth by the generacion of the righteous. As for you, ye haue made a mocke at the coucell of the poore, because he putteth his trust in the LORDE. [¶] Oh [¶] the sayunge health were geuen vnto Israel out off Sion. Oh that the LORDE wolde deluyar his people out of captiuyte. The shulde Iacob reioyce, and Israel shulde be right glad.

The xliij. A psalme of Dauid.

LORDE, who shall dwell in thy tabernacle? [¶] who shal rest vpon thy holy hill? Euen he [¶] ledeth an vncorrupte life: that doth the thinge which is right, and that speaketh the treuth from his herte. He [¶] vseth no disceat in his tonge: he hat doth no euell to his neyghboure, & slaundreth not his neyghbours. He [¶] setteth not by the vngodly but maketh moch of the that feare the LORDE: he [¶] sweareth vnto his neyghboure & dispoyneth him not. [¶] He that geueth not his money vpon vsury, and taketh no rewarde agaynst the innocēt. Who so doth these thinges, shal neuer be removed.

The xliij. A psalme of Dauid.

PRESERVE me (o God) for in the do I trust. I haue sayde vnto [¶] LORDE: thou art my God, my goodes are nothinge vnto the. All my delyte is vpon the sanctes that are in the earth, and vpon soch like. But they [¶] runne after another, shall haue greate trouble. Their drynkofferynges of bloude wil not I offre, nether make mencion of their name in my mouth. [¶] The LORDE himself is my good and my porcion, thou manteynest my enheritaunce. The lott is fallen vnto me in a fayre grounde, yee I haue a goodly heretage. I wil thanke the LORDE for geuyng me warnyng: my reynes also haue

chastened me in the night season. Afore honde sawe I God allwayes before me, [¶] for he is on my right honde, that I shulde not be moued.

[¶] Therefore dyd my hert reioyce, & my tunge was glad, my flesh also shall rest in hope. For why? thou shalt not leaue my soule in hell, [¶] nether shalt thou suffre thy saynte to se corrupcion. Thou hast shewed me the wayes off life: thou shalt make me full of ioye with thy countenance. At thy right hande there is pleasure and ioye for euermore.

The xliij. A psalme of Dauid.

HEARE [¶] right (O LORDE) [¶] cōsidre [¶] my cōplaynte: herken vnto my prayer, that goeth not out of a fayned mouth. Let my sentence come forth fro thy presence, and loke vpon the thinge that is equall. [¶] Thou hast proued & visited myne herte in the night season: thou hast tried me in the fyre, & hast founde no wickednes in me: for I vtterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepte me fro the workes of men, in [¶] waye off the murthurer. Oh ordre thou my goynges in thy pathes, that my fote steppes slippe not. For vnto the I crie, heare me o God: enclyne thine eares to me, and herke vnto my wordes. Shewe thy maruelous louinge kindnesse, thou that sauest them which put their trust in the, from soch as resist thy right honde. Kepe me as the apple of an eye, defende me vnder the shadowe of thy wynges.[¶] From the vngodly that trouble me, fro myne enemies which compasse my soule rounde aboute.

Which manteyne their owne welthynesse with oppression, & their mouth speaketh proude thinges. They lye waytinge in oure waye on euery syde, turnyng their eyes downe to the grounde. Like as a lyon that is greedy of his pray, & as it were a lyons whelp lurkyng in his denne. Vp LORDE, dispoynthe him & cast him downe: deluyar my soule with thy swerde from the vngodly. Fro the men of thy honde (o LORDE) from the men off the worlde, which haue their porcion in this life: whose belies thou fyllest with thy treasure.

They haue children at their desyre, and leaue the reste of their substaunce for their babes.

* These thre verses are not in the Hebrue. [¶] Esa. 59. c. Rom. 11. d. [¶] Esa. 33. b. Psal. 23. a. Matt. 19. c. 1 Ioh. 1. b. [¶] Eze. 18. a. [¶] Tren. 3. c.

[¶] Pro. 3. c. [¶] Act. 2. c. [¶] Act. 13. d. [¶] Psal. 25. a. [¶] Pro. 17. a. [¶] Zac. 2. b. Matt. 23. e. [¶] Ephe. 6. b.

But as for me, I will beholde thy presence in righteousness: and when thy glory appeareth, I shal be satisfied.

The rliij. A psalme of Dauid when he was deliuered from the honde off Saul.

I WIL loue the (o LORDE) my strēgh. The LORDE is my sucoure, my refuge, my Sauoure: my god, my helper i who I trust: my buckler, y^e horne of my health, & my protecciō. I wil prayse y^e LORDE & call vpon him, "so shal I be safe fro myne enemies. The sorowes of death cōpassed me," & the brokes of vngodlynnes made me afraied. The paynes of hell came aboute me, the snares of death toke holde vpo me. Yet in my trouble I called vpo the LORDE, & cōplayned vnto my God. So he herde my voyce out off his holy tēple, & my cōplaynte came before hi, yee euē in to his eares. "Thē the earth trembled & quaked, the very foudaciōs of the hilles shoke & were remoued, because he was wrothe. There wete a smoke out of his nostrils, ad a cōsumyng fyre out of his mouth, so y^e coales were kyndled at it. He bowed the heauē & came downe, & it was darcke vnder his fete. He rode vpo the Cherubins & dyd fle: he came flyenge with the wynges of the wynde. He made darcknesse his paulyon rounde aboute hi, with darcke water & thicke cloudes to couer him. At the brightnes off his presence the cloudes remoued, with hale stones & coales of fyre. The LORDE also thondred out of y^e heauē, & the heyth gaue his thondre with hale stones & coales of fyre. He sent out his arowes & scatred thē, he cast sore lighteninges, & destroyed thē. The springes of waters were sene, & the foundaciōs of the roude world were discouered at thy chiding (o LORDE) at the blastinge & breth of thy displeasure. He sent downe frō the heyth to fetch me, & toke me out of greates waters. He deliuered me fro my stronge enemies, and fro my foes which were to mightie for me. They preuented me in the tyme of my trouble, but y^e LORDE was my defence. He brought me forth also in to lyberte: & deliuered me, because he had a fauoure vnto me. The LORDE shall rewarde me after my righteous dealyng, & accordinge to the clēnesse of my hōdes shal he recōpense

me. For I haue kepte the wayes of the LORDE, & haue not behaued myself wickedly agaynst my God. I haue an eye vnto all his lawes, & cast not out his commaundemētes fro me. Vncorrupte will I be before hi, & wil eschue myne owne wickednes. Therfore shal y^e LORDE rewarde me after my righteous dealinge, & accordinge vnto y^e clēnesse of my hōdes in his eye sight. With the holy thou shalt be holy, & with y^e innocēt thou shalt be innocēt. With the clene thou shalt be clene. " & with the frowarde thou shalt be frowarde. For thou shalt saue the poore oppressed, & brige downe the hye lokes of the proude. "Thou lightest my cādle, o LORDE my God: thou makest my darcknesse to be light. For in the I can discōfit an hoost of mē: yee in my God I cā leape ouer the wall.

"The waye of God is a perfecte waye: the wordes of the LORDE are tried in the fyre: he is a shyld of defence, for all them that trust in him. " For who is God, but the LORDE? " Or, who hath eny strength, but oure God? It is God that hath gyrded me with strēgh and made my waye vncorrupte. He hath made my fete like hartes fete, and set me vp an hye. " He teacheth myne hondes to fight, and maketh myne armes to breake euen a bowe off stele. Thou hast geuē me the defence of thy health, thy right hande vpholdeth me, and thy lounge correccion maketh me greate. Thou hast made rowme ynough vnder me for to go, that my fote steppes shulde not slyde. I will folowe vpon myne enemies, and take them: I will not turne till they be discomfited. I will smyte them, they shall not be able to stonde, but fall vnder my fete. Thou hast gyrded me with strength vnto y^e batell, thou hast throwē them all downe vnder me, that rose vp agaynst me. Thou hast made myne enemies to turne their backs vpon me, thou hast destroyed thē y^e hated me. They cried, but there was none to helpe thē: " yee euen vnto the LORDE, but he herde thē not. I will beate them as small as the dust before the wynde, I will cast them out as y^e claye in the stretes. Thou shalt deliuer me from the stryunges of the people, thou shalt make me the heade of the Heithē. A people whom I haue not knowne, shall serue me.

^a 2 Re. 22. a.

^b Psal. 114. a.

^c Matt. 27. f.

^d 2 Re. 22. d.

^e Pro. 6. b.

^f Psal. 18. b. 113. c.

^g Deu. 4. f.

^h Aba. 3. c.

ⁱ Psal. 145. a.

^k Pro. 1. c.

As soone as they heare of me, they shall obeye me, but the straunge childrē dyssemble with me. The straunge children are waxē olde, and go haltinge out of their pathes. The **LORDE** lyueth: ad blessed be my helper, praysed be the God of my health. **Euē** ⁊ God which seyth that I be auenged, and subdueth the people vnto me. It is he that deliuereth me fro my cruell enemies: thou shalt lift me vp from them that ryse agaynst me, thou shalt ryd me from the wicked man.

^aFor this cause I wil geue thanks vnto ⁊ (o **LORDE**) amonge the Gentiles, and synge prayses vnto thy name. ^bGreat prosperite geueth he vnto his kynge, and sheweth louinge kyndnesse vnto Dauid his anoynted, yee ⁊ vnto his sede for euermore.

The xviij. A psalme of Dauid.

THE very heauē declare the glory off God, ^aad the very firmamēt sheweth his hādy worke. One daye telleth another, and one night certifieth another. There is nether speach ner lāguage, but their voyces are herde amōge thē. Their soude is gone out in to all londēs, ^cand their wordes in to the endes of the worlde.

In thē hath he sett a tabernacle for ⁊ Sōne, which cōmeth forth as a brydegrome out of his chambre, ⁊ reioyseth as a giaunte to rīne his course. It goeth forth frō the one ende of the heauen, and runneth aboute vnto the same ende agayne, ⁊ there maye no mā hyde himself frō the heate therof. The lawe of the **LORDE** is a perfecte lawe, it quickeneth the soule. ^eThe testimony of ⁊ **LORDE** is true, ⁊ geueth wisdom euen vnto babes. The statutes of the **LORDE** are right, ⁊ reioyse the herte: ⁊ cōmaundemēt of ⁊ **LORDE** is pure, and geueth light vnto the eyes.

The feare of the **LORDE** is cleane, ⁊ endureth for euer: the iudgmentes of the **LORDE** are true and rightuous alltogether. More pleasunt are they then golde, ^fyee then moch fyne golde: sweter then hony ⁊ the hony combe. These thy seruauant kepeth, ^g⁊ for kepinge of them there is greate rewarde. Who can tell, how oft he offendeth? Oh clēse thou me fro my secreta fautes. Kepe thy seruauē also from presumptuous synnes, lest they get the dominion ouer me: so shal I

be vndefyled ⁊ innocēt frō the greate offence. Yee the wordes of my mouth ⁊ the meditaciō of my herte shalbe acceptable vnto the, o **LORDE**, my helper and my redeemer.

The xix. A psalme of Dauid.

THE **LORDE** heare the in the tyme off trouble, the name of the God of Jacob defende the. Sende the helpe frō the Sanctuary, ⁊ strength ⁊ out of Sion. Remembre all thy offerynges, and accepte thy brent sacrifice. ^aSela. Graunte the thy hertes desyre, ⁊ fulfill all thy mynde. We wil reioyse in thy health, ⁊ triūphe in ⁊ name of the **LORDE** oure God: the **LORDE** performe all thy peticiōs. Now knowe I, that the **LORDE** helpeth his anoynted, and will heare him frō his holy heauen: mightie is the helpe of his right hōde. Some put their trust in charettes, ^b⁊ some in horses: but we wil remēbre ⁊ name of the **LORDE** oure God. They are brought downe and fallen, but we are rysen and stonde vp right. Saue (LORDE) ⁊ helpe vs (o kynge) when we call vpon the.

The xx. A psalme of Dauid.

LORDE, how ioyfull is the kynge in thy strength? O how excedinge glad is he of thy sauynge health? Thou hast geuen him his hertes desyre, ⁊ hast not put him frō the request of his lippes. ^aSela. For thou hast preuēted him with liberal blessings, ⁊ set a crowne of golde vpon his heade. He asked life of the, ⁊ thou gauest him a longe life, euē for euer ⁊ euer. His honoure is greate in thy sauynge health, glory and greate worshipe shalt thou laye vpon him. For thou shalt geue him euerlastige felicitye, ⁊ make him glad with the ioye of thy cōtēnauce. And why? because the kinge putteth his trust in the **LORDE**, ⁊ in the mercy of the most hiest he shal not myschare. Let all thine enemies fele thy honde, let thy right honde fynde out all thē ⁊ hate the. Thou shalt make thē like a fyre ouen in tyme of thy wrath: the **LORDE** shal destroye thē in his displeasure, ⁊ the fyre shal consume them. Their frute shalt thou rote out of the earth, ⁊ their sede frō amōge the childrē of men. For they intēded myschefe agaynst the, ⁊ ymaged soch deuycēs, as they were not able to performe. Ther-

^a Ro. 15. a. ^b 2 Re. 22. g. ^c Ro. 1. c. ^d Ro. 10. c.
^e Psal. 17. c. ^f Deu. 4. a. ^g Psal. 118. r. ^h Matt. 11. c.

ⁱ Pro. 8. a. ^j Psal. 118. a. ^k 2 Re. 12. f.

fore shalt thou put the to flight, & with thy stringes thou shalt make ready thine arrowes agaynst the faces off them. Be thou exalted (LORDE) in thine owne strength, so wil we synge and prayse thy power.

The xxiij. A psalme of David.

2 **M**Y God, my God: why hast thou forsaken me?^a y wordes of my cōplaynte are farre fro my health. O my God, I crie in the daye tyme, but thou hearest not: and in the night season also I take no rest. Yet dwellest thou in the Sanctuary, o thou worshipec of Israel. Oure fathers hoped in the, they trusted in the, ad thou dyddest delyuer them. They called vpon the, and were helped: they put their trust in the, and were not cōfounded. But as for me, I am a worme and no man: a very scorne of me and the outcast of the people. All they y se me, laugh me to scorne: they shute out their lippes, and shake their heades. He trusted in God, let him delyuer him: let him helpe hi, yf he wil haue him. 13 But thou art he that toke me out of my mothers wombe:^d thou wast my hope, when I hanged yet vpon my mothers brestes. I haue bene left vnto the euer sence I was borne, thou art my God, euē fro my mothers wombe. O go not fro me the, for trouble is harde at honde, and here is none to helpe me. Greate bulles are come aboute me, fatt oxen close me in on euery syde. They gape vpon me with their mouthes, as it were a rampinge and roaringe lyon.

I am poured out like water, all my bones are out of ioynt: my hert in the myddest off my body is euen like meltinge waxe. My strength is dried vp like a potsherde, my tunge cleueth to my goomes, and thou hast brought me in to the dust of death. For dogges are come aboute me, the coucell of y wicked hath layed sege agaynst me. They pearced my hondes and my fete, I might haue tolde all my bones: as for them, they stode staringe and lokinge vpon me. They haue parted my garmentes amonge them,^e ad cast lottes vpon my vesture.

14 But be not thou farre fro me, o LORDE: thou art my succoure, haist the to helpe me. Delyuer my soule from the swearde, my dear-

linge from the power of the dogge. Saue me from the lyons mouth, and heare me fro amonge the hornes off the vnicornes.^f So will I declare thy name vnto my brethren,^g in the myddest off the congregacion will I prayse the. O prayse the LORDE ye that feare him: Magnifie him all ye sede of Jacob, & let all y sede of Israel feare hi. ^hFor he hath not despysed ner abhorred the myserable estate of the poore: he hath not hyd his face fro me, but whē I called vnto him, he herde me. I wil prayse the in the greate congregacion, and perourme my vowes in the sight off all the that feare the. The poore shal eate ad be satisfied: ⁱthey y seke after y LORDE shal prayse him: yourre herte shal lyue for euer.

All the endes of the worlde shal remembre them selues, & be turned vnto the LORDE: and all the generacions of the Heithen shal worshipec before him. For the kyngdome is the LORDES, and he shal be the gouernoure of y Heithen. All such as be fat vp earth, shal eate also and worshipec: All they that lye in the dust, and lyue so hardly, shall fall downe before him. The sede shall serue him, and preach of the LORDE for euer. They shal come, & declare his rightuousnes: vnto a people that shal be borne,^j whō the LORDE hath made.

The xxiij. A psalme of David.

15 **T**HE LORDE is my shepherde,^m I can wante nothinge. He fedeth me in a grene pasture, ad ledeth me to a fresh water. He quickeneth my soule, & bringeth me forth in the waye of rightuousnes for his names sake. ⁿThough I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe & thy shephoke cōforte me. Thou preparast a table before me agaynst mine enemies: thou annoyntest my heade with oyle, & fyllest my cuppe full. Oh let thy louynge kyndnes & mercy folowe me all the dayes off my life, that I may dwell in the house off the LORDE for euer.

The xxiij. A psalme of David.

16 **T**HE earth is the LORDES,^o & all that therin is: the cōpase of the worlde, ad all y dwell therin. For he hath fōuded it vpo

^a Matt. 27. e. Mar. 15. d. ^b Psal. 108. d. ^c Matt. 27. c. ^d Psal. 70. a. ^e Iosue 7. a. ^f 2 Re. 14. b. ^g Mat. 27. d. ^h Ioh. 19. c. ⁱ Psal. 34. b. ^j Heb. 2. c. ^k Psal. 9. b.

^m Psal. 131. b. ⁿ Psal. 101. c. ^o Ioh. 10. a. ^p 1 Pe. 2. c. ^q Pro. 10. b. ^r Deu. 10. c. ^s Iere. 27. a. ^t 1 Cor. 10. c. ^u Ioh. 38. a.

the sees, & buylded it vpon the floudes. Who shal go vp in to the hill off the LORDE? Or, who shal remaine in his holy place? Euē he ſ̄ hath innocēt hōdes & a clenē herte: which listeth not vp his mynde vnto vanite, & sweareth not to disceauē.^a He shal receaue the blessinge frō the LORDE, ad mercy frō God his sauoure. This is ſ̄ generaciō of thē ſ̄ seke him, of thē ſ̄ seke thy face, o Iacob. Sela. Open youre gates (o ye prices) let the euerlastinge dores be opened, ſ̄ thy kyngde of glory maye come in. Who is this kyngde of glory? It is the LORDE strōge and mightie, euen the LORDE mightie in batell.

Open youre gates (o ye prynces) let the euerlastinge dores be opened, ſ̄ the kyngde off glory maye come in. Who is this kyngde off glory? It is the LORDE of hoostes, he is the kyngde of glory. Sela.

The xxiij. A psalme of David.

VNTO the (o LORDE) I lift vp my soule. My God, I trust in ſ̄: Oh let me not be confounded,^b lest myne enemies triūphe ouer me. For all they ſ̄ hope in ſ̄ shal not be ashamed: but such as be scornefull despyers with out a cause, they shall be put to cōfūciō. Shewe me thy wayes (o LORDE) & teach me thy pathes. Lede me in thy trueth and lerne me, for thou art the God off my health, and in the is my hope all the daye longe.

Call to remembraunce, O LORDE, thy tender mercyes & thy louinge kyndnesses, which haue bene euer of olde. Oh remēbre not ſ̄ synnes & offences of my youth, but acordinge vnto thy mercy thynke vpon me (O LORDE) for thy goodnesse. O how frēdly & rightuous is the LORDE, therefore wil he teach synners in the waye. He ledeth the symple a right, and such as be meke thē lerneth he his wayes. All the wayes of the LORDE are very mercy & faithfulnessse, vnto such as kepe his testament and couenaunt. For thy names sake,^c O LORDE, be mercifull vnto my synne, for it is greates. What so euer he be that feareth the LORDE, he shal shewe him the waye that he hath chosen.

His soule shall dwell at ease, and his sede shall possesse the londe. The secrete of the LORDE is amonge them that feare him, and he sheweth them his couenaunt.^d Myne eyes

are euer lokyng vnto the LORDE, for he shal plucke my fete out of ſ̄ nett. Turne the vnto me and haue mercy vpon me, for I am desolate and in misery. The sorowes of my herte are greates, O bryng me out of my troubles.

Loke vpon my aduersers and misery, and forgeue me all my synnes. Considre how myne enemies are many, and beare a malicious hate agaynst me. O kepe my soule, and delyuer me: let me not be confounded, for I haue put my trust in the. Let innocency and rightuous dealinge wayte vpon me, for my hope is in the. Delyuer Israel (O God) out of all his trouble.

The xxiij. A psalme of David.

BE thou my iudge (O LORDE) for I walke innocently: my trust is in the LORDE, therefore shall I not fall.

Examen me O LORDE, and proue me: trie out my reynes and my hert. For thy louynge kyndnesse is before myne eyes, and I walke in thy trueth. I syt not amōge wayne personnes, and haue no fellowshipe with the disceatfull. I hate the congregacion of the wicked, and I will not syt amonge the vngodly.

I waszshe my hondes with innocency O LORDE, and so go I to thine aluter. That I maye shewe the voyce of thy prayse, and tell of all thy wonderous workes. LORDE, I loue the habitation of thy house, and ſ̄ place where thy honoure dwelleth. O destroye not my soule with the synners, ner my life with the bloudthurstie. In whose hondes is wickednesse, and their right honde is full of gifts.^e But as for me I will walke innocently: ^fO delyuer me, and be mercifull vnto me. My fote stondesth right: I wil prayse the (O LORDE) in the congregacions.

The xxiij. A psalme of David.

THE LORDE is my light and my health: ^gwhom then shulde I feare? the LORDE is the strength of my life, for whom thē shulde I be afayed? Therefore when the wicked (euen myne enemies & my foes) came vpon me, to eate vp my flesh, they stombled and fell. Though an hoost of men were layed agaynst me, yet shal not my hert be afayed: and though there rose vp

^a Exo. 20. b.

^b Rom. 9. d. Esa. 28. c. Psal. 30. a.

^c Esa. 43. d.

^d Iere. 31. f.

^e Psal. 16. a. 58. c.

^f Esa. 1. b.

^g Exo. 23. a.

^a Deu. 17. a.

ⁱ Psal. 111. b.

warre against me, yet wil I put my trust in him. ^aOne thinge haue I desyred of the LORDE, which I wil requyre: namely, that I maye dwell¹ in the house of the LORDE all the dayes of my life, to beholde the fayre beutie of the LORDE, and to vyset his temple.

³⁵ For in the tyme of trouble he hath hyd me in his tabernacle, ^eyee in the secrete place of his dwellinge hath he kepte and set me vp vpon a rocke of stone. And now hath he lift vp my heade aboute myne enemies, that cōpassed me rounde aboute. Therefore wil I offre in his dwellinge, the oblation of thākes-geyunge: I wil both synge & speake prayes vnto the LORDE. Herkē vnto my voyce (O LORDE) when I crie vnto the: haue mercy vpon me & heare me. My hert speaketh vnto the, my face seketh thee, yee LORDE, thy face wil I seke. O hyde not thou thy face fro me, cast not thy seruauit of in displeasure. Thou art my succoure, leaue me not, nether forsake me, O God my Sauioüre. For my father and my mother haue forsaken me, but the LORDE hath taken me vp. Shewe me thy waye O LORDE, and lede me in the right path, because of myne enemies. Delyuer me not in to the wylls of myne aduersaries, for there are false wytnesses rysen vp against me, and they ymagyn myschefe. Neuerthelesse, I beleue verely to se the goodnesse of the LORDE in the londe of the luyngye. ^dO tary thou ^fLORDES leysure, be stronge, let thine hert be of good comforte, and wayte thou still for the LORDE.

The xxij. A psalme of Dauid.

^a VNTO the wil I crie, o my stronge defence: thinke no scorne of me, lest (yf thou make the as though thou herdest not) I become like them, that go downe in to ^fpytte. Heare the voyce of my humble peticion, when I crie vnto the, and holde vp my hondes towards thy holy temple.

O plucke me not awaye amonge the vngodly and wicked doers, ^ewhich speake frendly to their neighbour, but ymagin myschefe in their hertes. Rewarde them accordinge to their dedes and wickednesse of their owne inuencions. Recompeuse them after ^fworkes of their hōdes, paye them that they haue de-

^a Luce 10. d. ^b 2 Re. 7. c. ^c 1 Re. 21. a. 2 Re. 33. c. ^d Psal. 30. d. ^e Iero. 9. a. ^f Deut. 8. d. ^g Deut. 32. a. ^h Exo. 7. 8. Exo. 9. e. Exo. 14. f. Matth. 8. c.

serued. For they regarde not the workes of the LORDE, ner the operacion of his hādes: therefore shal he breake them downe, and not buylde them vp. Prayes be ^fLORDE, for he hath herde the voyce of my humble peticiō. ^fThe LORDE is my strēgh and my shyld: my herte hoped in him, & I am helped: therefore my hert dāuſeth for ioye, and I will synge prayes vnto him. The LORDE is the strength of his people, he is the defender and Sauioüre of his anoynted.

O helpe thy people, geue thy blessinge vnto thy enheritaunce: ^efede them, and set them vp for euer.

The xxij. A psalme of Dauid.

ASCRIBE vnto the LORDE (o ye mightie) ascribe vnto the LORDE worshipe and strength. Geue the LORDE the honoure of his name, bowe youre selues to the holy magesty of the LORDE. ^aIt is the LORDE that commaundeth the waters: It is the glorious God that maketh ^fthonder: it is the LORDE ^fruleth the see. The voyce of the LORDE is mightie in operacion, the voyce of the LORDE is a glorious voyce. ^fThe voyce of the LORDE breaketh the Cedre trees: yee the LORDE breaketh the Ceders of Libanus. He maketh them to skippe like a calfe: ^aLibanus and Sirion like a yonge vnycorne. ^fThe voyce of the LORDE deuideth the flames of fyre: the voyce of the LORDE shaketh the wilderness, yee the LORDE shaketh the wilderness of Cades.

The voyce of the LORDE moueth ^fhyndes & discovereth the thicke buszshes: in his temple shal euery man speake of his honoure. The LORDE stilleth the water floude, & ^fLORDE remayneth a kynge for euer. The LORDE shall geue power vnto his people, the LORDE shal geue his people the blessinge of peace.

The xxij. A psalme of Dauid.

I WIL magnifie ^f(O LORDE) for thou hast set me vp, & not suffred my foes to triūphe ouer me. O LORDE my God, I cried vnto the, and thou hast healed me. ^mThou LORDE hast brought my soule out of hell: thou hast kepte my life, where as they go downe to the pytte. Synge prayes

ⁱ Eze. 17. d. ^h Deut. 3. b. ⁱ Num. 16. c. ^m 1 Reg. 2. b. Psal. 83. b.

vnto the LORDE (o ye sayntes of his) geue thanks vnto him for a remembraunce of his holynessee. ^a For his wrath endureth but the twinklinge of an eye, and his pleasure is in life: heuynessee maye well endure for a night, but ioye commeth in the mornynge.

33 As for me, whē I was in prosperite, I sayde: Tush, I shal neuer fall more. (And why? thou LORDE of thy goodness haddest made my hill so stronge.) But as soone as thou turnedest thy face fro me, I was brought in feare. Thē cried I vnto [†] (O LORDE) yee vnto [†] LORDE made I my prayer. What profit is there in my bloude, ^b yf I go downe to corrupcion? Maye the dust geue thanks vnto [†]? Or shal it declare thy faithfulness? Heare (O LORDE) and haue mercy vpon me: LORDE be thou my helper. And so thou hast turned my heuynessee in to ioye: thou hast put of my sack cloth, & gyrded me with gladnessee. That my honoure might syngye prayes vnto the with out ceassynge: O LORDE my God, I wil geue thanks vnto the for euer.

The xxx. A psalme of David.

34 **I**N the, O LORDE, is my trust: let me neuer be put to cōfucion,^c but delyuer me in thy rightuousnessee. Bowe downe thine eare to me, make haist to delyuer me: be thou my stronge rocke and a house of defence, that thou mayest saue me. For thou art my stronge holde & my castell: O be thou my gyde, & lede me for thy names sake. Drawe me out of the nett [†] they haue layed priuely for me,^d for thou art my strēgh.

35 In to thy hondes I commende my sprete: thou hast delyuered me O LORDE thou God of treuth. I hate them that holde of vanities, and my trust is in the LORDE. I will be glad and reioyse in thy mercy: for thou hast considred my trouble, thou hast knowne my soule in aduersite. Thou hast not delyuered me ouer in to the hōdes of the enemie, but hast set my fete in a large rowme. Haue mercy vpon me, O LORDE, for I am in trouble, myne eye is consumed for very heuynessee, yee my soule and my body. My life is waxen olde with heuynessee, and my yeares with mournynge. My strēgh fayleth me because of my aduersite, and my bones

are corrupte. I am become a very reprofte amonge all myne enemies, my neighbours & they of myne owne acquaintaunce are afayed of me: they [†] se me in the strete, cōveye them selues fro me. I am clene forgotten and out of mynde, as a deed man: I am become like a broken vessell.

For I haue herde the blasphemy of the multitude: euery man abhorreth me: they haue gathered a councel together agaynst me, and are purposed to take a waye my life.

But my hope is in [†] O LORDE, & I saye: thou art my God. My tyme is in thy honde: delyuer me from the honde of myne enemies, & from them [†] persecute me. Shewe thy seruauent the light of thy countenance, helpe me for thy mercies sake. Let me not be confounded (o LORDE) for I call vpon the: let the vngodly rather be put to confucion, and brought vnto the hell. Let the lyenge lippes be put to sylence, which cruelly, disdandedly & despitefully speake agaynst the rightuous. O how greate and manifolde is thy good, which thou haist hyd for them that feare [†]? O what thinges bringest thou to passe for them, that put their trust in the, euen before the sonnes of men?

36 Thou hydest them priuely by thine owne presence from the proude men, thou kepest them secretly in thy tabernacle, from the strife of tonges. Thanks be to the LORDE, for he hath shewed me maruelous greate kyndnessee in a stronge cite. For when the sodane feare came vpon me, I sayde: I am cast out of thy sight. Neuertheles, thou herdest myne humble prayer, when I cried vnto the. O loue the LORDE (all ye his sayntes) for the LORDE preserueth the faithfull, and plenteously rewardeth he the proude doer. ^e Be strōge therefore & take a good herte vnto you, all ye that put youre trust in the LORDE.

The xxxi. A psalme of David.

37 **B**LESSED are they, whose vnrightuousnesse is forgeuen,^f and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne, in whose sprete there is no gyle. For whyle I helde my tonge, my bones consumed awaye thorow my daylie complaynynges. And because thy

^a Esa. 54. b. ² Cor. 4. c. ^b Psal. 6. c. ^c Psal. 24. a. 70. a. ^d 1 Re. 19. a. and 23. b. Luc. 23. a.

^e Psal. 26. c. ^f Rom. 4. a.

hande was so heuy vpon me both daye and night, my moysture was like the drouth in Sommer. Sela.

Therefore I confessed my synne vnto the, and hyd not myne vnrightuousnesse. "I saide: I will knowlege myne offence, and accuse my self vnto the LORDE, and so thou forgauest me the wickednesse of my synne.

Sela. "For this shal euery saynte make his prayer vnto the in due season, therefore shall not the greате water floudes come nye him. Thou art my defence in the trouble that is come aboute me, O cōpasse thou me aboute also with the ioye of deluyeraunce.

Sela. "I wil enforme the, and shewe the the waye wherein thou shalt go: I wil fasten myne eyes vpon the. "Be not ye now like horses & mooles, which haue no vnderstandinge. Whose mouthes thou must holde with bytt & brydle, yf they wil not obeie the.

Greате plaghes shall y vngodly haue, but who so putteth his trust in the LORDE, mercy shall compasse him on euery syde. Be glad (o ye righteous) and reioyce in the LORDE, beioyfull all ye that are true of herte.

The xxxij. A psalme of Dauid.

REIOYSE in y LORDE (o ye righteous) "for it becommeth well the iust to be thankfull. Prayse the LORDE with harpe: syng psalmes vnto him with the lute and instrument of ten strynges. Singe him a new songe, yee syng lustely vnto him & with a good corage. For the worde of y LORDE is true, and all his workes are faithfull. He loueth mercy & iudgment, y earth is full of the goodnesse of the LORDE. "By the worde of the LORDE were the heauens made, & all the hoostes of them by y breth of his mouth. He gathereth y waters together as it were in a bottell, & laieth vp the depe in secrete. Let all the earth feare the LORDE, and let all them that dwell in the worlde, stōde in awe of him. For loke what he sayeth, it is done: "and loke what he cōmaūdeth, it stondeth fast. "The LORDE bryngeth the councell of the Heithen to naught, and turneth the deuyces of the people.

"But the cōcell of the LORDE endureth, and the thoughtes of his hert from generacion

to generacion. "Blessed are the people that holde the LORDE for their God, & blessed are the folke whom he hath chosen to be his heretage. "The LORDE loketh downe from heauen, & beholdeth all the children of men: from his stronge seate he considreth all them y dwell in the worlde. "He only hath fashioned all the hertes of them, & knoweth all their workes. A kynge is not helped by his owne greате hoost, nether is a giante saued thorow the might of his owne strēgth.

"A horse is but a vayne thyng to saue a man, it is not the power of his strēgth that can deluyuer him. "Beholde, the eye of the LORDE loketh vnto them that feare him, & put their trust in his mercy. That he maye deluyuer their soules from death, and to fede them in the deare tyme. Let oure soule patiently abyde the LORDE, for he is oure helpe and shilde. So shal oure herte reioyce in him, because we haue hoped in his holy name. Let thy mercifull kyndnesse (o LORDE) be vpon vs, like as we put oure trust in the.

The xxxij. A psalme of Dauid.

I WIL allwaye geue thanks vnto the LORDE, his prayse shal euer be in my mouth. My soule shall make hir boast in the LORDE: the poore oppressed shal heare therof, and be glad. O prayse y LORDE with me, and let vs magnifie his name together. "I sought the LORDE, and he herde me, yee he deluyered me out of all my feare. They that haue an eye vnto him, shalbe lightened, & their faces shall not be ashamed. This poore man cried vnto the LORDE, and he herde him, yee and deluyered him out of all his troubles. "The angell of the LORDE pitcheth his tente rounde aboute them that feare him, and deluyereth them.

O taist and se how frendly the LORDE is, "blessed is the man y trusteth in him. O feare the LORDE, ye y be his sayntes: "for they that feare him, lacke nothinge. The rich shal want and suffre hunger, but they which seke the LORDE, shal wāt no maner of thinge, that is good. Come hither (o ye children) herken vnto me, I wil teach you the feare of the LORDE. "Who so listeth to

^a Job 13. b. Luce 15. c. ^b Pro. 18. b. ^c Pro. 2. 3. ^d Tob. 6. d. Pro. 26. a. ^e Psal. 96. b. ^f Colo. 3. b. ^g Eph. 5. b. ^h Gen. 1. a. ⁱ Colos. 1. b. ^j Job 38. z. ^k Psal. 148. a. ^l Esa. 8. c. ^m Esa. 46. b. ⁿ Psal. 143. c.

^a Psal. 101. c. ^b Pro. 16. a. 21. a. ^c Pro. 21. d. ^d Eccl. 13. c. ^e 1 Re. 21. d. ^f 4 Re. 6. 19. ^g Ioue 5. d. ^h Psal. 2. b. ⁱ Psal. 127. a. ^j Matt. 6. c. ^k 1 Pet. 3. b.

lyue, & wolde fayne se good dayes. Let him refrayne his tonge from euell, and his lippes that they speake no gyle. Let him eschue euell, and do good: Let him seke peace & ensue it. For the eyes of the LORDE are ouer the righteous, and his eares are open vnto their prayers. But the face of the LORDE beholdeth them that do euell, to destroye the remembrance of them out of the earth.

When the righteous crie, the LORDE heareth them, and delyuereth the out of all their troubles. The LORDE is nye vnto them y are contrite in hert, & wil helpe soch as be of an humble sprete. ^a Greate are y troubles of the righteous, but the LORDE delyuereth them out of all. He kepeth all their bones, so y not one of them is broken. But misfortune shal slaye the vngodly, and they that hate y righteous shal be giltye. The LORDE delyuereth the soules of his seruantes, and all they that put their trust in him, shal not offende.

The xxxiiij. A psalme of Dauid.

STRYUE thou with them (o LORDE) that stryue with me, fight thou agaynst them that fight agaynst me. Laye honde vpon the shyld and speare, and stonde vp to helpe me. Drawe out thy swerde, and stoppe the waye agaynst them that persecute me, saye vnto my soule: I am thy helpe. Let them be confounded and put to shame, that seke after my soule: let the be turned back and brought to confucion, that ymagin myschefe for me. ^b Let the be as y dust before the wynde, and the angell of the LORDE scaterynge the. Let their waye be darcke and slippery, and the angell of the LORDE to persecute them. For they haue pruely laied their nett to destroye me without a cause, yee and made a pitte for my soule, which I neuer deserued. Let a sodane destrucciō come vpon him vnawarres, ^c and y nett that he hath layed priuely, catch him self, that he maye fall in to his owne myschefe. But let my soule be ioyfull in the LORDE, and reioyse in his helpe. All my bones shal saie: LORDE, who is like vnto the? which delyuerest y poore from those that are to stronge for him, yee the poore and the nedy from his robbers.

^a Pro. 24. c. ² Tim. 3. b. ^b Psal. 82. b. ^c Matt. 24. a.
1 Tes. 5. a. Eccli. 27. a.

False witnesses are rysen vp, & laye to my charge thinges that I knowe not. ^a They rewarde me euell for good, to the greate discomfort of my soule. Neuertheles, when they were sick, I put on a sack cloth: I humbled my soule with fastinge, and my prayer turned in to myne owne bosome. I behaued my self as though it had bene my frende or my brother, I wete heuely, as one y mourneth for his mother. ^b But in my aduersite they reioyse, and gather them together: yee y very lame come together agaynst me vnawarres, makynge mowes at me, & cease not.

With y gredy & scornfull ypocrites, they gnaszshed vpon me with their teth. LORDE, when wilt thou loke vpō this? O restore my soule from y wicked rumoure of the, my dearlinge from the lyons. ^c So wil I geue y thanks in the greate congregation, & prayse the amonge moch people. O let the not triuphe ouer me, that are myne enemies for naught: O let them not wyneke with their eyes, that hate me without a cause. ^d And why? their comonyng is not for peace, but they ymagin false wordes agaynst y outcastes of the londe. They gape vpon me with their mouthes, sayenge: there there: we se it with oure eyes. This thou seist, o LORDE: holde not thy tonge the: go not farre fro me, o LORDE. Awake (LORDE) and stonde vp: auenge thou my cause, my God, and my LORDE. Iudge me (o LORDE my God) ^e accordinge to thy righteousness, y they triuphe not ouer me. O let the not saye in their hertes: there there, so wolde we haue it. O let them not saye: we haue ouercome him.

Let them be put to confucion and shame, that reioyse at my trouble: let the be clothed with rebuke and dishonoure, that boost the selues agaynst me. Let them also be glad and reioyse, that fauoure my righteous dealinge: yee let them saye allwaye: blessed be y LORDE, which hath pleasure in the prosperite of his seruaut. And as for my tonge, it shall be talkynge of thy righteousness and of thy prayse, all the daye longe.

The xxxv. A psalme of Dauid.

My hert sheweth me the wickednesse of the vngodly, that there is no feare of God before his eyes. For he dyssembleth

^d Psal. 108. a. ^e Pro. 17. a. Iob 31. c. ^f Psal. 21. c.
^g Ioh. 15. c.

before his face, so longe till his abhominable synne be founde out. The wordes of his mouth are vnrightuousnesse and disceate,^a he wil not be lerned to do good.

He ymagineth myschefe vpon his bedde, he will come in no good waye, ner refuse the thinge that is euell. ⁶Thy mercy (O LORDE) reacheth vnto the heauen, and thy faithfulness vnto the cloudes. Thy rightuousnesse stondesth like the stronge mountaynes, ⁷thy iudgment like the greates depe. Thou LORDE preserueth both me ⁸and beestes. ⁹How precious is thy mercy (O God) that the children of men maye put their trust vnder ¹⁰thy shadowe of thy wynges? They shalbe satisfied with the pleteousnesse of thy house, and thou shalt geue them drynke of the ryuer of thy pleasures. ¹¹For by the is ¹²thy well of life, ¹³and in thy light, shall we se light. O sprede forth thy louynge kyndnesse vnto them that knowe the, ¹⁴and thy rightuousnes vnto the that are true of hert. O let not the fote of pryde ouertake me, O let not the hande of ¹⁵thy vngodly cast me downe. As for wicked doers, they fall, they are cast downe, ¹⁶and are not able to stode.

The xxxvi. A psalme of David.

¹⁷FRETT not thy self at the vngodly, be not thou envious agaynst the euell doers. ¹⁸For they shall soone be cut downe like ¹⁹thy grasse, ²⁰and be wythered euen as ²¹thy grene herbe. Put thou thy trust in ²²thy LORDE, ²³and be doinge good: so shalt thou dwell in the londe, ²⁴and verely it shal fede the. Delyte thou in the LORDE, ²⁵and he shal geue the thy hertes desyre. ²⁶Comitte thy waye vnto ²⁷thy LORDE, set thy hope in him, and he shal brynge it to passe. Yee he shall make thy rightuousnesse as cleare as the light, ²⁸and thy iust dealinge as the noone daye. Holde the still in ²⁹thy LORDE, and abyde paciētly vpon him: but greue not thy self at one that hath prosperite, and lyueth in abhominacion. Leane of from wrath, let go displeasure, let not thy gelousy moue the also to do euell. ³⁰For wicked doers shal be roted out, but they that paciētly abyde the LORDE, shal enheret the londe.

Suffre yet a litle whyle, ³¹and ³²thy vngodly shal be clene gone: thou shalt loke after his place, ³³and he shal be awaye. ³⁴But the meke spreted

shal possesse the earth, ³⁵and haue pleasure in moch rest. The vngodly layeth wayte for the iust, ³⁶and gnaszsheth vpon him with his tethe.

But ³⁷thy LORDE laugheth him to scorne,³⁸ for he seith ³⁹thy daye is cōminge. The vngodly drawe out the swerde ⁴⁰and bende their bowe, to cast downe ⁴¹thy symple ⁴²and poore, and to slaye such as go ⁴³thy right waye. Neuertheles, their swerde shal go thorow their owne hert, and their bowe shalbe brokē. ⁴⁴A small thinge ⁴⁵thy the rightuous hath, is better then greates riches of the vngodly. For the armes of ⁴⁶thy vngodly shalbe broken, but the LORDE vpholdeth the rightuous. The LORDE knoweth the dayes of the godly, ⁴⁷and their enheritaunce shal endure for euer. They shal not be cōfounded in ⁴⁸thy perulous tyme, ⁴⁹and in ⁵⁰thy dayes of derth they shall haue ynough. As for ⁵¹thy vngodly, they shall perishe: ⁵²and whē ⁵³thy enemies of ⁵⁴thy LORDE are in their floures, they shal cōsume, yee euen as the smoke shal they cōsume awaye. The vngodly ⁵⁵boroweth and paieth not agayne, but the rightuous is mercifull ⁵⁶and liberal. Soch as be blessed of him, shal possesse the londe: ⁵⁷and they whom he curseth, shalbe roted out. The LORDE ordreth a good mans goynge, ⁵⁸and hath pleasure in his waye. Though he fall, he shal not be hurte, for the LORDE vpholdeth him with his hāde. ⁵⁹I haue bene yonge, ⁶⁰and now am olde: yet sawe I neuer the rightuous forsakē, ner his sede to seke their bred. The rightuous is euer mercifull, ⁶¹and lēdeth gētly, therefore shal his sede be blessed. Fle frō euell, ⁶²and do ⁶³thy thinge that is good, so shalt thou dwell for euer.

For ⁶⁴thy LORDE loueth ⁶⁵thy thinge ⁶⁶thy is right, he forsaketh not his sayntes, but they shal be preserued for euermore: as for the sede of the vngodly, it shalbe roted out. Yee the rightuous shal possesse ⁶⁷thy lōde, ⁶⁸and dwell therein for euer. ⁶⁹The mouth of the rightuous is exercised in wyszdome, ⁷⁰and his tōge talketh of iudgment. The lawe of his God is in his hert, therefore shal not his fote steppe slyde. The vngodly seyeth the rightuous, ⁷¹and goeth aboute to slaye him. But the LORDE wil not leaue him in his hōdes, ner cōdemne him when he is iudged. Hope thou in the LORDE, ⁷²and kepe his waye: ⁷³and he shal so promote the, that thou shalt haue the lōde by enheritaunce,

^a Eccli. 21. b. ^b Matt. 5. g. ^c Esa. 30. d. ^d Iere. 2. b. ^e 4 Re. 19. e. ^f Deu. 4. a. 5. d. ^g Pro. 16. a. ^h Matt. 5. a. ⁱ Psal. 2. a. ^k Pro. 15. b. Eccli. 29. d. ^l 1 Tim. 6. b.

* Some reade thus: The vngodly lēdeth vpon vsury and not for naught. ⁱ Pro. 24. c. ^j Psal. 33. c. 144. b. ^k Psal. 111. a. ^l Pro. 11. b. ^m Pro. 10. d.

¶ se, when the vngodly shall perishe. I my self haue sene the vngodly in greate power; ¶ flourishing like a grene baye tre: but when I wente by, lo, he was gone: I sought him, but he coude no where be founde.

Kepe innocency, and take hede vnto the thinge that is right, for that shall brynge a man peace at the last. As for the trasgressours, they shal perishe together, and the vngodly shal be rote out at y last. The helpe of the righteous commeth of the LORDE, he is their strength in the tyme of trouble. The LORDE shal stōde by them, and saue them; he shal delyuer them from the vngodly, and helpe thē, because they put their trust in him.

The xxxvij. A psalme of Dauid.

¶ PUT me not to rebuke (Oh LORDE) in thine anger: " Oh chastē me not in thy heuy displeasure. For thy arrowes stick fast in me, and thy honde presseth me sore. There is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes. For my wickednesses are gone ouer my heade, and are like a sore burthen, to heuy for me to beare.

My woundes stynecke ¶ are corrupte, thorow my folishnesse. I am brought in to so greate trouble and misery, that I go mournyng all the daye longe. For my loynes are clene dried vp, and there is no whole parte in my body. I am feble and sore smyttē, I roare for the very disquietnes of my hert.

13 LORDE, thou knowest all my desyre, ¶ my gronyng is not hyd from the. My hert paunteth, my strength hath fayled me, ¶ the light of myne eyes is gone fro me. My louers ¶ frendes^d stonde lokyng vpon my trouble, and my kynsmen are gone a farre of.

They that sought after my life, and to do me euell, spake of lyes and ymagined disceate all the daye longe. As for me, I was like a deaf mā, and herde not: and as one that were domme, not openyng his mouth. I am become as a man that heareth not, and that can make no resistance with his mouth.

C For in the (O LORDE) is my trust, thou shalt heare me, O LORDE my God. My desyre is, ¶ myne enemies triumphe not ouer me: for yf my fote slippe, they reioyce greatly against me. I am redy to suffre trouble, and

my heuynesse is euer in my sight. For I cōfesse my wickednesse, ¶ my synne greueth me.

But myne enemies lyue, and are mightie: and they that hate me without a cause, are many in nombre. They that rewarde me euell for good, speake euell of me, because I folowe the thinge that good is. Forsake me not (O LORDE my God) O go not farre fro me. Haist the to helpe me, O LORDE my succoure.

The xxxvij. A psalme of Dauid.

I SAYDE: I wil kepe my waies, that I 2
offended not in my tonge. And so I shut my mouth, whyle the vngodly layed wayte for me. I helde my tonge, I was domme, I kepte sylence, yee euē from good wordes, but it was payne and grefe to me. My hert was hote within me, ¶ whyle I was thus musyng, the fyre kyndled: so that I spake with my tonge. " LORDE, let me knowe myne ende, and the nombre of my dayes: that I maye be certified what I wante. " Beholde, thou hast made my dayes a spanne longe, and my life is as it were nothinge before the. O how vayne are all men lyuyng? Sela. Yee euery man walketh as it were a shadowe, and disquieteth himself in vayne: he heapeth vp riches, and can not tell to whom he gathereth them. And now LORDE, wherin shall I comforte me? my hope is in the. Delyuer me from all myne offences, and make me not a scorne vnto the foolish. I kepe sylēce, and open not my mouth, for thou hast done it. Turne thy playes awaye fro me, for I am cōsumed thorow the feare of thy hāde. When thou punyshest man for synne, thou chastenest him: so that his beutie consumeth awaye, like as it were a mothe. O how vayne are all men?

Sela. Heare my prayer o LORDE, and conside my callinge: shewe not thy self as though thou sawest not my teares. For I am a straunger and pilgrymme with the, ¶ as all my forefathers were. Oh spare me a litle, that I maye refresh my self, before I go hence, and be nomore sene.

The xxxvij. A psalme of Dauid.

I WAYTED patiently for the LORDE, 2
which enclenyd himself vnto me, and herde my callinge. He brought me out of

^a Iere. 10. d. ^b Psal. 6. a. ^c Iob 19. b. ^d Psal. 54. b.
^e Psal. 89. b. 118. l. ^f Iob 7. a. 8. a.

^g Luc. 12. b. ^h 1 Par. 30. c

the horrible pitte, out of the myre and claye: he set my fete vpō the rocke, and ordred my goinges. He hath put a new songe in my mouth, euen a thankesgeuyng vnto oure God. Many men seynge this, shal feare the LORDE, & put their trust in him. "Blessed is the man that setteth his hope in the LORDE, and turneth not vnto the proude, & to soch as go aboute with lies. O LORDE my God, greate are thy wonderous workes which thou hast done: & in thy thoughtes towarde vs there maye none be lickened vnto the.

33 I wolde declare them, and speake of the: but they are so many, that they can not be tolde. ¹ Sacrifice and offeringe thou woldest not haue ² but a body hast thou ordeined me: burntofferinges and sacrifice for synne thou hast not alowed. Then sayde I: Lo, I come. In the begynnyng of the boke it is written of me, that I shulde fulfill thy wil O my God, & that am I contēt to do: ³ yee thy lawe is within my hert. I wil preach of thy rightuousnesse in the greate congregacion: Lo, I wil not refrayne my lippes, o LORDE, & that thou knowest. I do not hyde thy rightuousnes in my hert, my talkyng is of thy treuth and sauynge health: I kepe not thy louynge mercy and faithfulnessse backe from the greate congregacion. Turne not thou thy mercy fro me o LORDE, but let thy louynge kyndnesse and treuth allwaye preserue me. For innumerable troubles are come aboute me: my synnes haue taken soch holde vpon me, that I am not able to loke vp: yee they are mo in nombre than the hayes of my heade, and my hert hath fayled me. O LORDE, let it be thy pleasure to deliuer me, make haist (o LORDE) to helpe me. Let them be ashamed and cōfounded, ⁴ that seke after my soule, to destroye it: let them fall backwarde and be put to confucion, that wyssh me euell.

Let the soone be brought to shame, that crie ouer me: there there. But let all those that seke the, be ioyfull and glad in the: and let all soch as delyte in thy sauynge health, saye allwaye: the LORDE be prayسد. As for me, I am poore & in mysery, but the LORDE careth for me. Thou art my helper & redeemer, make no longe tariēge, o my God.

^a Iere. 17. b. ^b Heb. 10. a. ^c Some reade thus: but myne eares hast thou opened. ^d Iere. 31. f. Psal. 21. c. ^e Psal. 69. a. Iob 31. c. Pro. 17. a. ^f Pro. 14. c.

The xli. A psalme of David.

BLESSED is he, ¹ who considereth ² the poore: ³ f ⁴ LORDE shal deliuer him in the tyme of trouble. The LORDE shal preserue him, and kepe him alyue: he shal make him to prospere vpon earth, and shal not deliuer him in to ⁵ the wil of his enemies. The LORDE shal refresh him, when he lyeth sick vpon his bedd, yee thou makest his bed in all his sicknesse. I sayde: LORDE be mercifull vnto me, heale my soule, for I haue synned agaynst the. Myne enemies speake euell vpō me: when shal he dye, and his name perishe? Though he came in to se, yet meaned he falsede in his hert, heapinge myschefe vpon himself. All they that hate me, runne together agaynst me, and ymagin euell agaynst me. They haue geuen a wicked sentence vpon me: when he lyeth, he shal ryse vp nomore. ⁶ Yee euen myne owne familer frende, whom I trusted, which dyd eate my bred, hath lift vp his hele agaynst me. But be thou mercifull vnto me (o LORDE) rayse thou me vp, and I shal rewarde them. By this I knowe thou fauourest me, that my enemye shal not triumphe ouer me. Thou hast vpholden me because of my innocency, and set me before thy face for euer. O blessed be ⁷ the LORDE God of Israel, from hence forth and for euermore. Amen, Amen.

The xlii. A psalme of the childre of Corah.

LIKE as the hert desyareth the water brokes, ¹ so longeth my soule after the, o God. My soule is a thurst for God, yee euē for the luyng God: whā shal I come, & beholde the face of God? ² My teares are my meate daye and night, whyle it is daylie sayde vnto me: where is now thy God? Now when I thinke there vpō, I poure out my hert by my self: ³ for I wolde fayne go hence with the multitude, & passe ouer with them vnto the house of God, in ⁴ the voyce of prayse & thankesgeuyng, amonge soch as kepe holy daye. ⁵ Why art thou so full of heynes (o my soule) & why art thou so vnquiete within me? O put thy trust in God, for I wil yet geue him thanks, for the helpe of his countenaunce. My God, my soule is vexed within me: therefore I remembre the londe of Iordane, ⁶ & the hill of Hermonim.

^f Iob. 13. b. ^g Psal. 79. a. ^h 1 Reg. 1. o. ⁱ Psal. 42. a. ^j Issue 12. a.

33 One depe calleth another with the voyce of thy whistles, 'all thy wawes & water floudes are gone ouer me. The LORDE hath promised his louynge kyndnesse daylie, therefore wil I prayse him in the night season, and make my prayer vnto \hat{y} God of my life. I wil saye vnto God my stony rock: why hast thou forgotten me? why go I thus heuely, why the enimie oppresseth me? Why my bones are broken, & why myne enemies cast me in the tethe, daylie sayenge vnto me: where is now thy God? Why art thou so heuy (o my soule) & why art thou so disquieted within me? O put thy trust in God, for I wil yet thanke him for the helpe of his countenance, and because he is my God.

The xliij. Psalme.

A **G**EUE sentence vpon me (o God) & defende my cause agaynst the vnholie people: Oh delyuer me from the disceatfull & wicked man. For thou (o God) art my strength: why hast thou shot me from the? Why go I then so heuely, why the enimie oppresseth me? Oh sende out thy light & thy trueth, \hat{y} they maye lede me & brynge me vnto thy holy hill and to thy dwellinge.

That I maye go in to the aulter of God, euen vnto the God which is my ioye & pleasure, & vpon the harpe to geue thākes vnto \hat{y} , o God, my God. Why art thou so heuy (o my soule) ^b & why art thou so disquieted within me? O put thy trust in God, for I wil yet geue him thākes for \hat{y} helpe of his countenance, and because he is my God.

The xliij. A psalme of the childrē of Corah.

A **W**E haue herde with oure eares (o God) 'oure fathers haue tolde vs, what thou hast done in their tyme, of olde.

How thou hast dryuē out the Heithen with thy honde, & plāted thē in: how thou hast destroyed the nacions & cast thē out. For they 'gat not the londe in possession thorow their owne swerde, nether was it their owne arme that helped them. But thy right hāde, thyne arme & the light of thy countenance, because thou haddest a fauoure vnto them.

'Thou art \hat{y} kinge & my God, thou sendest helpe vnto Iacob. Thorow \hat{y} , wil we ouerthrowe our enemies: & in thy name wil we treade them vnder, that ryse vp agaynst vs.

^a Ione 2. a. ^b Psal. 41. a. ^c Deut. 6. b. ^d Deut. 9. a.
^e Psal. 97. a.

For I will not trust in my bowe, it is not my swerde \hat{y} shal helpe me. But it is thou that sauest vs frō oure enemies, and putttest them to confucion that hate vs. We will allwaye make oure boast of God, and prayse thy name for euer. Sela. But now thou forsakest vs, & putttest vs to confucion, and goest not forth with oure hoostes. ^f Thou makest vs to turne oure backes vpon oure enemies, so that they which hate vs, spoile oure goodes. ^g Thou lettest vs be eaten vp like shepe, & scatrest vs amonge the Heithen.

Thou sellest thy people for naught, & takest no moneye for them. Thou makest vs to be rebuked of oure neighbours, to be laughed to scorne and had in derision, of them that are rounde aboute vs. ^h Thou hast made vs a very byworde amonge the Heithen, & that the people shake their heades at vs. My cofucion is daylie before me, & the shame of my face couereth me. For the voyce of the slaunderer & blasphemer, for the enimie and auenger. All this is come vpon vs, & yet haue we not forgotten the, ner behaued oure selues vnfaithfully in thy couenaunt. Oure hert is not turned backe, nether oure steppes gone out of thy waye. That thou smytest vs so in the place of the serpēt, & couerest vs with \hat{y} shadowe of death. ⁱ Yf we had forgotten the name of oure God, & holdē vp oure hondes to eny straunge God: Shulde not God fynde it out? for he knoweth the very secretes of the hert. But for thy sake we are kylld all the daie longe, 'and are counted as shepe apoynted to be slayne. Vp LORDE, why sleepest thou? Awake, and cast vs not of for euer. Wherefore hydest thou thy face? wilt thou clene forget oure misery and oppressiō? For oure soule is brought lowe euen vnto the dust, and oure bely cleueth vnto the grounde. Arise o LORDE, helpe vs, and delyuer vs for thy mercie sake.

C

The xliij. A psalme of the children of Corah.

MY hert is dytinge of a good matter, I speake of that, which I haue made of the kyng: My tonge is \hat{y} penne of a ready wryter. Thou art the fayrest amonge the children of mē, full of grace are thy lippes, therefore God blesteth the for euer.

Gyrde the with thy swerde vpon thy thee

^f Psal. 59. b.

^g Esaie 53. b.

^h Psal. 78. a.

ⁱ Rom. 8. e.

(o thou mightie) with worshiþe and renowe. God lucke haue thou with thine honoure, ryde on with the treuth, mekenesse & rightuounes: & thy right hōde shal teach þy wōderfull thinges. Thy arowes are sharpe, the people shalbe subdued vnto the, euen in the myddest amonge the kynges enemies.

B Thy seate (o God) endureth for euer: the cepter of thy kyngdome is a right cepter.

Thou hast loued rightuounesse, & hated iniquite: wherfore God (which is thy God) hath anoynted the with the oyle of gladnes aboute thy felowes. All thy garmentes are like myrre, Aloes & Cassia, when thou cōmest out of thine yuerie palaces in thy beutifull glory. Kynges doughters go in thy goodly araye, & vpon thy right honde stondeth the queene in a vesture of the most fyne golde. Herken (o doughter) conside, & enclyne thine eare: forget thine owne people, & thy fathers house. So shal the kyngne haue pleasure in thy beutie, for he is thy LORDE, & thou shalt worshiþe him. The doughters of Tyre shal be there with giftes,^b the riche amonge the people shal make their supplicacion before the. The kynges doughter is all glorious within, hir clothinge is of wrought golde. She shalbe brought vnto the kyng in rayment of nedle worke, and maydens after her: soch as be next her shalbe brought vnto the. With ioye and gladnesse shal they be brought, and go in to the kynges palace. In steade of thy fathers thou hast gotten children, whom thou shalt make prynces in all londes. I wil remembre thy name from one generaciō to another: therfore shal the people geue thanks vnto the, worlde without ende.

The rlv. A psalme of the children of Corah.

A IN oure troubles and aduersite, we haue founde, that God is oure refuge, oure strength and helpe. Therefore wil we not feare, though the earth fell, and though the hills were caried in to the myddest of the see.

Though the waters of the see raget & were neuer so troublous, & though the mountaynes shoke at the tēpest of the same. Sela.

For there is a floude, which with his ryuers reioyseth þy cite of God, the holy dwellynge of the most hiest. God is in þy myddest of her, therfore shall she not be remoued: for God helpeth her, & þy right early. The Heithen are

madd, the kyngdomes make moch adoo: but whē he sheweth his voyce, þy earth melteth awaye. The LORDE of hoostes is with vs, the God of Iacob is oure defence.

Sela. O come hither, & beholde þy workes of the LORDE, what destrucciōs he hath brought vpō þy earth. He hath made warres to cease in all the worlde: he hath broken the bowe, he hath knapped the speare in sonder, & brēt the charettes in the fyre. Be still thē & confesse þy I am God: I wil be exalted amonge the Heithē, & I wil be exalted vpon earth. The LORDE of hoostes is with vs, the God of Iacob is oure defence. Sela.

The rlii. A psalme of the children of Corah.

O CLAPPE youre hōdes together (all ye people) O synge vnto God with the voyce of thakesgeuyng. For the LORDE the most hiest is to be feared, & he is the greate kyngne vpō all þy earth. He shal subdue the people vnder vs, & the Heithē vnder oure fete. He choseth vs for an heretage, the beutie of Iacob whom he loued. Sela. God is gone vp with a mery noyse, & the LORDE with the sownde of the trōpet. O synge prayses, synge prayses vnto God: O synge prayses, synge prayses vnto oure kyngne.

For God is kyng of all the earth, O synge prayses vnto him with vnderstandinge.

God is kinge ouer the Heithē, God sitteth in his holy seate. The prynces of the people are gathered together vnto the God of Abraham: for God is farre farre hyer exalted, then the mightie lordes of the earth

The rliij. A psalme of the children of Corah.

GREATE is þy LORDE & hyelic to be prayed, in þy cite of oure God, euē vpō his holy hill. The hill of Sion is like a fayre plāte, wherof all the londe reioyseth: vpon the north syde lyeth the cite of the greate kinge.

God is well knowne in hir palaces, þy he is the defence of the same. For lo, kynges are gathered, and gone by together. They marueled, to se soch thinges: they were astonied, & sodēly cast downe. Feare came there vpon thē, & sorowe as vpō a woman in hir trauayle. Thou shalt breake þy shippes of the see, thorow the east wynde. Like as we haue herde, so se we in the cite of the LORDE of hoostes, in the cite of oure God: God vpholdeth the

^a Heb. 1. b. ^b Esa. 23. c. Esa. 27. 28. ^c Psal. 92. a.

^a Ioh. 7. d. ^c Psal. 75. a. ^f 2 Par. 20. a.

same for euer. Sela. We wayte for thy louynge kyndnesse (o God) in the myddest of thy temple. O God, accordinge vnto thy name, so is thy prayse vnto the worldes ende: thy right hōde is full of righteousnes.

“Oh let the moūt Sion reioyse, & y daughters of Iuda be glad because of thy iudgmētes. Walke aboute Sion, go rounde aboute her, and tell hir towres. Marke well hir walles, set vp hir houses: that it maye be tolde them y come after. For this God is oure God for euer & euer, and he shal allwaie be oure gyde.

The xliij. A psalme of the children of Corah.

HEARE this, all ye people: pondre it well, all ye that dwell vpō the earth.

Hye & lowe, riche & poore, one with another.

My mouth shal speake of wysdome, and my hert shal muse of vnderstandinge. I wil encline myne eare to the parable, & shewe my darcke speach vpon the harpe. Wherefore shulde I feare the euell dayes, whē the wickednesse of my heles cōpaseth me rounde aboute? They that put their trust in their good, & boost them selues in the multitude of their riches. No man maye deliuer his brother, ner make agrement for him vnto God.

“For it costeth more to redeme their soules, so that he must let that alone for euer. Yee though he lyue lōge, & se not y graue. “For it shal be sene, y soch wyse mē shal dye & perishe together, as well as the ignorant and foolish, & leaue their goodes for other. Loke what is in their houses, it cōtinueth still: their dwellinge places endure from one generacion to another, & are called after their owne names vpon the earth. Neuerthelesse mā abydeh not in soch honoure, but is cōpared vnto y brute beastes, & becōmeth like vnto thē.

This waie of theirs is very foolishnesse, & yet their posterite prayse it with their mouth.

Sela. They lye in the hell like shepe, death shal gnawe vpon them, & the righteous shal haue dominacion of them in the mornyng by tymes: their strēgh shal consume, & hell shal be their dwellinge. But God shal deliuer my soule from the power of hell, when he receaueth me. Sela. O be not thou afayed, when one is made riche, & the glory of his house increased. “For he shal cary nothinge awaye with him when he dyeth, nether shal his pompe folowe

him. Whyle he lyueth, he is counted an happie man: & so lōge as he is in prosperite, mē speake good of him. But whē he foloweth his fathers generacion, he shal neuer se light eny more.

When a man is in honoure and hath no vnderstōdinge, he is compared vnto the brute beastes, and becommeth like vnto them.

The xliij. A psalme of Asaph.

THE LORDE euen the mightie God hath spokē, & called the world from the rysinge vp of the sonne vnto the goinge downe of the same. Out of Sion apareth the glorious beutie of God. “Oure God shal come, and not kepe sylence: there goeth before him a consuminge fyre, and a mightie tempest rounde aboute him. He shal call the heauens from aboue, and the earth, that he maye iudge his people. Gather my sayntes together vnto me, those y set more by the couenaunt then by eny offeringe. And the heauens shal declare his righteousnesse, for God is iudge himself.

Sela. Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, euen thy God. I reprove the not because of thy sacrifice, thy burntofferings are allwaie before me. “I wil take no bullockes out of thy house, ner gotes out of thy foldes. For all the beestes of the felde are myne, and thousandes of catell vpon the hilles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the felde are in my sight. “Yf I be hongrie, I wil not tell the: for y whole worlde is myne, and all that therin is. Thynkest thou, that I wil eate the flesh of oxen, or drynke the bloude of goates? Offre vnto God prayse and thankesgeuyng, and paye thy vowes vnto the most hiest. “And call vpō me in the tyme of trouble, so wil I heare the, that thou shalt thanke me. But vnto the vngodly sayeth God: Why doest thou preach my lawes, and takest my couenaunt in thy mouth? Where as thou hatest to be reformed, and castest my wordes beynde the? Yf thou seist a thefe, thou runnest with him, and art partaker with the aduouterers. Thou lettest thy mouth speake wickednesse, & thy tonge paynteth disceate. Thou syttest and speakest agaynst thy brother, yee and slaundrest thine owne mothers sonne. This thou doest,

“ Psal. 96. b. “ 1 Ioh. 2. a. 1 Pet. 1. c. “ Eccls. 2. b. c. 3. c. “ Iob 27. b. “ Esaie 2. a. “ Esaie 1. b. Ierem. 7. c.

“ Psal. 23. a. 1 Cor. 10. c. “ 2 Par. 15. a.

whyلة I holde my tonge: and thinkest me to be euē soch one as thy self: but I wil reprove the, & set my self agaynst the. O consider this, ye that forget God: lest I plucke you awaie, and there be none to deluyuer you. Who so offreth me thākes and prayse, he honoureth me: & this is the waye, whereby I wil shewe him the sauynge health of God.

The li. A psalme of Dauid.

HAUE mercy vpon me (o God) after thy goodnes, & acordinge vnto thy greate mercies, do awaye myne offences.

Wash me well from my wickednesse, & clense me from my synne.^a For I knowlege my fautes, and my synne is euer before me.

Agaynst the only, agaynst the haue Isynned, and done euell in thy sight: that thou mightest be iustified in thy saynges,^b and shuldest ouer come when thou art iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceaued me.

But lo, thou hast a pleasure in the treuth, and hast shewed me secrete wysdome. ^cO reconcile me with Isope, and I shal be clene: wash thou me, and I shalbe whyter then snowe. Oh let me heare of ioye and gladnesse, that the bones which thou hast broken, maye reioyse. Turne thy face from my synnes, and put out all my myszdedes. ^dMake me a clene hert (o God) and renue a right sprete within me. Cast me not awaie from thy presence, and take not thy holy sprete fro me. O geue me the comforte of thy helpe agayne, and stablish me with thy fre sprete. Then shal I teach thy wayes vnto the wicked, that synners maye be conuerted vnto the. Deluyuer me from bloudegyltynesse o God, thou that art the God of my health, that my tonge maye prayse thy rightuousnesse. Open my lippes (O LORDE) that my mouth maye shewe thy prayse.

^eFor yf thou haddest pleasure in sacrifice, I wolde geue it the: but thou delytest not in burntofferynges. The sacrifice of God is a troubled sprete, ^fa broken and a cōtrite hert (o God) shalt thou not despise. O be fauorable and gracious vnto Sion, that the wallies of Ierusalem maye be buylded. For then shalt thou be pleased with the sacrifice of rightuousnesse,^g with the burntofferynges and oblations: then shal thy laye bullockes vpon thine altuler.

^a Psal. 31. a. Iob 13. b. Luc. 13. b. ^b Rom. 3. a. ^c Epehe. 5. c. 1 Pet. 3. c. ^d Eze. 36. e. Act. 2. a.

The li. A psalme of Dauid.

WHY boastest thou thy self (thou Tyrant) that thou canst do myscheffe? Where as the goodnesse of God endureth yet daylie. Thy tonge ymagineth wickednesse, and with lyes it cutteth like a sharpe rasoure. Thou louest vngraciousnesse more theē good, to talke of lyes more then rightuousnesse. Sela.

Thou louest to speake all wordes ^hy maye do hurte, O thou false tōge. Therefore shal God cleane destroye the, smyte the in peces, plucke the out of thy dwellinge, and rote the out of the londe of the luyinge. Sela.

The rightuous shal se this, & feare, and laugh him to scorne. ⁱLo, this is the mā, ^jy toke not God for his strēgh, but trusted vnto the multitude of his riches, & was mightie in his wickednesse. As for me, I am like a grene olyue tre in ^ky house of God: my trust is in the tender mercy of God for euer & euer.

I wil allwaye geue thanks vnto the, for that thou hast done: and wil hope in thy name, for thy sayntes like it well.

The liij. A psalme of Dauid.

THE foolish bodies saye in their hertes: ^aTush, there is no God. Corrupte are they, and become abhominable in their wickednes: there is not one, that doth good. God loked downe from heauen vpō the children of men, to se yf there were eny that wolde vnderstonde, or seke after God. ^bBut they are all gone out of ^cy waye, they are all become vnprofitable: there is none ^dy doth good, no not one. How cā they haue vnderstandinge, that are the workers of wickednes, eatinge vp my people as it were bred, & call not vpon God? They are afrayed, where no feare is: for God breaketh the bones of them that besege the: thou putttest them to confusion, for God despiseth them. Oh ^ey the sauynge health were geuen vnto Israel out of Sion: Oh that the LORDE wolde deluyuer his people out of captiuyte. Then shulde Iacob reioyse, & Israel shulde be right glad.

The liij. A psalme of Dauid

HELPE me (o God) for thy names sake, and deluyuer me in thy strēgh. Heare my prayer (o God) consider the wordes of my

^e Mich. 6. b. ^f Esa. 66. a. ^g Ro. 12. a. ^h Psal. 48. a. Luc. 12. b. ⁱ Psal. 13. a. ^j Rom. 3. b.

mouth. For straungers are rysen vp agaynst me, and the mightie (which haue not God before their eyes) seke after my soule. Sela. But lo, God is my helper: it is he that vpholdeth my soule. He shall rewarde euell vnto myne enemies, "and in thy treuth shalt thou destroye them. A fewell offeringe wil I geue the, and prayse thy name o LORDE, because it is so comfortable.

For thou hast deluyered me out of all my trouble, so that myne eye seyth his desyre vpō myne enemies.

The liiii. A psalme of David.

HEARE my prayer (o God) and hyde not thy self fro my peticion. Take hede vnto me and heare me, how piteously I mourne & cōplayne. The enemy crieth so, & the vngodly commeth on so fast: for they are mynded to do me some myschefe, so maliciously are they set agaynst me. My herte is heuy within me, and the feare of death is fallen vpon me. Fearfullnesse and tremblinge are come vpon me, and an horrible drede hath ouerwhelmed me. And I sayde: O that I had wynges like a doue, that I might fle somewhere, and be at rest. Lo, then wolde I get me awaye farre of, and remayne in the wilderness. Sela.

I wolde, make haist to escape, from the stormy wynde and tempest. Destroie their tonges (o LORDE) and deuyde them, ^afor I se vnrighuousnes & strife in [†] cite. This goeth daye and night aboute the walles, myschefe and vyce are in the myddest of it.

Wickednesse is therin, disceate and gyle go not out of hir stretes. Yf it were myne enemy that reuyled me, I coude beare it: or yf one that ought me euell will dyd threaten me, I wolde hyde myself from him. But it is thou my companion, ^cmy gyde and myne owne familer frēde. We had swete and secrete comunicacion together, and louyngly walked we together in [†] house of God.

^dLet death come hastily vpon them, and let them go downe quick in to hell, for wickednes is amonge them in their dwellinges.

As for me, I will call vnto God, and the LORDE shall helpe me. In the eueninge, mornyng and at noone daye wil I mourne

and complayne: and he shal heare my voyce.

It is he that deluyereth my soule in peace, ^efrom them that laye waite for me: for they are many agaynst me. Yee euen God that endureth for euer, shal heare me, and brynging them downe. Sela.

For they wil not turne: and why? they feare not God. Yee they laye hondes vpon such as be at peace with him, and so thei breake his couenaunt. Their mouthes are softer then butter, & yet haue they batell in their mynde: their wordes are smoother then oyle, and yet be they very swerdes. ^fO cast thy burthen (or care) vpon the LORDE, he shal norish the, and not leaue the righteous in vnquietnesse. But as for them, thou (o God) shalt cast them downe in to the pitte of destruction. The blouthurstie and disceatfull shal not lyue out half their daies. Neuerthelesse my trust is in the.

The lv. A psalme of David.

BE mercifull vnto me (o God) for men wil ^gtreade me downe: they are daylie fightinge & troubling me. Myne enemies treade me daylie vnder their fete, for they be many, ^h† proudly fight agaynst me.

Neuerthelesse, whē I am afraied, I put my trust in the. I wil comforte my self in Gods worde, yee I wil hope in God, and not feare: What can flesh then do vnto me?

They vex me daylie in my wordes: all ⁱ† they ymagin, is to do me euell. They holde altogether, & kepe them selues close: they marck my steppes, how they maye catch my soule. But in vayne, for it shal escape the: and why? thou (o God) in thy displeasure shalt cast downe such people. Thou tellest my flittinges, thou putttest my teares in thy botell, and nombrest them. When so euer I call vpon the, myne enemies are put to flight: wherby I knowe, that thou art my God. In Gods worde wil I reioyse, in the LORDES worde wil I comforte me. Yee in God do I trust, & am not afraied: what cā man the do vnto me? Vnto the (o God) wil I paye my vows, vnto ^j† wil I geue thākes & prayse. ^kFor thou hast deluyered my soule frō death, & my fete frō fallinge, ^l† I maye walke before God in [†] light of [†] lyuynge.

^a Dcut. 32. e. ^b Gen. 11. b. ^c Psal. 37. b. Mich. 7. a. ^d Num. 16. c.

^e Matt. 6. c. Luc. 12. c. 1 Pot. 5. a. ^f Psal. 114. b.

The lviij. A psalme of David.

BE mercifull vnto me (o God) be mercifull vnto me, for my soule trusteth in γ : "vnder the shadowe of thy wynges shal be my refuge, vntill wickednesse be ouerpast.

I call vnto God γ most hiest, euē γ God γ shal helpe me vp agayne. He shal sende frō heauen, γ saue me frō the reprofe of him that wolde swalowe me vp. Sela.

This shal God sende, for his mercy and faithfulness sake. I lye with my soule amonge the cruell lyons: euen amonge the children of men, whose tethe are speares and arrowes, and their tonge a sharpe swerde.

33 Set vp thy self (o God) aboute the heauē, and thy glory aboute all the earth. They haue layed a nett for my fete, γ pressed downe my soule: they haue dygged a pyt before me, and are fallen in to it them selues.

Sela. γ My hert is ready (o God) my hert is ready, to synge and geue prayse. Awake (o my glory) awake lute and harpe, I my self wil awake right early. I wil geue thākes vnto the (o LORDE) amonge the people, I wil synge prayses vnto the amonge the Heithē. γ For γ greatnes of thy mercy reacheth vnto the heauens, and thy faithfulness vnto the cloudes. Set vp thy self (o God) aboute the heauē, γ thy glory aboute all γ earth.

The lviij. A psalme of David.

AYF youre myndes be vpon rightuousnesse in dede, then iudge the thinge that is right, o ye sonnes of men. But ye ymagin myschefe in youre hertes, and youre hondes deale with wickednesse. The vngodly are frowarde, euē from their mothers wombe: as soone as they be borne, they go astraie γ speake lyes. They are as furious as the serpent, γ euen like the deaf Adder that stoppeth hir eares. That she shulde not heare the voyce of the charmer, charme he neuer so wysely. Breake their teth (o God) in their mouthes, smyte the chaf bones of the lyons whelpes in sonder, o LORDE.

33 That they maye fall awaye, like water γ runneth a pace: and that when they shote their arrowes, they maye be brokē. Let thē cōsume awaye like a snale, γ like the vntymely frute of a woman, and let them not se

the Sonne. Or euer youre thornes be sharpe, the wrath shal take them awaye quicke, like a stormy wynde. γ The rightuous shal reioyse when he seyth the vengeance, and shal wash his fete in the bloude of the vngodly. So that men shal saye: verely, there is a rewarde for γ rightuous: doutles, there is a God that iudgeth the earth.

The lviij. A psalme of David.

DELYUER me fro myne enemies (o my God) γ defende me frō thē γ ryse vp agaynst me. O delyuer me frō the wicked doers, γ saue me frō the bloudthurstie mē. For lo, they lye waitinge for my soule: γ mightie mē are gathered together against me, with out eny offence or faute of me, o LORDE. They rūne γ prepare thē selues, with out my faute: Arise, come thou helpe me, γ beholde. Stōde vp o LORDE God of hoostes, thou God of Israel, to vyset all Heithen: be not mercifull vnto thē γ offense of malicious wickednesse. Sela. γ Let thē go to γ fro, γ runne aboute the cite youlinge like dogges. Beholde, they speake (agaynst me) with their mouth, swerdes are vnder their lippes, for who reprouth thē? γ But thou (o LORDE) shalt haue them in derision, thou shalt laugh all Heithē to scorne. My strēgh do I ascrybe vnto the, for thou (o God) art my defender. God sheweth me his goodnesse plenteously, God letteth me se my desyre vpō myne enemies. Slaye thē not, lest my people forget it: but scatre thē abroad with thy power γ put thē downe, o LORDE oure defence. For γ synne of their mouth, for the wordes of their lippes, γ because of their pryde, let thē be taken: γ why? their preachinge is of cursyng γ lyes. Cōsume them in thy wrath, cōsume thē γ they maye perish, γ knowe γ it is God, which ruleth in Iacob and in all the worlde. Sela. γ Let thē go to γ fro, γ rūne aboute the cite, youlinge like dogges. Let thē runne here γ there for meate, and grudge when they haue not ynough. As for me, I wil synge of thy power, γ prayse thy mercy betymes in the mornynge: for thou art my defence and refuge in the tyme of my trouble.

Vnto the (o my strength) wil I synge, for thou (o God) art my defence, and my merciful God.

γ Matt. 23. c.

γ Psal. 107. a.

γ Psal. 102. b.

γ Acto. 7. g.

γ 1 Re. 25. g.

γ Psal. 58. c.

γ Psal. 2. a. Pro. 1. c.

γ Psal. 58. a

The liij. A psalme of David.

O GOD, thou \hat{y} hast cast vs out and scatred vs abroad, thou \hat{y} hast bene so sore displeased at vs, cōforte vs agayne. Thou \hat{y} hast remoued the lōde & deuyded it, heale the sores therof, for it shaketh. "Thou hast shewed thy people heuy thinges, thou hast geuen vs a drynke of wyne, \hat{y} we slōbre withall. Yet hast thou geuē a tokē for soch as feare the, \hat{y} they maye cast it vp in \hat{y} treuth. Sela. That thy beloued might be deluyered, helpe them with thy right hande, and heare me. God hath spokē in his Sāctuary (which thinge reioyseth me) ¹I wil deuyde Sichē, & mete out the valley of Suchoth. Galaad is myne, Manasses is myne, Ephraim is the strength of my heade, Iuda is my captayne. Moab is my washpotte, ouer Edom wil I stretch out my shue, Philistea shall be glad of me. Who will lede me in to the stronge cite? Who will bringe me in to Edom? Shalt not thou do it, o God, thou \hat{y} hast cast vs out: "thou God, \hat{y} wentest not out with our hoostes? O be thou our helpe in trouble, for vayne is the helpe of man. Thorow God we shal do greate actes, for it is he that shal treade downe our enemies.

The liij. A psalme of David.

HEARE my crienge (o God) geue hede vnto my prayer. From the endes of \hat{y} earth wil I call vnto the, whē my herte is in trouble: Oh set me vp vpon an hye rocke. For thou art my hope, a stronge tower for me agaynst the enemye. I will dwell in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Sela. For thou (o LORDE) hast herde my desyres, thou hast geuen an heretage vnto those that feare thy name. Thou shalt graunte the kynge a lōge life, that his yeares maye endure thorow out all generacions. That he maye dwell before God for euer: Oh let thy lounyng mercy & faithfulness preserue him. So wil I allwaye synge prayes vnto thy name,² \hat{y} I maye daylie performe my vowes.

The liij. A psalme of David.

MY soule wayteth only vpon God, for of him cometh my helpe. He only is my strength, my saluacion, my defence, so \hat{y} I shal not greatly fall. How longe wil ye ymagin

myschefe agaynst euery man? ye shal be slayne all \hat{y} sorte of you: yee as a tottringe wall shal ye be, & like a broken hedge. Their deuyce is only how to put him out, their delyte is in lyes: they geue good wordes with their mouth but curse with their herte. Sela. Neuertheles, my soule abyedeth only vpon God, for he is my God. He only is my strength, my saluacion, my defence: so \hat{y} I shal not fall. In God is my health, my glory, my might, & in God is my trust. O put youre trust in him allwaye (ye people) 'poure out youre hertes before him, for God is our hope. Sela. As for men, they are but vayne, mē are disceitfull: vpō the weightes they are al together lighter then vanite it self. O trust not in wronge & robbery, geue not youre selues vnto vanite: yf riches increase, set not youre herte vpon them. God spake once a worde, twyse haue I herde the same: that power belongeth vnto God. That thou LORDE art mercifull, & that thou rewardest euery man³ according to his workes.

The liij. A psalme of David.

O GOD, thou art my God: early wil I seke the. "My soule thirsteth for the, my flesh longeth after the in a barē & drie lōde, where no water is. Thus do I lōke for the in thy Sāctuary, that I might behold thy power & glory. For thy lounyng kyndnesse is better then life, my lippes shal prayse the. As lōge as I liue wil I magnifie the, & lift vp my hondes in thy name. My soule is satisfied euē as it were with marry & fatnesse, when my mouth prayseth the with ioyfull lippes. In my bedde wil I remembre \hat{y} , & whē I wake, my talkyng shalbe of the.

For thou hast bene my helper, & vnder the shadowe of thy wynges wil I reioyce. My soule hangeth vpon the, thy right honde vp-holdeth me. They seke after my soule, but in vayne, for they shal go vnder the earth. They shal fall in to the swerde, & be a porcio for foxes. But \hat{y} kynge shal reioyce in God: all they that sweare by hym, shal be commēded, ⁴for the mouth of lyers shalbe stopp'd

The liij. A psalme of David.

HEARE my voyce (o God) in my cō-playnte, preserue my life frō feare of \hat{y} enemye.

^a Esa. 51. d. Iere. 25. c. ^b Psal. 107. a. ^c Psal. 43. b. ^d Psal. 55. b. ^e 1 Reg. 1. b. Psal. 41. a.

^f Rom. 2. a. ^g Psal. 118. l. 142. a. ^h Deut. 6. c.

Hyde me from the gatheringe together of þ̃ frowarde, fr̃ þ̃ heape of wicked doers. Which whette their tūges like a swerde, ⁊ shute with their venomous wordes like as with arrowes. That they maye preuely hurte þ̃ innocēt, ⁊ sodely to hit him with out eny feare.

They haue deused myschefe, and comoned amonge them selues, how they maye laye snares: tush (saye they)^a who shall se them?

33 They ymagin wickednesse, and kepe it secrete amonge them selues, euery man in þ̃ depe of his herte. But God shall sodely shute with an arrowe, þ̃ they shall be wounded. Yee their owne tūges shall make them fall, In so moch that who so seyth thē, shal laugh thē to scorne. And all men that se it, shal saye: this hath God done, for they shal perceaue, þ̃ it is his worke. The rightuous shal reioyse in the LORDE, and put his trust in him: and all they þ̃ are true off herte, shalbe glad therof.

The lxxijij. A psalme of Dauid.

33 **T**HOU (o God) art prayed in Sion, and vnto the is the vowe performed. Thou hearest the prayer, therefore cometh all flesh vnto the. Oure myszdedes preuayle agaynst vs, oh be thou mercifull vnto oure synnes. Blessed is the man whō thou chocest^b and re-ceauest vnto the, that he maye dwell in thy courte: he shall be satisfied with the pleasures of thy house, euen off thy holy temple. Heare vs acordinge vnto thy wōderfull rightuousnesse, o God oure saluaciō: thou that art the hope of all the eides of þ̃ earth, and off the brode see. Which in his strength setteth fast the mōntaynes, ⁊ is gyrded aboute with power. 33 Which stilleth þ̃ ragige of the see, the roaringe off his waves, and the woodnes of the people. They that dwell in þ̃ vtmost partes are afraied at thy tokens, thou makest both the mornynge and euenynge starres to prayse þ̃. Thou visetest the earth, thou watrest it, and makest it very plenteous. The ryuer of God is full of waters, thou preparast man his corne, ⁊d thus thou proudest for the earth. Thou watrest hir forowes, thou breakest the harde clottes therof, thou makest it soft with þ̃ droppes of rayne, and bleesest the increase of it. Thou crownest the yeare with thy good, and thy fotesteppes droppe fatnesse. The dwellings of the wilderness are fatt also, þ̃

they droppe withall, ⁊ the litle hilles are pleasaunt on euery syde. The foldes are full of shepe, the valleys stonde so thicke with corne ⁊ they laugh and synge.

The lyrb. A psalme off Dauid.

OBE ioyfull in God^c (all ye lōdes) synge prayses vnto the honoure of his name make his prayse to be glorious. Saye vnto God: O how wonderfull are thy workes? thorow the greatnesse of thy power shal thine enemies be confounded. O þ̃ all the worlde wolde worshipe the, synge of the and prayse thy name. Sela. O come hither and beholde the workes of God, which is so wonderfull in his doinges amonge the children of men. He turned the see in to drye lōde,^d so that they wente thorow the water on fote: therefore wil we reioyse in him. He ruleth with his power for euer, his eyes beholde the people: the rennagates shal not be able to exalte them selues. Sela. O magnifie oure God (ye people) make þ̃ voyce off his prayse to be herde. Which holdeth oure soule in life, and suffreth not oure fete to slippe. For thou (o God) 33 hast proued vs, thou hast tried vs like as syluer is tried. Thou hast brought vs in to captiuyte, and layed trouble vpon oure loynes. Thou hast suffred men to ryde ouer oure heades, we wēte thorow fyre and water,^e butt thou hast brought vs out, and refreshed vs.

Therefore will I go in to thy house with brēt offeringes, to paye the my vowes,^f which I promised with my lippes, and spake with my mouth, when I was in trouble. I wil offre vnto the fatte brentsacrifices with the smoke of rāmes, I wil offre bullockes and goates. Sela. O come hither and herkē (all ye that feare God) I wil tell you, what he hath done for my soule. I called vnto hī with my mouth and gaue him prayses with my tūge. (Yff I encline vnto wickednes with my herte, þ̃ LORDE wil not heare me.) Therefore God hath herde me, ⁊d considered the voyce off my prayer. Prayed be God, which hath not cast out my prayer, ner turned his mercy for me.

The lyrb. Psalme

GOD be mercifull vnto vs, blesse vs, ⁊ 33 shewe the light off his countenaunce apon vs. Sela. That we maye knowe thy waye vpō earth, thy sayynge health amonge all Heithen.

^a 1 Re. 18. d.

^b Ephe. 1. a.

^c Psal. 99. a.

^d Exo. 14. e. Iosue 3. d.

^e Esa. 43. a.

^f Eccli. 5. a.

Let the people prayse the (o God) yee let all people prayse the. O let the people reioyse and be glad, that thou iudgeth the folke rightuously, and gouernest the nacions vpō earth. Let the people prayse the (o God) let all people prayse the. God (euen oure owne God) geue vs his blessinge, that the earth maye bringe forth hir increase. God blesse vs, and let all the endes of y^e worlde feare him.

The lxxij. A psalme of Dauid.

LET God aryse,^a so shal his enemies be scattered, and they that hate him, shal fle before him. Like as the smoke vanisheth, so shalt thou dryue them awaye: and like as waxe melteth at the fyre, so shall the vngodly perish at the presence off God.

But the righteous shal be glad & reioyse before God, they shalbe mery & ioyful. Oh synge vnto God, synge prayses vnto his name: magnifie him y^e rydeth aboue the heauē (whose name is y^e LORDE) & reioyse before hi.

He is a father of y^e fatherlesse, he is a defender of widowes: ^beuē God in his holy habitaciō. He is the God y^e maketh mē to be of one mynde in a house, & bryngeth y^e presoners out of captiuite in due season,^c but letteth y^e rennagates cōtinue in scarcenesse. O God, when thou wētest forth before thy people, whē thou wētest thorow y^e wildernes. Sela. ^dThe earth shoke, & y^e heauens dropped at the presence of God in Sinai, at y^e presence of God which is y^e God of Israel. Thou o God sendest a gracious rayne vpon thyne enheritaūce, & refrestest it, when it is drye. That thy beastes maye dwell therein, which thou of thy goodnes hast prepared for the poore. The LORDE shal geue the worde, with greate hoostes of Euāgelistes. ^eKinges with their armies shal fle, & they of y^e household shal deuyde y^e spoyle. Yf so be y^e ye lye amōge the pales, the dōues fethers shalbe couered with syluer, & hir winges of the colour of golde. When the Allmightie setteth kynges vpō the earth, it shal be cleare euen in the darknesse. The hill of Basan is Gods hill, the hill of Basan is a pleteous hill. Why hoppe ye so, ye greate hilles? It pleaseth God to dwell vpō this hill, yee the LORDE wil abyde in it for euer. The charettes of God are many M. tymes a thousande, the LORDE is amōge them in the holy Sinai.

^a Num. 10. d. ^b Deut. 10. d. ^c Exo. 13. d. ^d Exo.

Thou art gone vp an hye, thou hast led captiuite captiue, & receaued giftes for mē: Yee euen for thy enemies, that they might dwell with the LORDE God. Praysed be the LORDE daylie, euē y^e God which helpeth vs, & poureth his benefites vpō vs. Sela. The God y^e is oure Sauoure, euē God the LORDE by whō we escape death. The God that smyteth his enemies vpō the heades & vpon the hayrie scalpes: soch as go on still in their wickednes. The LORDE hath sayde: some wil I bringe agayne from Basan, some wil I bringe agayne frō the depe of the see. That thy fote maye be dipped in the bloude of thine enemies, & that thy dogges maye lickē it vp.

It is well sene (o God) how thou goest, how thou my God and kynge goest in the Sanctuary. The syngers go before, and then the mynstrells amōge the maydens with the tymbrels. O geue thankes vnto God the LORDE in the congregacion, for the welles of Israel. ^fThere litle Beniamin, the prynces of Iuda, the prynces of Zabulō, and the prynces of Nephthali beare rule amōge them. Thy God hath cōmitted strēgh vnto the, stablish the thinge (o God) that thou hast wrought in vs. For thy tēples sake at Ierusalem shal kynges bryng presents vnto the. Reproue the beestes amōge the redes, the heape of bulles with the calues: those that dryue for money. Oh scatre the people that delyte in batayle. The prynces shal come out of Egipte, the Morians lōde shal stretch out hir hondes vnto God. Synge vnto God, o ye kyngdomes of the earth: o synge prayses vnto the LORDE. Sela.

Which sytteth in the heauens ouer all frō the begynnynge: Lo, he shal sende out his voyce, yee and that a mightie voyce. Ascrybe ye the power vnto God, his glory is in Israel, and his might in the cloudes. God is wonderfull in his Sanctuary, he is the God of Israel, he will geue strength and power vnto his people. Blessed be God.

The lxxij. A psalme of Dauid.

HELPE me (o God) for the waters are come in euē vnto my soule. I sticke fast in the depe myre, where no groundē is: I am come in to depe waters, and the floudes wil drowne me. I am weery of crienge, my throte is drye, my sight fayleth me, for wayt-

^eo. c. Iudic. 5. a. ^fIos. 10. b. ^gEphe. 4. a. ^hIudi. 20.

inge so longe vpon my God. ^a They ŷ hate me without a cause, are mo then the hayres of my heade: they that are myne enemies & wolde destroye me gittlesse, are mightie: I am fayne to paye the thinges ŷ I neuer toke. God, thou knowest my symplenesse, and my fautes are not hyd from the. Let not them that trust in the (o LORDE God of hoostes) be ashamed for my cause: let not those ŷ seke the, be confounded thorow me, o God of Israel. And why? for thy sake do I suffre reprove, shame couereth my face. I am become a straunger vnto my brethren, and an aleaunt vnto my mothers children. ^b For the zeale of thine house hath euen eaten me, and the rebukes of them that rebuked the, is fallen vpon me. I wepte and chastened my self with fasting, and that was turned to my reprove. ^c I put on a sackcloth, and therefore they iested vpon me. They that satt in the gate, spake agaynst me, and the dronckardes made songes vpon me. But LORDE, I made my prayer vnto the in an acceptable tyme: Heare me (o God) with thy greate mercy & sure helpe. ^d Take me out of the myre, ŷ I syncke not: Oh let me be deluyered fro the ŷ hate me, & out of ŷ depe waters. Lest ŷ water floude drowne me, that the depe swallowe me not vp, & ŷ the pitte shut not hir mouth vpon me. Heare me (o LORDE) for thy louynge kyndnesse is comfortable: turne the vnto me accordinge vnto thy greate mercy. Hyde not thy face from thy seruauit, for I am in trouble: O haist ŷ to helpe me. Drawe nye vnto my soule, and saue it: O deluyer me because of myne enemies. Thou knowest my reprove, my shame & my dishonoure: my aduersaries are all in thy sight. The rebuke breaketh my hert, & maketh me heuy: I loke for some to haue pitie vpon me, but there is no man: & for some to cōforte me, but I fynde none. ^e They gaue me gall to eate, & whē I was thurstie, they gaue me vyneger to drynke. ^f Let their table be made a snare to take them selues withall, an occasion to fall & a rewarde vnto them. Let their eyes be blynded, that they se not: & euer bowe downe their backs. Pourre out thy indignacion vpon them, & let thy wrathfull displeasure take holde of them. Let their habitacion be voyde, & no man to

dwell in their tentes. For they persecute him whom thou hast smytten, & besyde thy woundes they haue geuen him moo. Let them fall fro one wickednesse to another, & not come in to thy rightuousnesse. Let the be wyped out of ŷ boke of the lyuynge, & not be written amonge the rightuous. As for me, I am poore & in heuynesse, let thy helpe defende me, o God. That I maye prayse ŷ name of God with a songe, & magnifie it with thankegeuyng. This shal please the LORDE better then a bullocke, that hath hornes & hofes. O conside this & be glad (ye that be in aduersite) seke after God, & youre soule shal lyue.

For the LORDE heareth the poore, & despyseth not his presoners. Let heauen & earth praise him, the see & all that moueth therein. For God wil saue Sion, & buylde the cities of Iuda, that men maye dwell there, & haue the in possession. The sede of his seruantes shal inherit it, & they that loue his name, shal dwell therin.

The lxxij. A psalme of Dauid.

HAIST the (o God) to deluyer me, ^a & to helpe me, o LORDE. Let the be shamed & confounded that seke after my soule: let them be turned backwarde & put to confuciō, that wyshe me euell. Let them soone be brought to shame, ŷ crie ouer me: there there.

But let all those that seke the, be ioyfull & glad in the: and let all soch as delyte in thy sayynge health, saye alwaye: ŷ LORDE be prayسد. As for me, I am poore & in misery, haist the God for to helpe me. Thou art my helpe, my redemer & my God: oh make no longe tarienge.

The lxx. Psalme.

IN the, o LORDE, is my trust, let me neuer be put to cōfuciō, but rydde me & deluyer me thorow thy rightuousnesse: enclyne thine eare vnto me, & helpe me. Be thou my stronge holde (where vnto I maye allwaye fle) thou that hast promised to helpe me: for thou art my house of defence & my castell. Deluyer me (o my God) out of ŷ hāde of the vngodly, out of the hande of the vnrightuous & cruell man. For thou (o LORDE God)

^a Ioh. 13. c. Psal. 34. c. ^b Psal. 118. f. Ioh. 2. b. Rom. 11. a. ^c Iob 30. a. Tren. 3. f. ^d Mat. 27. d.

Ioh. 18. c. ^e Ro. 11. b. ^f Mat. 23. e. Act. 1. d. ^g Exo. 32. g. ^h Psal. 39. c. ⁱ Psal. 30. a.

art the thinge that I lōge for, ^a thou art my hope euen from my youth. I haue leaned vpon ^b *ſ* euer ſens I was borne, thou art he that toke me out of my mothers wombe, therefore is my prayſe allwaye of the. I am become a wonder vnto the multitude, but my ſure truſt is in the. Oh let my mouth be fylled with thy prayſe & honour all the daye lōge. Caſt me not awaye in myne olde age, forſake me not when my ſtrength fayleth me. For myne enemies ſpeake agaynſt me, & they that laye wayte for my ſoule, take their counsell together, ſayenge: God hath forſakē him, perſecute him, take him, for there is none to helpe him. Go not farre from me, o God: my God, haist thou to helpe me. Let them be cōfounded & periſh, that are agaynſt my ſoule: let thē be couered with ſhame & diſhonoure, that ſeke to do me euell. As for me, I wil paciētly abyde allwaye, & wil euer increaſe thy prayſe. My mouth ſhal ſpeake of thy rightuouſneſſe & ſayunge health all the daye lōge, for I knowe no ende therof. Let me go in (o LORDE God) & I wil make mencion of thy power and rightuouſneſſe only. Thou (o God) haſt lerned me fro my youth vp vntill now, therefore wil I tell of thy wonderous workes. Forſake me not (o God) in myne olde age, when I am gray headed: vntill I haue ſhewed thyne arme vnto childers children,^c & thy power to all them that are yet for to come. Thy rightuouſneſſe (o God) is very hie, thou that doeſt greate thinges: o God, who is like vnto the? O what greate troubles & aduerſities haſt thou ſhewed me? & yet didſt thou turne & reſreſh me, yee & broughteſt me from the depe of the earth agayne. Thou haſt brought me to greate honour, & comforted me on euery ſyde. Therefore wil I prayſe the & thy faithfulneſſe (o God) ^d playēge vpon the lute, vnto the wil I ſynge vpon the harpe, o thou holy one of Iſrael. My lippes wolde fayne ſynge prayſes vnto the: & ſo wolde my ſoule, whom thou haſt delyuered. My tonge talketh of thy rightuouſneſſe all the daye longe, for they are cōfounded & brought vnto ſhame, ^e *ſ* ſought to do me euell.

The lxxi. A psalme of Salomon.

A *G*UE the kinge thy iudgmēt (o God) and thy rightuouſneſſe vnto the kynges

ſonne. That he maye gouerne thy people accordinge vnto right,^f and defende thy poore. That the mountaynes maye brynge peace, and the litle hilles rightuouſnes vnto the people. He ſhal kepe the ſymple folke by their right, defende the childrē of the poore, and punyſh the wrongeous doer.

^g Thou ſhalt be feared as longe as *ſ* Sonne and the Moone endureth, from one generation to another. He ſhal come downe like the rayne in to a fleſe of woll, and like the droppeſ that water *ſ* earth. In his tyme ſhal rightuouſneſſe florish, yee and abundaūce of peace, ſo longe as the Moone endureth.

^h His dominion ſhalbe from the one ſee to the other, and from the floude vnto the worldes ende. They that dwell in the wildernes, ſhal knele before him, & his enemies ſhal like the duſt. ⁱ The kynges of the ſee and of the Iles ſhal brynge preſentes, *ſ* kynges of Araby & Saba ſhall offre giſtes. All kynges ſhal worſhope him, & all Heithē ſhal do him ſeruyce. For he ſhal deliuer the poore whē he crieth, & the nedy *ſ* hath no helpe. He ſhall be fauorable to the ſymple & poore, he ſhal preſerue the ſoules of ſuch as be in aduerſite. He ſhal deliuer their ſoules from extorcion & wronge, & deare ſhal their bloude be in his ſight. He ſhal lyue, & vnto him ſhalbe geuē of *ſ* golde of Arabia: Prayer ſhal be made euer vnto him, & daylie ſhal he be prayſed. There ſhalbe an heape of corne in the earth hye vpon the hilles, his frute ſhal ſhake like Libanus, & ſhal be grene in the cite, like grasse vpon the earth. His name ſhal endure for euer, his name ſhal remayne vnder the ſonne amonge the poſterites, which ſhal be bleſſed thorow him, & all the Heithen ſhal prayſe him. Bleſſed be the LORDE God, euen the God of Iſrael, which only doth wōderous thinges. And bleſſed be the name of his maiesty for euer, and all londes be fulfilled with his glory. Amen, Amen.

Here ende the prayers of Dauid the ſonne of Ieſe.

The lxxij. A psalme of Aſaph.

O HOW lounge is God vnto Iſrael, to ſuch as are of a clene hert? Neuertheleſſe my fete were almoſt gone, my tread-

^a Psal. 21. b. Iere. 1. a. ^b Deut. 6. d. ^c 2 Reg. 7. b. ^d Deu. 17. d. ^e Psal. 88. e. ^f Exo. 23. d. ^g 3 Re. 4. b.

^h 3 Re. 10. a. ⁱ Esa. 60. a. ^j Matt. 2. b.

inges had wel nye slipte. And why? I was greued at ^aſ wicked, to ſe the vngodly in ſoch proſperite. For they are in no parell of death, but ſtonde faſt like a palace. They come in no miſfortune like other folke, nether are they plaged like other men. And this is the cauſe that they be ſo puſt vp in pryde, & ouerwhelmed with cruelte and vnrightouſneſſe. Their eyes ſwell for faſtneſſe, they do euen what they lyst. Corrupte are they, and ſpeake blaſphemies maliciously, proude and preſumptuous are their wordes. They ſtretch forth their mouth vnto the heauen, & their tonge goeth thorow the worlde. Therefore fall the people vnto them, and there out ſucke they no ſmall auantage. ^bTuſh (ſaye they) how ſhulde God perceaue it? is there knowle-
33 in the moſt hieſt? Lo, theſe are the vngodly, theſe proſpere in the worlde, theſe haue riches in poſſeſſion. Shulde I then clenſe my hert in wayne (thought I) ^c& waſh my hondes in innocency? Wherefore ſhulde I be then punyſhed daylie, & be chaſtened euery mornynge? Yee I had almoſt alſo ſayde euen as they: but lo, then ſhulde I haue condemned the generacion of thy children. Then thought I to vnderſtonde this, but it was to harde for me. Vntill I wete in to ^dſ Sanctuary of God, & conſidered the ende of theſe men. Namely, how thou haſt ſet the in a ſlippery place, ^ethat thou maiest caſt the downe headlynges & deſtroye the. O how ſodenly do they conſume, periſh, & come to a fearful end? ^fYee euen like as a dreame when one awaketh, ſo makeſt thou their ymage to vaniſh out of the cite. Thus my hert was greued, & it wente euen thorow my reynes.

So fooliſh was I and ignoraunt, and as it were a beaſt before the. Neuertheleſſe, I am allway by the, thou holdeſt me by my right hande. Thou ledeſt me with thy coucel, and afterwarde receaueſt me vnto glory. O what is there prepared for me in heauen? there is nothinge vpō earth, that I deſyre in compariſon of the. My fleſh and my herte fayleth, but God is the ſtrength of my hert, and my porcion for euer. ^gFor lo, they that forſake the, ſhal periſhe, thou deſtroyeſt all them that committe fornicacion agaynſt the. But it is good for me, to holde me faſt by God, to put

my truſt in the LORDE God, and to ſpeake of all thy workes.

The lxxij. A psalme of Asaph.

O GOD, wherefore doeſt thou caſt vs ſo cleane awaye? why is thy wrath ſo hote agaynſt ^aſ ſhepe of thy paſture? O thinke vpon thy congregacion, whom thou haſt purchaſed frō the begynnynge: the ſtaff of thine inheritance, whom thou haſt redemed, euen this hill of Sion wherin thou dwelleſt. Treade vpon them with thy fete, & caſt them downe to the grounde, for the enemy hath deſtroyed altogether in the Sactuary. Thy aduerſaries roare in thy houſes, & ſet vp their banners for tokens. Men maye ſe the axes gliſter aboue, like as thoſe that hewe in the wod. They cutt downe ^ball the ſylinge worke of ^cſ Sactuary with bylles & axes. They haue ſet fyre vpon thy Sactuary, they haue defiled ^dſ dwellynge place of thy name, euē vnto the groude. Yee they ſaye in their hertes: Let vs ſpoyle the ^eall together, thus haue they brent vp all the houſes of God in the londe. We ſe oure tokens nomore, there is not one prophet more, no not one that vnderſtandeth enymore. Oh God, how lōge ſhal the aduerſary do this diſhonoure? how lōge ſhal the enemy blaſpheme thy name? for euer? Why withdraweſt thou thine honde? why pluckeſt thou not thy right hōde out of thy boſome, to conſume thine enemies? But God is my kynge of olde, the helpe that is done vpon earth he doth it himſelf. Thou deuydeſt ^fſ ſee thorow thy power, ^gthou breakeſt the heades of the dragōs in the waters.

^hThou ſmyteſt the heades of Leuiathan in peces, & geueſt him to be meate for the people in the wilderneſſe. Thou dyggeſt vp welles & brokes, thou dryeſt vp mightie waters. The daye is thine, & the night is thine: thou haſt prepared the lightes & the Sonne. Thou haſt ſet all ⁱſ borders of the earth, thou haſt made both Sommer & wynter. Remember this (o LORDE) how the enemy rebuketh, & how the fooliſh people blaſpheme thy name. O deliuer not the ſoule of thy turtle doue vnto the beaſtes, & forget not the congregacion of the poore for euer. Loke vpon the couenaunt, for the darcke houſes of the earth

^a Aba. 1. c. Iere. 12. a. Iob 21. a. ^b Paal. 93. a. ^c Mal. 3. c. ^d Paal. 91. a. ^e Paal. 89. a. Eſa. 29. b. ^f Num. 18. c. Paal. 118. h. Tren. 3. c.

^g 4 Re. 25. b. ^h 2 Pa. 36. c. Eze. 16. d. ⁱ Exo. 14. c. ^j Eſa. 27. a. Iob 40. c.

are full of wickednesse. O let not the symple go away ashamed, for the poore & nedy geue prayes vnto thy name. Aryse (o God) & manteyne thine owne cause, remembre how the foolish mā blasphemeth the daylie. Forget not the voyce of thine enemies, for the presumption of them that hate the, increaseth euer more & more.

The lxxiii. A psalme of Asaph.

VNTO the (o God) will we geue thākes, yee vnto the wyl we geue thankes, & seyng thy name is so nye, we will tell of thy wonderous workes. When I maye get a conuenient tyme, I shal iudge accordinge vnto right. The earth is weake & all that is therein, but I beare vp hir pilers. Sela.

I sayde vnto the madde people: deale not so madly, & to the vngodly: set not vp youre hornes. Set not vp youre hornes an hye, & speake not with a stiff necke. For promociō commeth nether from the east ner from the west, ner yet frō the wyldernesse. And why? God is the iudge: he putteth downe one & setteth vp another. For in the honde of the LORDE there is a cuppe full of stronge wyne, & he poureth out of the same: As for the dregges therof, all ſ vngodly of the earth shal drynke them, & sucke them out. But I wil talke of the God of Iacob, & prayse him for euer. All the hornes of the vngodly will I breake, & ſ hornes of the righteous shalbe exalted.

The lxxv. A psalme of Asaph.

IN Iuda is God knowne, his name is greate in Israel. At Salem is his tabernacle, & his dwellinge in Sion. There breaketh he the arowes of the bowe, & shylde, & the swerde & the whole battayll.

Sela. Thou art of more honoure & might thē the hilles of robbers. The proude shalbe robbed & slepe their slepe, & ſ mightie shalbe able to do nothinge with their hōdes. Whē thou rebuket them (o God of Iacob) both the charettes & horsmen shal fall on slepe. Thou art fearful, for who maye abyde in thy sight, when thou art angrie? When thou lattest thy iudgment be herde from heauen, the erth trembleth & is still. Yee when God aryseth to geue iudgment, & to helpe

all them that be in aduersite vpon earth. Sela.

When thou punyshest one man, he must knowlege, that thou art redy to punysh other mo. Loke what ye promyse vnto the LORDE your God, se that ye kepe it, all ye that be rōude aboute him: bryng presents vnto him & ought to be feared. Which taketh awaye the breth of prynces, & is wonderfull amōge the kynnges of the earth.

The lxxvi. A psalme of Asaph.

ICRIED vnto God with my voyce, yee euen vnto God cried I with my voyce, & he herde me. In the tyme of my trouble I sought the LORDE, I helde vp my handes vnto him in the night season, for my soule refused all other comforte. When I was in heuynesse, I thought vpō God: whē my hert was vexed, then dyd I speake.

Sela. Thou heldest myne eyes wakyng, I was so feble, that I coude not speake. Then remembred I the tymes of olde, & the yeaeres that were past. I called to remembrance my songe in the night, I commoned with myne owne herte, and sought out my sprete. Wil the LORDE cast out for euer?

Wil he be nomore intreated? Is his mercy cleane gone? Is his promyse come vtterly to an ende for euermore? Hath the LORDE forgotten to be gracious? Or, hath he shut vp his lounge kyndnesse in displeasure? Sela. At the last I came to this poynte, that I thought: O why art thou so foolish? the right honde of the most hiest can chaunge all.

Therefore wil I remembre the workes of the LORDE, and call to mynde thy wonders of olde tyme. I wil speake of all thy workes, and my talkyng shalbe of thy doings.

Thy waye (o God) is holy, who is so greate & mightie as God? Thou art the God, that doth wonders, thou hast declared thy power amonge the people. Thou with thine arme hast delyuered thy people, even the sonnes of Iacob and Ioseph. Sela. The waters sawe ſ (o God) & waters sawe ſ, & were afraied: ſ depthes were moued. The thicke cloudes poured out water, & cloudes thōdered, and thy arowes wente abrode. Thy thonder was herde rounde aboute, the lighteninges shone vpon the grounde, the earth was moued and shoke

^a Eccl. 35. b. Esa. 51. b. Iere. 25. c. ^b Psal. 45. b.
^c Iud. 4. c. ² Par. 29. d. ⁴ Reg. 19. g.

^d Deut. 23. d. Eccl. 5. a. ^e Psal. 141. a. ^f Psal. 142. a.
^g Exo. 14. d.

withall. Thy waye was in the see, and thy pathes in the greates waters, yet coude no man knowe thy fotesteppes. Thou leddest thy people like a flocke of shepe, by the honde of Moses and Aaron.

The lxxvij. A psalme of Asaph.

HEARE my lawe (o my people) encline your eares vnto [¶] wordes of my mouth. [¶] I wil open my mouth in parables, and speake of thinges of olde. Which we haue herde and knowne, and soch as oure fathers haue tolde vs. That we shulde not hyde them from the children of the generacions to come: but to shewe the honoure of the **LORDE**, his might and wonderfull workes that he hath done. He made a couenaut with Iacob, [¶] and gaue Israel a lawe, which he comāunded oure forefathers to teach their children. That their posterite might knowe it, and the children which were yet vborne.

To the intent [¶] when they came vp, they might shewe their children the same. That they also might put their trust in God, [¶] not to forget what he had done, but to kepe his comāndementes. [¶] And not to be as their forefathers, a frowarde and ouerthwarte generacion, a generacion that set not their herte a right, and whose sprete was not true towarde God. Like as the children of Ephraim, which beyng harnesssed and carienge bowes, turned them selues backe in the tyme of battayll. They kepthe not the couenāut of God, [¶] wolde not walke in his lawe.

They forgat what he had done, and the wonderfull workes that he had shewed for them. Maruelous thinges dyd he in the sight of their fathers in the londe of Egipte, euen in the felde of Zoan. [¶] He deuyded the see and let them go thorow it, and made the waters to stonde like a wall. [¶] In the daye tyme he led them with a cloude, and all the night thorow with a light of fyre. He cloaued the hard rockes in the wilderness, and gaue them drynke therof, as it had bene out of the greates depth. He brought waters out of the stony rocke, so that they gushed out like the ryuers. Yet for all this they synned agaynst him, and prouoked the most hyest in the wilderness. They tempted God in their hertes,

and requyred meate for their lust. [¶] For they spake agaynst God and sayde: Yee yee, God shal prepare a table in the wyldernes, shall he? Lo, he smote the stony rocke, that the watery streames gushed out, and the streames flowed withall: but how can he geue bred and prouyde flesh for his people? When the **LORDE** herde this, he was wroth: so the fyre was kyndled in Iacob, and heuy displeasure agaynst Israel.

Because they beleued not in God, and put not their trust in his helpe. So he commaūded the cloudes aboue, and opened the dores of heauen. [¶] He rayned downe Manna vpo them for to eate, and gaue them bred from heauen. Then ate they angels fode, for he sent them meate ynough. He caused the east wynde to blowe vnder the heauen, and thorow his power he brought in the south wynde. [¶] He made flesh to rayne vpon them as thicke as dust, and fethered foules like the sonde of [¶] see. He let it fall amōge their tētes rōūde aboute their habitaciōs. So they ate [¶] were fylled, for he gaue them their owne desyre. [¶] They were not dyspoynted of their lust.

But whyle [¶] meate was yet in theyr mouthes: The heuy wrath of God came vpo the, slewe [¶] welthiest of the, [¶] smote downe [¶] chosen men of Israel. But for all this they synned yet more, [¶] and beleued not his woderous workes. Therfore their dayes were consumed in vanite, and sodenly their yeares were gone. When he slewe them, they sought him, and turned them early vnto God.

They thought then that God was their socoure, and that the hye God was their redeemer. Neuerthelesse, they dyd but flater him in their mouthes, and dissembled with him in their tonges. For their herte was not whole with him, nether continued they in his couenaut. But he was so mercifull, that he forgave their mysdedes, and destroyed them not: Yee many a tyme turned he his wrath awaye, and wolde not suffre his whole displeasure to aryse. [¶] For he considered [¶] they were but flesh: euen a wynde that passeth awaye, and commeth not agayne. O how oft haue they greued him in the wilderness? How many a tyme haue they prouoked him in the deserte? They turned backe [¶] tempted God,

^a Mat. 13. e. Exo. 12. d. Deut. 4. b. and 11. c. Ephe. 6. a. ^b Exo. 12. e. and 13. d. Deut. 6. d. ^c Eze. 18. b. and 20. c. Deut. 32. a. ^d Exo. 14. e. ^e Exo. 13. d. Exo. 17. b.

Nu. 20. b. 1 Co. 10. a. ^f Exo. 16. a. Num. 11. a. ^g Exo. 16. c. Deut. 8. a. Sap. 16. d. Ioh. 6. d. ^h Exo. 16. c. Num. 11. g. ⁱ Num. 11. g. ^j Num. 14. a. ^k Psal. 102. b.

¶ And moued the holy one in Israel. They thought not of his hāde, in ȳ daye when he delyuered them from the hande of ȳ enemye. How he had wrought his miracles in Egipte, and his wōders in the londe of Zoan. How he turned their waters in to bloude, so that they might not drynke of the ryuers.^a How he sent lyse amonge them, to eate them vp, and frogges to destroye them. How he gaue their frutes vnto the catipiller, and their labour vnto the greshopper. ^bHow he bett downe their vynyardes with hayle stones, and their Molbery trees with the frost. How he smote their catell with haylestones, and their flockes with hote thōder boltes. How he sent vpon them ȳ furiousnesse of his wrath, anger & displeasure: with trouble and fallinge in of euell angels. ^cWhen he made a waye to his fearful indignaciō, and spared not their soules from death, yee and gaue their catell ouer to the pestilence. ^dWhen he smote all the firstborne in Egipte, the most principall and mightiest in ȳ dwellings of Ham.

¶ But as for his owne people, he led them forth like shepe, and caried them in the wyldernesse like a flocke. He brought them out safely, that they shulde not feare, and ouerwhelmed their enemies with the see. He caried them vnto the borders of his Sanctuary: euen in to this hill, which he purchased with his right hande. ^eHe dyd cast out the Heithen before them, caused their londe to be deuoyded amonge them for an heretage, and made ȳ tribes of Israel to dwell in their tētes. For all this they tempted and displeased the most hye God, and kepthe not his couenaunt. But turned their backes and fell awaye like their forefathers, startinge asyde like a broken bowe. And so they greued him with their hie places, & prouoked him with their ymagēs. When God herde this, he was wroth, and toke sore displeasure at Israel. ^fSo that he forsoke the tabernacle in Silo, euen his habitacion wherin he dwelt amonge men. ^gHe delyuered their power in to captiuyte, and their glory in to the enemies hōde. He gaue his people ouer in to the swerde, for he was wroth with his heretage.

The fyre consumed their yonge men, and their maydēs were not geuen to mariage.

Their prestes were slayne with the swerde, and there were no wyddowes to make lamentacion. So the LORDE awaked as one out of slepe, and like a giaunte refreshed with wyne. ^hHe smote his enemies in ȳ hynder partes, and put them to a perpetuall shame. He refused the tabernacle of Ioseph, and chose not the trybe of Ephraim. Neuertheless, he chose ȳ trybe of Iuda, euē the hill of Sion which he loued. ⁱAnd there he buylded his temple on hye, and layed ȳ foundation of it like ȳ grounde, that it might perpetually endure. ^jHe chose Dauid also his seruaut, and toke him awaye from the shepe foldes. As he was folowinge the yowes greate with yonge, he toke him, that he might fede Iacob his people, and Israel his enheritaunce. So he fed them with a faithfull and true hert, and ruled them with all ȳ diligence of his power.

The lxxvij. A psalme of Asaph.

O GOD, ȳ Heithen are fallen in to thine heretage: ^kthy holy temple haue they defyled, and made Ierusalem an heape of stones. ^lThe deed bodies of thy seruantes haue they geuen vnto ȳ foules of the ayre to be deuoured, and the flesh of thy sayntes vnto ȳ beestes of the londe. Their bloude haue they shed like water on euery syde of Ierusalem, and there was no mā to burie them. ^mWe are become an open shame vnto oure enemies, a very scorne and derision vnto them that are rounde aboute vs.

LORDE, how longe wilt thou be angrie? shal thy gelousy burne like fyre for euer? Poure out thy indignacion vpon the Heithen that knowe the not, ⁿand vpon the kyngdomes that call not vpon thy name.

For they haue deuoured Iacob, and layed waiste his dwellinge place. ^oO remēbre not oure olde synnes, but haue mercy vpon vs (q̄ that soone) for we are come to greate mysery.

Helpe vs (o God oure Sauyoure) for ȳ glory of thy name: o delyuer vs, & forgeue vs oure synnes for thy names sake. Wherefore shall ȳ Heithē saye: where is now their God? ^pO let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the Heithē in oure sight. O let the sorowfull sighinge of the presoners come before the, and accordinge

^a Exo. 7. d. Exo. 8. a. Exo. 8. b. ^b Exo. 10. d. Exo. 9. c. ^c Exo. 9. a. ^d Exo. 12. b. Psal. 134. b. ^e Deut. 3. a. Iosu. 6. a. ^f Iere. 7. a. ^g 1 Re. 4. 5. 6. ^h 1 Reg. 4. a. ⁱ Psal. 86. a. ^j 1 Re. 16. c. ^k 2 Par. 36. c.

^m Iere. 15. a. Iere. 16. a. and 34. d. ⁿ 1 Mac. 7. c. ^o 1 Reg. 9. b. Psal. 43. b. Iere. 19. a. ^p Iere. 10. d. ^q Esa. 64. b. ^r Psal. 113. b.

vnto þy power of thine arme, preserue those þy are appoynted to dye. And for the blasphemy wher with oure neighbours haue blasphemed þy, rewarde the (o LORDE) seuēfolde in to thy bosome. So we þy be thy people & shepe of thy pasture, shal geue the thanks for euer, & wil allway be shewinge forth thy prayse more & more

The lxxij. A psalme of Asaph.

HEARE o thou shepherde of Israel, thou þy ledest Iacob like a flocke of shepe: shewe thy self, thou þy syttest vpō þy Cherubins. "Before Ephraim, Bē Iamin & Manasses: stere vp thy power & come helpe vs. Turne vs agayne (o God) shewe the light of thy countenaunce & we shalbe whole. O LORDE God of hoostes, how lōge wilt thou be angrie ouer the prayer of thy people? Thou hast fed the with the bred of teares,^a yee thou hast genen the plēteousnes of teares to drynke. Thou hast made vs a very strife vnto oure neighbours, and oure enemies laugh vs to scorne.

Turne vs agayne (thou God of hoostes) shewe the light of thy countenaunce, & we shalbe whole. "Thou hast brought a vynyarde out of Egypt, thou didest cast out þy Heithē, & plātē it. Thou maydest rowme for it, & caused it to take rote, so þy it fylled the lōde. The hilles were couered with the shadowe of it, & so were the stronge Cedre trees with the bowes therof. She stretched out hir braūches vnto the see, & hir bowes vnto the water: Why hast thou then broken downe hir hedge, that all they which go by, plucke of hir grapes?

The wilde bore out of the wod hath wrutt it vp, & the beestes of the felde haue deuoured it. Turne þy agayne (thou God of hoostes) loke downe from heauen, beholde & viset this vynyarde. Manteyne it, that thy right hōde hath plātē, & the sonne whom thou maydest so moch of for thy self. For why? it is brēt with fyre, & lyeth waist: o let the perishe at the rebuke of thy wrath.

Let thy honde be vpon the man of thy right honde, & vpon the man whō thou maydest so moch off for thine owne self. And so wil not we go backe from the: oh let vs lyue, & we shal call vpon thy name. Turne vs agayne

^a Nu. 2. c. ^b Psal. 41. a. ^c Esa. 5. a. Iere. 12. b. Mat. 21. d. ^d Psal. 88. a. ^e Exo. 4. d. ^f Par. 36. c. / Nume. 10. a. ^g Exo. 3. b. ^h Exo. 19. e. ⁱ Exo. 17. a.

o LORDE God of hoostes, shewe the light of thy countenaunce, & we shal be whole.

The lxxij. A psalme of Asaph.

SYNGE merely vnto God which is oure strēth, make a chearful noyse vnto þy God of Iacob. Take þy psalme, bryngē hither the tabret, the mery harpe & lute. Blowe vp the trōpettes in the new Moone, vpon oure solēpne feast daye. For this is the vse in Israel, & a lawe of the God of Iacob.

This he ordered in Ioseph for a testimony, when he came out of Egypt, & had herde a straūge lāguage. When he eased his shulder from the burthē, & when his hondes were deluyered frō the pottes. "Whē thou caldest vpon me in trouble, I helped the & herde the, what tyme as the storme fel vpō the, I proued the also at the water of strife. Sela.

Heare o my people, for I assure the o Israel, yf thou wilt herken vnto me: There shal no straunge God be in the, nether shalt thou worshipe eny other God. "I am the LORDE thy God, which brought the out of the lōde of Egypt: opē thy mouth wyde, & I shal fyll it. "But my people wolde not heare my voyce, & Israel wolde not obeye me. So I gaue the vp vnto their owne hertes lust, & let the folowe their owne ymaginations. O þy my people wolde obeye me, for yf Israel wolde walke in my wayes, I shulde soone put downe their enemies, & turne myne hōde agaynst their aduersaries. The haters of þy LORDE shulde mysse Israel, but their tyme shulde endure for euer. He shulde fede them with the fynest wheate floure, & satisfie them with hony out of the stony rocke.

The lxxij. A psalme of Asaph.

GOD stondesth in the congregacion of the goddes, & is a iudge amonge the iudges. "How longe wil ye geue wrōge iudgment, & accepte the personnes of the vngodly? Sela. Defende the poore & fatherlesse, se that such as be in nede & necessite haue right. Delyuer the outcaste & poore, & saue hym from the hande of the vngodly. Neuertheles, they wil not be lerned & vnderstonde, but walke on still in darcknesse: "therefore must all the foundations of the londe be moued. I haue

^a Exo. 20. a. ^b Pro. 1. c. ^c Rom. 1. d. ^d Deut. 32. b. ^e Mich. 3. a. ^f Soph. 3. a. ^g Pro. 24. b. ^h Esa. 3. a. ⁱ Exo. 22. b. ^j Ioh. 10. d.

sayde: ye are goddes, ye all are the childre of
 y^e most hiest. But ye shal dye like men, &
 fall like one of the tyrautes. Arise (o God)
 & iudge thou the earth,^a for all Heithen are
 thine by enheritaunce.

The lxxxij. A psalme of Asaph.

HOLDE not thy tongue (o God) kepe not
 still sylence, refrayne not thy self, o God.
^b For lo, thy enemies make a murmuringe,
 & they y^e hate the, lifte vp their heade. They
 ymagin craftely agaynst thy people, & take
 counsell agaynst thy secrete ones. Come
 (saye they) let vs rote them out from amonge
 the people, that the name of Israel maye be
 put out of remembrance. For they haue cast
 their heades together with one consent, & are
 cōfederate agaynst the. The tabernacles of
 the Edomites & Ismaelites, the Moabites &
 Hagarenes. Gebal, Ammon and Amalech:
 the Philistynes with them that dwell at Tyre.
 Assur also is ioynd vnto the & helpe the
 children of Loth. Selah.

But do thou to them as vnto the Madian-
 ites, vnto Sisera and vnto Iabin by y^e broke
 of Cyson. ^c Which perished at Endor, & be-
 came as the dōge of y^e earth. Make their
 prynces like Oreb and Zeeb: ^d Yee make all
 their prynces like as Zebæa and Salmana.

Which saye: we wil haue the houses of
 God in possession. O my God, make them
 like vnto a whele,^e and as the stuble before
 the wynde. Like as a fyre that burneth vp
 the wodd, & as the flame that consumeth the
 mountaynes. Persecute them euen so with
 thy tempest, & make them afraied with
 thy storme. Make their faces ashamed (o
 LORDE) y^e they maye seke thy name. Let
 thē be cōfounded & vexed euer more & more:
 Let thē be put to shame & perish. That
 they maye knowe, that thou art alone, that
 thy name is the LORDE, and that thou only
 art the most hiest ouer all the earth.

The lxxxij. A psalme of the children of Corah.

QHOW amiable are thy dwelliges, ^f My soule hath
 a desyre & lōginge for y^e courte of y^e LORDE,
^g my hert & my flesh reioyse in y^e lyuynge God.
 For the sparrow hath founde hir an house, &
 the swalowe a nest, where she maye laye hir

yōge: eue thy altars O LORDE of hoostes,
 my kynge & my God. O how blessed are
 they that dwell in thy house, they are alwaye
 praysinge y^e. Blessed are y^e men whose strēghth
 is in y^e, in whose herte are thy wayes.

Which goinge thorow the vale of mysery,
 vse it for a well, and the poles are fylled with
 water. They go from strength to strength
 and so the God of Gods appeareth vnto thē in
 Sion. O LORDE God of hoostes, heare my
 prayer: herken o God of Iacob.

Beholde o God oure defence, loke vpon the
 face of thyne anoynted. For one daye in thy
 courte is better then a thousande: I had
 rather be a dore keeper in the house of my
 God, then to dwell in the tentes of the vn-
 godly. For the LORDE God is a light and
 defence, the LORDE wil geue grace &
 worships, and no good thinge shal he witholde
 from them, that lyue a godly life. O LORDE
 God of hoostes, blessed is the man, y^e putteth
 his trust in the.

The lxxxij. A psalme of the children of Corah.

LORDE, thou barest a loue vnto thy
 londe, thou diddest bringe agayne the
 captiuyte of Iacob. Thou diddest forgeue the
 offence of thy people,^h and couerdest all their
 synnes. Sela.

Thou tokest awaye all thy displeasure, &
 turnedest thy self from thy wrathful indigna-
 tion. Turne vs then (o God oure Sauoure)
 & let thine anger cease from vs. Wilt thou
 be displeased at vs for euer? wilt thou stretch
 out thy wrath from one generacion to another?
 Wilt thou not turne agayne, & quyen vs,
 that thy people maye reioyse in the?

I wil herken what the LORDE God wil
 saie, for he shal speake peace vnto his people
 and to his sayntes, that they turne not them
 selues vnto foolishnes. For his saluacion is
 nye them that feare him, so that glory shal
 dwell in oure londe. Mercy and trueth are
 met together, rightuousnesse and peace kysse
 ech other. Trueth shal ryse out of y^e earth,
 and rightuousnesse shal loke downe from
 heauen. And why? the LORDE shal
 shewe louinge kyndnesse, and oure londe
 shal geue hir encrease. Rightuousnesse shal
 go before him, and prepare the waye for his
 commynge.

^a Psal. 2. b.

^b Psal. 2. a.

^c Iud. 7. e. Iud. 4. c.

^d Iud. 7. g. Iud. 8. b.

^e Psal. 1. b. and 34. a.

^f 2 Cor. 5. a.

^g Can. 5. c.

^h Psal. 31. a.

The lxxvj. Psalme. A prayer of David.

BOWE downe thine eare (o LORDE) and heare me, for I am cōfortles and poore. O kepe my soule, for I am holy: my God, helpe thy seruauant that putteth his trust in the. Be mercifull vnto me (o LORDE) for I call daylie vpon the. Cōforte the soule of thy seruauant, for vnto the (o LORDE) do I lift vp my soule. For thou LORDE art good and gracious, & of greate mercy vnto all them that call vpon the.

Geue eare LORDE vnto my prayer, and ponde my humble desyre. In the tyme of my trouble I call vpon the, for thou hearest me. Amonge the goddesses there is none like the o LORDE, there is not one that cā do as thou doest. All nacions whom thou hast made, shall come and worships before the o LORDE, and shal glorifie thy name. For thou art greate, thou doest wonderous thinges, thou art God alone. Lede me in thy waye (o LORDE) that I maye walke in thy trueth: O let my hert delyte in fearynge thy name. I thanke the o LORDE my God, & wil prayse thy name for euer. For greate is thy mercy towarde me, & thou hast deliuered my soule from y nethermost hell. O God, the proude are rysen agaynst me, and the cōgregacion of y mightie seketh after my soule, & set not y before their eyes. But thou (o LORDE God) art full of compassion and mercy, longe suffrynge, greate in goodnesse & trueth. O turne the then vnto me, haue mercy vpō me: geue thy strength vnto thy seruauant, & helpe the sonne of thy handmayde.

Shewe some tokē vpon me for good, that they which hate me, maye se it and be ashamed: because thou LORDE hast helped me, & comforted me.

The lxxvij. A psalme of the children of Corah.

HIR foundations^d are vpō the holy hilles: the LORDE loueth the gates of Sion more, thē all y dwelliges of Iacob.

Very excellēt thiges are spokē of y, thou cite of God. Sela. I wil thinke vpō Rahab & Babilō, so that they shal knowe me: Yee the Philistynes also & they of Tyre with the Morians. Lo, there was he borne. And of Sion it shalbe reported, that he was borne in

her, euen the most hyest which hath buylded her. The LORDE shal cause it be preached & written amonge the people, that he was borne there. Sela.

Therefore the dwellinge of all syngers & daunsers is in the.

The lxxvij. A psalme of the children of Corah.

O LORDE God my Sauoure, I crie daye & night before the: Oh let my prayer entre in to thy presence, encline thine eare vnto my callynge. For my soule is full of trouble, & my life draweth nye vnto hell. I am couēd as one of thē that go downe vnto the pytte, I am euē as a mā that hath no strēgh. Fre amōge the deed, like vnto thē y lye in the graue, which be out of remembraunce, and are cutt awaye from thy honde. Thou hast layed me in the lowest pytte, in y darknesse and in the depe. Thy indignacion lieth hard vpon me, and thou vexest me with all thy floudes. Sela. Thou hast put awaye myne acquātaunce farre fro me, & made me to be abhorred of them: I am so fast in preson, that I can not get forth.

My sight fayleth for very trouble: LORDE, I call daylie vpō the, and stretch out my hondes vnto the. Doest thou shewe wonders amonge the deed? Can the physicias rayse them vp agayne, that they maye prayse the? Maye thy louynge kyndnes be shewed in the graue, or thy faithfulness in destruction? Maye thy wonderous workes be knowne in the darcke, or thy righteousnes in the londe where all thinges are forgottē?

Vnto the I crie (o LORDE) and early cōmeth my prayer before the. LORDE, why putteth thou awaye my soule? Wherefore hydest thou thy face fro me? My strength is gone for very sorow and misery, with fearfulness do I beare thy burthens. Thy wrothfull displeasure goeth ouer me, the feare of the oppresseth me. They come rounde aboute me daylie like water, and compase me together on euery syde. My louers and frēdes hast thou put awaye fro me, and turned awaye myne acquaintance.

The lxxvij. A psalme of Ethan the Esrahite.

My songe shal be allwaye of the louynge kyndnesse of the LORDE, & with my

^a Exo. 34. a. Ioe. 2. c. Psal. 102. a. 144. a. ^b Psal. 29. a. ^c Psal. 102. a. 144. a. Exo. 34. a. ^d Psal. 77. g.

^e Psal. 6. a. ^f Esa. 38. d. ^g Psal. 100. a.

mouth wil I euer be shewing thy faithfulness fro one generacion to another. For I haue sayde: mercy shal be set vp for euer, thy faithfulness shalt thou stablish in the heauens. ^a I haue made a couenaunt with my chosen, I haue sworne vnto Dauid my seruauant. Thy sede wil I stablish for euer, and set vp thy Trone from one generacion to another. Sela.

^b O LORDE, the very heauens shal prayse thy wonderous workes, ^c yee & thy faithfulness in y congregacion of the sayntes. For who is he amonge the cloudes, that maye be copared vnto the LORDE? ^d Yee what is he amonge the goddes, that is like vnto the LORDE? God is greatly to be feared in the counsell of the sayntes, & to be had in reuerence of all the that are aboute him. O LORDE God of hostes, who is like vnto the in power? thy trueth is rounde aboute the. ^e Thou rulest the pryde of the see, thou stillest the waves therof, whē they arise. Thou breakest the proude, like one that is wounded, thou scarest thine enemies abrode with thy mightie arme. The heauens are thine, the earth is thine: thou hast layed the foundaciō of the roude worlde and all that therein is. Thou hast made the north and the south, Tabor and Hermon shal reioyse in thy name. Thou hast a mightie arme, stronge is thy hande, and hys is thy right hande. Rightuousnes and equite is the habitacion of thy seate, mercy and trueth go before thy face. Blessed is the people (o LORDE) that can reioyse in the, and walketh in the light of thy countenance. ^f Their delite is in thy name all the daye longe, and thorow thy rightuousnesse they shalbe exalted. For thou art the glory of their strength, & thorow thy fauoure shalt thou lift vp oure hornes. ^g The LORDE is oure defence, and the holy one of Israel is oure kynge. Thou spakest somtyme in visiōs vnto thy sayntes, and saydest: I haue layed helpe vpon one that is mightie, I haue exalted one chosen out of the people. ^h I haue founde Dauid my seruauit, with my holy oyle haue I anoynted him. My honde shal holde him fast, and my arme shal strength him. The enemye shal not ouercome him, and the sonne of wickednesse shal not hurte him. I shal

smyte downe his foes before his face, and plage them that hate him.

My trueth also & my mercy shalbe with him, and in my name shal his horne be exalted. ⁱ I wil set his honde in the see, and his right honde in the floudes. He shal call me: thou art my father, my God, and the strength of my saluacion. And I wil make him my first-borne, hyer then the kinges of the earth.

My mercy wil I kepe for him for euermore, and my couenaunt shall stonde fast with him. His sede wil I make to endure for euer, yee and his Trone as the dayes of heauen. ^j But yf his childre forsake my lawe, and walke not in my iudgmentes. Yf they breake myne ordinaunces, and kepe not my commaundementes. I wil vyset their offences with the rodde, and their synnes with scourges. Neuerthelesse, my louynge kyndnesse wil I not vterly take from him, ner suffre my trueth to fayle. My couenaunt wil I not breake, ner disanulle the thinge ^k y is gone out of my lippes. I haue sworne once by my holynesse, that I wil not fayle Dauid. His sede shal endure for euer, and his seate also like as the Sonne before me. ^l He shal stonde fast for euermore as the Moone, and as the faithfull witness in heauen.

Sela. But now thou forsakest and abhorrest thyne anoynted, and art displeased at him. Thou hast turned backe the couenaunt of thy seruauant, and cast his crowne to the grounde. Thou hast ouer throwne all his hedges, and brokē downe his stronge holdes. Al they that go by, spoyle him, he is become a rebuke vnto his neighbours. Thou settest vp the right hāde of his enemies, and makest all his aduersaries to reioyse. Thou hast taken awaye the strength of his swerde, and geuēt him not victory in the battayll. Thou hast put out his glory, and cast his Trone downe to the grounde. The dayes of his youth hast thou shortened, and couered him with dishonoure. Sela.

LORDE, how longe wilt thou hyde thy self? For euer? shal thy wrath burne like fyre? O remembre how shorte my tyme is, hast thou made all men for naught? ^m What man is he that lyueth, and shal not se death?

^a 2 Reg. 7. c. Psal. 131. a. ^b Psal. 18. a. ^c Psal. 85. b. ^d Exo. 14. e. Mat. 8. c. ^e Esa. 1. a. Abac. 1. c. ^f 1 Re. 16. a. ^g 2 Reg. 5. a. ^h 2 Reg. 8.

ⁱ 2 Re. 7. c. 3 Re. 9. b. ^j Psal. 71. a. ^k Psal. 79. b. ^l Gen. 2. c. Heb. 9. d.

Maye a mā delyuer his owne soule from the honde of hell? Sela.

LORDE, where are thy olde lounge kyndnesses, which thou sworest vnto Daud in thy trueth? Remēbre LORDE the rebuke that ſ multitude of the people do vnto thy seruantes, & how I haue borne it in my bosome. ^a Wherwith thine enemies blaspheme the, & slaūder ſ fotestepes of thy anoynted. Thankes be to the LORDE for euermore: Amen, Amen.

The lxxij. Psalmc.

A prayer of Moses the man of God.

LORDE, thou art our refuge from one generacion to another. Before the mountaynes were brought forth, or euer the earth & the worlde were made, thou art God from euerlastinge and worlde with out ende. Thou turnest man to destruccion, Agayne, thou sayest: come agayne ye children of men. ^b For a thousande yeares in thy sight are but as yesterdays that is past, and like as it were a night watch.

As soone as thou scatrest them, they are euen as a slepe, and fade away sodenly like the grasse. ^c In the mornynge it is grene and groweth vp, but in the euenynge it is cutt downe and wythered. For we consume away in thy displeasure, and are afraied at thy wrothfull indignacion. Thou settest oure misdzdes before the, and oure secrete synnes in the light of thy countenance. For when thou art angrie, all oure dayes are gone, we brynge oure yeares to an ende, as it were a tayle that is tolde. The dayes of oure age are iij. score yeares & ten: & though men be so stronge that they come to iiij. score yeares, yet is their strength then but laboure and sorowe: so soone passeth it awaye, & we are gone. But who regardeth the power of thy wrath, thy fearfull & terrible displeasure? ^d O teach vs to nombre oure dayes, that we maye applie ^e oure hertes vnto wysdome.

Turne the agayne (o LORDE) at the last, and be gracious vnto thy seruantes. O satisfie vs with thy mercy, and that soone: so shal we reioyce and be glad all the dayes of our life. Comforte vs agayne, now after the tyme that thou hast plagued vs, and for the yeares wherin we haue suffred aduersite.

Shewe thy seruantes thy worke, & their children thy glory. And the glorious maiesty of the LORDE oure God be vpon vs: O prosper thou the worke of oure hondes vpon vs, o prospere thou oure hondy worke.

The xc. Psalmc.

WHO so dwelleth vnder ſ defence of the most hyest, & abydeth vnder ſ shadowe of ſ allmightie: He shal saye vnto ſ LORDE: o my hope, & my stronge holde, my God, in whō I wil trust. For he shal deliuer the frō the snare of the hunter, & frō the noysome pestilence. He shal couer the vnder his wynges, that thou mayest be safe vnder his fethers: his faithfulness and trueth shal be thy shyld and buckler. So ſ thou shalt not nede to be afraied for eny bugges by night, ner for arowe that flyeth by daye.

For the pestilēce that crepeth in ſ darcknesse, ner for the sicknesse ſ destroyeth in the noone daye. A thousande shal fall besyde the, and ten thousande at thy right honde, but it shal not come nye the. ^f Yee with thyn eyes shalt thou beholde, and se the rewarde of the vngodly. For thou LORDE art my hope, thou hast set thy house of defence very hye. There shal no euell happen vnto the, nether shal eny plage come nye thy dwellinge. ^g For he shal geue his angels charge ouer the, to kepe the in all thy wayes.

They shal beare the in their hondes, that thou hurte not thy fote agaynst a stone.

Thou shalt go vpō the Lyon and Adder, the yonge Lyon and the Dragon shalt thou treade vnder thy fete. Because he hath set his loue vpon me, I shal delyuer him: I shal defende him, for he hath knowne my name.

^h When he calleth vpon me, I shall heare him: yee I am with him in his trouble, wherout I wil deliuer him, and brynge him to honoure. With lōge life wil I satisfie him, & shewe him my saluacion.

The xxi. Psalmc.

IT is a good thinge to geue thankes vnto the LORDE, and to synge prayses ⁱ vnto thy name, o most hyest. To tell of thy lounge kyndnesse early in the mornynge, and of thy trueth in the night season.

^a 1 Pet. 3. b. ^b 2 Pet. 3. b. ^c Psal. 72. c. Psal. 36. a. Esa. 40. a. ^d Psal. 38. a. ^e Matt. 4. a.

Luc. 4. b. Exo. 23. c. Psal. 33. a. ^f Psal. 4. a. ^g Heb. 13. c.

Vpon an instrumēt of ten strynges, vpon the lute and with a songe vpon the harpe.

“For thou LORDE hast made me glad thorow thy workes, and I wil reioyse ouer the operation of thy hondes. O LORDE, how glorious are thy workes, thy thoughtes are very depe. An vnwyse man wil not knowe this, & a foole wil not vnderstōde it. ^a That the vngodly are grene as the grasse, and that all the workes of wickednes do florish, to be destroyed for euer. But thou LORDE o most hiest, abydest worlde without ende.

³³ For lo, thy enemies (o LORDE) lo, thy enemies shal perishe, and all the workers of wickednes shalbe scatred abrode. “But my horne shalbe exalted like the horne of an Vnicorne, & shal be anoynted with fresh oyle. Myne eye also shal se his lust of myne enemies, & myne eare shall heare his desyre of the wicked & ryse vp agaynst me. The rightuous shal florish like a palme tre, and growe like a Cedre of Libanus. Soch as be planted in the house of the LORDE, be frutefull, plenteous & grene. That they maye shewe, how true the LORDE my strēth is, and that there is no vnrightuousnesse in him.

The xxiij. Psalme.

³⁴ **T**HE LORDE is kyng, and hath put on glorious apparell, the LORDE hath put on his apparell, & gyrded himself with strēth: “he hath made the rounde worlde so sure, that it can not be moued. From that tyme forth hath thy seate bene prepared, thou art from euerlastinge. The floudes aryse (o LORDE) the floudes lift vp their noyse, & floudes lift vp their wawes. The wawes of the see are mightie, & rage horribly: “but yet the LORDE that dwelleth on hye, is mightier. Thy testimonies (o LORDE) are very sure, holynesse becommeth thine house for euer.

The xxiij. Psalme.

³⁵ **O** LORDE God, to whom vengeance belōgeth: “thou God to whom vengeance belongeth, shewe thy self.

Arise thou iudge of the worlde, & rewarde the proude after their deserynge. LORDE, how longe shal the vngodly, “how longe shal the vngodly tryumphe? How longe shal all

wicked doers speake so diszdainedly, and make soch proude boastyng? They smyte downe thy people (o LORDE) and trouble thine heretage. They murthur the widowe and the straunger, and put the fatherlesse to death. And yet they saie: Tush, the LORDE seyth not, “the God of Iacob regardeth it not. Take hede, ye vnwyse amonge the people: o ye fooles, when wil ye vnderstōde? He that planted the eare, shal he not heare? he that made the eye, shal not he se? “He that nuretureth the Heithen, and teacheth a man knowlege, shal not he punysh? The LORDE knoweth the thoughtes of men, that they are but vayne. Blessed is the mā, whom thou lernest (o LORDE) and teachest him in thy lawe. That thou mayest geue him pacience in tyme of aduersite, vntill the pytte be dygged vp for the vngodly. For the LORDE wil not fayle his people, nether wil he forsake his inheritance. And why? iudgment shalbe turned agayne vnto rightuousnesse, and all soch as be true of hert shal folowe it. Who ryseth vp with me agaynst the wicked? who taketh my parte agaynst the euell doers? Yf the LORDE had not helped me, my soule had almost bene put to sylence.

“When I sayde: my fote hath slipped, thy mercy (o LORDE) helde me vp. In & multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wilt thou haue eny thinge to do with the stole of wickednesse, which ymagineth myschefe in the lawe? They gather them together agaynst the soule of the rightuous, & condemne the innocent bloude. But the LORDE is my refuge, my God is the strēth of my confidēce. He shal recompence thē their wickednesse, and destroye them in their owne malice: yee the LORDE oure God shal destroye them.

The xxiij. Psalme.

³⁶ **O** COME, let vs prayse the LORDE, let vs hertely reioyse in the strength of our saluacion. “Let vs come before his presence with thākesgeuyng, & shewe oure self glad in him with psalmes. For the LORDE is a greate God, and a greate kyng aboue all goddes. In his honde are all & corners of the earth, and the strength of the hilles is his

^a Rom. 1. b. Sap. 13. a. ^b Psal. 72. c. ^c Nu. 23. d. 24. b.

^d Psal. 23. a. ^e Esa. 6. a. ^f Psal. 45. a. 89. b.

^g Deut. 26. c. ^h Deut. 32. c. Rom. 12. c. ⁱ Psal. 72. a.

^j Esa. 29. c. ^k Eze. 8. b. 9. b. ^l Iob 22. b. ^m Ecclij. 23. d.

ⁿ Gen. 7. d. and 19. ^o Exo. 14. e. ^p 1 Cor. 5. c. ^q Baruc 4. a.

^r Iob 13. b. ^s 1 Ioh. 1. b. ^t Psal. 31. a. ^u 2 Cor. 1. a.

^v Ephe. 5. b.

also. The see is his, for he made it, and his hondes prepared the drie lode.

O come, let vs worshipec and bowe downe oure selues: Let vs knele before the LORDE oure maker. For he is oure God: as for vs, we are the people of his pasture, and the shepe of his hōdes. To daye yf ye wil heare his voyce, hardē not youre hertes, as whē ye prouoked in tyme of temptacion in the wildernes. Where youre fathers tēpted me, proued me, and sawe my workes. XL. yeaes longe was I greued with that generacion, & sayde: they euer erre in their hertes, they verely haue not knowne my wayes. ^aTherefore I sware vnto thē in my wrath, that they shulde not enter in to my rest.

The xvi. Psalme.

O SYNGE vnto the LORDE a new songe, ^a synge vnto the LORDE all the whole earth. Synge vnto [†] LORDE, & prayse his name, be tellynge of his saluacion from daye to daye. Declare his honoure amonge the Heithē, and his wonders amonge all people. ^dFor [†] LORDE is greate, and can not worthily be prayed: he is more to be feared then all goddes. As for all [†] goddes of the Heithē, they be but Idols, but it is the LORDE that made the heauē.

Thankesgeuyng and worshipec are before him, power and honoure are in his Sanctuary. ^eAscrybe vnto the LORDE (o ye kinredes of the Heithen) ascrybe vnto the LORDE worshipec and strength. Ascrybe vnto the LORDE the honoure of his name, bryng presentes, and come in to his courte. O worshipec the LORDE in the beuty of holynesse, let the whole earth stonde in awe of him. Tell it out amonge the Heithē, that the LORDE is kyng: and that it is he which hath made the rounde worlde so fast, that it cannot be moued, and how that he shal iudge the people rightously. Let the heauē reioyse, and let the earth be glad: let the see make a noyse, yee & all that therein is. Let the felde be ioyfull and all that is in it, let all the trees of the wodd leape for ioye. Before the LORDE, for he commeth: for he cōmeth to iudge the earth: yee with rightuousnesse shal he iudge the worlde, and [†] people with his trueth.

^a Psal. 22. a. 99. a. Heb. 3. a. b. 4. b. ^b Nu. 14. c. Heb. 4. a. ^c 1 Par. 17. a. ^d Psal. 46. a. Eccl. 43. d. ^e Psal. 28. a. ^f Psal. 43. a. ^g Iudic. 5. a. ^h Psal. 18. a.

The xvi. Psalme.

THE LORDE is kyng, the earth maye be glad therof: [†] yee the multitude of the Iles maie be glad therof. Cloudes and darcknesse are rounde aboute him, rightuousnesse and iudgment are the habitacion of his seate. There goeth a fyre before him, to burne vp his enemies on euery syde. His lightenynges geue shyne vnto the worlde, the earth seyth it is afraied. ^d The hilles melt like wax at the presence of [†] LORDE, at the presence of the LORDE of the whole earth. ^e The very heauens declare his rightuousnes, & all people se his glory. Cōfounded be all they that worshipec ymages, and delite in their Idols: worshipec him all ye goddes. Sion heareth of it and reioyseth: [†] yee all [†] daughters of Iuda are glad because of thy iudgmentes, o LORDE. For thou LORDE art the most hyst ouer all the earth, thou art exalted farre aboue all goddes. ^a O ye that loue the LORDE, se that ye hate the thinge which is euell: the LORDE preserueth the soules of his sayntes, he shal deluyr thē from the honde of the vngodly. There is sponge vp a light for the rightuous, and a ioyfull gladnesse for such as be true herted.

[†] Reioyse therfore in the LORDE, ye rightuous: and geue thanks for a remembrance of his holynesse.

The xviij. Psalme.

O SYNGE vnto the LORDE a new songe, ^a for he hath done maruelous thinges. With his owne right honde and with his holy arme hath he gotten the victory. The LORDE hath declared his sauynge health, and his rightuousnes hath he openly shewed in the sight of the Heithē.

^b He hath remembered his mercy and trueth toward the house of Israel: so that all the endes of the worlde se the sauynge health of oure God. Shewe youre self ioyfull vnto the LORDE all ye londes, synge, reioyse and geue thanks. ^c Prayse the LORDE vpon the harpe, synge to the harpe with a psalme of thankesgeuyng. With trompettes also [†] shawmes: O shewe youre selues ioyfull before the LORDE the kyng. Let the see make a noyse and all [†] therein is, yee the whole

^d Psal. 47. b. ^e Amos 5. b. ^f Psal. 32. a. ^g Psal. 95. a. 149. a. ^h Gen. 12. a. 15. a. Esa. 52. b. ⁱ Ephe. 5. b.

worlde & all that dwell therin. Let the floudes clappe their hondes, "and let all the hilles be ioyfull together. Before the LORDE, for he is come to iudge the earth. Yee with rightuousnes shall he iudge the worlde, and the people with equite.

The xcviij. Psalme.

A THE LORDE is kynge, be the people neuer so vnpatient: he sytteth vpon the Cherubins, be the earth neuer so vnquiete. The LORDE is greate in Sion, & hye aboue all people. O let men geue thākes vnto thy greate & wonderful name, for it is holy. The kynges power loueth iudgment, thou preparest equite, thou executest iudgmēt & rightuousnes in Iacob. ^aO magnifie the LORDE oure God, fall downe before his fote stole, for he is holy. Moses & Aaron amonge his prestes, & Samuel amonge soch as call vpo his name: these called vpon the LORDE, & he herde thē. ^bHe spake vnto thē out of the cloudy piler, for they kepte his testimonies, & the lawe that he gaue them.

Thou herdest thē (o LORDE oure God) thou forgauest thē o God, & punyshedst their owne inuencions. O magnifie the LORDE oure God, and worships him vpo his holy hill, for the LORDE oure God is holy.

The xcix. Psalme.

A BE ioyfull in God ^a(all ye lōdes) serue the LORDE with gladnes, come before his presence with ioye. Be ye sure, ^bŷ the LORDE he is God: It is he ^cŷ hath made vs, & not we oure selues: we are but his people, & the shepe of his pasture. O go youre waye in to his gates thē with thankesgeuyng, & in to his courtes with prayse: be thākfull vnto him, & speake good of his name. ^dFor the LORDE is gracious, his mercy is euerlasting, and his treuth endureth from generacion to generacion.

The c. Psalme. A thākesgeuyng of Dauid.

A MY songe shalbe of mercy and iudgment, yee vnto the ^e(o LORDE) wil I syng. O let me haue vnderstanding in the waye of godlynesse, vntill the tyme that thou come vnto me: & so shal I walke in my house with an innocent herte. I wil take no wicked

thinge in honde, I hate the synne of vnfaithfulness, it shal not cleue vnto me. A forwarde herte shal departe fro me, I wil not knowe a wicked personne.

Who so preuely slaundreth his neghboure, him wil I destroye: Who so hath a proude loke & an hye stomacke, I maye not awaye with him. Myne eyes shal loke for soch as be faithfull in the londe, ^fŷ they maye dwell with me: and who so ledeth a godly life, shal be my seruauant. There shall no disceatfull personne dwell in my house, he that telleth lyes shal not tary in my sight. I shal soone destroye all the vngodly of the londe, that all wicked doers maye be roted out of the cite of the LORDE.

The ci. Psalme.

HEARE my prayer ^g(o LORDE) and let my criēge come vnto the. Hyde not thy face fro me in the tyme of my trouble: enclyne thine eares vnto me when I call, O heare me, and that right soone. For my dayes are consumed awaye like smoke, & my bones are brent vp as it were a fyre brande.

My hert is smyttē downe and wythered like grasse, so that I forget to eate my bred.

^hFor the voyce of my gronyng, my bone wil scarce cleue to my flesh. I am become like a Pellicane in the wildernes, and like an Oule in a broken wall. I wake, and am euen as it were a sparow sittinge alone vpon the house toppe. Myne enemies reuyle me all the daye longe, they laugh me to scorne, and are sworne together against me. I eate ashes with my bred, and mengle my drynke with wepyng. And that because of thy indignacion and wrath, for thou hast taken me vp, and cast me awaye. My dayes are gone like a shadowe, and I am wythered like grasse. But thou (o LORDE) endurest for euer, and thy remembraunce thorow out all generacions. Arise therefore and haue mercy vpon Sion, ⁱfor it is tyme to haue mercy vpon her, yee the tyme is come. And why ^jthy seruantes haue a loue to hir stones, & it pitieth them to se her in the dust. The Heithen shal feare thy name (o LORDE) and all the kynges of the earth thy maiesty. For the LORDE shal buylde vp Sion, and shal appeare in his glory. He turneth him vnto the prayer of

^a Psal. 95. a. ^b 1 Par. 29. a. ^c Num. 12. a. 1 Reg. 3. a. ^d Psal. 65. a. Psal. 94. b. Eze. 34. d. ^e Psal. 116. a. 118. m.

^f Psal. 88. a. ^g Psal. 142. a. ^h Tren. 4. b. ⁱ 2 Pa. 36. d. ^j Iere. 25. b. 29. b. 1 Esd. 1. a. 6. 7.

the poore destitute, and despyseth not their desyre. This shalbe written for those y come after, that the people which shalbe borne, maye prayse the LORDE.

For He loketh downe from his Sanctuary, out of the heauen doth the LORDE beholde the earth.

That he maye heare the mournynge of such as be in captiuyte, and deluyere the children of death. That they maie preach the name of the LORDE in Sion, and his worships at Ierusalem. When the people are gathered together, and the kyngdomes also to serue y LORDE. He hath brought downe my strength in my journey, and shortened my dayes. Yet wil I saye: O my God, take me not awaye in y myddest of myne age: as for thy yeaeres, they endure thorow out all generacions. Thou LORDE in the begynnyng hast layed y foundacion of the earth, and the heauens are the workes of thy hondes. They shal perishe, but thou shalt endure: they all shall wexe olde as doth a garment, as a vesture shalt thou chaunge the, and they shalbe chaunged. But thou art the same, and thy yeaeres shal not faile.

The children of thy seruantes shal continue, as their sede shal prospere in thy sight.

The ciiij. A psalme of David.

PRAYSE the LORDE (o my soule) as all that is within me prayse his holy name. Prayse the LORDE o my soule, as forget not all his benefites. Which forgeueth all thy synnes, and healeth all thy infirmities. Which saueith thy life from destruction, and crowneth the with mercy as louynge kyndnesse. Which satisfieth thy desyre with good thinges, makinge the yonge and lusty as an Aegle. The LORDE executeth rightuousnesse and iudgment, for all them y suffre wronge. He shewed his wayes vnto Moses, and his workes vnto the children of Israel. The LORDE is full of compassion and mercy, longe sufferinge, and of greate goodnesse. He wil not allwaye be chydynge, nether wil he kepe his anger for euer.

He hath not dealt with vs after oure synnes, ner rewarded vs accordinge to oure wickednesses. For loke how hye the heauē is in

comparison of the earth, so greate is his mercy also towarde them that feare him.

Loke how wyde the east is from the west, so farre hath he set oure synnes from vs.

Yee like as a father pitieth his owne children, euen so is the LORDE mercifull vnto the that feare him. For he knoweth wherof we be made, he remembreth that we are but dust. That a man in his tyme is but as is grasse, as floriseth as a floure of the felde.

For as soone as the wynde goeth ouer it, it is gone, and the place therof knoweth it nomore. But the mercifull goodnesse of y LORDE endureth for euer and euer, vpon them y feare him, and his rightuousnesse vpon their childers children. Such as kepe his couenaunt, and thinke vpon his commandementes to do them. The LORDE hath prepared his seate in heauē, and his kyngdome ruleth ouer all. O prayse the LORDE ye angels of his, ye that be mightie in strenght, fulfilling his commaundement, that me maye heare the voyce of his wordes. O prayse the LORDE all ye his hoostes, ye seruantes of his, that do his pleasure. O speake good of the LORDE all ye workes of his, in euery place of his dominion: prayse thou the LORDE, o my soule.

The ciiij. Psalme.

PRAYSE the LORDE o my soule: O LORDE my God, thou art become exceedinge glorious, thou art clothed with maiesty and honoure. Thou deckest thy self with light, as it were with a garment, thou spreddest out the heauen like a curtayne.

Thou voltest it aboute with waters, thou makest the cloudes thy charet, and goest vpon the wynges of the wynde. Thou makest thine angels spretes, and thy ministers flammes of fyre. Thou hast layed y earth vpon hir foundacion, that it neuer moueth at eny tyme. Thou couerest it with the depe like as with a garnēt, so that the waters stonde aboute the hilles. But at thy rebuke they fle, at the voyce of thy thonder they are afraied. (Then are the hilles sene alofte, as the valleys beneth in their place which thou hast appoynted for the.) Thou hast set them their boundes, which they maie not passe, that they turne

^a Psal. 21. d. ^b Psal. 32. b. ^c Hebre. 1. b. ^d Esa. 40. a. ^e Pet. 3. b. ^f Psal. 31. a. ^g Exo. 34. a. ^h Psal. 85. c. 144. a. ⁱ Psal. 56. b. 107. a. ^j Psal. 77. d. ^k Psal. 101. d.

^l Psal. 103. d. ^m Heb. 1. b. ⁿ Gen. 7. d. ^o Psal. 105. b. ^p Iere. 5. d. ^q Iob 26. b. 38. a. ^r Deu. 11. b. 28. b. ^s Iob 5. b.

not agayne to couer f earth. Thou causest the welles to sprynge vp amonge the valleys, and the waters runne amonge f hilles. That all the beastes of the felde maye haue drynke, t that the wylde asses maye quench their thyrste.

¶ About vpon the hilles haue the foules of the ayre their habitation, and synge amonge the branches. Thou watrest the hylles from aboue, the erth is fylled with f frutes of thy workes. Thou bryngest forth grasse for the catell, and grene herbe for the seruyce of men. e Thou bryngest fode out of the earth: wyne to make glad f herte of mā, oyle to make him a chearfull countenance, t bred to strength mans herte. The trees of the LORDE are full of sappe, euen the trees of Libanus which he hath planted. There make the byrdes their nestes, and the fyrrer trees are a dwellinge for the storcke. The hilles are a refuge for the wylde goates, and so are the stony rockes for f conyes. Thou hast apoynted the Moone for certayne seasons, the Sonne knoweth his goinge downe. Thou makest darcknesse, that it maye be night, wherin all the beastes of the forest do moue. Yee and the yonge lyons which roare after the praye, and seke their meate at God. But when the Sonne ariseth, they get them awaye together, and lye them downe in their dennes. e Then goeth man forth to his worke, and to till his londe vntill the euenynge. O LORDE, how manifolde are thy workes, right wysely hast thou made the all: yee the earth is full of thy riches. So is this greate and wyde see also, wherin are thinges cреpinge innumerable, both small and greate beastes. There go the shippes ouer, t there is that Leuiathan, whom thou hast made, to take his pastyme therin.

¶ They wayte all vpō the, that thou mayest geue them meate in due season. e Whē thou geuest it them, they gather it: whē thou openest thine honde, they are fylled with good.

But when thou hydest thy face, they are soroufull: e yf thou takest awaye their breth, they dye, t are turned agayne to their dust.

¶ Agayne, when thou lattest thy breth go forth, they are made, and so thou renuest the face of the earth. The glorious magesty of

the LORDE endureth for euer, and the LORDE reioyseth in his workes. The earth trebleth at the loke of him, e he doth but touch f hilles and they smoke. I will synge vnto the LORDE as long as I lye, I wil prayse my God whyle I haue my beinge. O that my wordes might please him, for my ioye is in the LORDE. As for synners, they shal be cōsumed out of the earth, and the vngodly shal come to an ende: e but prayse thou the LORDE, o my soule. Halleluya.

The ciiiij. Psalme.

¶ GEUE thanks vnto the LORDE, and call vpon his name: e tell the people what thinges he hath done. O let youre songes be of him: prayse him, and let youre talkynge be of all his wonderous workes. Geue his holy name a good reporte, let their hertes reioyce that seke the LORDE.

¶ Seke the LORDE, and his strength, seke his face euermore. Remembre the maruelous workes that he hath done, his wonders and the iudgmentes of his mouth. O ye sede of Abraham his seruaut, ye children of Iacob his chosen. He is the LORDE oure God, whose punyshmentes are thorow out all the worlde. He is allwaye myndfull of his couenaunt, and promyse that he made to a thousande generacions.

¶ Yee the couenaunt that he made with Abraham, and the ooth that he swore vnto Isaac. And apoynted the same vnto Iacob for a lawe, and to Israel for an euerlasting testament. Sayenge: vnto the wil I geue the londe of Canaan, the lott of youre heretage. When there was yet but a fewe of them, and they straungers therin. What tyme as they wente from one nacion to another, from one kyngdome to another. He suffred no man to hurte them, e but reprobued euen kynges for their sakes. Touch not myne anoynted, do my prophetes no harme.

¶ Morouer he called for a derth vpon the lōde, and destroyed all the prouysion of bred.

¶ But he had sent a man before them, euen Ioseph which was solde to be a bonde seruaut. They hurte his fete in the stockes, the yron pearced his herte. e Vntill the tyme that his

a Gen. 1. d. Psal. 146. b. Eccli. 31. d. Gen. 18. a. Iudic. 19. b. e Gene. 3. d. c Esa. 27. a. Iob 40. c. Psal. 73. b. d Psal. 144. b. e Gen. 2. b. f Psal.

143. a. e Psal. 103. a. f 1 Par. 17. b. Esa. 12. a. g Gen. 17. a. Gen. 26. a. Gen. 28. a. h Gen. 12. d. and 20. a. i Gen. 45. a. 37. f. 39. a. j Luc. 2. c.

worde came, and till the worde of γ LORDE had tried him. "Then sent the kinge and caused him be deluyered, the prynce of the people bad let him go. He made him lorde of his house, γ ruler of all his substaunce. That he might enfourme his prynces after his wil, and teach his Senatours wysdome. ^aIsrael also came in to Egipte, and Iacob was a straunger in the lode of Ham.

^b But he increased his people exceedingly, and made them stronger then their enemies.

Whose hert turned, so that they hated his people, and dealt vntuly with his seruantes.

^c Then sent he Moses his seruaunt, and Aaron whom he had chosen. These dyd his tokens amoge them, and wonders in the londe of Ham. "He sent darknesse and it was darcke, for they were not obedient vnto his worde.

^d He turned their waters in to bloude, and slewe their fishe. Their londe brought forth frogges,^e yee euen in their kynges chambers. He spake the worde, γ their came all maner of flies γ lise in all their quarters. He gaue them hale stones for rayne, and flammes of fyre in their lode. He smote their vynyardes γ fige trees, and destroyed the trees that were in their coastes. He spake γ worde,^f and their came greshoppers γ catpillers innumerable. These ate vp all the grasse in their lode, and deuoured the frutes of their groude.

^g He smote all γ first borne in their lode,^h euen the chefe of all their substaunce. He brought them forth with syluer γ golde, there was not one feble personne amoge their trybes. Egipte was glad of their departinge, for they were afraide of the.

ⁱ He spred out a cloude to be a couerynge, and fyre to geue light in the night season.

"At their desyre, there came quales, and he fylled them with the bred of heauē. "He opened the rocke of stone, γ the waters flowed out: so that ryuers ranne in the wilderness.

For why, he remembered his holy promyse which he had made vnto Abraham his seruaunt. Thus he brought forth his people with ioye, and his chosen with gladnesse.

And gaue them the lodes of the Heithē, where they toke the labours of the people in possession. That they might kepe his statutes, and obserue his lawes. Halleluya.

^a Gen. 41. f. ^b Gen. 46. a. ^c Exo. 1. a. Acto. 7. c.
^d Exo. 3. 4. 5. Acto. 7. d. ^e Exo. 10. c. ^f Exo. 7. d.
^g Exo. 8. b. Exo. 8. d. Psal. 77. c. ^h Exo. 10. d.
ⁱ Exo. 11. a. 12. c. ^j Exo. 13. d. ^k Exo. 16. a.

The cx. Psalme. Halleluya.

O GEUE thanks vnto the LORDE, for he is gracious, and his mercy endureth for euer. "Who can expresse γ noble actes of the LORDE, or shewe forth all his prayse? Blessed are they that allwaye kepe iudgment, and do rightuousnes. Remembre vs (o LORDE) accordinge to the fauoure that thou bearest vnto thy people: o vyset vs with thy sauinge health. That we might se the pleasure of thy chosen, that we might reioyse in the gladnesse of thy people, and geue thanks with thine enheritaunce. "We haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Oure fathers regarded not thy wonders in Egipte, they kepte not thy greate goodnesse in remembrance: but were dishobediēt at the see, euē at the reed see. Neuertheles, he helped thē for his names sake, that he might make his power to be knowne. He rebuked the reed see, and it was dried vp: ^a so he led thē thorow the depe as in a wilderness. Thus he saued them from the honde of the hater, γ deluyered them from the honde of the enemye.

As for those γ troubled them, the waters ouerwhelmed thē, there was not one of thē left. "Then beleued they in his worde, and songe prayse vnto him. But within a whyle they forgat his workes, γ wolde not abyde his counsell. "A lust came vpō them in the wilderness, so that they tempted God in the deserte. Yet he gaue them their desyre, and sent thē ynough at their willes. They angered Moses in the tētes,^b and Aaron the saynte of the LORDE. So the earth opened γ swallowed vp Dathan, and couered the congregaciō of Abiram. The fyre was kyndled in their company, the flame brent vp the vngodly. "They made a calfe in Horeb, and worshipped the moltē ymage. Thus they turned his glory in to the similitude of a calfe, γ eateth haye. They forgat God their Sauoure, which had done so greate thinges in Egipte. Wonderous workes in the londe of Ham, and fearful thinges in the reed see. So he sayde he wolde haue destroyed them, had not Moses his chosen stonde before him in γ gappe: to turne awaie his wrathfull indignacion, lest he shulde destroye thē.

^a Exo. 17. b. Nu. 20. b. Exo. 17. a. ^b 1 Mac. 4. c.
Judith. 13. c. Psal. 106. a. Eccl. 43. d. ^c Iudit. 7. c.
^d Psal. 103. a. ^e Exo. 15. a. ^f Nu. 11. a. ^g Nu. 16. a.
^h Exo. 32. a. 1 Cor. 10. a. Rom. 1. c.

^aYee they thought scorne of ^y pleasaunt londe, and gaue no credence vnto his worde.

^bBut murmured in their tentes, and herkened not vnto the voyce of the LORDE.

Then lift he vp his honde agaynst them, to ouerthrowe them in the wildernes. To cast out their sede amonge the nacions, and to scatter them in the londes. ^cThey ioyned them selues vnto Baal Peor, and ate the offeringes of the deed. Thus they prouoked him vnto anger with their owne inuēcions, and the plage was greate amonge them.

^dThen stode vp Phineas and executed iustice, ^eso the plage ceased. ^fAnd that was counted vnto him for rightuousnesse, amonge all posterites for euermore. They angered him also at the waters of strife, ^gso that Moses was punyshed for their sakes. Because they prouoked his sprete, and he tolde thē planely with his lippes. Nether destroyed they the Heithen, ^has the LORDE commaunded them. But were mengled amonge the Heithen, and lerned their workes.

In so moch that they worshipped their ymages, which turned to their owne decaye.

Yee they offred their sonnes and their daughters vnto deuels. And shed the innocent bloude of their sonnes and of their daughters, whom they offred vnto the ymages of Canaan, so that the londe was defyled with bloude. Thus were they stayned with their owne workes, and wente a whoringe with their owne inuencions. Therfore was the wrath of the LORDE kyndled agaynst his people, in so moch that he abhorred his owne enheritaunce. And gaue them ouer in to the honde of the Heithē, and they that hated them, were

ⁱlordes ouer them. Their enemies oppressed thē, and had them in subieccion. Many a tyme dyd he deliuer them, but they prouoked him with their owne inuēcions, and were brought downe for their wickednesse. Neuerthelesse whē he sawe their aduersite, he herde their complaynte. ^jHe thought vpō his couenaunt, and pitied thē, accordinge vnto the multitude of his mercies. Yee he made all those ^kwhiche had led them awaye captiue, to pitie them. Deliyuer vs (o LORDE oure God) ^lgather vs from amonge the Heithen: that we maye geue thanks to thy holy name, ^mand make

oure boast of thy prayse. ⁿBlessed be the LORDE God of Israel from euerlastinge and worlde without ende, and let all people saye: Amen, Amen. Halleluya.

The cxi. Psalme.

^oGEUE thanks vnto the LORDE, for ^phe is gracious, ^qand his mercy endureth for euer. Let them geue thākes whom the LORDE hath redemed, ^rand deliyuered from the hande of the enemye. And gathered thē out of the londes, frō the east, frō the west, frō the north ^sand frō the south.

They wente astraye in the wildernesie in an vtroden waye, ^tand founde no cite to dwell in. Hongrie ^uand thirstie, ^vand their soule faynted in thē. So they cried vnto the LORDE in their trouble, ^wand he deliyuered thē from their distresse. He led thē forth by ^xright waie, ^ythey might go to ^zthe cite where they dwelt.

^{aa}O that mē wolde prayse the goodnesse of the LORDE, ^{ab}and the wonders that he doth for the childrē of mē. ^{ac}For he satisfied the emptie soule, ^{ad}and fylled the hongrie soule with good.

^{ae}Such as sat in darknesse and in the shadowe of death, ^{af}beynge fast bounde in misery ^{ag}and yron. Because they were not obediēt to the commaundementes of God, but lightly regarded the counsell of the most highest.

Their herte was vexed with labour, they fell downe, ^{ah}and there was none to helpe them.

So they cried vnto the LORDE in their trouble, ^{ai}and he deliyuered them out of their distresse. He brought thē out of darknesse ^{aj}and out of the shadowe of death, ^{ak}and brake their bondes in sonder. O that men wolde prayse the goodnesse of the LORDE, ^{al}and the wōders that he doth for the childrē of men. For he hath broken the gates of brass, ^{am}and smittē the barres of yron in sonder. Foolish mē were plagued for their offence, ^{an}because of their wickednesse. Their soule abhorred all maner of meate, they were euē harde at deatnes there. So they cried vnto the LORDE in their ^{ao}trouble, ^{ap}and he deliyuered thē out of their distresse. He sent his worde ^{aq}and healed thē, ^{ar}and saued thē from destruction. O that men wolde prayse the goodnesse of the LORDE, ^{as}and the wonders that he doth for the children of men. ^{at}That they wolde offre vnto him the

^a Num. 14. a. ^b Num. 25. a. Iosue 22. d. 1 Cor. 10. a.

^c Gen. 15. b. ^d Deut. 1. f. 3. e. 4. o. ^e Deut. 7. a.

and 12. a. Iud. 2. a. 1 Reg. 15. a. Iud. 2. b. Deut. 32. c.

^f 4 Re. 23. c. Leui. 20. a. Deu. 18. b. Eze. 20. d. Iere.

7. d. and 44. a.

^g Deu. 30. a.

^h Luc. 1. f.

ⁱ Iudit. 13. c. ^j Psal. 105. a. 117. a. 135. a. 1 Mac. 4. c.

^k Exo. 16. a. Deut. 8. a. ^l Psal. 77. c. 104. e. 2 Par. 33.

^m Nu. 21. b. Esai. 38. b. Matt. 8. a. ⁿ Heb. 13. c.

sacrifice of thankegeuyngne,^a and tell out his workes with gladnes. They that go downe to the see in shippes, & occupie their businesse in greate waters. These men see the workes of the LORDE, & his wonders in the depe. For at his worde,^b the stormy wynde aryseth, and lifeth vp the wawes therof.

They are caried vp to the heauen, & downe agayne to the depe, their soule melteth awaye in the trouble. They rele to and fro, they stacker like a droncken man, and are at their wittes ende. So they crie vnto the LORDE in their trouble, & he deluyereth the out of their distresse. He maketh the storme to ceasse, so that the wawes are still.

Thē are they glad because they be at rest, & so he bryngeth them vnto the hauen where they wolde be. O that men wolde prayse the goodnes of the LORDE, and the wonders that he doth for the children of men.

That they wolde exalte him in the cōgregation of the people, & loue him in the seate of the elders. Which turneth the floudes in to drie londe, and drieth vp the water sprynges. A frutefull londe maketh he baren, for the wickednesse of them that dwell therein. Agayne, he maketh the wildernes a stondeinge water, and water sprynges of a drye grounde. There he setteth the hongrie, that they maye buylde them a cite to dwell in. That they maye sowe their grouide, plante vynyardes, to yelde them frutes of increase. He blesseth them, so that they multiplie exceedingly, and suffreth not their cattell to decrease. Whē they are minished & brought lowe thorow oppressiō, thorow eny plague or trouble. Though he suffre the to be euell intreated thorow tyrantes, or let them wandre out of the waye in the wilderness: Yet helpeth he the poore out of misery (at the last) and maketh him an housholde like a flocke of shepe. The righteous wil cōsidre this and reioyse, the mouth of all wickednesse shall be stopped. Who so is wyse, and pondreth these things well, shall vnderstonde the lounge kyndnesses of the LORDE.

The cxiij. A psalme of David.

O GOD, my hert is ready to synge, & to geue prayse. Awake (o my glory) awake lute & harpe, I my selfe will awake

right early. I wil geue thākes vnto the (o LORDE) amonge the people, I wil synge prayses vnto the amonge the Heithē.

For the greatnesse of thy mercy is higher then the heauens, and thy faithfulnessse reacheth vnto the cloudes. Set vp thy self (o God) aboute the heauē, & thy glory aboute all the earth. That thy beloued maye be deluyered: helpe then with thy right hande, & heare me. God hath spoken in his Sanctuary^c (which thinge reioyseth me.) I will deuoyde Sichem, and mete out the valley of Suchoth. Galaad is myne, Manasses is myne, Ephraim is the strēgh of my heade, Iuda is my captaine. Moab is my wash pottle, ouer Edom wil I stretch out my shue, Philistea shal be glad of me. Who wil lede me in to the stronge cite? Who wil bryng me in to Edom? Shalt not thou do it (o God) which hast cast vs out: thou God, y wentest not forth with oure hoostes? O be thou oure helpe in trouble, for vayne is the helpe of man. Thorow God we shall do greate actes, for it is he y shal treade downe oure enemies.

The cxiij. A psalme of David.

HOLDE not thy tōge, o God of my prayse. For the mouth of the vngodly, yee and the mouth of the disceatfull is opened vpon me, and speake agaynst me with false tōges. They compase me aboute with wordes of hatred, & fight agaynst me without a cause. For the loue that I had vnto them, they take now my contrary parte, but I geue myself vnto prayer.

Thus they rewarde me euell for good, & hatred for my good will. Set an vngodly man to be ruler ouer him, & let Satan stonde at his right hande. When sentence is geuen vpon him, let him be cōdemned, and let his prayer be turned in to synne. Let his dayes be fewe, and his bishopricke another take. Let his children be fatherlesse, & his wife a wyd-dowe. Let his children be vagabundes, and begg their bred: let them seke it, as they that be destroyed. Let the extorcioner cōsume all that he hath, and let straungers spoyle his labour. Let there be no man to petie, ner to haue compassion vpon his fatherlesse children. Let his ende be destruction, and in the nexte generacion let his name be clene put out. Let the wickednesse of his fathers be had in

^a 1 Pet. 2. a. ^b Ione 1. a. Act. 27. b. ^c Matt. 8. c. ^d 3 Re. 17. a. Esa. 43. c. ^e Psal. 56. b. ^f Psal. 102. d.

^g Psal. 59. b. ^h Lami. 26. c. Deut. 28. c. Zach. 3. a. ⁱ Ioh. 17. b. Acto. 1. d.

remembrance in the sight of the LORDE, and let not the synne of his mother be done awaye.

Let them be allwaye before the LORDE, but as for the memoriall of them selues, let it perish from out of the earth. And that because his mynde was not to do good, but persecuted the poore helplesse, and him that was vexed at the herte, to slaye him. His delite was in cursynge, and therefore shall it happē vnto him: he loued not blessinge, and that shall be farre frō him. He clothed him self with cursynge like as with a rayment: yee it wente in to his bowels like water, and like oyle in to his bones. Let it be vnto him as the cloke that he hath vpon him, and as the gyrdle that he is gyrded withall. Let it thus happen from the LORDE vnto myne enemies, and to those that speake euell agaynst my soule. But deale thou with me (o LORDE God) accordinge vnto thy name, for swete is thy mercy. O delyuer me, for I am helplesse & poore, & my herte is wounded within me. I go hence like y shadowe that departeth, and am dryuen awaye as y greshoppers. My knees are weake thorow fastinge, my flesh is dried vp for want of fatnesse. I am become a rebuke vnto them, they loke vpō me^c and shake their heades. Helpe me o LORDE my God, oh saue me for thy mercies sake. That they maye knowe, how that this is thy hande, and that thou hast done it. Though they curse, yet blesse thou: and let them be cōfounded, that ryse vp agaynst me, but let thy seruaunt reioyse. Let myne aduersaries be clothed with their owne shame, as with a cloake.

As for me, I wil geue thanks vnto the LORDE with my mouth, and prayse him amonge the multitude. ^aFor he stondest at the right hande of the poore, to saue him from such as condemne his soule.

The cix. A psalme of Dauid.

THE LORDE sayde vnto my LORDE: ^aSyt thou on my right hande, vntill I make thine enemies thy fote stole.

The LORDE shal sende the rodde of thy power out of Sion, be thou ruler euen in y myddst amonge thine enemies. In the daye of thy power shal thy people offre the frewill

offerings with an holy worshipec, y dewe of thy byrth is of the wōbe of the mornyng. The LORDE sware, and wil not repent: ^aThou art a prest for euer after y order of Melchisedec. The LORDE vpon thy right honde, shal smyte euen kynges in the daye of his wrath. He shal be iudge amōge the Heithen, he shal fyll them with deed bodies, and smyte in sonder the heades ouer dyuerse countres. He shal drynke of the broke in the waye, therefore shal he lift vp his heade.

The cix. psalme. Halleluia.

I WIL geue thanks vnto the LORDE with my whole herte: secretly amonge the faithfull, and in the congregacion. The workes of the LORDE are greatesought out of all thē that haue pleasure therein. His worke is worthy to be praysed and had in honour, and his rightousnesse endureth for euer. The mercifull & gracious LORDE hath so done his marvelous workes, y they ought to be had in remēbraunce. ^aHe geueth meate vnto thē y feare him, he is euer myndfull of his couenaūt.

He sheweth his people the power of his workes, that he maye geue them the heretage of the Heithen. The workes of his hōdes are verite & iudgment, all his cōmaudemētes are true. They stonde fast for euer & euer,^c & are done in trueth & equite. He sent redemption vnto his people, he hath cōmaunded his couenaunt for euer, holy & reuerent is his name. ^aThe feare of the LORDE is the begynnynge of wysdome, a good vnderstandinge haue all they that do thereafter: the prayse of it endureth for euer.

The cxi. psalme. Halleluya.

BLESSED is the man y feareth the LORDE, & hath greate delite in his cōmaudemētes. His sede shall be mightie vpon earth, the generacion of the faithfull shalbe blessed. Riches & plētousnesse shalbe in his house, & his rightousnesse endureth for euer. Vnto the godly there ariseth vp light in the darcknesse: he is mercifull, louynge & rightuous. ^aWel is him that is mercifull, & lendeth gladly, & pōdeth his wordes with discrecion. For he shal neuer be moued, the rightuous shal be had in an euerlastinge re-

^a Psal. 21. a. ^b Psal. 15. b. ^c Mat. 23. d. Mar. 12. d. Luc. 20. e. 1 Cor. 15. c. Heb. 1. b. and 10. b. ^d Heb. 7. c. ^e Psal. 91. a. ^f Psal. 33. b. Gen. 15. c. ^g Psal. 104. e.

^a Job 28. c. Pro. 1. a. and 9. b. Eccli. 1. c. ^b Psal. 36. d. ^c Psal. 36. d. Pro. 11. c. and 19. c. Esa. 49. d. Pro. 10. a. ^d Psal. 26. a.

is membraunce. He wil not be afrayed for eny euell tydings, his herte stondeþ fast, ⁊ beleueth in ꝑ LORDE. His herte is stablished, he wil not shrencke, vntill he se his desyre vpon his enemies. ^a He hath sparsed abrode, ⁊ geue to the poore, his rightuousnes remaineth for euer, his horne shal be exalted with honour. The vngodly shal se it, ⁊ it shal greue him: he shal gnash with his teth ⁊ consume awaye, ⁊ the desyre of the vngodly shal perish.

The cxiij. Psalme. Halleluya.

A PRAYSE the LORDE (O ye seruantes) O prayse the name of the LORDE.^b

Blessed be the name of the LORDE, fro this tyme forth for euermore. The LORDES name is worthy to be prayسد, fro the rysinge vp of the Sonne vnto the goinge downe of the same. The LORDE is hye aboue all Heithen, and his glory aboue the heaues. Who is like vnto the LORDE oure God, ꝑ hath his dwellinge so hye, which humbleth himself, to beholde that is in heauen and earth? ^c Which taketh vp the symple out of the dust, and lifeth the poore out of the myre. That he maye set him amonge the prynces, euen amonge the prynces of his people. Which maketh the baren woman to kepe house, and to be a ioyfull mother of children. Halleluya.

The cxiij. Psalme.

A WHEN Israel came out of Egipte, ⁊ the house of Iacob ^d from amonge that straunge people. Iuda was his Sactuary, Israel his dominion. ^e The see sawe that, and fled, Iordan turned backe. The mountaynes skippe like rammes, ⁊ the litle hilles like yonge shepe. What ayed the (o thou see) that thou fleddest? and thou Iordan, that thou turnedest backe? Ye mountaynes, that ye skippe like rammes? and ye litle hilles, like yonge shepe? The earth trembled at the presence of the LORDE, at the presence of the God of Iacob. ^f Which turned the harde rocke in to a stondinge water, ⁊ the flynt stone in to a sprynginge well.

Here the Hebrues begynne the cxv. psalme.

33 Not vnto vs (o LORDE) not vnto vs, but vnto thy name geue the prayse, for thy louinge

mercy and faithfulness. Wherefore shal the Heithen saye: ^g where is now thy God?

As for oure God, he is in heauen, he doth what soeuer it pleaseth him. Their ymages are but syluer and golde, euen the worke of mens hodes. ^h They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and heare not: noses haue they, but they smell not. They haue handes and handle not, fete haue they, but they can not go, nether can they speake thorow their throte. They that made them, are like vnto them, and so are all such as put their trust in them. But let Israel trust in ꝑ LORDE, for he is their succoure ⁊ defence. Let the house of Aaron put their trust in ꝑ LORDE, for he is their succoure ⁊ defence. They that feare the LORDE, let the put their trust in the LORDE, ⁱ for he is their succoure and defence. The LORDE is myndefull of vs, ⁊ blesseth vs: he blesseth ꝑ house of Israel, he blesseth ꝑ house of Aaron. Yee he blesseth all them that feare the LORDE, both small ⁊ greate. The LORDE encrease you more ⁊ more: you, and youre childre. For ye are ꝑ blessed of the LORDE, which made heauen ⁊ earth. All the whole heauens are the LORDES, but the earth hath he geue vnto ꝑ childre of men. ^j The deed prayse not the (o LORDE) nether all they that go downe in to sylence. But we will prayse the LORDE, from this tyme forth for euermore. Halleluya.

The cxiij. Psalme.

I AM wel pleased, ꝑ the LORDE hath herde ꝑ voyce of my prayer. That he hath enclyned his eare vnto me, therefore wil I call vpon him as longe as I lyue. ^k The snares of death copased me rounde aboute, the paynes of hell gat holde vpon me, I founde trouble and heuynesse. Then called I vpon ꝑ name of the LORDE: o LORDE, deliuer my soule. Gracious is ꝑ LORDE ⁊ rightuous, yee oure God is mercifull.

The LORDE preserueth ꝑ symple, I was brought downe, and he helped me. Turne agayne then vnto thy rest (o my soule) for the LORDE hath geuen the thy desyre.

And why? ^l thou hast deliuered my soule

^a Pro. 11. c. ² Cor. 9. b. ^b Psal. 133. a. and 134. a. ^c Mala. 1. c. ^d 1 Re. 2. b. ^e Exo. 13. a. ^f Exo. 14. e. Iosu. 3. d. ^g Exo. 17. b. ^h Nu. 20. b. ⁱ Psal. 78. b.

^j Psal. 134. c. Esa. 44. b. Iere. 10. a. ^k Psal. 17. c. ^l Psal. 6. a. Esa. 58. d. ^m 1 Re. 23. c. Psal. 17. a. ⁿ Psal. 55. b.

from death, myne eyes from teares, and my fete from fallinge. I wil walke before ſ LORDÉ, in the londe of the lyuynge.

The cxb. Psalme.

This psalme do the Hebrues ioine vnto it that goeth before, and it is with them the cxvi. psalme.

I BELEUED, and therefore haue I spokē, but I was sore troubled. I sayde in my haist: All men are lyers.

What rewarde shal I geue vnto ſ LORDÉ, for all the benefites ſ he hath done vnto me? I wil receaue the cuppe of saluaciō, and call vpon the name of the LORDE.

I wil paye my vowes in the presence of all his people, right deare in the sight of ſ LORDÉ is the death of his sayntes. O LORDE, I am thy seruauant, I am thy seruauant, and the sonne of thy handmayden, thou hast broken my bondes in sonder. I wil offre the the sacrifice of thankes geuynge, and wil call vpon the name of the LORDE. I wil paye my vowes vnto the LORDE in the sight of all his people, in the courtes of the LORDES house, euē in the myddest of the, o Ierusalem. Halleluya.

The cxbi. Psalme.

O PRAYSE the LORDE all ye Gentiles, laude him all ye people.^c For his mercifull kyndnes is euer more and more towarde vs, and the trueth of the LORDE endureth for euer. Halleluya.

The cxbij. Psalme.

O GEUE thanks vnto the LORDE, for he is gracious, and his mercy endureth for euer.^d Let Israel now confesse, ſ his mercy endureth for euer. Let the house of Aaron now confesse, that his mercy endureth for euer. Yee let thē now that feare the LORDE, confesse, that his mercy endureth for euer. I called vpon the LORDE in trouble, and the LORDE herde me at large. The LORDE is my helper, I wil not feare what man doeth vnto me. The LORDE is my helper, and I shal se my desyre vpon myne enemies. It is better to trust in the LORDE, then to put any confidence in man. It is better to trust in the LORDE, then to put

any confidence in prynces. All Heithen compassed me rounde aboute, but in the name of the LORDE wil I destroye thē.

They kepte me in on euery syde, but in the name of the LORDE, I wil destroye them.

They came aboute me like bees, and were as hote as the fyre in the thornes, but in the name of the LORDE I wil destroye them.

They thrust at me, that I might fall, but the LORDE was my helpe. The LORDE is my strēgh, and my songe, and is become my saluacion. The voyce of ioye and myrth is in the dwellynge of ſ rightuous, for ſ right hande of the LORDE hath gottē the victory.

The right hande of the LORDE hath the preemynence, the right hāde of the LORDE hath gottē the victory. I wil not dye, but lyue, and declare the workes of the LORDE.

The LORDE hath chastened and correcte me, but he hath not geuen me ouer vnto death.

Open me the gates of rightuousnes, ſ I maye go in there thorow, and geue thiākes vnto the LORDE. This is the dore of the LORDE, the rightuous shall entre in thorow it.

I thanke the, ſ thou hast herde me, and art become my saluaciō. The same stone which the buylders refused, is become the heade stone in the corner. This was the LORDES doynge, and it is maruelous in oure eyes. This is the daye which the LORDE hath made, let vs reioyse and be glad in it. Helpe now o LORDE, o LORDE sende vs now prosperite.

Blessed be he that cometh in the name of the LORDE, we wish you good lucke, ye that be of the house of the LORDE. God is the LORDE, and hath shewed vs light: O garnish the solempne feast with grene branches, euē vnto the hornes of ſ altar. Thou art my God, and I wil thanke the: thou art my God, and I wil prayse the. O geue thanks vnto the LORDE, for he is gracious, and his mercy endureth for euer.

The cxbij. Psalme.

ALEPH.

BLESSED are those ſ be vndefiled in the waye: which walke in the lawe of ſ LORDÉ. Blessed are they that kepe his testimonies, and seke him with their whole herte.

^a 2 Cor. 4. c. Rom. 3. a. ^b Hebr. 13. c. Psal. 91. a. ^c Rom. 13. c. ^d Iudit. 13. c. Psal. 105. a. 106. a. 135. a. 1 Mac. 4. c. ^e Hebr. 13. a. ^f Exo. 15. a. Esa. 12. a.

^g Esa. 26. a. ^h Matt. 21. e. Act. 4. a. 1 Pet. 2. a. ⁱ Matt. 21. a. Mar. 11. a. Ioh. 12. b. ^j Psal. 1. a.

Which walke in his wayes, & do no wickednesse. ^aThou hast geuen straye charge to kepe thy commaundementes. O that my wayes were established to kepe thy statutes. So shulde I not be confounded, whyle I haue respecte vnto all thy commaundementes. I wil thanke the with an vnfayned herte, because I am lerned in the iudgmentes of thy rightuousnesse. I wil kepe thy statutes, o forsake me not vtterly.

BETH.

13 Where withall shall a yonge man clense his waye? Euen by rulinge himself after thy worde. With my whole herte do I seke ^y, O let me not go wronge out of thy cōmaundēmētes. ^bThy wordes haue I hyd within my herte, ^y I shulde not synne agaynst the.

Prayed be thou O LORDE, O teach me thy statutes. With my lippes wil I be tellynge out all the iudgmentes of thy mouth.

I haue as greate delite in the waye of thy testimonies, as in all maner of riches. I wil exercise my self in thy cōmaundementes, & haue respecte vnto thy fotepathes. My delite shalbe in thy statutes, I will not forget thy wordes.

GIMEL.

14 O do well vnto thy seruauit, that I maye lyue and kepe thy wordes. Open thou myne eyes, & so shal I spie out wonderous thinges in thy lawe. ^cI am a straüger vpō earth, O hyde not thy commaundementes fro me.

My soule breaketh out, for the very feruent desyre that I haue allwaye vnto thy iudgmentes. Thou rebukest the proude, cursed are they that departe from thy commaundēmētes. O turne fro me shame & rebuke, for I kepe thy testimonies. Prynces also syt & speake agaynst me, but thy seruauit is occupied in thy statutes. In thy testimonies is my delite, they are my counselors.

DALETH.

15 My soule cleueth to the dust, O quicken thou me accordinge to thy worde. ^dI knowleged my wayes, & thou herdest me, O teach me then thy statutes. Make me to vnderstonde the waye of thy commaundēmētes, & so shal I talke of thy wonderous workes.

My soule melteth awaye for very heynesse, o set me vp accordinge vnto thy worde.

Take fro me the waye of lyenge, & graunte me thy lawe. I haue chosen the waye of treuth, thy iudgmentes haue I layed before me. I sticke vnto thy testimonies, o LORDE cōfounde me not. I wil rüne the waye of thy commaundementes, when thou hast comforted my herte.

HE

Teach me o LORDE the waye of thy statutes, and I shal kepe it vnto the ende. O geue me vnderstandinge, and I shal kepe thy lawe, yee I shal kepe it with my whole herte.

Lede me in the path of thy commaundēmētes, for that is my desyre. Encline myne herte vnto thy testimonies, & not to cuetousnes. O turne awaye myne eyes, lest they beholde vanite, & quickē me in thy waie.

O stablish thy worde in thy seruauit, ^y I maye feare the. Take awaye the rebuke ^y I am afraied of, for thy iudgmentes are amiable. Beholde, my delite is in thy commaundēmētes, o quyeckē me in thy rightuousnesse.

VAU.

Let thy louynge mercy come vnto me (o LORDE) and thy sayynge health cōuertinge vnto thy worde. That I maye geue answere vnto my blasphemers, for my trust is in thy worde. O take not ^y worde of treuth vtterly out of my mouth, for my hope is in thy iudgmentes. So shal I allwaye kepe thy lawe, yee for euer and euer. And I wil walke at liberty, for I seke thy commaundementes. I wil speake of thy testimonies euen before kynges, and wil not be ashamed.

My delite shalbe in thy commaundementes, which I loue. My hondes also will I lift vp vnto thy commaundēmētes which I loue, & my talkynge shalbe of thy statutes.

ZAIN.

O thynke vpon thy seruauit as concernynge thy worde, wherin thou hast caused me to put my trust. For it is my comforte in my trouble, yee thy worde quyeneth me.

The proude haue me greatly in derision, yet shrencke not I from thy lawe. I remembre thy euerlastinge iudgmentes (o LORDE) and am comforted. I am horribly afayed for ^y vngodly, that forsake thy lawe.

Thy statutes are my songes in the house of my pilgremage. I thynke vpon thy name

^a Deut. 4. 5. 6. 7. 8. Ios. 22. 24. ^b Deut. 6. b. and 11. c.

^c Gen. 47. b. Iob 14. b.

^d Psal. 43. c.

(o LORDE) in the night season, and kepe thy lawe. It is myne owne, for I kepe thy commaundementes.

HETH

Thou art my porcion (o LORDE) I am purposed to kepe thy lawe. "I make myne humble petition in thy presence with my whole herte, o be mercifull vnto me accordinge vnto thy worde. I call myne owne wayes to remembraunce, and turne my fete in to thy testimonies. I make haist, and prolonge not the tyme, to kepe thy commaundemētes. The congregacions of the vngodly haue robbed me, but I forget not thy lawe. ²At mydnight stonde I vp, to geue thākes vnto the, for the iudgmentes of thy rightuousnesse.

I am a companion of all them that feare the, ³and kepe thy commaundementes.

The earth (o LORDE) is full of thy mercy, O teach me thy statutes.

THETH.

O LORDE, thou hast dealt frendly with thy seruaut, accordinge vnto thy worde.

O lerne me kyndnesse, nouriture & knowledge, for I beleue thy commaundementes.

Before I was troubled, I wente wronge, but now I kepe thy worde. Thou art good and frendly, ⁴O teach me thy statutes.

The proude ymagin lyes vpon me, but I kepe thy commaundemētes with my whole herte. Their herte is as fat as brawne, but my delite is in thy lawe. It is good for me that I haue bene in trouble, that I maye lerne thy statutes. The lawe of thy mouth is dearer vnto me, thē thousands of golde & syluer.

IOD.

Thy hādes haue made me ⁵and fashioned me, O geue me vnderstandinge, that I maye lerne thy commaundementes. They that feare the, wil be glad when they se me, because I put my trust in thy worde. I knowe (o LORDE) ⁶thy iudgmentes are right, and ⁷thou of very faithfulness hast caused me to be troubled. O let thy mercifull kyndnesse be my comforte, accordinge to the promyse that thou hast made vnto thy seruaut. O let thy louynge mercies come vnto me, that I maye lye, for thy lawe is my delyte. Let the proude be confounded, which handle so

falsly agaynst me. But let such as feare the, ⁸knowe thy testimonies, be turned vnto me. O let my herte be vndefyled in thy statutes, that I be not ashamed.

CAPH.

My soule longeth for thy sauynge health, ⁹I for my trust is in thy worde. Myne eyes lōge sore for thy worde, sayēge: Oh when wilt thou cōforte me? For I am become like a botell in ¹⁰smoke, yet do not I forget thy statutes. ¹¹How many are the dayes of thy seruauſt? Whē wilt thou be auenged of my aduersaries? ¹²The proude haue dygged pittes for me, which are not after thy lawe.

All thy commaundemētes are true, they persecute me falsly, O be thou my helpe.

They haue almost made an ende of me vpon earth, but I forsake not thy commaundemētes. O quykē me after thy louinge kyndnes, & so shall I kepe the testimonies of thy mouth.

LAMED.

O LORDE, thy worde endureth for euer in heauē. ¹³Thy treuth also remaineth from one generacion to another: thou hast layed the foundation of the earth, and it abydeth.

They cōtinue this daye accordinge to thy ordinaunce, for all thinges serue the. Yf my delyte were not in thy lawe, I shulde perishe in my trouble. I wil neuer forget thy cōmaundementes, for with thē thou quykeneſt me. I am thine, oh helpe me, for I seke thy commaundementes. The vngodly laye wayte for me to destroye me, but I conside thy testimonies. I se that all thinges come to an ende, but thy commaundemēt is excheadinge brode.

MEM.

O what a loue haue I vnto thy lawe? all the daye longe is my talkynge of it. Thou thorow thy commaundement hast made me wyser thē myne enemies, for it is euer by me.

¹⁴I haue more vnderstandinge then all my teachers, for thy testimonies are my studye.

Yee I am wyser then the aged, for I kepe thy cōmaundementes. I refrayne my fete from euery euell waye, that I maye kepe thy wordes. I shrenck not from thy iudgmentes, for thou teachest me. ¹⁵O how swete are thy wordes vnto my throte? Yee more thē hony

^a Nu. 18. c.

^b Psal. 62. a.

^c Psal. 32. a.

^d Matt. 19. c.

^e Gen. 1. d. Iob 10. a.

^f Psal. 38. a.

and 89. b.

^g Iere. 2. b.

^h Psal. 32. b. and 116. a.

Esa. 40. a. Matt. 5. b. and 24. c.

ⁱ Deu. 4. a.

^k Eze. 2. b. and 3. a. Psal. 18. b.

vnto my mouth. Thorow thy commaundementes I get vnderstandinge, therefore I hate all false wayes.

NUN.

Ⓢ Thy worde is a lanterne vnto my fete & a light vnto my pathes. ^a I haue sworne & am stedfastly purposed, to kepe the iudgmētes of thy righteousness. I am troubled aboue measure, quyen me (o LORDE) acordinge vnto thy worde. Let the frewilofferings of my mouth please the (o LORDE) & teach me thy iudgmētes. My soule is allwaye in my hōde, yet do not I forget thy lawe. ^b The vngodly haue laied a snare for me, but yet swarue not I frō thy cōmaundemētes. Thy testimonies haue I claymed as myne heretage for euer: & why? they are the very ioye of my herte. I applye myne herte to fulfill thy statutes allwaye, euen vnto the ende.

SAMECH.

Ⓢ I hate ^γ vngodly, but thy lawe do I loue. Thou art my defence & shyld, my trust is in thy worde. Awaye for me ye wicked, I wil kepe the commaundementes of my God. O stablish me acordinge vnto thy worde, ^γ I maye lyue, & let me not be disapoynted of my hope. Holde thou me vp, & I shall be safe: yee I shal euer be talkynge of thy statutes. Thou treadest downe all thē ^γ departe from thy statutes, for they ymagin but disceate. Thou putttest awaye all the vngodly of the earth like drosse, therefore I loue thy testimonies. My flesh trēbleth for feare of the, and I am afrayed of thy iudgmētes.

AIN.

Ⓢ I deale with the thinge ^γ is lawfull & right, O geue me not ouer vnto my oppressours. Be thou surtie for thy seruānt to do him good, that the proude do me no wronge. Myne eyes are waysted awaye with lōkyng for thy health, & for ^γ worde of thy righteousness. O deale with thy seruānt acordinge vnto thy lōunge mercy, and teach me thy statutes. I am thy seruānt, O graunte me vnderstōdinge, that I maye knowe thy testimonies. It is tyme for the (o LORDE) to laye to thine hōde, for they haue destroyed thy lawe. For I loue thy cōmaundemētes aboue golde and precious stone. Therefore holde I straight all thy commaundemētes, and all false wayes I vtterly abhorre.

^a 2 Re. 22. d. Psal. 18. b. Pro. 6. c.

^b Deu. 4. a.

PE.

Thy testimonies are wonderfull, therefore doth my soule kepe them. ^a When thy worde goeth forth, it geueth light and vnderstōdinge, eue vnto babes. I opē my mouth & drawe in my breth, for I desyre thy commaundemētes. O loke thou vpon me, and be mercifull, as thou vset to do vnto those ^γ loue thy name. Ordre my goings after thy worde, that no wickednesse raigne in me. O delyuer me from the wrōgeous dealinges of mē, and so shal I kepe thy commaundemētes. Shewe the light of thy countenance vnto thy seruānt, and lerne me thy statutes. Myne eyes gusshe out with water, because men kepe not thy lawe.

ZADI.

Rightuous art thou (o LORDE) & true is thy iudgmēt. The testimonies that thou hast commaunded, are exceedinge rightuous and true. ^b My zeale hath euen consumed me, because myne enemies haue forgotten thy wordes. Thy worde is tried to the vttemost, & thy seruānt loueth it. I am small and of no reputaciō, yet do not I forget thy cōmaundementes. Thy rightuousnesse is an euerlastinge rightuousnes, and thy lawe is true. Trouble and heynesse haue takē holde vpō me, yet is my delite in thy commaundementes. The rightuousnes of thy testimonies is euerlastinge, o graunte me vnderstōdinge, and I shal lyue.

COPH.

I call with my whole herte, heare me (o LORDE) I wil kepe thy statutes. Yee euen vpō the do I call, helpe me, and I shal kepe thy testimonies. Early in ^γ mornyng do I crie vnto the, for in thy worde is my trust. Myne eyes preuēte ^γ night watches, ^γ I might be occupied in thy wordes. Heare my voyce (o LORDE) acordige vnto thy lōunge kyndnesse, quykē me acordige as thou art wōt. They drawe nye ^γ of malice persecute me, & are farre frō thy lawe. Be thou nye at hōde also (o LORDE) for thy promises are faithfull.

As concernynge thy testimonies, I haue knowne euer sens the begynnynge, that thou hast grounded them for euer.

RES.

O conside my aduersite, & delyuer me, for

Psal. 18. b. Mat. 11. c.

^c Psal. 68. b. Iohā. 2. b.

I do not forget thy lawe. Manteyne thou my cause and defende me, quycken me accordinge vnto thy worde. Health is farre frō the vngodly, for they regarde not thy statutes. Greate is thy mercy (o LORDE) quycken me as thou art wont. Many there are that trouble me, and persecute me, yet do not I swarue frō thy testimonies. It greueth me, whan I se, that the transgressours kepe not thy lawe. Considre (LORDE) how I loue thy cōmaundementes, O quycken me with thy louinge kyndnesse. Thy worde is true from euerlastinge, all the iudgements of thy righteousness endure for euermore.

SIN.

X The prynces persecute me without cause, but my herte stōdeth in awe of thy wordes.

"I am as glad of thy worde, as one y fyndeth greate spoyles. As for lyes, I hate & abhorre them, but thy lawe do I loue. Seuen tymes a daye do I prayse the, because of thy righteous iudgements. Greate is the peace y they haue which loue thy lawe, & they are not offended at it. LORDE, I loke for thy sauynge health, & do after thy cōmaundemētes. My soule kepeth thy testimonies, & loueth the exceedingly. I kepe thy cōmaundemētes & testimonies, for all my wayes are before the.

THAU.

Y Let my cōplaynte come before the (o LORDE) geue me vnderstandinge, accordinge vnto thy worde. Oh let my supplicatiō come before the, delyuer me accordinge to thy promyse. My lippes shall speake of thy prayse, seynge thou hast taught me thy statutes.

Yee my tōge shall synge of thy worde, for all thy cōmaundemētes are right. Let thy hāde helpe me, for I haue chosen thy cōmaundementes. I longe for thy sauynge health (o LORDE) & in thy lawe is my delyte. Oh let my soule lyue & prayse the, y thy iudgements maye helpe me. I go astraye, like a shepe that is lost: Oh seke thy seruauent, for I do not forget thy commaundementes.

The cxiij. Psalme.

X WHEN I am in trouble, I call vpon y LORDE, & he answereth me.^a Delyuer my soule (o LORDE) frō lyenge lippes, & frō a disceatfull tōge. What rewarde shal be geuen or done vnto the, thou false tonge?

^a Esaie 9. a.^b Ion. 2. a.^c Esa. 2. a. Mich. 4. a.

Euen mightie & sharpe arrowes, with hote burnige coales. Wo is me y my banishmēt endureth so lōge: I dwell in the tabernacles of the sorowfull. My soule hath lōge dwelt amonge them, that be enemies vnto peace. I laboured for peace, but when I spake therof, they made them to batayll.

The cxiij. Psalme.

I LIFT vp myne eyes vnto the hilles, frō whence commeth my helpe? My helpe cometh euen from the LORDE, which hath made heauen and earth. He will not suffre thy fote to be moued, and he y kepeth the, slepeth not. Beholde, he that kepeth Israel, doth nether slombe ner slepe. The LORDE himself is thy keper, the LORDE is thy defence vpon thy right honde. So that the Sonne shal not burne the by daye, nether the Moone by night. The LORDE preserueth the from all euell, yee it is the LORDE that kepeth thy soule. The LORDE preserueth thy goinge out and thy cōmyng in, from this tyme forth for euermore.

The cxiij. A psalme of Dauid.

I WAS glad, when they sayde vnto me: we wil go in to the house of the LORDE. Oure fete shal stonde in thy gates, O Ierusalem. Ierusalē is buylded as a cite, that is at vnite in it self. For there y trybes go vp, euen the trybes of the LORDE: to testifie vnto Israel, to geue thanckes vnto the name of the LORDE. For there is the seate of iudgement, euē the seate of the house of Dauid. O praye for the peace of Ierusalē, they shal prospere that loue the. Peace be within thy walles, and plenteousnes within thy palaces. For my brethren and companions sakes, I wil wish the prosperite. Yee because of y house of the LORDE oure God, I wil seke to do the good.

The cxiij. Psalme.

VNTO the lift I vp myne eyes, thou y dwellest in the heauens. Beholde, euen as the eyes of seruantes loke vnto the handes of their masters: and as the eyes of a mayden vnto the handes of hir mastresse, euen so our eyes wayte vpon the LORDE oure God, vntill he haue mercy vpō vs. Haue mercy vpō vs (o LORDE) haue mercy vpon vs, for

Zach. 8. d.

^d 2 Par. 6. d. Esa. 66. a.

we are vterly despyed. Oure soule is fylled with the scornfull reprofe of the welthy, & with þ̃ despitfulnesse of the proude.

The cxxij. A psalme of Dauid.

IF the LORDE had not bene of oure syde (now maye Israel saye) Yf the LORDE had not bene of oure syde, whē mē rose vp agaynst vs: "They had swallowed vs vp quicke, when they were so wrothfully displeased at vs. "Yee the waters had drowned vs, the streame had gone ouer oure soule.

The depe waters of the proude had gone euē vnto oure soule. But praysed be þ̃ LORDE, which hath not geuen vs ouer for a pray vnto their teth. Oure soule is escaped, euen as a byrde out of the snare of þ̃ fouler: þ̃ snare is brokē, and we are delyuered. ^oOure helpe stōdeth in the name of the LORDE, which hath made heauen and earth.

The cxxij. Psalme.

THEY that put their trust in þ̃ LORDE, are euē as the mount Sion, "which maye not be remoued, but stōdeth fast for euer. The hilles stonde aboute Ierusalem, euen so stondeth the LORDE rounde aboute his people, frō this tyme forth for euermore. That the rodd of the vngodly come not in to the lott of the righteous, lest the righteous put their honde vnto wickednesse. Do wel (o LORDE) vnto those that be good and true of herte. As for such as turne backe vnto their owne wickednesse, "the LORDE shal lede them forth with the euell doers: but peace be vpon Israel.

The cxxvi. Psalme.

WHEN the LORDE turneth agayne þ̃ captiuite of Sion, then shal we be like vnto them that dreame. Thē shal oure mouth be fylled with laughter, and oure tonge with ioye. Then shal it be sayed amonge the Heithen: the LORDE hath done greate thinges for them. Yee the LORDE hath done greate thinges for vs already, wherof we reioyse. Turne oure captiuite (o LORDE) as the ryuers in the south. "They that sowe in teeres, shal reape in ioye. He þ̃ now goeth his waye wepige & beareth forth good sede,

shal come agayne with ioye, and brynge his sheaues with him.

The cxxvi. A psalme of Salomon.

EXCEPTE the LORDE buylde the house, ^atheir labour is but lost that buylde it.

Excepte the LORDE kepe the cite, the watchman waketh but in vayne. ^aIt is but lost labour that ye ryse vp early, and take no rest, but eate the bred of carefulnesse: "for loke to whom it pleaseth him, he geueth it in slepe. Lo, children and þ̃ frute of the wombe are an heretage and gift, that cometh of the LORDE. Like as the arowes in the hōde of the giaūte, euē so are the yonge childrē.

Happie is the mā, þ̃ hath his quyver full of them: they shal not be ashamed, when they speake with their enemies in the gate.

The cxxviij. Psalme.

BLESSED are all they ^athat feare the LORDE, & walke in his wayes. For thou shalt eate the laboures of thine owne hondes: o well is the, happie art thou. Thy wife shalbe as a frutefull vyne vpon the walles of thy house. Thy children like the olyue branches rōude aboute thy table. Lo, thus shal þ̃ mā be blessed, þ̃ feareth the LORDE. "The LORDE shal so blesse the out of Sion, that thou shalt se Ierusalē in prosperite all thy life longe. Yee that thou shalt se thy childers childrē, & peace vpō Israel.

The cxxviij. Psalme.

MANY a tyme haue they fought agaynst me fro my youth vp (maye Israel now saie). Yee many a tyme haue they fought agaist me fro my youth vp, but they haue not ouercome me. The plowers plowed vpō my backe, & made lōge forowes. But the righteous LORDE hath hewen þ̃ yocke of þ̃ vngodly in peces. Let them be confounded & turned backwarde, as many as haue euell will at Sion. "Let thē be euē as the haye vpon the house toppes, which wythereth afore it be pluckte vp.

Wherof the mower fylleth not his hande, nether he that byndeth vp the sheaues, his bosome. So that they which go by, saye not so much as: the LORDE prospere you, we wish you good lucke in the name of the LORDE.

^a Pro. 1. a. ^b Esa. 8. b. ^c Psal. 120. a. ^d Pro. 10. d. ^e Gala. 6. b. ^f Gala. 6. a. ^g Exo. 1. d. ^h Re. 9. d.

^a Pro. 10. c. ^b Eccl. 11. b. ^c Psal. 33. b. ^d Num. 6. d. ^e Job 42. c. ^f Gen. 50. d. ^g Tob. 14. a. ^h Psal. 36. a.

The cxxij. Psalme.

QUT of the depe call I vnto the (o **LORDE**) **LORDE** heare my voyce. Oh let thine eares considre well the voyce of my complaynte. ^aYf thou (**LORDE**) wilt be extreme to marcke what is done amysse, Oh **LORDE**, who maye abyde it? But there is mercy with the, that thou mayest be feared. I loke for the **LORDE**, my soule doth wayte for him, and in his worde is my trust. My soule doth patiently abyde the **LORDE**, frō the one mornynge to the other. Let Israel trust in the **LORDE**, for with the **LORDE** there is mercy and plenteous redemption. ^bAnd he shal redeme Israel from all his synnes.

The cxxij. A psalme of Dauid.

LORDE, I am not hye mynded, I haue no proude lokes. ^cI do not exercise myself in greate matters, which are to hye for me. But I refrayne my soule and kepe it lowe, like as a childe ^dis weened from his mother, yee my soule is euen as a weened childe. Let Israel trust in the **LORDE**, frō this tyme forth for euermore.

The cxxij. Psalme.

LORDE, remembre Dauid and all his trouble. ^eHow he swore vnto ^fthe **LORDE**, ^gand vowed a vowe vnto ^hthe mightie one of Iacob: I wil not come within the tabernacle of my house, ner clymme vp ⁱto my bedde. I wil not suffre myne eyes to slepe, ner myne eye lyddes to slober. Vntill I fynde out a place for the **LORDE**, an habitaciō for the mightie one of Iacob. Lo, we herde of the same at Ephrata, ^jand fōūde it in ^kthe wod.

We wil go in to his tabernacle, ^land fall downe before his fote stole. ^mArise (o **LORDE**) in to thy resting place, thou ⁿand ^othy arke of thy strēth.

^pLet thy prestes be clothed with rightuousnesse, and let thy sayntes reioyse. For thy seruante Dauids sake turne not awaye the presence of thine anoynted. The **LORDE** hath made a faithfull ooth vnto Dauid, ^qand he shal not shrenke from it: Of the frute of thy body shal I set vpon thy seate. Yf thy child-

ren wil kepe my couenaunt, ^rand my testimony ^sto I shal lerne the, their childre also shal syt vpon thy seate for euermore. For the **LORDE** hath chosen Sio, to be an habitaciō for himself hath he chosen her. This shalbe my rest, here wil I dwel, for I haue a delite therin. I will blesse hir vytales with increase, ^tand wil satisfie hir poore with bred. ^uI wil decke hir prestes with health, ^vand hir sayntes shal reioyse ^wand be glad. ^xThere shall I make the horne of Dauid to florish, I haue ordered a lanterne for myne anoynted. As for his enemies, I shal clothe the with shame, but vpon himself shal his crowne florish.

The cxxij. A psalme of Dauid.

BEHOLDE, how good ^yand ioyfull a thinge ^zit is, ^{aa}brethre to dwell together in vnite. It is like ^{ab}the precious oymntment vpon the heade, that ranne downe vnto the beerd, eue vnto Aarons beerd, ^{ac}and wete downe to the skyrtes of his clothinge. Like the dewe of Hermon, which fell vpon the hill of Sion. ^{ad}For there the **LORDE** promised his blessinge, and life for euermore.

The cxxij. Psalme.

BEHOLDE, O prayse the **LORDE** all ye ^{ae}seruautes of the **LORDE**, ^{af}ye that by night stōde in the house of the **LORDE**. O lift vp youre handes in the Sanctuary, and prayse the **LORDE**. The **LORDE** ^{ag}made heauen ^{ah}and earth, blesse the out of Sion.

The cxxij. Psalme.

OPRAYSE ^{ai}the name of ^{aj}the **LORDE**, ^{ak}praise it o ye seruautes of ^{al}the **LORDE**. ^{am}Ye ^{an}the stōde in ^{ao}the house of ^{ap}the **LORDE**, in the courtes of the house of oure God. O prayse the **LORDE**, for the **LORDE** is gracious: o syng prayses vnto his name, for it is louely. ^{aq}For why, the **LORDE** hath chosen Iacob vnto him self, ^{ar}and Israel for his owne possessiō. For I knowe ^{as}the **LORDE** is greate, ^{at}and ^{au}the **LORDE** is aboue all goddes. What so euer ^{av}the **LORDE** pleaseth, ^{aw}he doth he in heauē ^{ax}and in earth, in the see ^{ay}and in all depe places. ^{az}He bryngeth forth the cloudes from the endes of the worlde, he turneth ^{ba}the ^{bb}lighteniges vnto rayne, bringe

^a Job 9. a. Psal. 142. a. ^b Esa. 43. d. ^c Eccli. 3. c. ^d 2 Re. 34. d. 1 Para. 22. d. ^e 2 Par. 6. g. ^f Exo. 28. a. Ephe. 6. b. ^g 2 Re. 7. c. 1 Par. 18. b. Psal. 88. a. Act. 2. d. ^h Psal. 22. d. Essaie 61. b. ⁱ Luce 1. f.

3 Re. 11. f. 15. a. ^j Phil. 2. a. Ephe. 4. a. ^k Exo. 30. d. Leui. 8. b. ^l Pro. 19. b. ^m Psal. 112. a. 134. a. 1 Tim. 2. b. Nu. 6. d. ⁿ Psal. 112. a. 133. a. ^o Deu. 4. c. and 10. e. ^p Iere. 10. c. 51. a.

the wyndes out of their treasuries. ^a Which smote the firstborne of Egipte, both of man and beest. He hath sent tokens and wonders in to the myddest of the (o thou londe of Egipte) vpon Pharao and all his seruantes.

^b Which smote dyuerse nacions, & slewe mightie kynges. ^c Sihon kyng of y Amorit, Og the kyng of Basan, and all the kyngdomes of Canaa. And gaue their lode for an heretage, for an heretage vnto Israel his people. Thy name (o LORDE) endureth for euer, so doth thy memoriall (o LORDE) from one generation to another. ^d For the LORDE wil auēge his people, & be gracious vnto his seruantes.

^e As for the ymages of the Heithē, they are but syluer and golde, the worke of mens hādes. They haue mouthes, & speake not: eyes haue they, but they se not. They haue eares, and yet they heare not, nether is there eny breth ī their mouthes.

They that make them, are like vnto them, & so are all they that put their trust in thē. Prayse the LORDE ye house of Israel, prayse the LORDE ye house of Aaron. Prayse the LORDE ye house of Leui, ye that feare y LORDE, prayse the LORDE. Prayed be the LORDE out of Sion, which dwelleth at Ierusalē. Halleluya.

The cxxvi. Psalme.

^a O GEUE thanks vnto the LORDE, for he is gracious, ^b and his mercy endureth for euer. O geue thākes vnto the God of all goddes, for his mercy endureth for euer. O thanke the LORDE of all lordes, for his mercy endureth for euer. ^c Which only doth greate wonders, for his mercy endureth for euer. Which by his wysdome made the heauens, for his mercy endureth for euer. ^d Which layed out the earth aboute the waters, for his mercy endureth for euer. Which hath made greate lightes, for his mercy endureth for euer. The Sonne to rule the daye, for his mercy endureth for euer. The Moone and the starres to gouerne the night, for his mercy endureth for euer. ^e Which smote Egipte with their firstborne, for his mercy endureth for euer. And brought out Israel from amonge them, for his mercy endureth

for euer. With a mightie hāde and a stretched out arme, for his mercy endureth for euer. Which deuyded the reed see in to partes, for his mercy endureth for euer. ^f And made Israel to go thorow y myddest of it, for his mercy endureth for euer.

But as for Pharao and his hoost, he ouerthrowe them in the reed see, for his mercy endureth for euer. ^g Which led his people thorow the wyldernes, for his mercy endureth for euer. ^h Which smote greate kynges, for his mercy endureth for euer. Yee and slewe mightie kynges, for his mercy endureth for euer. ⁱ Sihon kyng of the Amorit, for his mercy endureth for euer. And Og the kyng of Basan, for his mercy endureth for euer.

And gaue awaye their londe for an heretage, for his mercy endureth for euer. Euen for an heretage vnto Israel his seruauant, for his mercy endureth for euer. ^j Which remēbreth vs, whē we are in trouble, for his mercy endureth for euer. ^k Which geueth foode vnto all flesh, for his mercy endureth for euer.

O geue thanks vnto the God of heauen, for his mercy endureth for euer.

The cxxvi. Psalme.

^a BY the waters of Babilon we sat downe ^b and wepte, ^c when we remēbred Sion. As for oure harpes, we hanged them vp vpon the trees, that are therein. Thē, they that led vs awaye captiue, requyred of vs a songe and melody in oure heuynes: syngye vs one of the songes of Sion. How shal we syngye the LORDES ^d songe in a straūge lode? ^e Yf I forget the (o Ierusalem) let my right hande be forgotten. Yf I do not remembre the, let my tonge cleue to the rofe of my mouth: yee yf I preferre not Ierusalem in my myrth. ^f Remembre the childrē of Edom (o LORDE) in the daye of Ierusalem, how they sayde: downe with it, downe with it, euē to the grounde. ^g O daughter Babilō, thou shalt come to misery thy self: yee happie shal he be, that rewardeth y as thou hast serued vs. Blessed shal he be, that taketh thy children, and throweth them agaynst the stones.

^a Exo. 12. e. Exo. 7. 8. 9. 10. ^b Iosu. 12. a. ^c Num. 21. c. Deut. 3. a. ^d Deu. 32. e. ^e Psal. 113. b. Esa. 44. b. Iere. 10. a. ^f Iudit. 13. c. Psal. 105. a. 106. a. 117. a. 1 Mac. 4. c. Deu. 10. d. ^g Iud. 13. d. Psal. 71. c. ^h Iob 38. a. Psal. 23. a. Gen. 1. b.

ⁱ Exo. 12. e. ^j Exo. 14. e. ^k Exo. 15. 16. 17. ^l Iosu. 12. a. ^m Nu. 21. c. Deu. 3. a. ⁿ Iud. 2. 3. 4. ^o Psal. 103. d. ^p Eze. 1. e. and 3. b. ^q Mat. 7. a. ^r Iere. 49. d. Eze. 25. b. Abd. 1. a. ^s Esa. 13. c. Iere. 50. 51.

The cxxvij. A psalme of David.

I WILL geue thākes vnto the (o LORDE) with my whole hert, euen before the goddes wil I syng prayes vnto the.

“I wil worshippe towarde thy holy tēple, and prayse thy name because of thy louyng kyndnesse and treuth, for thou hast magnified thy worde, acordyng vnto thy greate name. When I call vpō the, thou hearest me, and endewest my soule with moch strēgh. All the kynges of the earth shal prayse the (o LORDE) when they heare the wordes of thy mouth. Yee thou shal syng in the wayes of the LORDE, that greate is the glory of the LORDE. “For though the LORDE be hye, yet hath he respecte vnto ſy lowly: as for ſy proude, he beholdeth him afarre off. Though I walke ī ſy myddest of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hāde vpō the furiousnes of myne enemies, ⁊ thy right hande shal saue me. The LORDE shal make good for me, yee thy mercy (o LORDE) endureth for euer: “despyse not then the worke of thine owne handes.

The cxxvij. A psalme of David.

O LORDE, thou searchest me out, and knowest me. Thou knowest my downe syttinge ⁊ my vprisyng, thou vnderstōdest my thoughtes afarre of. Thou art aboute my path ⁊ aboute my bedd, ⁊ spyest out all my wayes. For lo, there is not a worde ī my tōge, but thou (o LORDE) knowest it altogether. Thou hast fashioned me behinde ⁊ before, ⁊ layed thine hōde vpon me. Soch knowlege is to wonderfull ⁊ excellēt for me, I can not attayne vnto it. Whither shal I go then from thy sprete? “Or, whither shal I fle from thy presence? “Yf I clymme vp in to heauen, thou art there: yf I go downe to hell, thou art there also. Yf I take the wynges of the mornynge, ⁊ remayne in the vtmost parte of the see: Euen there also shal thy honde lede me, and thy right hande shal holde me. Yf I saye: peraduenture the darcknesse shal couer me, then shal my night be turned to daye. Yee the darcknesse is no darcknesse with the, but the night is as cleare as the daye, the darcknesse ⁊ light are both alike. For my reynes are thynne, thou hast couered me in my mothers wombe. I wil geue thākes

vnto the, for I am wōderously made: maruelous are thy workes, and that my soule knoweth right well. My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth. Thine eyes se myne vnparfitnesse, they stonde all writtē ī thy boke: my dayes were fashioned, when as yet there was not one of them.

How deare are thy coicels vnto me o God? O how greate is the summe of them? Yf I tell them, they are mo in nombre then the sonde: when I wake vp, I am present with the. Wilt thou not slaye ſy wicked (oh God) that the bloudethyrstie mighte departe from me? For they speake vnright of the, thine enemies exalte them selues presumptuously.

I hate them (o LORDE) that hate the, ⁊ I maye not awaye with those that ryse vp agaynst the. Yee I hate them right sore, therefore are they myne enemies. “Trye me (o God) and seke the grounde of myne hert: proue me, ⁊ examen my thoughtes. Loke well, yf there be eny waye of wickednesse in me, ⁊ lede me in the waye euerlastinge.

The cxxvij. A psalme of David.

D ELYUER me (o LORDE) from the euell men, oh preserue me from the wicked men. Which ymagin myschefe in their hertes, ⁊ stere vp strife all the daye longe. They sharpen their tonges like a serpent, Adders poyson is vnder their lippes. Sela. Kepe me (o LORDE) from the hande of the vngodly, preserue me from the wicked men, which are purposed to ouerthrowe my goings. The proude haue layed a snare for me, ⁊ spred a nett abrode with coardes, yee ⁊ sett trappes in my waye. Sela.

But my sayenge is vnto the LORDE: thou art my God, heare the voyce of my prayer o LORDE. O LORDE God, thou strength of my health, thou hast couered my heade in ſy daye of battayll. Let not ſy vngodly haue his desyre (o LORDE) let him not haue his purpose, lest they be to proude. Sela. Let the myschefe of their owne lippes fall vpon ſy head of thē, ſy cōpase me aboute. Let hote burnynge coales fall vpō thē, let thē be cast in to the fyre, and in to the pytt, that they neuer ryse vp agayne. A man full of wordes shal not prospere vpon earth: a malicious ⁊ wicked person shal be hunted awaye and de-

^a Psal. 5. a.

^b Psal. 112. a.

^c Iob 14. b.

^d Amos 9. a.

^e Iere. 23. d.

^f Psal. 25. a.

^g Psal. 7. b.

stroyed. Sure I am, that the LORDE will avenge the poore, and manteyne the cause of the helplesse. The righteous also shal geue thakes vnto thy name, & the iust shal continue in thy sight.

The cxi. A psalme of Dauid.

ALORDE, I call vpon the: haist the vnto me, and consider my voyce, whē I crie vnto the. "Let my prayer be set forth in thy sight as the incēse, and let the liftinge vp of my hādes be an euenynge sacrifice." Set a watch (o LORDE) before my mouth, yee a watch at the dore of my lippes. O let not myne hert be enclenyd to eny euell thige, to be mynded as the vngodly or wicked men, lest I eate of soch thinges as please thē.

Let the righteous (rather) smyte me frendly, and reprove me: so wil I take it, as though he had poured oyle vpon my heade: it shal not hurte my heade, yee I wil praye yet for their wickednesse. Their iudges stōble at the stone, yet heare they my wordes, & they be ioyfull. Oure bones lye scatered before & pytt, like as when one graueth and dyggeth vp the grounde. But myne eyes loke vnto & o LORDE God: in the is my trust, oh cast not out my soule. Kepe me fro & snare which they haue layed for me, and fro the trappes of the wicked doers. Let the vngodly fall in to their owne nettes together, vntill I be gone by them.

The cxi. A psalme of Dauid.

ICRIE vnto the LORDE with my voyce, I yee euē vnto the LORDE do I make my supplicacion. I poure out my complaynte before him, and shewe him of my trouble. When my sprete is in heuynesse, for thou knowest my path: in the waye where in I walke, haue they preuēly layed a snare for me. I loke vpon my right honde & se, there is no man that wil knowe me. I haue no place to fle vnto, no man careth for my soule. Therefore do I crie vnto the (o LORDE) and saye: thou art my hope and my porcion, in the londe of the lyuynges. Cōsidre my complaynte, for I am brought very lowe. Oh delyuer me fro my persecuters, for they are to stronge for me: Brynge my soule out of preson, that I maye geue thakes vnto thy name: which thinge yf thou wilt graūte me,

then shal the righteous resorte vnto my company.

The cxiij. A psalme of Dauid.

HEARE my prayer (o LORDE) considre my desyre: answere me for thy treuth & rightuousnesse sake.^a And entre not in to iudgment with thy seruauant, for in thy sight shal no man lyuyng be iustified.^b For the enemie persecuteth my soule, he snyteth my life downe to the grounde, he layeth me in the darknesse, as the deed men of the worlde. Therefore is my sprete vexed within me, and my herte within me is desolate. Yet do I remembre the tymes past,^c I muse vpon all thy workes, yee I exercise my self in the workes of thy hondes. I stretch forth my hondes vnto the, my soule crieth vnto the out of the thyrstie londe. Sela. Heare me (o LORDE) and that soone, for my sprete waxeth faynte: hyde not thy face fro me, lest I be like vnto thē that go downe in to the graue. Oh let me heare thy louyng kyndnesse by tymes in the mornynge, for in the is my trust: shewe thou me the waye that I shulde walke in, for I lift vp my soule vnto the. Delyuer me (o LORDE) fro myne enemies, for I resorte vnto the.

Teach me to do the thinge that pleaseth the, for thou art my God: let thy louyng sprete lede me forth vnto the londe of rightuousnesse. Quykē me (o LORDE) for thy names sake, and for thy rightuousnesse sake brynge my soule out of trouble. And of thy goodnesse scater myne enemies abroad, and destroye all them that vex me my soule, for I am thy seruauant.

The cxiij. A psalme of Dauid.

BLESSED be the LORDE my refuge,^d which teacheth my hādes to warre, & my fyngers to fight. My hope and my castell, my defence and my delyuerer, my shyld in whom I trust, which gouerneth the people that is vnder me. LORDE, what is mā, that thou hast soch respecte vnto him?^e Or the sonne of man, that thou so regardest him? Man is like a thinge of naught, 'his tyme passeth awaye like a shadowe. Bowe thy heauē (o LORDE) & come downe, touch the mountaynes, & they maye smoke withall.

^a Exo. 30. b. Nu. 28. a. ^b Eccli. 22. c. ^c Psal. 101. a. ^d Job 4. b. 25. a. 15. b. ^e Psal. 76. a. ^f Psal. 62. a.

^e Psal. 17. d. 2 Re. 22. e. ^f Psal. 8. b. ^g Job 8. a.

Sende forth the lightenyng & scatter the, shute out thine arrowes and consume them. Sende downe thine hande from aboue, delyuer me and take me out of y^e greate waters, from the hande of straunge childre. Whose mouth talketh of vanite, & thy right hãde is a right hande of falsede. That I maye synge a new songe vnto the (o God) & synge prayes vnto the vpon a tenstrynged lute, Thou that geuest victory vnto kynges, and hast delyuered Dauid thy seruauit from the parell of the swerde. Saue me and delyuer me from the honde of straunge childre, whose mouth talketh of vanite, and their right hande is a right hande of falsede. That oure sonnes maye growe vp as the yōge plantes,^a and that oure daughters maye be as the polished corners of the temple. That oure garners maye be full and plenteous with all maner of stoare: that oure shepe maye brynge forth thousandes and hundreth thousands in oure villages. That oure oxen maye be stronge to laboure, that there be no mischaunce, no decaye, and no complainyng in oure stretes.

Happie are the people that be in soch a case: yee blessed are the people, which haue the LORDE for their God.^a

The cxiij. A psalme of David.

I WIL magnifie the (o my God & kyng) I wil prayse thy name for euer & euer. Every daye wil I geue thanks vnto the, and prayse thy name for euer and euer. Greate is the LORDE, & maruelous worthy to be prayed, there is no ende of his greatnesse. One generacion shal prayse thy workes vnto another, and declare thy power. As for me I wil be talkige of thy worships, thy glory, thy prayse and wōderous workes.

So that men shal speake of the might of thy maruelous actes, and tell of thy greatnes.

The memoriall of thy abundaunt kyndnes shal be shewed, and mē shal synge of thy righteousness. The LORDE is gracious and mercifull, longe sufferyng & of greate goodnesse. The LORDE is louyng vnto euery man, and his mercy is ouer all his workes.

All thy workes prayse the (o LORDE) and thy sayntes geue thanks vnto the. They shewe the glory of thy kyngdome, and talke of thy power. That thy power, thy glory

& mightynesse of thy kyngdome might be knowne vnto men. Thy kyngdome is an euerlastinge kyngdome, & thy dominion endureth thorow out all ages. The LORDE vpholdeth all soch as shulde fall, and lifeth vp all those that be downe. The eyes of all wayte vpon the, and thou geuest them their meate in due season. Thou openest thine hãde, and fyllest all thinges lyuynge with plenteousnesse. The LORDE is righteous in all his wayes, & holy in all his workes. The LORDE is nye vnto all them that call vpon him, yee all soch as call vpon him faithfully.

He fulfilleth the desyre of them that feare him, he heareth their crye, and helpeth them.

The LORDE preserueth all them that loue him, but scattereth abroad all the vngodly.

My mouth shal speake the prayse of the LORDE, And let all flesh geue thanks vnto his holy name for euer and euer. Halleluya.

The cxiij. Psalme.

PRAYSE the LORDE (o my soule:) whyle I lyue wil I prayse the LORDE, yee as lōge as I haue eny beyng, I wil synge prayes vnto my God. O put not youre trust in prynces, ner in the childe of man, for there is no helpe in the. For when y^e breth of man goeth forth, he shal turne agayne to his earth, and so all his thoughtes perishe. Blessed is he that hath y^e God of Iacob for his helpe, and whose hope is in the LORDE his God. Which made heauen and earth,^e y^e see and all that therin is, which kepeth his promise for euer. Which helpeth them to right y^e suffre wronge, which fedeth y^e hongrie. The LORDE lowseth men out of preson, the LORDE geueth sight to the blynde.

The LORDE helpeth the vp that are fallen, the LORDE loueth the righteous. The LORDE careth for the straungers, he defendeth y^e fatherlesse and wyddowe: as for the waye of y^e vngodly, he turneth it vpsyde downe. The LORDE thy God (o Sion) is kyng for euermore, and thorow out all generacions. Halleluya.

The cxiij. Psalme.

O PRAYSE the LORDE, for it is a good thinge to synge prayes vnto our God: yee a ioyfull and pleasant thinge is it

^a Deut. 28. a. ^b Psal. 32. b. ^c Exo. 34. a. Psal. 85. c. 102. a. ^d Luc. 1. c. Dan. 3. f. and 7. d. Psal. 44. b.

Prou. 24. c. Psal. 35. c. 36. d. Psal. 103. d. ^e Psal. 102. a. ^f Psal. 117. a. ^g Act. 14. c. Apoc. 14. b.

to be thankfull. The LORDE shal buylde vp Ierusalē, & gather together ſ̄ outcastes of Israel. He healeth the contrite in herte, and byndeth vp their woundes. ³³ He telleth the nombre of the starres, and calleth them all by their names. Greate is oure LORDE, and greate is his power, yee his wyszdome is infinite. The LORDE setteth vp ſ̄ meke, & bryngeth ſ̄ vngodly downe to ſ̄ groude.

³³ O syng vnto ſ̄ LORDE with thankesgeuynge, syng prayes vpō ſ̄ harpe vnto oure God.

Which couereth ſ̄ heauen with cloude, prepareth rayne for ſ̄ earth, & maketh ſ̄ grasse to growe vpon the mountaynes. Which geueth foder vnto ſ̄ catell, & fedeth ſ̄ yonge rauens ſ̄ call vpō him. He hath no pleasure in the strength of an horse, nether delyteth he in eny mā's legges. But the LORDES delyte is in them that feare him, and put their trust in his mercy.

The clxij. Psalme.

This psalme do the hebrues ioyn vnto it, that goeth before.

³³ **P**RAYSE ſ̄ LORDE o Ierusalē, prayse thy God o Sion. For he maketh fast ſ̄ barres of thy gates, & blesseth thy childre within ſ̄. He maketh peace in thy borders, & fylleth ſ̄ with ſ̄ floure of wheate. He sendeth forth his cōmaudemēt vpō earth, ³³ his worde rūneth swiftly. He geueth snowe like woll, & scattereth ſ̄ hore frost like ashes. He casteth forth his yse like morsels, who is able to abyde his frost? He sendeth out his worde and melteth them, he bloweth with his wynde, & the waters flowe. He sheweth his worde vnto Iacob, his statutes & ordinaunces vnto Israel. He hath not dealte so with all the Heithen, nether haue they knowlege of his lawes. Halleluya.

The clxij. Psalme.

³³ **O** PRAYSE the LORDE of heauen, prayse him in the heyth. Prayse him all ye angels of his, prayse hi all his hoost.

Prayse him Sonne & Moone, prayse him all ye starres & light. Prayse him all ye heauens, & ye waters ſ̄ be vnder the heauens. Let them prayse the name of the LORDE, for

^a Esa. 40. d. ^b 1 Esd. 3. c. ^c Psal. 103. b. ^d Iob 38. d. ^e Gene. 1. a.

he cōmaunded, & they were made. He hath made the fast for euer and euer, he hath geuē them a lawe which shal not be broke. Prayse the LORDE vpon earth, ye whalfishes and all depes. Fyre and hayle, snowe & vapors, wynde and storme, fulfillynge his worde. Mountaynes and all hilles, frutefull trees & all Ceders. Beastes and all catell, wormes & fethered foules. Kynges of the earth & all people, princes & all iudges of ſ̄ worlde. Yonge men & maydēs, olde men and children.

Let them prayse the name of the LORDE, for his name only is excellent, and his prayse aboue heauen and earth. He exalteth the horne of his people, all his sayntes shal prayse him, the children of Israel, euen the people that serueth him. Halleluya.

The clxij. Psalme. Halleluya.

³³ **O** SYNGE vnto ſ̄ LORDE a new songe, ³³ let the cōgregacion of sayntes prayse him. Let Israel reioyse in him that made him, and let the children of Sion be ioyfull in their kynge. Let them prayse his name in the daūce, let them syng prayes vnto him with tabrettes and harpes. For the LORDE hath pleasure in his people, and helpeth the mekeharted. Let the sayntes be ioyfull with glory, let them reioyse in their beddes. Let the prayes of God be in their mouth, ³³ and sharpe swerdes in their handes. To be auenged of the Heithē, & to rebuke the people. To bynde their kynges in cheynes, & their nobles with lynckes of yron. That they maye be auenged of them, as it is written, ³³ Soch honoure haue all his sayntes. Halleluya.

The cl. Psalme. Halleluya.

³³ **O** PRAYSE the LORDE in his Sanctuary, prayse him in the firmament of his power. Prayse him in his noble actes, prayse him in his excellēt greatnesse.

Prayse him in the sounde of the trumpet, prayse him vpō the lute and harpe. Prayse him in the cymbals and daunce, prayse him vpon the strynges and pype. Prayse him vpō the welltuned cymbals, prayse him vpon the loude cymbals. Let euery thing ſ̄ hath breth, prayse the LORDE. Halleluya.

^f Psal. 32. b. ^g Esa. 42. b. ^h Heb. 4. c. ⁱ Deut. 32. f.

The ende of the Psalter.

SELA. In the psalter this worde Sela commeth very oft, and (after the mynde of the īterpreters) it is asmoche to saye as, allwaye, continually, for euer, forsoyth, verely, a lifting vp of the voyce, or to make a pause and earnestly to consider, and to ponder the sentēce.

The Prouerbes of Salomon.

What this boke conteyneth.

Chap. I.

The wysdome of God calleth vs by the mouth of Salomō, exorteth vs, and geueth vs warnynge to eschue the wicked: whose vngodly cōuersacion in worde and worke, and punyshment also of the same, is here describēd.

Chap. II.

How wysdome maye be gotten, and what profit commeth of it.

Chap. III.

He exorteth us to the feare of God and to pacience: he commendeth wysdome, & requyeth us to cleue vnto the same.

Chap. IIII.

A fatherly exortacion vnto wysdome, with the profit therof, and how we ought to refrayne the mēbres of oure body frō euell.

Chap. V.

He exorteth vnto wysdōe, and to bewarre of harlottes: he telleth what harme maye folowe therout, whē men medle with soch: he teacheth men, louyngly to cleue vnto their mariēd wyues, and describeth the ende of the vngodly.

Chap. VI.

He warneth men to bewarre of suertishipe, exorteth the slouthfull to laboure, sheweth the wikednesse of false tonges, and requyeth men

to bewarre of aduoutry, because it is more perlous then theft or felony.

Chap. VII.

He exorteth vnto wysdome, sheweth the condicions of harlottes, and what hurt happeneth vnto soch as enclyne to the prouocacios and desyres of the flesh.

Chap. VIII.

Wysdome calleth men swetely vnto her, and telleth them what treasure and power she hath. A cōmendacion and prayse of wysdome, wherout euery mā is exorted to cleue vnto her.

Chap. IX.

Wysdome crieth vpō the ignoraūt, and promiset them greate thinges. The foolish maner of a light woman.

Chap. X.

From this chapter forth vnto the XXXI, there are described many swete, louely and wyse sentences, which teach men wysdome and what profit commeth of it: Agayne, how men maye auoyde foolishnesse, and the hurte therof.

Chap. XXXI.

Wysdome warneth vs to bewarre of euell women, and describeth the cōuersacion, maner, & behaouore of an honest mariēd wyfe.

THESE are the prouerbes of Salomon the sonne of Dauid kyng of Israel: to lerne wysdome, nurtoure, vnderstondinge, prudence, rightuousnesse, iudgment and equite. That the very babes might haue wyt, and that yonge men might haue knowlege and vnderstondinge. By hearinge, the wyse mā shal cōme by more wysdome: and by ex-

perience, he shal be more apte to vnderstonde a parable, and the interpretacion therof: the wordes of the wyse, and the darcke speaches of the same. ^aThe feare of the **LORDE** is the begynnynge of wysdome. But fooles despyse wysdome and nurtoure.

^a Iob 28. c. Pro. 9. b. Psal. 110. b. Eccle. 1. c.

The first Chapter.

A MY sonne, heare thy fathers doctryne, and forsake not the lawe of thy mother: for that shal bryng grace vnto thy heade, & shal be a cheyne aboute thy necke. My sonne, cōsente not vnto synners,^a yf they entyse the, and saye: come wyth us, let us laye wayte for bloude, & lurke preuely for the innocēt without a cause: let us swalowe thē vp like f̄ hell,^b let us deuoure thē quicke and whole, as those that go downe in to the pytt. So shal we fynde all maner of costly riches, and fyll oure houses wyth spoyles. Cast in thy lott amonge us, we shal haue all one purse.

My sonne, walke not thou with them, re-frayne thy fote frō their wayes. For their fete rūne to euell, & ye haistie to shed bloude. But in vayne is f̄ net layed forth before the byrdes eyes. Yee they thē selues laye wayte one for anothers bloude, and one of thē wolde slaye another. These are the wayes of all soch as be couetous, that one wolde rauysh anothers life.

B Wysdome crieth without,^d & putteth forth hir voyce in the stretes. She calleth before f̄ congregacion in f̄ open gates, and sheweth hir wordes thorow f̄ cite, sayenge: O ye childrē, how lōge wil ye loue childyshnesse? how longe wil f̄ scorners delyte in scornynge, & f̄ vnwyse be enemies vnto knowlege? O turne you vnto my correccion: lo, I wil expresse my mynde vnto you, and make you vnderstōde my wordes. **C** Seinge then that I haue called, and ye refused it: I haue stretched out my honde, and no mā regarded it, but all my cōuēls haue ye despyed, and set my correcciōs at naught. Therefore shal I also laugh in youre destruccion, and mocke you, when f̄ thinge that ye feare cōmeth vpon you: euen whē f̄ thinge that ye be afrayed of, falleth in sodenly like a storme, and youre misery like a tempest: yee whā trouble and heuynesse cōmeth vpon you. Then shal they call vpō me, but I wil not heare: they shal seke me early, but they shal not fynde me: And f̄ because they hated knowlege, and recaued not f̄ feare of f̄ LORDE, but abhorred my counsell, and despyed my correccion. Therefore shal they eate f̄ frutes of their owne waye, and be fylled with their owne counceils: for f̄ turnynge awaye of f̄ vnwyse shal slaye thē, & f̄ prosperite of fooles

shalbe their owne destrucciō. But who so harkeneth vnto me, shal dwell safely,^c and haue ynough without eny feare of euell.

The ij. Chapter.

A MY sonne, yf thou wilt receaue my wordes, and kepe my cōmandemētes by the, that thine eare maye herken vnto wysdome, applie thine herte then to vnderstōdinge. For yf thou criest after wysdome, & callest for knowlege: yf thou sekest after her as after money, and dyggest for her as for treasure: Thē shalt thou vnderstōde f̄ feare of the LORDE, and fynde f̄ knowlege of God. For it is the LORDE that geueth wysdome,^e out of his mouth commeth knowlege and vnderstōdinge. He preserueth f̄ welfare of the righteous, and defendeth them f̄ walke innocently: he kepeth them in f̄ right path, and preserueth f̄ waye of his sayntes. Then shalt thou vnderstōde rightuousnesse, iudgment and equite, yee and every good path. Yf wysdome entre in to thine herte, and thy soule delyte in knowlege: then shal counsell preserue the, and vnderstōdinge shal kepe the. That thou mayest be deliuered frō f̄ euell waye, and from the man f̄ speaketh frowarde thinges. From soch as leaue the hye strete, and walke i f̄ wayes of darcknesse: which reioyse in doyng euell, and delyte i wicked thinges: whose wayes are croked, and their pathes slauderous.

C That thou mayest be deliuered also from the straunge woman, and from her that is not thine owne: which geueth swete wordes, forsaketh the huszbande of hir youth, and forgetteth the couenaunt of hir God. For hir house is enclyned vnto death, and hir pathes vnto hell. All they that go in vnto her, come not agayne, nether take they holde of the waye of life.

That thou mayest walke in f̄ good waye, and kepe the pathes of the righteous. For the iust shal dwell in the londe, and the innocētes shal remayne in it: but the vngodly shalbe roted out of f̄ londe, and the wicked doers shalbe taken out of it.

The iij. Chapter.

A MY sonne,^f forget not my lawe, but se f̄ thine hert kepe my cōmandemētes.

^a Esa. 29. d. ^b Psal. 123. a. ^c Esa. 59. a. ^d Pro. 6. b. ^e Psal. 13. a. ^f Pro. 8. a. ^g Esa. 65. b. ^h Iere. 7. b.

ⁱ Pro. 3. c. ^j Iaco. 1. a. c. ^k Eccl. 1. a. and 7. c. ^l Iob. 28. b. ^m 3 Reg. 3. b. 4. c. ⁿ Pro. 7. a. and 5. a. ^o Deu. 11. a.

For they shal prologe f dayes t yeares of thy lyfe, t brynge f peace. Let mercy t faithfulness neuer go from f : bynde the about thy necke, t wryte them in the tables of thine herte. So shalt thou fynde fauoure and good vnderstandinge in f sight of God and men. Put thy trust in f LORDE with all thine herte, and leane not vnto thine owne vnderstandinge. In all thy wayes haue respecte vnto him, and he shal ordre thy goinges. ¹Be not wyse in thine owne conceate, but feare f LORDE and departe from euell: so shal thy nauel be whole, and thy bones stronge.

³³ ²Honoure the LORDE with thy substance, t with f firstlinges of all thine encrease: so shal thy barnes be fylled with plenteousnesse, and thy presses shal flowe ouer with swete wyne. My sonne, despyse not the chastenyng of f LORDE, nether faynte when thou art rebuked of him. For who the LORDE loueth, him he chasteneth: and yet delyteth in him euen as a father in his owne sonne. Well is him that fyndeth wysdome, t opeyneth vnderstandinge, for the gettinge of it is better then eny marchaundise of syluer, t the profit of it is better then golde. Wysdome is more worth the precious stones, f all f thinges f thou canst desire, are not to be compared vnto her. Vpon hir right hande is longe life, t vpon hir left hande is riches t honoure.

Hir wayes are pleasaunt wayes, and all hir pathes are peaceable. She is a tre of life ⁴ to them that laye holde vpon her, and blessed are they that kepe her fast.

⁴ With wysdome hath f LORDE layed the foudacion of f earth, t thorow vnderstandinge hath he stablished f heauens. Thorow his wysdome f depths breake vp, t f cloudes droppe downe the dew. My sonne, let not these thinges departe from thyne eyes, but kepe my lawe and my counsell: so shal it be life vnto thy soule, t grace vnto thy mouth.

Then shalt thou walke safely in thy waye, t thy fote shal not stamble. Yf thou slepest, thou shalt not be afayed, ⁵but shalt take thy rest t slepe swetely. Thou neddest not to be afayed of eny sodane feare, nether for the violent russhinge in of the vngodly, when it commeth.

For the LORDE shal be besyde the, t kepe

thy fote f thou be not taken. Refuse not to do good vnto him that shulde haue it, so longe as thine hande is able to do it. Saye not vnto thy neighbour: go thy waye t come agayne, tomorrow wil I geue the: where as thou hast now to geue him. Intende no hurte vnto thy neighbour, seynge he hopeth to dwell in rest by the. Strue not lightly with eny man, where as he hath done f no harme. ⁶Folowe not a wicked man, and chose none of his wayes: for the LORDE abhorreth the frowarde, but his secrete is amonge the righteous. The curse of the LORDE is in the house of the vngodly, but he blesseth the dwellinges of the righteous.

As for the scornefull, he shal laugh the to scorne, but he shal geue grace vnto the lowly. The wyse shal haue honoure in possession, but shame is the promociõ that fooles shal haue.

The iiii. Chapter.

⁷ HEARE (O ye children) the fatherly exortaciõ, t take good hede, that ye maye lerne wysdome. Yee I shal geue you a good rewarde, yf ye wil not forsake my lawe. For when I myself was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: ⁸let thine herte receaue my wordes, kepe my commaundementes, and thou shalt lyue.

Get the wysdome, get the vnderstandinge, forget not f wordes of my mouth, t shreke not from them. Forsake her not, and she shal preserue the: loue her, and she shal kepe the. The chefe poynte of wysdome is, that thou be wyllynge to opeyne wysdome, and before all thy goodes to get the vnderstandynge. Make moch of her, ⁹and she shal promote the: Yee yf thou embracest her, she shal brynge the vnto honoure.

She shal make the a gracious heade, and garnish the with f crowne of glory. Heare my sonne, and receaue my wordes, that the yeares of thy life maye be many. I wil shewe the f waye of wysdome, and lede the in the right pathes. So that yf thou goest therin, there shal no straytnesse hynder the: and when thou runnest, thou shalt not fall. Take fast holde of doctryne, let her not go: kepe her, for she is thy life.

¹ Esa. 5. e. Rom. 12. c. ² Tob. 4. b. Deut. 26. a. Mala. 3. b. Exo. 23. c. and 34. c. ³ 1 Pet. 4. b. Tob. 12. c. Heb. 12. a. Apo. 3. d. ⁴ Pro. 8. a. ⁵ Gen. 2. b.

⁶ Pro. 1. c. ⁷ Pro. 1. a. ⁸ Deut. 6. b. 11. c. 32. g. ⁹ Deu. 2. d.

Come not in the path of the vngodly, "and walke not in the waye of the wicked.

Eschue it, ⁊ go not therin: departe asyde, ⁊ passe ouer by it. For they can not slepe, excepte they haue first done some myschefe: nether take they eny rest, excepte they haue first done some harme. For they eate the bred of wickednesse, and drike the wyne of robbery. The path of the righteous shyneth as the light, and is euer brighter ⁊ brighter vnto the perfecte daye. But ⁊ waye of the vngodly is as the darcknesse, wherin mē fall, or they be awarre.

¶ My sonne, marcke my wordes, and enclyne thine eare vnto my saynges. Let them not departe from thine eyes, kepe them euen in the myddest of thine herte. For they are life vnto all those that finde thē, and health vnto all their bodies. Kepe thine hert with all diligence, for there vpon hangeth life. Put awaye from the a frowarde mouth, and let the lippes of slaunder be farre from the. Let thine eyes beholde the thinge ⁊ is right, ⁊ let thine eye lyddes loke straight before the. Pōdre the path of thy fete, so shal all thy wayes be sure. Turne not asyde, nether to the right hande ner to the lefte, but witholde thy fote from euell.

The b. Chapter.

¶ MY sonne, geue hede vnto my wysdome, ⁊ bowe thine eare vnto my prudēce: ⁊ thou mayest regarde good counsell, and that thy lippes maye kepe nurtoure.

¶ For the lippes of an harlot are a droppinge hony combe, and hir throte is softer then oyle. But at ⁊ last she is as bitter as worm-wod, and as sharpe as a two edged swerde. Hir fete go downe vnto death, and hir steppes pearse thorow vnto hell. She regardeth not the path of life, so vnstedfast are hir wayes, that thou canst not knowe them. Heare me therefore (o my sonne) and departe not frō the wordes of my mouth. Kepe thy waye farre from her, and come not nye ⁊ dores of hir house. That thou geue not thine honoure vnto another, and thy yeares to the cruell.

¶ That other men be not fylled with thy goodes, ⁊ that thy labours come not in a straunge house. Yee that thou mourne not at the last (when thou hast spent thy body and goodes)

and then saye: Alas, why hated I nurtoure? why dyd my hert despyse correccion? Wherefore was not I obedient vnto the voyce of my teachers, ⁊ herkened not vnto them that in-fourmed me? I am come almost in to all mysfortune, in the myddest of the multitude and congregacion. Drinke of the water of thine owne well, and of the ryuers that runne out of thine owne spriges. Let thy welles flowe out a brode, that there maye be ryuers of water in the stretes. But let them be only thine owne, ⁊ not straungers with the. Let thy well be blessed, and be glad with the wife of thy youth. Louynge is the hynde, and frendly is the Roo: let her brestes alwaye satisfie the, and holde the euer content with hir loue. My sonne, why wilt thou haue pleasure in an harlot, and embrace the bosome of another womā? For euery mā's wayes are open in the sight of the LORDE, and he pōdereth all their goings. The wickednesses of the vngodly shal catch himself, and with the snares of his owne synnes shal he be trapped. Because he wolde not be reformed, he shal dye: and for his greate foolishnesse he shal be destroyed.

The bi. Chapter.

¶ MY sōne, yf thou be suertie for thy neigh-boure, ⁊ thou hast fastened thine hōde with another mā: yee thou art bōnde with thine owne wordes, and taken with thine owne speach. Therefore (my sonne) do this, discharge thy self, for thou art come i to thy neighbours daunger. Go thy waye then soone, ⁊ intreate thy neighbour: let not thine eyes slepe, ner thine eye lyddes slomber. Saue thy self as a doo frō ⁊ honde, ⁊ as a byrde frō the hōde of the fouler. Go to the Emmet (thou slogarde) cōsidre hir wayes, ⁊ lerne to be wyse. ¶ She hath no gyde, no teacher, no leder: yet in the sommer she prouideth hir meate, ⁊ gathereth hir foode together i ⁊ haruest. How lōge wilt thou slepe, thou slogish mā? Whā wilt thou aryse out of thy slepe? Yee slepe on still a litle, slōber a litle, folde thine handes together yet a litle, that thou mayest slepe: so shal pouerte come vnto the as one ⁊ trauayleth by the waye, ⁊ necessite like a wapened man. A dissem-blynge person, a wicked man goeth with a

^a Psal. 1. a. and 36. a.
^c Deut. 5. d. and 17. c.

^b Num. 15. d. Deut. 11. c.
^d Pro. 7. a. ^e Eccls. 9. b.

^f Iob 31. a. and 34. c.

^e Pro. 21. b. 17. c. 20. c.
^b Pro. 24. d. 30. c. Pro. 13. a.

frowarde mouth: he wynccketh with his eyes, he tokeneth with his fete, he poynteth with his fyngers, he is euer ymagyninge myschefe ⁊ frowardnesse in his hert, ⁊ causeth discorde. Therefore shal his destruccion come hastely vpō him, sodenly shal he be all tobroken, and not be healed.

There be sixe thynges, which the LORDE hateth, ⁊ the seuenth he vtterly abhorreth: ^aA proude lōke, a dyssemblynge tonge, hādes that shed innocent bloude, an herte ⁊ goeth aboute with wicked ymaginaciōs, ^bfete that be swift in rennyng to do myschefe, a false wytnesse ^c⁊ bringeth vp lyes, ⁊ soch one as soweth discorde amonge brethren. My sonne, kepe thy fathers cōmaundemētes, ⁊ forsake not ⁊ lawe of thy mother. Put thē vp together in thine herte, and bynde thē aboute thy necke. That they maye lede the where thou goest, preserue the when thou art aslepe, ⁊ ⁊ when thou awakest, thou mayest talke of thē (^cFor the commaundement is a lanterne, and the lawe a light: yee chastenyng ⁊ nurtoure is ⁊ waye of life) that they maye kepe the frō the euell woman, ^d⁊ from the flatteryng tonge of the harlott: ⁊ thou lust not after her beuty in thine herte, ⁊ lest thou be takē with hir fayre lōkes. An harlot wil make a mā to begg his bred, but a married woman wil hunt for ⁊ precious life. Maye a man take fyre in his bosome, and his clothes not be brent? Or can one go vpon hote coales, and his fete not be hurte? Euen so, who so euer goeth in to his neighbours wife, and toucheth her, can not be vngiltie. ^eMen do not vtterly despyse a thefe, that stealeth to satisfie his soule, when he is hongerie: but yf he maye be gotten, he restoreth agayne seuen tymes asmoch, or els he maketh recompence with all the good of his house. But who so cōmitteth aduourtrie with a womā, he is a foole, and bryngeth his life to destruccion. He getteth him self also shame ⁊ dishonoure, such as shal neuer be put out. For the gelousy ⁊ wrath of the mā wil not be t̄reated, no though thou woldest ofre him greate giftes to make amendes, he will not receaue them.

The liij. Chapter.

^a MY sonne, kepe my wordes, ⁊ laye vp my cōmaundemētes by the. ^fKepe my cōmaundemētes ⁊ my lawe, euē as the

aple of thine eye, ⁊ thou shalt lyue. Bynde them vpon thy fyngers, ⁊ wryte thē in the table of thine hert. Saye vnto wysdome: thou art my sister, and call vnderstondinge thy kynswoman: ^gthat she maye kepe ⁊ frō ⁊ straunge womā, ⁊ frō ⁊ harlot which geueth swete wordes. For out of the wyndowe of my house I loked thorow the trelies, ⁊ behelde the simple people: ^h⁊ amonge other yonge folkes I spyed one yonge foole goinge ouer the stretes, by the corner in the waye towarde the harlottes house in the twilight of the euenyng, when it begāne now to be night and darcke. And beholde, there mett ⁱhim a womā in an harlottes apparell (a disceatfull, wāton ⁊ an vnstedfast womā: whose fete coude not abyde in ⁊ house, now is she without, now ī ⁊ stretes, ⁊ lurketh ī euery corner) she caught ⁊ yōge mā, kyssed him ⁊ was not ashamed, sayēge: I had a vowe to paye, ⁊ this daye I perfourme it. Therefore came I forth to mete the, that I might seke thy face, and so I haue founde the. I haue deckte my bed with coueringes ⁊ clothes of Egipte. My bed haue I made to smell of Myrre, Aloes and Cynamom. Come, let vs lye together, ⁊ take oure pleasure till it be daye light. For the good man is not at home, he is gone farre of. He hath taken the bagg of moneye with him, who can tell whē he cōmeth home? ^jThus with many swete wordes she ouercame him, and with hir flatteryng lippes she wanne him.

Immediatly he foloweth her, as it were an oxe led to the slaughter (and like as it were to the stockes, where foolles are punyshed) so longe till she hath wounded his lyuer with hir darte: like as yf a byrde haisted to the snare, not knowinge that the parrill of his life lyeth there vpō. Hearre me now therefore (o my sonne) and marcke the wordes of my mouth. Let not thine herte wandre in hir wayes, ⁊ be not thou disceaue in hir pathes. For many one hath she woided and cast downe, yee many a stronge mā hath she slayne. Hir house is the waye vnto hell, where men go downe to the chambers of death.

The liij. Chapter.

^k DOTH not wysdome crie? ^ldoth not vnderstondinge put forth hir voyce? ^m

^a Psal. 17. c. Pro. 12. d. ^b Pro. 1. a. ^c Psal. 118. o.
^d Pro. 5. a. and 7. a. ^e Exo. 22. a.

^f Deut. 11. a. Nū. 15. d. ^g Pro. 2. b. and 5. a.
^h Eccls. 7. d. ⁱ Pro. 1. b.

Stondeth she not in the hye places in the stretes & wayes? doth she not crie before the whole cite, & in the gates where men go out & in? It is you, o ye men (sayeth she) whom I call. Vnto you (o ye childrē of mē) lift I vp my voyce. Take hede vnto knowlege o ye ignoraūt, be wyse in herte o ye fooles. Geue eare, for I wil speake of greate matters, & open my lippes to tell thinges that be right. For my throte shal be talkynge of f̄ trueth, & my lippes abhorre vngodlynnesse. All the wordes of my mouth are rightuous, there is no frowardnesse ner falsede therin. They are all playne to soch as wil vnderstōde, & right to thē that fynde knowlege. Receaue my doctryne therfore and not syluer,^a & knowlege more then fyne golde. For wysdome is more worth then precious stones, yee all the thinges that thou cāst desyre, are not to be compared vnto it.

B I wysdome haue my dwellynge with knowlege, and prudent counsell is myne owne. With me is the feare of the LORDE, and f̄ eschynge of euell. As for pryde, disdayne, an euell waye, & a mouth that speaketh wicked thiges, I vtterly abhorre thē. I can geue counsell, and be a gyde: I haue vnderstandinge, I haue strength.

Thorow me, kynges reigne: ^b thorow me, prices make iust lawes. Thorow me, lordes beare rule, and all iudges of f̄ earth execute iudgmēt. I am louynge vnto those that loue me,^c and they that seke me early, shal fynde me.

Riches & honoure are with me, yee excellent goodes & rightuousnes. My frute is better thē golde & precious stone, & myne encrease more worth then fyne syluer. I walke in f̄ waye of rightuousnes, & in the strete of iudgment. That I maye sende prosperite to those that loue me, & to encrease their treasure.

C The LORDE himself had me in possessiō in the begynnynge of his wayes, or euer he beganne his workes afore tyme. ^d I haue bene ordered frō euerlastige, & frō f̄ begynnynge or euer the earth was made. When I was borne, there were nether depthes ner springes of water. Before the foundacions of f̄ mounytaynes were layed, yee before all hilles was I borne. The earth and all that is vpon the earth was not yet made, no not the grounde it self. ^e For when he made the heauens, I

was present: whā he set the depthes in ordre: whan he hanged the cloudes aboue: whan he fastened the sprynge of the depe: ^f Whan he shutt the see within certayne bowndes, that f̄ waters shulde not go ouer their marckes. When he layed the foundacions of the earth, I was with him, ordryng all thinges, delytyng daylie & reioysynge allwaye before him. As for the rōude cōpase of his worlde, I make it ioifull, for my delyte is to be amōge the children of men.^g

Therefore harken vnto me (o ye children) for blessed are they that kepe my wayes.

O geue eare vnto nurtoure, be wyse, and refuse it not. Blessed is f̄ man that heareth me, watchinge daylie at my gates, & geuyng attendance at the postes of my dores.

For who so fyndeth me, fyndeth life, and shal optayne fauoure of the LORDE. But who so offendeth agaynst me, hurteth his owne soule. All they that hate me, are the louers of death.

The ij. Chapter.

WYSDOME hath buylded herself an ^a house, and hewen out seven pilers: she hath slaughted, poured out hir wyne, and prepared hir table. She hath sent forth hir maydens to crie vpō the hyst place of the cite: Who so is ignoraūt, let him come hither. And to the vnwise she sayde: O come on youre waye, eate my bred, and drynke my wyne, which I haue poured out for you. For-sake ignoraūce, and ye shal lyue: and se that ye go in the waye of vnderstandinge.

Who so reprocueth a scornefull personne, getteth him self dishonoure: and he that rebuketh the vngodly, stayneth himself.

Reproue not a scorner, lest he owe the euell wil: but rebuke a wyse man, and he wil loue the. Geue a discrete man but an occasion, & he wilbe the wyser: teach a rightuous man, and he wil increase. The feare of the LORDE is the begynnynge of wysdome, ^b & the knowlege of holy thinges is vnderstandinge. For thorow me thy dayes shalbe prolonged, and the yeaeres of thy life shal be many. Yf thou be wyse, thy wysdome shal do thy selfe good: but yf thou thynkest scorne therof, it shalbe thine owne harme. A foolish restlesse woman, full of wordes, and

^a Pro. 16. b. Pro. 3. b. Psal. 18. b. ^b Deut. 17. d. Sapi. 6. a. ^c Luc. 11. b. ^d Eccli. 24. b. ^e Sap. 9. b.

^f Iob 26. c. 38. a. ^g Soph. 3. d. ^a Iob 28. c. Psal. 110. b. Eccli. 1. c. Pro. 4. b.

such one as hath no knowlege, sytteth in the dores of hir house vpō a stole aboue in the cite, to call such as go by and walke straight in their wayes. Who so is ignoraunt (sayeth she) let him come hither, and to the vnwyse she sayeth: stollen waters are swete, & the bred that is preuely eaten, hath a good taist.

But they cōsider not that death is there, and that hir gestes go downe to hell.

The r. Chapter.

These are prouerbes of Salomon.

A WYSE sonne maketh a glad father, but ^aan vndiscrete sonne is the heuynesse of his mother. Treasures that are wickedly gotten, profit nothing, but rightuousnesse deliuereth from death. ^aThe LORDE wil not let the soule of the rightuous suffre hōger, but he putteth ^ŷ vngodly frō his desyre. An ydle hande maketh poore, but a quycke laboringe hande maketh riche.

Who so gathereth in Sommer, is wyse: but he that is slogish in haruest, bringeth himself to confucion. Louynge and fauorable is the face of the rightuous, but ^ŷ fore heade of the vngodly is past shame, and presumptuous. ^cThe memoriall of the iust shall haue a good reporte, but the name of the vngodly shal stynte. A wyse man wil receaue warnynge, but a foole wil sooner be smytten in the face. ¹³ He that leadeth an innocent life, walketh surely: ^abut who so goeth a wrōge waye, shalbe knowne. He ^ŷ wynketh with his eye, wil do some harme: but he that hath a foolish mouth, shalbe beaten. The mouth of a rightuous man is a well of life, but ^ŷ mouth of the vngodly is past shame, & presumptuous. Euell will stereth vp strife, ^abut loue couereth ^ŷ multitude of synnes.

In ^ŷ lippes of him ^ŷ hath vnderstōdinge a mā shal fynde wysdome, but ^ŷ rodde belōgeth to ^ŷ backe of ^ŷ foolish. Wyse mē laye vp knowlege, but ^ŷ mouth of ^ŷ foolish is nye destruccio. The rich mā's goodes are his strōge holde, but pouerte oppresseth the poore.

The rightuous laboureth to do good, but the vngodly vseth his increase vnto synne.

^C To take hede vnto ^ŷ chastenyng of nurture, is ^ŷ waye of life: but he that refuseth to be reformed, goeth wrōge. Dissemblynge

lippes kepe hatred secretly, and he that speaketh eny slaunder, is a foole. Where moch bablinge is, there must nedes be offence: he that refrayneth his lippes, is wysest of all. An innocent tonge is a noble treasure, but the herte of the vngodly is nothinge worth. The lippes of the rightuous fede a whole multitude, but fooles shal dye in their owne foly. ^ŷThe blesynge of the LORDE maketh rich mē, as for carefull trauayle, it doth nothinge therto. A foole doth wickedly & maketh but a sporte of it: neuertheles it is wysdome for a man to beware of such.

The thinge that the vngodly are afrayed of, shal come vpon them, but the rightuous shal haue their desyre. The vngodly is like a tempest that passeth ouer & is nomore sene, but the rightuous remayneth sure for euer. As vyneger is to the teth, and as smoke is vnto ^ŷ eyes, euē so is a slogish personne to them that sende him forth. The feare of ^ŷ LORDE maketh a lōge life, but ^ŷ yeares of ^ŷ vngodly shal be shortened. The pacient abydinge of the rightuous shalbe turned to gladnesse, but the hope of the vngodly shal perish. The waye of the LORDE geueth a corage vnto ^ŷ godly, but it is a feare for wicked doers. The rightuous shal neuer be ouerthrowne, ^abut ^ŷ vngodly shal not remayne in the londe. The mouth of the iust wilbe talkynge of wysdome, but the tonge of the frowarde shal perish. The lippes of the rightuous are occupied in acceptable thinges, but the mouth of the vngodly taketh them to the worst.

The ri. Chapter.

A FALSE balaunce is an abhominacion ^avnto the LORDE, ^abut a true weight pleaseth him. Where pryde is, there is shame also and confucion: but where as is lowlynnes, there is wysdome. The innocent dealyng of the iust shal lede them, but the vnfaithfulnesse of the despyers shalbe their owne destruccio. ^aRiches helpe not in the daye of vengeance, but rightuousnesse deliuereth frō death. The rightuousnes of ^ŷ innocent ordreth his waye, but the vngodly shal fall in his owne wickednesse. The rightuousnesse of the iust shal deliuer them, but the despyers shalbe taken in their owne vngodlynnesse. When an

^a Pro. 15. c. Pro. 11. a. Eccli. 5. b. ^b Pro. 12. c.
^c Psal. 111. a. ^d Psal. 22. a. Pro. 28. c. Eccli. 37. d.
^e 1 Pet. 4. b. ^f Lob 42. c. Eccli. 11. Psal. 126. a.

Mat. 6. c. d. ^e Psal. 124. a. Psal. 36. d. ^a Pro. 16. b.
20. b. d. ^f Prou. 10. a. Eccli. 5. b.

B vngodly man dyeth, his hope is gone, the confidence of riches shal perish. The righteous shalbe deluyered out of trouble, & the vngodly shal come in his steade. Thorow \hat{y} mouth of \hat{y} dyssembler is his neyghboure destroyed, but thorow knowlege shal the iust be deluyered. ^a When it goeth well with the righteous, the cite is mery: and when the vngodly perish, there is gladnesse. When the iust are in wealth, the cite prospereth: but whan the vngodly haue the rule, it decayeth. A foole bryngeth vp a slaunder of his neyghboure, but a wyse man wil kepe it secrete. ^b A dyssemblinge person wil discover preuy thinges, but he that is of a faithfull hert, wil kepe counsell. ^c Where no good counsell is there the people decaye: but where as are many that can geue counsell, there is wealth. ^d He that is suertye for a straunger, hurteth himself: but he that medleth not with suerteshippe, is sure. A gracious womā manteyneth honestie, as for the mightie, they manteyne ryches. He \hat{y} hath a gentle liberall stomacke, is mercifull: but who so hurteth his neyghboure, is a tyraūt.

The labour of the vngodly prospereth not, but he that soweth righteousness, shal receaue a sure rewarde. Like as righteousness bryngeth life, euē so to cleue vnto euell, bryngeth death. The LORDE abhorreth a fayned hert, but he hath pleasure in them that are vndeified. It shal not helpe \hat{y} wicked, though they laye all their hondes together, but the sede of the righteous shalbe preserued. A fayre woman without discrete maners, is like a ryng of golde in a swynes snoute. The iust labour for peace and traquylite, but the vngodly for disquyetnesse.

^e Some man geueth out his goodes, and is the richer, but \hat{y} nygarde (hauynge ynough) wil departe from nothing, and yet is euer in pouerte. ^f He that is lyberall in geuynge, shal haue plenty: and he that watereth, shal be watered also himself. Who so hoordeth vp his corne, shalbe cursed amonge the people: but blessinge shal light vpon his heade that selleth it. He that laboureth for honesty fyndeth his desyre: but who so seketh after myschefe, it shal happē vnto him. He that trusteth in his riches, shal haue a fall,

but \hat{y} righteous shal florish as the grene leaf.^g

Who so maketh disquyetnesse in his owne house, he shal haue wynde for his heretage, and the foole shal be seruauit to the wyse.

The frute of the righteous is as the tre of life, a wyse man also wynneth mens soules. ^h Yf \hat{y} righteous be recōpēsed vpō earth, how moch more theē the vngodly & \hat{y} synner?

The xij. Chapter.

WHO so loueth wysdome, wil be content to be reformed: but he that hateth to be reprovēd, is a foole. A good man is acceptable vnto the LORDE,ⁱ but \hat{y} wicked wyl he condempne. A man cā not endure in vngodlynesse, but \hat{y} rote of \hat{y} righteous shal not be moued. A stedfast woman is a crowne vnto hir huszbonde: but she that behaueth herself vnonestly, is a corrupcion in his bones. The thoughtes of \hat{y} righteous are right, but the ymaginacion of the vngodly are disceatfull. The talkynge of the vngodly is, how they maye laye wayte for bloude, but the mouth of \hat{y} righteous wil deluyere them. Or euer thou canst turne the aboute,^j the vngodly shal be ouerthrowne, but the house of the righteous shal stōde.

A man shalbe commended for his wysdome, but a foole shal be despyed. A simple man ^k which laboureth and worketh,^l is better theē one that is gorgious and wanteth bred.

A righteous man regardeth the life of his catell, but the vngodly haue cruell hertes. ^m He that tilleth his lōde, shal haue plenteousnesse of bred: but he \hat{y} foloweth ydylnes, is a very foole. The desyre of \hat{y} vngodly hunteth after myschefe, but the rote of the righteous bryngeth forth frute. ⁿ The wicked falleth in to the snare thorow \hat{y} malyce of his owne mouth, but the iust shal escape out of parell. Euery man shal enioye good accordinge to the innocency of his mouth, and after the workes of his hādes shal he be rewarded. Loke what a foole taketh in honde, he thinketh it well done: but he that is wyse, wyl be coiceled. A foole vttereth his wrath in all the haist, but a discrete man forgoeth wronge. A iust man will tell the trueth, & shewe the thinge \hat{y} is right: but a false wytnesse disceaueth. ^o A

^a Pro. 14. d.^b Pro. 10. b.^c 3 Re. 12. a.^d Pro. 6. a.^e Psal. 36. d. and 111. b.

Luc. 6. d.

^f 2 Cor. 9. b.^g Iere. 17. b. Pro. 18. b.^h 1 Pet. 4. c.ⁱ Gen. 4. a.^j Psal. 36. e.^k Eccles. 10. d.^l Eccles.

20. d. Pro. 28. c.

^m Pro. 13. a.

slaunderous persone pricketh like a swerde, but a wyse mans tonge is wholesome. A true mouth is euer constā, but a dyssemblinge tōge is soone chaunged. They that ymagin euell in their mynde, wil disceauē: but the councelers of peace shal haue ioye folowinge thiē. There shal no mysfortune happen vnto the iust, but the vngodly shal be fylled with misery. **D** The LORDE abhorreth disceatfull lippes, but they that laboure for treuth, please him. He that hath vnderstōdinge, can hyde his wysdome: but an vndiscrete herte telleth out his foolishnesse. A diligēt hande shal beare rule, but the ydle shal be vnder tribute. Heuynesse discourageth *ſ* herte of man,^a but a good worde maketh it glad agayne. The righteous is liberrall vnto his neyghboure, but the waye of the vngodly wil disceauē them selues. A disceatfull man shal fynde no vaūtage, but he that is content with that he hath,^c is more worth the golde. In the waye of righteousnesse there is life, as for eny other waye, it is the path vnto death.

The xiiij. Chapter.

A WYSE sonne wyll receaue his fathers warnynge, but he *ſ* is scornfull, wyll not heare when he is reprovēd. A good mā shal enioye the frute of his mouth, but he that hath a frowarde mynde, shalbe spoyled. He that kepeth his mouth, kepeth his life: but who so speaketh vnadysed, fyndeth harme. The slogarde wolde fayne haue, and can not get his desyre: but the soule of the diligent shal haue plenty. A righteous man abhorreth lyes, but the vngodly shameth both other and himself. Righteousnesse kepeth the innocēt in the waye, but vngodlynesse shal ouerthrowe the synner.

Some men are riche, though they haue nothinge ^d agayne, some mē are poore hauynge greate riches. With goodes euery man deuyereth his life, and the poore wyl not be reprovēd. The light of the righteous maketh ioyfull,^e but the candle of the vngodly shal be put out. Amonge the proude there is euer strife, but amonge those that do all thinges with adyusement, there is wysdome. Hastely gottē goodes are soone spent, but they that be gathered together with the hande, shal increase. Longe tarienge for a thinge that is dyffered,

greueth *ſ* herte: but when the desyre cometh, it is a tre of life. Who so despyseth the worde, destroyeth himself: but he that feareth the cōmaundement, shal haue peace.

The lawe is a wel of life vnto the wyse, that it maye kepe him from the snares of death. Good vnderstandinge geueth fauoure, but harde is the waye of the despyers. A wyse man doth all thinges with discrecion, but a foole wil declare his foly. An vngodly messaūger bryngeth myschefe, but a faithfull embassitoure is wholesome. He that thinketh scorne to be reformed, cometh to pouerte and shame: but who so receaueth correccion, shal come to honoure. When a desyre is brought to passe, it delyteth the soule: but fooles abhorre him that eschuethe euell.^f He that goeth in the company of wyse men, shal be wyse: but who so is a cōpanyō of fooles, shal be hurte. Myschefe foloweth vpon synners, but the righteous shal haue a good rewarde. Which their childers childrē shal haue in possessiō, for the riches of the synner is layed vp for *ſ* iust. There is plenteousnesse of fode in the feldes of the poore, *ſ* shalbe increased out of measure. ^g He that spareth the rodde, hateth his sonne: but who so loueth him, holdeth him euer in nurtoure. The righteous eateth, and is satisfied, but *ſ* bely of the vngodly hath neuer ynough.

The xiiij. Chapter.

A WYSE womā vpholdeth hir house, but **A** a foolish wife plucketh it downe.

Who so feareth the LORDE, walketh in the right path: *ſ* regardeth not him that abhorreth the wayes of the LORDE. In the mouth of the foolish is the boostinge of lordshipe, but *ſ* lippes of *ſ* wyse wilbe warre of soch. Where no oxen are, there the crybb is emptye: but where the oxen laboure, there is moch frute. A faithfull wytnesse wyl not dyssemble, but a false recorde wil make a lye.

A scornfull body seketh wysdome, *ſ* fyndeth it not: but knowlege is easy to come by, vnto him that wil vnderstonde. ^h Se *ſ* thou medle not with a foole, *ſ* do as though thou haddest no knowlege. The wysdome of him that hath vnderstandinge is, to take hede vnto his waye, but the foolishnesse of the vnwyse disceaueth. Fooles make but a sporte of

^a Pro. 6. b.

^b Pro. 15. b. and 17. d.

^c Ecclij. 30. c.

^d 2 Tim. 6. b. Heb. 13. a.

^e Pro. 11. c.

^f Pro. 24. c.

^g Sap. 2. c.

^h Job 27. c.

ⁱ Ecclij. 30. a. Psal. 23. b.

Hebr. 12. b. Psal. 33. b.

^k Pro. 8. a.

3 synne, but there is fauourable loue amōge the righteous. The herte of him that hath vnderstanding wil neither dispare for eny sorrow, ner be to presumptuous for eny sodane ioye.

The houses of the vngodly shalbe ouerthrowne, but the tabernacles of \hat{y} righteys shal florish. α There is a waye, which some men thinke to be right, but the ende thereof ledeth vnto death. The herte is sorowfull euen in laughter, and the ende of myrth is heynessee. An vnfaithfull personne shal be fylled with his owne wayes, but a good mā wyl beware of soch. An ignorānt body beleueth all thinges, but who so hath vnderstanding, loketh well to his goings. A wyse man feareth, and departeth from euell, but a foole goeth on presumptuously. An vnpacient man handleth foolishly, but he that is well aduysed, doth other wayes.

C The ignorānt haue foolishnes in possessiō, but the wyse are crowned with knowledge. The euell shal bowe them selues before \hat{y} good, and the vngodly shal wayte at the dores of the righteous. The poore is hated euen of his owne neighbours, but the riche hath many frendes. Who so despyseth his neighbour, doth amysse: α but blessed is he that hath pyte of the poore. They that ymagin wickednes, shalbe disapoynted: but they that muse vpō good thinges, vnto soch shal happen mercy and faithfulness. Diligēt laboure bryngeth riches, but where many vayne wordes are, truly there is scarcenesse.

3 Riches are an ornament vnto the wyse, but the ignorance of fooles is very foolishnesse. A faithfull wytnesse delyuereth soules, but a lyar dysceaueth them. The feare of the **LORDE** is a strōge holde, for vnto his he wyl be a sure defence. The feare of the **LORDE** is a well of life, to auoyde the snares of death. The increase and prosperite of the comons is the kynges honour, but the decaye of the people is the confusiō of the prynce. Pacience is a token of wisdome, but wrath and haistie displeasure is a token of foolishnesse. A mery herte is the life of the body, but rancoure consumeth awaye the bones. α He that doth a poore man wrōge, blasphemeth his maker: but who so hath pitie of the poore, doth honour vnto God.

The vngodly is afrayed of euery parell, but the righteous hath a good hope euē in death. Wysdome resteth in the herte of him that hath vnderstanding, and he wyl teach them that are vnlearned. α Rightuousnes setteth vp the people, but wyckednesse bryngeth folke to destruccion. A discrete seruaunt is a pleasure vnto \hat{y} kyng, but one \hat{y} is not honest, prouoketh him vnto wrath.

The xvj. Chapter.

A **SOFTE** āswere α putteth downe displeasure, but frowarde wordes prouoke vnto anger. A wyse tonge commendeth knowledge, a foolish mouth blabbeth out nothinge but foolishnesse. The eyes of the **LORDE** loke in euery place, both vpon \hat{y} good and badd. A wholsome tonge is a tre of life, but he that abuseth it, hath a broken mynde. A foole despyseth his fathers correccion, but he \hat{y} taketh hede when he is reproued, shal haue \hat{y} more vnderstōdinge.

In the house of the righteous are greates riches, but in the increase of the vngodly there is mysordre. A wyse mouth poureth out knowledge, but \hat{y} herte of the foolish doth not so. α The **LORDE** abhorreth \hat{y} sacrifice of the vngodly, but the prayer of the righteous is acceptable vnto him. The waye of the vngodly is an abhominaciō vnto \hat{y} **LORDE**, but who so foloweth righteousnes, him he loueth. He that forsaketh \hat{y} right strete, shalbe sore punyshed: α who so hateth correccion, falleth in to death. The hell with hir payne is knowne vnto the **LORDE**, how moch more then the hertes of men?

α A scornefull body loueth not one \hat{y} rebuketh him, nether wil he come among \hat{y} wyse. α A mery herte maketh a chearfull countenance, but an vnquyet mynde maketh it heuy. A wyse herte wil seke after knowledge, but \hat{y} mouth of fooles medleth with foolishnesse. All the dayes of the poore are miserable, but a quyet herte is as a cōtynual feast. α Better is a litle with the feare of the **LORDE** then greates treasure, for they are not without sorowe. Better is a meace of potage with loue, then a fat oxe with euell will.

α An angrie man stereth vp strife, but he \hat{y} is pacient stilleth discorde. The waye of \hat{y}

α Deu. 12. a. Pro. 16. c. β Psal. 40. a. γ Math. 25. d. Pro. 11. b. δ Pro. 11. b. ϵ Pro. 15. c. and 25. c. 1 Reg. 25. b. 3 Reg. 12. b. ζ Pro. 21. d. Eccl. 34. c.

Esa. 66. a. η Sap. 2. c. θ Pro. 12. d. and 17. d. Eccl. 30. c. ι Psal. 36. b. 1 Tim. 6. b. κ Pro. 15. a.

slouthfull is full of thornes, but f strete of the righteous is well censed. A wyse sonne maketh a glad father, "but an vndiscrete body shameth his mother. A foole reioyseth in foolish thinges, but a wyse man loketh well to his owne goinges. Vnadyused thoughtes shal come to naught, but where as are men f can geue counsell, there is stedfastnesse. O how ioyfull a thinge is it, a man to geue a conuenient answer? O how pleasaunt is a worde spoken in due season? The waye of life ledeth vnto heauē, f a man shulde bewarre of hell beneth.

The LORDE wyl breake downe f house of f proude, but he shal make fast f borders of f wyddowe. The LORDE abhorreth f ymaginacions of f wicked, but pure wordes are pleasaunt vnto him. The couetous man wrutteth vp his owne house, but who so hateth rewardes, shal lyue. A righteous mā museth in his mynde how to do good, but f mynde of the vngodly ymagineth, how he maye do harme. The LORDE is farre from the vngodly, but he heareth f prayer of the righteous. Like as f clearnesse of f eyes reioyseth f herte, so doth a good name fede f bones. The eare f harkeneth vnto wholesome warnynge, and enclyneth therto, shall dwell amonge f wyse. He that refuseth to be reformed, despyseth his owne soule: but he that submytteth himself to correccion, is wyse.

The xvi. Chapter.

THE feare of f LORDE is f right scyēce of wysdome, and lowlynes goeth before honoure. A man maye well purpose a thinge in his harte, but f answer of f tonge cōmeth of f LORDE. f A mā thinketh all his waies to be clene, but it is f LORDE f fashioneth f myndes. f Commytte thy workes vnto f LORDE, and loke what thou deuysest, it shal prospere. The LORDE doth all thinges for his owne sake, yee f when he kepeth f vngodly for f daye of wrath.

The LORDE abhorreth all presumptuous f proude hertes, there maye nether strength ner power escape. With louynge mercy f faithfulness synnes be forgeuen, and who so feareth f LORDE eschueueth euell. When a mans wayes please f LORDE, he maketh his

very enemies to be his frendes. Better is it to haue a litle thinge with rightuousnes, the greate rentes wrongeously gotten. f A mā deuyseth a waye in his herte, but it is f LORDE f ordreth his goinges. When f prophecy is in f lippes of f kynge, his mouth shal not go wrōge in iudgment. f A true measure f a true balace are f LORDES, he maketh all weigthes. It is a greate abhominaciō when kynges are wycked, for a kynges seate shulde be holden vp with righteousnesse.

Righteous lippes are pleasaūt vnto kynges, and they loue him f speaketh f trueth.

The kynges displeasure is a messaunger of death, but a wyse man wyl pacifie him.

The cherefull countenance of f kynge is life, and his louynge fauoure is as the euenynge dewe. f To haue wysdome in possession is better then golde, and to get vnderstandynge, is more worth then syluer. The path of f righteous eschueueth euell, f who so loketh well to his wayes, kepeth his owne soule.

Presumptuousnes goeth before destruccion, and after a proude stomake there foloweth a fall. Better it is to be of humble mynde with the lowly, then to deuyde f spoyle with f proude. He f handleth a matter wysely, opteyneth good: f blessed is he, f putteth his trust in f LORDE. Who so hath a wyse vnderstandinge, is called to counsell: but he f can speake fayre, getteth more riches. Vnderstandinge is a well of life vnto him f hath it, as for f chastenynge of foolles, it is but foolishnesse. The herte of the wyse enfourmeth his mouth, and amendeth f doctryne in his lippes.

Fayre wordes are an hony combe, a refreshynge of f mynde, f health of f bones.

f There is a waye f men thinke to be right, but the ende therof leadeth vnto death. A troublous soule disquyeth hir selfe, for hir owne mouth hath brought her therto. f An vngodly personne stereth vp euell, and in his lippes he is as an whote burnynge fyre.

A frowarde body causeth strife, and he f is a labbe of his tonge, maketh deuyson amonge prynces. A wicked mā begyleth his neyghboure, f ledeth him f waye f is not good.

He that wyneketh with his eyes, ymagineth mysche: and he f byteth his lippes, wyl do

a Pro. 10. a. b Pro. 21. a. Psal. 32. b. c Psal. 36. a.
 d Pro. 19. c. e Pro. 11. a. and 20. b.

f Pro. 8. a. g Psal. 2. b. h Pro. 14. b. Deut. 12. a.
Esa. 55. b.

some harme. ^aAge is a crowne of worshippe, yf it be founde in the waye of righteousness.

A pacient man is better then one that is ströge: and he that can rule him selfe, is more worth then he ^y wynneth a cite. The lottes are cast in to the lappe, but their fall stöðeth in the LORDE.

The xliij. Chapter.

BETTER is a drye morsell with quyetenesse, thē a full house and many fatt catell with stryfe. ^bA discrete seruauit shall haue more rule then the sonnes ^y haue no wysdome, and shal haue like heretage with the brethren. ^cLike as syluer is tried in the fyre and golde in the fornace, euen so doth the LORDE proue the hertes. A wicked body holdeth moch of false lippes, ^d a dyssemblynge persone geueth eare to a disceatfull töge. ^eWho so laugheth ^y poore to scorne, blasphemeth his maker: and he ^y is glad of another mans hurte, shal not be vnpunyshed. Childers children are a worshippe vnto the elders, and the fathers are the honoure of the children. An eloquent speech becömeth not a foole, a dyssemblinge mouth also besemeth not a prynce. Liberalite is a precious stone

vnto him that hath it, for where so euer he becömeth, he prospereth. Who so couereth another mans offence, seketh loue: but he ^y discloseth the faute, setteth frendes at variaunce. One reprove only doth more good to him ^y hath vnderstödinge, then an C. stripes vnto a foole. A sedicious personne seketh myschefe, but a cruell messaunger shal be sent agaynst him. It were better to come agaynst a she Bere robbed of hir whelpes, then agaynst a foole in his foolishnes. ^fWho so rewardeth euell for good, the plage shal not departe frö his house. ^gHe ^y soweth discorde ^h and strife, is like one ^y dyggeth vp a water broke: but an open enemye is like the water ^y breaketh out ^h and rëneth abroad. The LORDE hateth as well him ^y iustifieth ^y vngodly, as him ^y condempneth the innocēt. What helpeth it to geue a foole money in his höde, where as he hath no mynde to bye wysdome? He is a frende that allwaye loueth, ⁱ and in aduersite a man shal knowe who is his brother. Who so promiset by the

hande, ^k is suertie for another, he is a foole. He ^y loueth strife, delyteth in synne: ^l who so setteth his dore to hye, seketh after a fall. Who so hath a frowarde herte, opteyneth no good: and he ^y hath an ouerthwarte tonge, shal fall in to myschefe. An vnwyse body bryngeth him selfe in to sorowe, and ^y father of a foole can haue no ioye. ^mA mery herte maketh a lusty age, but a sorowfull mide dryeth vp ^y bones. The vngodly taketh giftes out of the bosome, to wraist the wayes of iudgment. ⁿWysdome shyneth in ^y face of him ^y hath vnderstondinge, but ^y eyes of fooles wandre thorow out all lödes. ^oAn vn-discrete sonne is a grefe vnto his father, and heynes vnto his mother ^y bare him. To punysh ^y innocent, and to smyte ^y prynces ^y geue true iudgmēt, are both euell. He is wyse and discrete, ^p ^y tempereth his wordes: ^q and he is a mā of vnderstödinge, ^y maketh moch of his sprete. ^rYee a very foole (when he holdeth his tonge) is counted wyse, and to haue vnderstödinge, when he shutteth his lippes.

The xliij. Chapter.

WHO so hath pleasure to sowe discorde, ^s piketh a quarell in euery thinge. A foole hath no delyte in vnderstödinge, but only in those thinges wherin his herte reioyseth. Where vngodlynnes is, there is also diszdayne: ^t so there foloweth shame ^u and dishonoure. The wordes of a mā's mouth are like depe waters, and the well of wysdome is like a full streame. ^vIt is not good to regarde ^y personne of the vngodly, or to put backe ^y righteous in iudgmēt. A fooles lippes are euer brawlinge, and his mouth prouoketh vnto batayll. A fooles mouth is his owne destruction, and his lippes are ^y snare for his owne soule. The wordes of a slaunderer are very wöudes, and go thorow vnto the ynnmost partes of the body. Who so is slouthfull and slacke in his labour, is ^y brother of him ^y is a waister. The name of ^y LORDE is a stronge castell, ^y righteous flyeth vnto it, and shalbe saued. But ^y rich mā's goodes are his stronge holde, yee he taketh them for an hye wall rönde aboute him. After pryde cömeth destrucciō, and honoure after lowlynnes. ^wHe

^a Leui. 19. g. ^b Eccls. 10. d. ^c Sap. 3. a. ¹ Pet. 1. b. ^d Pro. 14. d. ¹ Job 31. c. ² Pro. 24. c. ^e 1 Reg. 24. c. ² 26. b. ^f 2 Reg. 12. c. ^g Pro. 6. a. ¹ 11. b. ^h Pro. 12. d. and

15. b. Eccls. 30. c. Exo. 23. a. ⁱ Eccls. 8. a. ^k Pro. 19. b. ^l Iaco. 1. b. ^m Job 13. ⁿ Pro. 24. c. ^o Eccls. 11. a.

that geueth sentēce in a matter before he heare it, is a foole, and worthy to be confounded. A good stomacke dryueth away a mā's disease, but whā ſprete is vexed, who maye abyde it? A wyse herte laboureth for knowlege, and a prudent eare seketh vnderstandinge. Liberalite bryngeth a man to honour and worshippe, & setteth him amonge greate men.

C The righteous accuseth hī self first of all, yf his neghbour come, he shal fynde him. The lot pacifieth ſ variaūce, & parteth ſ mightie asunder. The vnite of brethren is stronger then a castell, and they that holde together are like the barre of a palace. A mans bely shalbe satisfied with the frute of his owne mouth, and with the increase of his lippes shal he be fylled. Death and life stonde in the power of the tonge, he that loueth it, shal enioye the frute therof. ^aWho so fyndeth a wife fyndeth a good thyng, & receaueth an wholsome benefite of the LORDE. The poore maketh supplicacion and prayeth mekely, but the riche geueth a rough answer.

A frende that delyteth in loue, doth a man more frēdshipe, and sticketh faster vnto him then a brother.

The xix. Chapter.

B^a **B**BETTER is the poore ^bthat lyueth godly, thē the blasphemers that is but a foole. Where no discrecion is, there the soule is not well: and who so is swifte on fote, stombeeth hastily. Foolishnesse maketh a man to go out of his waye, & then is his herte vnpacient agaynst the LORDE. Riches make many frendes, but the poore is forsakē of his owne frendes. ^cA false wytnesse shal not remayne vnpunished, and he that speaketh lyes shal not escape. The multitude hāgeth vpō greate men, & euery man fauoureth him that geueth rewardes. As for the poore, he is hated amonge all his brethren: yee his owne frendes forsake him, & he that geueth credēce vnto wordes, getteth nothinge. He that is wyse, loueth his owne soule: and who so hath vnderstandinge, shal prosper. A false wytnesse shal not remayne vnpunished, & he ſpeaketh lyes shal perishe. Delicate ease becōmeth not a foole, moch more vnseemly is it, a bonde man to haue ſ rule of prynces. A wyse man putteth of displeasure, & it is his honour to let some fautes passe.

^a Pro. 19. b. and 21. b. ^b Pro. 28. a. ^c Deut. 19. d. ^d Pro. 28. c. Psal. 132. a. ^e Pro. 17. d. Pro. 27. b.

^aThe kynges disfaoure is like ſ roaringe of a Lyō, but his frēdshipe is like the dewe vpō ſ grasse. ^bAn vndiscrete sonne is ſ heuynes of his father, & a braulynge wife is like the topp of an house, where thorow it is euer droppyng. House & riches maye a mā haue by ſ heretage of his elders, ^cbut a discrete womā is the gifte of the LORDE. Slouthfulnesse bryngeth slepe, & an ydell soule shal suffer hōger. Who so kepeth the cōmaundemēt, kepeth his owne soule: but he ſ regardeth not his waye, shal dye. He ſ hath pitie vpon the poore, lēdeth vnto ſ LORDE: & loke what he layeth out, it shalbe payed him agayne. Chastē thy sonne whyle there is hope, but let not thy soule be moued to slaye hī. For greate wrath bryngeth harme, therefore let him go, and so mayest thou teach him more nourtore. O geue eare vnto good counsell, & be content to be reformed, that thou mayest be wyse hereafter. ^eThere are many deuices in a mā's herte, neuertheles the coucell of ſ LORDE shal stōde. It is a mans worshippe to do good, & better it is to be a poore mā, then a dyssembler. The feare of the LORDE preserueth the life, yee it geueth plēteousnes, without the visitaciō of any plage. ^fA slouthfull body shuteth his honde in to his bosome, so ſ he can not put it to his mouth. Yf thou smyttest a scornfull personne, the ^gignoraūt shal take better hede: & yf thou reprouest one ſ hath vnderstandinge, he wil be ſ wyser. He ſ hurteth his father or shuteth out his mother, is a shamefull & an vnworthy sonne. My sonne, heare nomore the doctrine ſ leadeth the awaye from the wordes of vnderstandinge.

A false wytnes laugheth iudgmēt to scorne, & the mouth of the vngodly eateth vp wickednes. Punyshmentes are ordered for the scornfull, and stripes for fooles backes.

The xx. Chapter.

W^a **W**YNE is a voluptuous thinge, & drōckenness causeth sedicion: ^bwho so delyteth therin, shal neuer be wyse. ^cThe kyng ought to be feared as the roaringe of a lyon, who so prouoketh him vnto anger, offendeth agaynst his owne soule. It is a mans honour to kepe himself from strife, but they ſ haue pleasure in braulynge, are fooles eueryone.

^f Pro. 18. c. ^e Pro. 16. b. ^h Pro. 26. b. ⁱ Pro. 21. b. ^k Ephe. 5. b. ³ Esd. 3. c. ^j Pro. 24. b.

A slouthfull body wyl not go to plowe for colde, therefore shal he go abegginge in Sommer, and haue nothinge. Wyse counsell in the herte of man is like a water in the depe of the earth, but he that hath vnderstandinge, bryngeth it forth. Many there be that are called good doers, but where shal one fynde a true faithful mā? Who so ledeth a godly and an innocent life, "happie shal his children be, whom he leaueth behynde him.

B A kyng that sytteth in iudgment, and loketh well aboute him, dryueth away all euell. Who can saye: "my hert is cleane, I am innocent from synne? To vse two maner of weightes, or two maner of measures, both these are abhominable vnto the LORDE.

A childe is knowne by his conuersacion, whether his workes be pure and right. As for the hearinge of the eare & the sight of ſ̄ eye, ſ̄ LORDE hath made thē both. Delyte not thou in slepe, lest thou come vnto pouerte: but opē thine eyes, & thou shalt haue bred ynough. It is naught, It is naught (saye men) when they haue it, but when it is gone, they geue it a good worde.

C A mouth of vnderstōdinge is more worth then golde, many precious stones, and costly Jewels. "Take his garment that is suertie for a straunger, & take a pledge of him for ſ̄ vnknowne mans sake. Euery mā liketh the bred that is gotten with disceate, but at the last is mouth shalbe fylled with grauell.

Thorow counsell the thinges that men deuyse go forward: & with discrecion ought warres to be taken in honde. Medle not with him that bewrayeth secretes, and is a slaunderer, and disceaueth with his lippes. "Who so curseth his father and mother, his light shalbe put out in the myddest of darcknesse. The heretage that commeth to haistely at the first, shal not be prayسد at the ende.

B Saye not thou: I will recompence euell, but put thy trust in the LORDE, & he shal defende ſ̄. "The LORDE abhorreth two maner of weightes, and a false balānce is an euell thinge. "The LORDE ordreth euery mā's goings, for what is he, that vnderstondeth his owne wayes? It is a snare for a man to blaspheme that which is holy, & then to go aboute with vowes. A wyse kyng destroyeth

ſ̄ vngodly, & bryngeth the whele ouer them. The lanterne of ſ̄ LORDE is ſ̄ breth of man, & goeth thorow all the inwarde partes of the body. Mercy & faithfulness preserue the kyng, & with lounge kyndnes his seate is holden vp. The strength of yonge men is their worshippe, & a gray heade, is an honour vnto ſ̄ aged. Woundes dryue away euell, and so do stripes the inwarde partes of the body.

The xxi. Chapter.

THE kynges hert is in the hande of the LORDE, "like as are the ryuers of water: he maye turne it whither so euer he wyll. Euery man thinketh his owne waye to be right, but the LORDE iudgeth ſ̄ hertes. "To do rightuousnesse and iudgmēt is more acceptable to the LORDE thē sacrifice.

A presumptuous loke, a proude stomacke, & the lanterne of the vngodly is synne. The deuyces of one that is diligent, brynge plenteuousnes: but he ſ̄ is vnaduyced, commeth vnto pouerte. Who so hoordeth vp riches with ſ̄ disceatfulness of his tonge, he is a foole, & like vnto them that seke their owne death. The robberies of the vngodly shalbe their owne destruction, for they wolde not do the thyng that was right. The wayes of the forwarde are straunge, "but ſ̄ workes of him ſ̄ is cleane, are right. It is better to dwell in a corner vnder ſ̄ house toppe, then with a braulinge woman in a wyde house.

The soule of the vngodly wyssheth euell, and hath no pitie vpon his neyghboure.

When the scornfull is punyshed, the ignorant take ſ̄ better hede: & when a wyse man is warned, he wil receaue the more vnderstandinge. The rightuous enfourmeth the house of the vngodly, but ſ̄ vngodly go on still after their owne wickednesse. Who so stoppeth his eare at the criēge of the poore, "he shal crie himself and not be herde. A preuy rewarde pacifieth displeasure, and a gifte in the bosome stilleth furiousnesse.

The iust delyteth in doyng the thyng that is right, but the workers of wickednesse abhorre the same. The man that wandreth out of the waye of wysdome, shal remaine in the cōgregacion of ſ̄ deed. He ſ̄ hath pleasure in banckettes, "shal be a poore man: Who so

^a Psal. 36.

^b 1 Ioh. 1. b.

^c Pro. 6. a. and 27. b.

^d Exo. 20. b. Leu. 20. b. and 21. b. Deu. 27. c. 2 Re. 15. a.

Mat. 5. e. Ro. 12. c.

^e Pro. 20. b.

^f Iere. 10. d.

^g 1 Reg. 15.

^h Pro. 29. b.

ⁱ 4 Reg. 1. c.

^j Mich. 6. b.

^k Tit. 1. c. Pro. 25. d.

^l Matt. 18. d.

^m Pro. 23. a.

delyteth in wyne and delicates, shal not be riche. The vngodly shalbe geuen for the rightuous, ⁊ the wicked for the iust.

It is better to dwell in a wyldernes, ^a thē with a chydinge and an angrie woman. In a wyse mans house there is greate treasure and plenteuousnes, but a foolish body spendeth vp all. Who so soloweth rightuousnes and mercy, fyndeth both life, rightuousnes and honoure. A wyse man wynneth the cite of the mightie, and as for the strength [⁊] they trust in, he bryngeth it downe. Who so kepeth his mouth and his tonge, ^b the same kepeth his soule from troubles. He [⁊] is proude ⁊ presumptuous, is called a scornfull mā, which in wrath darre worke maliciously.

The voluptuousnes of the slouthfull is his owne death, for his hādes wyll not labour.

He coueteth and desyreth all the daye longe, but the rightuous is allway geuynge [⁊] kepeth nothinge backe. ^c The sacrifice of the vngodly is abominacion, for they offre the thinge [⁊] is gotten with wickednes. ^d A false wytnesse shal perishe, but he [⁊] wilbe content to heare, shal allway haue power to speake himself. An vngodly man goeth forth rashly, but the iust refournmeth his owne waye.

There is no wysdome, ^e there is no vnderstandinge, there is no counsell agaynst the LORDE. The horse is prepared agaynst [⁊] daye of battayll, but the LORDE geueth the victory.

The xxiij. Chapter.

A GOOD name is more worth then greate riches, ^f and lounge fauoure is better then syluer and golde. Whether riches or pouerte do mete vs, it commeth all of God. A wyse man seyth the plage and hydeth himself, but the foolish go on still and are punyshed. The ende of lowlynes ⁊ the feare of God, is riches, honoure, prosperite and health. Speares and snares are in [⁊] waye of the frowarde, but he [⁊] wil kepe his soule, let him fle frō soch. Yf thou teachest a childe in his youth what waye he shulde go, he shall not leaue it when he is olde. The rich ruleth the poore, and [⁊] borower is seruauant to [⁊] lender. He [⁊] soweth wickednesse, shal reape sorowe, ⁊ the rodde of his plage shal destroye

him. ^g A lounge eye shalbe blessed, for he geueth of his bred vnto [⁊] poore. Cast out [⁊] scornfull man, and so shal strife go out with him, yee variaunce and slaunder shal cease. Who so delyteth to be of a clene herte and of gracious lyppes, ^h kyunge shal be his frende.

The eyes of [⁊] LORDE preserue knowlege, but as for [⁊] wordes of [⁊] despyteful, he bryngeth them to naught. The slouthfull body sayeth: there is a lyō with out, I might be slayne in [⁊] strete. The mouth of an harlot is a depe pytt, ⁱ wherin he falleth that [⁊] LORDE is angrie withall. Foolishnes sticketh in the herte of [⁊] lad, but [⁊] rod of correcion driueth it awaye. Who so doth a poore man wronge to increase his owne riches, geueth (comōly) vnto the rich, and at the last commeth to pouerte himself. My sonne, bowe downe thine eare, and herken vnto the wordes of wysdome, applye thy mynde vnto my doctryne: for it is a pleasant thinge yf thou kepe it in thine herte, and practise it in thy mouth: that thou mayest allway put thy trust in the LORDE. Haue not I warned [⁊] very oft with counsell and lerninge? [⁊] I might shewe [⁊] the treuth, and that thou with the verite mightest answer them [⁊] laye eny thinge against [⁊]? Se [⁊] thou robbe not [⁊] poore because he is weake, and oppresse not [⁊] simple in iudgment: for [⁊] LORDE himself wyl defende their cause, and do violence vnto them [⁊] haue vsed violence.

Make no frēdschipe with an angrie wyfull man, and kepe no company with [⁊] furious: lest thou lerne his wayes, and receaue hurte vnto thy soule. ^k Be not thou one of them [⁊] bynde their hande vpō promyse, and are suertie for dett: for yf thou hast nothinge to paye, they shal take awaye thy bed from vnder the. ^l Thou shalt not remoue the lande marcke, which thy fore elders haue sett. Seist thou not, [⁊] they which be diligent in their busines stonde before kynges, and not amonge the symple people?

The xxiij. Chapter.

WHEN thou syttest at the table to eate with a lorde, ordre thy self manerly with [⁊] thinges that are set before [⁊]. Measure thine appetite: and yf thou wilt rule thine

^a Eccli. 25. c. ^b Pro. 12. b. ^c Pro. 15. b. ^d Iere. 7. c.
^e Pro. 19. a. ^f Esa. 8. c. and 46. b. ^g Psal. 32. c.
^h Eccli. 41. b. ⁱ Eccli. 7. a. ^j Eccli. 31. c. ^k Pro. 23. c.

Gen. 8. d. ^l Pro. 6. a. 11. b. 17. c. ^m Pro. 23. a.
 Deut. 27. c.

owne self, be not ouer greedy of his meate, for meate begyleth and disceaueth.

^a Take not ouer great trauaile and labour to be riche, beware of soch a purpose. Why wilt thou set thine eye vpon \hat{y} thinge, which sodenly vanisheth awaye? For riches make them selues wynges, and take their flight like an Aegle in to \hat{y} ayre. Eate not thou with \hat{y} enuyous, and desyre not his meate, for he hath a maruelous herte. He sayeth vnto \hat{y} : eate and drynke, where as his herte is not with \hat{y} . Yee \hat{y} morsels that thou hast eaten shalt thou perbreake, and lese those swete wordes. Tel nothinge in to \hat{y} eares of a foole, for he wyl despise the wysdome of thy wordes. ^b Remoue not \hat{y} olde lande marke, and come not within \hat{y} felde of the fatherlesse: For he \hat{y} deliuereth them is mightie, euen he shal defende their cause agaynst the.

³³ ^c Applie thine herte vnto lernynge, and thine eare to the wordes of knowlege. ^c Witholde not correccon from \hat{y} childe, for yf thou beatest him with the rodde, he shal not dye therof. Thou smyttest him with the rodde, but thou delyuerest his soule from hell. My sonne, yf thy herte receaue wysdome, my herte also shal reioyce: yee my reynes shal be very glad, yf thy lypes speake the thinge \hat{y} is right. ^d Let not thine herte be gelous to folowe synners, but kepe \hat{y} still in the feare of the LORDE all the daye lōge: for the ende is not yet come, and thy pacient abydinge shal not be in vayne. My sonne, geue eare α be wyse, so shal thine hert prospere in the waye. Kepe no company with wyne bebbers and ryotous eaters of flesh: for soch as be dronckardes and ryotous, ^e shal come to pouerte, α he that is geuen to moche slepe, shal go with a ragged cote. Geue eare vnto thy father that begat the, and despise not thy mother whan she is olde. Labour for to get \hat{y} treuth: sell not away wysdome, nourture α vnderstōdinge (for a righteous father is maruelous glad of a wyse sonne, α delyteth in hi) so shal thy father be glad, and thy mother that bare the, shal reioyse. ^e My sonne, geue me thyne herte, and let thine eyes haue pleasure in my wayes. For an whore is a depe graue, and an harlot is a narrow pytt. She lurketh like a thefe, and those that be not awarre she brigeth vnto her. Where is wo? where is sorow? where is strife?

^a Eccī. 27. a. Iere. 17. b. 1 Tim. 6. b. ^b Pro. 22. d.
^c Pro. 13. c. Eccī. 30. a. ^d Pro. 24. a. and c.

where is braulynge? where are woundes without cause? where be reed eyes? Euen amonge those that be euer at the wyne, and seke out where the best is. Loke not thou vpon the wyne, how reed it is, and what a coloure it geueth in the glasse.

It goeth downe softly, but at the last it byteth like a serpēt, and styngeth as an Adder.

So shal thine eyes loke vnto straunge women, α thine herte shal muse vpon frowarde thinges. Yee thou shalt be as though thou slepte, in \hat{y} myddest of \hat{y} see, or vpō \hat{y} toppe of the mast. They wounded me (shalt thou saie) but it hath not hurte me, they smote me, but I felt it not. Whē I am wel wakened, I wil go to \hat{y} drynke agayne.

The xxiij. Chapter.

BE not thou gelous ouer wicked mē, α desyre not thou to be amonge them.^f 34

For their herte ymagineth to do hurte, α their lippes talke of myschefe. Thorow wysdome an house shalbe buylded, α with vnderstōdinge it shalbe set vp. Thorow discrecion shal \hat{y} chābers be fylled with all costly α pleasaunt riches. A wyse mā is strōge, yee a mā of vnderstōdinge is better, thē he \hat{y} is mightie of strēgh. For with discrecion must warres be takē in honde, and where as are many \hat{y} can geue counsell, there is \hat{y} victory. Wysdome is an hie thinge, yee euē to \hat{y} foole, for he darre not opē his mouth in \hat{y} gate. He \hat{y} ymagineth myschefe, maye wel be called an vngracious personne. The thoughte of \hat{y} foolish is synne, α \hat{y} scornfull is an abhominacion vnto mē. Yf thou be ouersene α negligēt in tyme of nede, thē is thy strēgh but small. Delyuer thē \hat{y} go vnto death, α are led awaie to be slaine, α be not negligēt therin. Yf thou wilt saye: I knewe not of it. Thykkest thou \hat{y} he which made \hat{y} hertes, doth not cōsidre it? α \hat{y} he which regardeth thy soule, seith it not? Shal not he recōpence every man accordinge to his workes? My sonne, thou eatest hony α \hat{y} swete hony cōbe, because it is good α swete in thy mouth. Euen so shall \hat{y} knowlege of wysdome be vnto thy soule, as soone as thou hast gottē it. And there is good hope, yee thy hope shal not be in vayne. Laye no preuy waite wickedly 35
vpon \hat{y} house of \hat{y} righteous, α disquiete not

^f Pro. 22. c. ^f Pro. 22. b. ^f Pro. 23. b. 24. c.

his resting place. "For a iust mā falleth seuen tymes, & ryseth vp agayne, but ꝑ vn-
godly fall in to wickednes. Reioyce not thou
at ꝑ fall of thine enemye, ^aand let not thine
herte be glad whan he stombeth.

Lest ꝑ **LORDE** (when he seyth it) be
angrie, & turne his wrath from him vnto the.
Let not thy wrath & gelously moue ꝑ, to
follow ꝑ wicked and vngodly. And why? ꝑ
wicked hath nothings to hope for, ^a& ꝑ cādle
of the vngodly shall be put out. My sonne,
feare thou ꝑ **LORDE** & ꝑ kinge, & kepe no
cōpany with ꝑ slaunders: for their destruc-
cion shal come sodenly, & who knoweth ꝑ fall
of thē both?

These are also ꝑ saiesges of ꝑ wyse.

^b It is not good, to haue respecte of any
personne in iudgmēt. He ꝑ saith to ꝑ vn-
godly: thou art righteous, him shall the peo-
ple curse, yee ꝑ comōtie shal abhorre him.
But they ꝑ rebuke ꝑ vngodly shalbe cō-
mended, & a riche blessing shal come vpō
thē. He maketh him self to be well loued,
that geueth a good answer. First make vp
thy worke ꝑ is with out, & loke well vnto ꝑ
which thou hast in ꝑ felde, & thē buylde thine
house. Be no false wytnesse agaynst thy
neighbour, & hurte him not with thy lyp-
pes. Saye not: I wil hādle him, euē as he hath
dealt with me, & wil rewarde euery mā acor-
dinge to his dedes. I wente by ꝑ felde of ꝑ
slouthfull, & by ꝑ vynyarde of the foolish mā.
And lo, it was all couered with nettles, & stode
full of thistles, & ꝑ stone wall was brokē
downe. This I sawe, & cōsidered it wel: I
loked vpō it, & toke it for a warnynge. Yee
slepe on still a litle, slōbre a litle, folde thine
hōdes together yet a litle: so shall pouerte
come vnto the as one ꝑ trauayleth by ꝑ waye,
& necessite like a wapened man.

The xrb. Chapter.

^a **THESE** also are Salomons prouerbes,
which the men of Ezechias kinge of
Iuda gathered together. It is the honoure of
God to kepe a thinge secrete, ^abut ꝑ kinges
honoure is to search out a thinge. The hea-
uen is hie, & ꝑ earth is depe, and ꝑ kinges hert
is vnsearcheable. Take ꝑ drosse from ꝑ syl-
uer, & there shalbe a cleane vessell therof.

Take awaye vngodlinesse frō ꝑ kynge, & his
seate shalbe stablished with righteousness.

Put not forth thy self in ꝑ presence of ꝑ
kynge, & prease not in to ꝑ place of greate
men.

Better it is ꝑ it be sayde vnto ꝑ: 'come vp
hither, then thou to be set downe in ꝑ pre-
sence of ꝑ prynce, whom thou seyst with thine
eyes. Be not haistie to go to the lawe, lest
happlie thou ordre thy self so at ꝑ last, ꝑ thy
neighbour put ꝑ to shame. Handle thy mat-
ter with thy neighbour himself, & discouer not
another mans secrete: lest whan men heare
therof, it turne to thy dishonoure, & lest thine
euell name do not cease. A worde spoken
in due season, is like apples of golde in a
syluer dyshe.

The correccion of the wyse is to an obedi-
ent eare, a golden cheyne and a Iewel of
golde. Like as the wynter coole in the har-
uest, so is a faithfull messaunger to him that
sent him, & refressheth his masters mynde.

Who so maketh greate boasts & geueth
nothings, is like cloudes & wynde without
rayne. With pacience maye a prynce be
pacified, & with a soft tonge maye rigorounes
be brokē. Yf thou findest hony, eate so moch
as is sufficiēt for ꝑ: lest thou be ouerfull, &
per breake it out againe. Withdraw thy
foote frō thy neighbours house, lest he be
weery of the, and so abhorre the. Who so
beareth false wytnesse agaynst his neighbour,
he is a very speare, a swerde & a sharpe
arowe. The hope of the vngodly in tyme of
nede, is like a rotten toth and a slippery foote.
Who so syngeth a songe to a wicked herte,
clotheth hī with ragges in the colde, and
poureth vyneger vpon chalke. Yf thine enemye
honger, fede him: yf he thyrst, geue him
drynke: for so shalt thou heape coales of fyre
vpō his heade, and the **LORDE** shal rewarde
the. The north wynde dryueth awaye the
rayne, euen so doth an earnest sober coun-
tenaūce a back byters tonge. It is better to
syt in a corner vnder the rofe, than with a
braulynge woman in a wyde house. A good
reporte out of a farre countre, is like colde
water to a thyrstie soule. A righteous man
fallynge downe before the vngodly, is like a
troubled well and a sprynge ꝑ is destroyed.

^a Psal. 33. c. 36. d. ^b Pro. 17. a. ^c Pro. 23. b. 24. a.

^d Job 21. b. ^e Pro. 13. a. ^f Pro. 20. a. ^g Pro. 18. a.

^h Pro. 20. c. ⁱ Pro. 6. b. ^j Deut. 17. d. ^k Luc. 14. b.

^l Eccli. 8. a. ^m Matt. 5. c. ⁿ Pro. 15. a. ^o Gene. 32. a.

^p 1 Re. 25. e. ^q Rom. 12. c. ^r 1 Reg. 30. b. ^s Pro. 21. b.

"Like as it is not good to eate to moch hony, euen so he that wyll search out hye thynges, it shal be to heuy for him. He that can not rule him self, is like a cite, which is broken downe, and hath no walles.

The xrbij. Chapter.

LIKE as snowe is not mete in sommer, ner rayne in haruest: euen so is worshippe vnseemly for a foole. Like as y byrde and the swalowe take their flight and fle here and there, so the curse that is geuen in vayne, shal not light vpon a man. v nto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the fooles backe. Geue not the foole an answer after his foolishnesse, lest thou become like vnto him: but make y foole an answer to his foolishnesse, lest he be wyse in his owne cōceate. He is lame of his fete, yee droncken is he in vanite, that cōmitteth eny thinge to a foole. Like as it is an vnseemly thinge to haue legges a yet to halte, euē so is a parable in y fooles mouth.

He y setteth a foole in hye dignite, y is euē as y a man dyd cast a precious stone vpō y galous. A parable in a fooles mouth, is like a thorne y pricketh a droncken man in y hande. A man of experience discerneth all thinges well, but who so hyreth a foole, hyreth soch one as wyl take no hede. Like as the dogg turneth agayne to his vomite,^c euen so a foole begynneth his foolishnesse agayne afresh. Yf thou seyest a man y is wyse in his owne conceate, there is more hope in a foole then in hi. d The slouthfull sayeth: there is a leoparde in y waye, and a lyon in y myddest of the stretes. Like as the dore turneth aboute vpon the tresholde, euen so doth the slouthfull welter himself in his bedd. e The slouthfull body thrusteth his hōde in to his bosome, and it greueth him to put it agayne to his mouth. The slogarde thinketh him self wyser, then vij. men that sytt and teach.

Who so goeth by and medleth with other mens strife, he is like one y taketh a dogg by y eares. Like as one shuteth deadly arowes and dartes out of a preuy place,^f euen so doth a dyssembler with his neighbour. And then sayeth he: I dyd it but in sporte. Where no wodd is, there the fyre goeth out:^g and where the bachtyer is taken awaye, there the strife ceaseth. Coles kyndle heate, and wodd y

fyre: euen so doth a brawlinge felowe stere vp variaunce. A slaunderser wordes are like flattery, but they pearse y inwarde partes of y body. Venymous lippes a a wicked herte, are like a potsherde couered with syluer drosse. An enemie dyssembleth with his lippes, and in the meane season he ymagineth myschefe: but whā he speaketh fayre, beleue him not, for there are seuen abhominaciōs in his herte. Who so kepeth euell will secretly to do hurte, his malyce shal be shewed before the whole congregacion. b Who so dyggeth vp a pytt, shal fal therin: and he y weltreth a stone, shal stamble vpon it hymselfe.

A dyssembleynge tonge hateth one that rebuketh him, and a flaterige mouth worketh myschefe.

The xrbij. Chapter.

MAKE not thy boost of tomorrow, for a thou knowest not what maye happen todaye.¹ Let another mā prayse the, a not thine owne mouth: yee other folkes lippes, and not thyne. a The stone is heuy, and the sonde weightie: but a fooles wrath is heuyr then they both. Wrath is a cruell thige, and furiousnesse is a very tempest: yee who is able to abyde envye? c An open rebuke is better, then a secrete loue. Faithfull are the woundes of a louer, but y kysses of an enemie are disceatfull. He that is full, abhorreth an hony combe: but vnto him that is hōgrie, euery sower thinge is swete. He that oft tymes flytteth, is like a byrde y forsaketh hir nest. The herte is glad of a swete oymntment and sauoure, but a stomacke that cā geue good counsell, reioyseth a mans neighbour. Thyne b owne frende and thy fathers frende se thou forsake not, but go not in to thy brothers house in tyme of thy trouble.

Better is a frende at hōde, then a brother farre of. My sonne, be wyse, and thou shalt make me a glad herte: so that I shal make answer to my rebukers. A wyse man seyng the plage wyl hyde him self, as for fooles they go on still, and suffer harme. Take his garment that is surtie for a stranger,^g a take a pledge of him for the vnknowne mans sake. He that is to hastie to praise his neighbour aboute measure, shalbe taken as one y geueth him an euell reporte. A brawlynge woman and the rofe of the house droppynge

^c Eccli. 3. c. ^b Psal. 51. b. ^c 2 Pet. 2. d. ^d Pro. 22. b. ^e Pro. 19. d. ^f Psal. 10. a. ^g Eccli. 38. b. ^h Eccli. 10. b.

Eccli. 27. e. ¹ Esa. 28. a. Luc. 12. b. Iaco. 4. b. ^a Eccli. 22. c. ² Psal. 140. a. Luc. 22. d. ³ Pro. 10. c.

in a rayne daye,^a maye well be compared together. He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hōde. **C** Like as one yro whetteth another, so doth one man comforte another. Who so kepeth his fyge tre, shal enioye the frutes therof: he that wayteth vpon his master, shal come to honoure. Like as in one water there apeare dyuerse faces,^b euē so dyuerse men haue dyuerse hertes. Like as hell & destruccion are neuer full, euen so the eyes of mē can neuer be satisfied. Syluer is tryed in the moulde, & golde in the fornace, & so is a man, whan he is openly praysed to his face. Though thou shuldest bray a foole with a pestell in a morter like otemeell, yet wil not his foolishnesse go from him. ^cSe y thou knowe the nombre of thy catell thy self, and loke well to thy flockes. For riches abyde not allwaye, & the crowne endureth not for euer. The hay groweth, y graspe cōmeth vp, & herbes are gathered in y mountaines.

The lambes shal clothe the, & for the goates thou shalt haue money to thy huszbondry.

Thou shalt haue goates mylck ynough to fede the, to vpholde thy husholde, & to susteyne thy maydens.

The xxviiij. Chapter.

A **T**HE vngodly flyeth no man chasyng him,^d but the righteous stondesth stiff as a lyon. Because of synne y londe doth oft chaunge hir prync: but thorow men of vnderstondinge & wysdome a realme endureth longe. One poore man oppressinge another by violence, is like a contynuall rayne that destroyeth y frute. They that forsake the lawe, prayse y vngodly: but such as kepe the lawe, abhorre them. ^eWicked men discern not the thinge y is right, but they that seke after the LORDE, discusse all thinges. ^fA poore man ledyng a godly life, is better then the riche that goeth in frowarde wayes. Who so kepeth the lawe, is a childe of vnderstondinge: but he y fedeth ryotous men, shameth his father. Who so increaseth his riches by vaityte & wynnyng, let him gather them to helpe the poore withall. ^gHe that turneth away his eare from hearinge y lawe, his prayer shalbe abhorred. Who so ledeth y righteous in

to an euell waye, shal fall in to his owne pytt, but y iust shal haue the good in possession.

The rich man thynketh him self to be wyse, but the poore that hath vnderstondinge, ca perceaue him wel ynough. ^hWhen righteous men are in prosperite, the doth honoure flourish: but when the vngodly come vp, y state of men chaungeeth. He that hydeth his synnes, shal not prospere: but who so knowlegeth them and forsaketh them, shal haue mercy. Well is him that stōdeth all waye in awe: as for him that hardeneth his herte, he shal fall in to mischefe. Like as a roaringe lyon and an hongrie beer, euen so is an vngodly pryncce ouer the poore people.

Where the pryncce is without vnderstondinge, there is greate oppression & wronge: but yf he be soch one as hathet couetousnesse, he shal longe raigne. ⁱHe that by violēce sheddeth eny mans bloude, shal be a renagate vnto his graue, and no man shal be able to scouere him. ^jWho so leadeth a godly and an innocēt life, shalbe safe: but he that goeth frowarde wayes, shal once haue a fall. He y tyleth his londe,^k shal haue plenteuousnesse of bred: but he that foloweth ydilnesse, shal haue pouerte ynough. A faithfull man is greatly to be commēded, but he that maketh to moch haist for to be riche, ^lshal not be vngiltie. To haue respecte of personnes in iudgment is not good: And why? he will do wronge, yee euen for a peece of bred. ^mHe that will be rich all to soone, hath an euell eye, and considereth not, that pouerte shal come vpon him. He that rebuketh a man, shal fynde more fauoure at y last, the he that flatreth him. Who so robbeth his father and mother,ⁿ and sayeth it is no synne: the same is like vnto a motherer.

He that is of a proude stomacke, stereth vp strife: but he that putteth his trust in y LORDE, shalbe well fedd. He that trusteth in his owne hert, is a foole: but he that dealeth wisely, shalbe safe. ^oHe that geueth vnto the poore, shal not wante: but he that turneth away his eyes from soch as be in necessite, shall suffre greate pouerte himself.

^pWhan the vngodly are come vp, men are fayne to hyde them selues: but whē they perish, the righteous increase.

^a Pro. 19. b. ^b Pro. 30. b. ^c Eccl. 1. a. ^d Eccl. 14. a. ^e Eccl. 27. b. ^f Ioh. 10. a. ^g Leui. 26. c. ^h 1 Cor. 2. b. ⁱ Pro. 19. a. ^j Pro. 1. b. ^k Eccl. 10. a. ^l Pro. 28. d. ^m Pro. 29. a. ⁿ Iob 13. b. ^o Psal. 13. a. ^p 1 Ioh. 1. b. ^q Eccl. 7. c.

^r Gen. 4. b. ^s Pro. 10. d. ^t Pro. 12. b. ^u Eccl. 20. d. ^v 1 Tim. 6. b. ^w Pro. 23. a. ^x Math. 15. a. ^y Iero. 17. b. ^z Psal. 48. a. ^{aa} 2 Cor. 9. b. ^{ab} Deut. 15. a. ^{ac} Pro. 28. b. and 29. a.

The xxx. Chapter.

A HE that is stifnecked & will not be re-
 fourmed, shal suddenly be destroyed with
 out eny helpe. ^aWhere f rightuous haue the
 ouer hande, f people are in prosperite: but
 where the vngodly beareth rule, there f people
 mourne. Who so loueth wysdome, maketh
 his father a glad man: ^bbut he f kepeth har-
 lottes, spēdeth awaye f he hath. With true
 iudgment f kynge setteth vp the londe, but
 yf he be a man f taketh giftes, he turneth it
 vpsyde downe. Who so flatreth his neighoure,
 layeth a nette for his fete. The synne of f
 wicked is his owne snare, but f righteous shal
 be glad and reioyse. The righteous con-
 sidereth the cause of the poore, but the vngodly
 regardeth no vnderstandinge. Wicked people
 brynge a cite in decaye, but wyse men set it
 vp agayne. Yf a wyse man go to lawe with
 a foole (whether he deale with him frendly or
 roughly) he getteth no rest. The bloude-
 thirsty hate the rightuous, but the iust seke his
 soule. A foole poureth out his sprete alltoget-
 her, but a wyse man kepeth it in till afterwarde.

Yf a prynce delyte in lyes, all his seruantes
 are vngodly. The poore and the lender mete
 together, the LORDE lighteneth both their
 eyes. ^cThe seate of the kinge f faithfully
 iudgeth the poore, shal continue sure for euer-
 more. The rodde and correccion mynistrē
 wysdome, but yf a childe be not loked vnto,
 be bryngeyth his mother to shame. When the
 vngodly come vp, wickednesse increaseth: but
 the rightuous shall se their fall. Nurtoure thy
 sonne with correccion, and he shal comforte
 the, yee he shal do the good at thine hert.
 Where no prophet is, there the people perishe:
 but well is him that kepeth the lawe. A seruañt
 wil not be the better for wordes, for though
 he vnderstonde, yet wil he not regarde them.

Yf thou seyst a man that is haistie to speake
 vnaduyssed, thou mayest trust a foole more
 then him. He that delicately bryngeyth vp
 his seruañt from a childe, shal make him his
 master at length. An angrie man stereth vp
 strife, and he that beareth euell wyll in his
 mynde, doth moch euell. ^dAfter pryde com-
 meth a fall, but a lowly sprete bryngeyth great
 worshippe. Who so kepeth company with a
 thefe, hateth his owne soule: he heareth
 blasphemies, & telleth it not forth.

He that feareth men, shal haue a fall: but

^a Pro. 28. b. d. ^b Pro. 5. a. ^c Pro. 20. d. ^d Iob 22. c.
^e Psal. 17. c. 18. b. 118. c. ^f Deut. 4. a. and 12. d.

who so putteth his trust in the LORDE, shal
 come to honour. Many there be that seke
 f prynces fauoure, but euery mans iudgment
 commeth from the LORDE.

The rightuous abhorre the vngodly: but as
 for those that be in f right waye, f wicked
 hate them.

The xxx. Chapter.

The wordes of Agur the sonne of Iake.

THE prophecie of a true faithfull man,
 whō God hath helped, whom God hath
 cōforted & norished. For though I am f leest
 of all, & haue no māns vnderstōdige (for I
 neuer lerned wysdome) yet haue I vnderstōd-
 inge & am well enfourmed in godly thinges.
 Who hath clymmed vp i to heauen? Who
 hath come downe from thence?

Who hath holden f wynde fast in his hāde?
 Who hath cōprehended f waters in a gar-
 ment? Who hath set all the endes of f
 worlde? What is his name, or his sonnes
 name? Canst thou tell? ^aAll the wordes of
 God are pure & cleane, for he is a shyld vnto
 all them, that put their trust in him. ^bPut
 thou nothinge therefore vnto his wordes, lest
 he reprove the, and thou be founde as a liar.

Two thinges I requyre of the, that thou wilt
 not denye me before I dye. Remove fro me
 vanite and lyes: geue me nether pouerte ner
 riches, only graunte me a necessary luyunge.
^cLest yf I be to full, I denye f , & saye: what
 felowe is f LORDE? And lest I beinge con-
 strayned thorow pouerte, fall vnto stealinge,
 and forswear the name of my God.

Accuse not a seruañt vnto his master, lest
 he speake euell of the also, and thou be hurte.
 He that bryngeyth vp an euell reporte vnto the
 generacion of his father and mother, is not
 worthy to be commended.

The generacion that thynke them selues
 cleane, shal not be clesned from their fylthy-
 nesse. There are people f haue a proude
 loke, and cast vp their eye lyddes. This
 peoples tethe are swerdes, and with their chaft
 bones they consume and deuoure the symple
 of the earth, and the poore from amonge mē.

This generacion (which is like an horsleche)
 hath two daughters: f one is called, fetch
 hither: the other, brynge hither.

There be thre thinges that are neuer satisfied,
 and the fourth saith neuer hoo. ^aThe hell,
 a womans wombe, and the earth hath neuer

^a Deut. 8. c. and 31. e. Exo. 5. a. Iob 21. b. Eccli. 27. a.

^b Pro. 27. c.

water ynough. As for fyre, it sayeth neuer : hoo. "Who so laugheth his father to scorne, and setteth his mothers commaündement at naught : the rauens pycke out his eyes in the valley, and deuoured be he of the yonge Aegles. " There be thre thynges to hye for me, and as for the fourth, it passeth my knowlege.

The waye of an Aegle in *ÿ* ayre, *ÿ* waye of a serpent ouer *ÿ* stone, *ÿ* waye of a shippe in *ÿ* see, *ÿ* *ÿ* waye of a mā with a yonge womā. Soch is the waye also of a wyfe *ÿ* breaketh wedlocke, which wypeth hir mouth like as whā she hath eatē, *ÿ* sayeth : As for me, I haue done no harme. Thorow thre thynges the earth is disquieted, *ÿ* the fourth maye it not beare : Thorow a seruāūt *ÿ* beareth rule, throw a foole *ÿ* hath greate riches, throw an ydle houswife, *ÿ* throw an handmayden *ÿ* is heyre to hir mastres. There be foure thynges in the earth, the which are very litle : but in wysdome they excede the wyse. " The Emmettes are but a weake people, yet gather they their meate together in *ÿ* haruest.

The conyes are but a feble folke, yet make they their couches amonge the rockes. The greshoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth with hir hādes, *ÿ* *ÿ* in *ÿ* kynges palace.

There be thre thynges *ÿ* go stiffly, but the goinge of the fourth is the goodliest of all. A Lyon which is kyng of beastes, *ÿ* geueth place to no man : A cock ready to fight : A rāme : And a kynge *ÿ* goeth forth with his people.

Yf thou be so foolish to magnifie thy self, or medlest with eny soch thyng, the laye thine hāde vpon thy mouth. Who so chyrneth mylk, maketh butter : he that rubbeth his nose, maketh it blede, and he that causeth wrath, bryngeth forth strife.

The xxi. Chapter.

THESE are the wordes of Kynge Lamuel, *ÿ* *ÿ* lesson *ÿ* his mother taught him. My sonne, thou sonne of my body : O my deare beloued sonne, geue not ouer thy substaunce *ÿ* mynde vnto women, which are the destrucciō euē of kynges. O Lamuel, geue kinges no wyne, geue kynges *ÿ* prynces no stronge drynke : lest they beinge dronken forget the lawe, *ÿ* regarde not *ÿ* cause of the

poore, *ÿ* of all soch as be in aduersite. Geue stronge drynke vnto soch as are condemned to death, *ÿ* wyne vnto those *ÿ* mourne : that they maye drynke it, *ÿ* forget their misery *ÿ* aduersite. Be thou an aduocate *ÿ* stonde in iudgment thyself, to speake for all soch as be dōme *ÿ* sucourles. With thy mouth defende *ÿ* thyng *ÿ* is lauffull and right, and *ÿ* cause of *ÿ* poore and helplesse.

Who so fyndeth an honest faithfull womā, she is moch more worth thē perles. The herte of hir husbāde maye safely trust in her, so that he shal haue no nede of spoyles.

She wil do him good *ÿ* not euel all *ÿ* dayes of hir life. She occupieth woll *ÿ* flax, *ÿ* laboureth gladly with hir handes. She is like a marchautes shippe, that bryngeth hir vytayles from farre. She is vp in *ÿ* night season, to prouyde meate for hir housholde, *ÿ* foode for hir maydens. She considreth lōde, *ÿ* byeth it, and with the frute of hir handes she planteth a vynyarde. She gyrdeth hir loynes with strength, and courageth hir armes. And yf she perceaue that hir houswifrie doth good, hir candle goeth not out by night. She layeth hir fyngers to the spyndle, *ÿ* hir hande taketh holde of *ÿ* rocke.

She openeth hir hande to *ÿ* poore, yee she stretcheth forth hir hādes to soch as haue nede. She feareth not *ÿ* the colde of wynter shal hurte hir house, for all hir housholde folkes are duple clothed. She maketh hir self fayre ornamētes, hir clothinge is whyte sylke *ÿ* purple. Hir huszbāde is moch set by in *ÿ* gates, whē he sytteth amonge *ÿ* rulers of *ÿ* lōnde. She maketh cloth of sylke *ÿ* selleth it, and de-lyuereth a gyrdle vnto *ÿ* marchaūt.

Strēgth and honoure is hir clothinge, *ÿ* in the latter daye she shal reioyce. She openeth hir mouth with wysdome, *ÿ* in hir tōge is the lawe of grace. She loketh wel to the wayes of hir housholde, *ÿ* eateth not hir bred with ydilnes. Hir children arise *ÿ* call hir blessed, *ÿ* hir huszbande maketh moch of her. Many daughters there be *ÿ* gather riches together, but thou goest aboute thē all. As for fauoure, it is disceatfull, and beutie is a vayne thyng : but a woman that feareth the LORDE, she is worthy to be prayسد. Geue her of the frute of hir handes, and let hir owne workes prayse her in the gates.

" Exo. 21. b. Deu. 27. c.

" Sap. 5. b.

" Pro. 6. a.

The ende of the prouerbes of Salomon.

Ecclesiastes.

What this boke conteyneth.

Chap. I.

All thinges (yf a mā wyl cōsidre them wel) are but vanite. Neuertheles amōge them all there is nothige weaker and more vnstedfast, then man him self.

Chap. II.

In this chapter (and in the other also) he maketh oft tymes mēcion of the wordes and cōuersacio of the vngodly: that by this meanes he maye the better cause men to despyse all creatures, in respecte of the only euerlastinge God.

Chap. III.

Euery thinge hath a tyme. There is no thiȝe, but God hath put tedyousnesse and trauayle in it, to exercise men withall. What so euer a man enioyeth of his labour, the same is a gift of God, geuen to the intent that men shulde feare him.

Chap. IIII.

A cōsideracion of diuerse thinges. There is nothinge so excellent and hye, but yf it do not the deuty and office where vnto it is ordered, it shalbe brought lowe.

Chap. V.

Agaynst foolish and temerarious vowes. Let no man maruayle that so moch euell is done, for the wicked are many. Agaynst the riche and agaynst riches.

Chap. VI.

Agaynst those riche mē that darre not enioye their riches: how mad and foolish they be.

Chap. VII.

No man knoweth what is for to come. How worthy a thiȝe it is to haue a good name. The profit of wyszdome.

Chap. VIII.

Of the obediēce which men owe vnto God and to their heades. The lōge sufferance of God is not to be despised. It is not possible for eny mā, to cōprehende the workes that be in the worlde.

Chap. IX.

Like thinges happen vnto all men: therfore with myrth and thankfulness shulde men enioye the giftes of God. Wyszdome passeth all thinges.

Chap. X. XI.

In these two chapters are many wyse and profitable sentences, wel worthy to be considered of euery man.

Chap. XII.

In this chapter the preacher sheweth his whole meanynge, as though he wolde saye: As for all the thinges that be vnder the Sonne (wher of I haue spoken) I haue cōsidered them, and proued them metely wel by experience. And this is the conclusion, that there is nothyng stedfast and durable but God himself, whō men ought to feare, and to haue his cōmaundementes before their eyes euen from their youth vp.

The first Chapter.

These are the wordes of the Preacher, the sonne of Dauid, kyng of Ierusalem.

ALL is but vanite (saieyth y^e preacher) "all is but playne vanite. For what els
* Eccli. 12. b.

hath a mā, of all the labour he y^e taketh vnder the Sonne? One generaciō passeth awaye, another commeth, but the earth abyedeth still. The Sōne aryseth, the Sonne goeth downe, & returneth to his place, y^e he maye there ryse vp agayne. The wynde goeth

13 towarde f South, t fetcheth his cōpase aboute vnto the North, t so turneth in to himselfe agayne. "All floudes runne in to the see, t yet the see is not fylled: for loke vnto what place the waters runne, thence they come agayne. All thinges are so harde, f no mā can expresse them. "The eye is not satisfied with sight, the eare is not fylled with hearinge. The thinge f hath bene, cōmeth to passe agayne: t f thinge f hath bene done, is done agayne, there is no new thinge vnder the Sonne. Is there eny thinge, wherof it maye be sayde: lo, this is new? For it was lōge agoo in the tymes f haue bene before vs. The thinge f is past, is out of remēbraunce: Euē so the thinges that are for to come, shal no more be thought vpō amōge thē that come after. I myself f Preacher, beyngē kynge of Israel t Ierusalē, applyed my mynde to seke out t search for the knowlege of all thinges f are done vnder heauē. Soch trauayle t labourē hath God geuē vnto f childrē of mē, to exercyse thē selues theri.

C Thus I haue considered all the thinges that come to passe vnder the Sōne, t lo, they are all but vanite t vexacion of mynde. The croked can not be mayde straight, t the fautes cā not be nōbred. I cōmoned with myne owne herte, sayēge: "lo, I am come to a greate estate, and haue gottē more wyszdome, thē all they f haue bene before me in Ierusalem. Yee my hert had greate experiēce of wyszdome t knowlege, for there vnto I applyed my mynde: f I might knowe what were wyszdome t vnderstōdinge, what were erroure t foolishnes. And I perceaued f this also was but a vexacion of mynde: for where moch wyszdome is, there is also greate trauayle t disquietnes: t f more knowlege a man hath, the more is his care.

The ij. Chapter.

14 THE sayde I thus in my hert: Now go to, I wil take myne ease t haue good dayes. But lo, that was vanite also: in so moch that I sayde vnto laughter: thou art madd, and to myrth: what doest thou?

So I thought in my herte, to withdrawe my flesh from wyne, to applye my mynde vnto wyszdome, and to comprehendē foolishnes, vntill the tyme that (amonge all f thinges which are vnder f Sonne) I might se what were best

for men to do, so longe as they lyue vnder heauen.

"I made gorgious fayre workes, I buylded me houses, and planted vynyards: I made me ortchardes and gardens of pleasure, and planted trees in them of all maner frutes. "I made poles of water, to water f grene and frutefull trees withall. I bought seruauantes and maydēs, and had a greate housholde. As for catell and shepe, I had more substaunce of them, then all they f were before me in Ierusalem. I gathered syluer t golde together, euen a treasure of kynges t londes.

I prouided me syngers and womē which coude playe of instrumentes, to make men myrth and pastime. I gat me drynkynge cuppes also and glasses. (Shortly) I was greater t in more worshipec, then all my predecessours in Ierusalē. For wyszdome remayned with me: t loke what so euer myne eyes desyred, I let them haue it: t wherin so euer my herte deliyted or had eny pleasure, I withhelde it not frō it. Thus my hert reioyced in all f I dyd, and this I toke for the porcion of all my trauayle. But whan I considered all the workes f my handes had wrought, and all the labours that I had taken therin: lo, all was but vanite and vexacion of mynde, t nothinge of eny value vnder f Sonne. Then turned I me to considre wyszdome, erreure and foolishnesse (for what is he amonge men, that might be compared to me f kynge in soch workes?) and I sawe, that wyszdome excelleth foolishnesse, as farre as light doth darknesse. For a wyse man beareth his eyes aboute in his heade, but the foole goeth in the darknesse. I perceaued also that they both had one ende.

C Then thought I in my mynde: Yf it happen vnto the foole as it doth vnto me, what nedeth me then to labourē eny more for wyszdome? So I confessed within my harte, that this also was but vanite. For the wyse are euer as litle in remembraunce as the foolish, and all the dayes for to come shalbe forgotten, yee the wyse man dyeth as well as f foole. Thus begāne I to be weery of my life, in so moch that I coude awaye with nothinge that is done vnder the Sonne, for all was but vanite t vexacion of mynde: Yee I was weery of all my labourē, which I had taken vnder the Sonne, because I shulde be fayne to leaue

^a Iob 14. b.

^b Pro. 27. c. Eccli. 14. a. Eccl. 3. b.

^c 3 Reg. 3. b. and 4. c. ^d 3 Reg. 3. 4. 5. 6. 7. ^e 3 Reg. 4. 9.

them vnto another man, that cometh after me: for who knoweth, whether he shalbe a wyse mā or a foole? And yet shal he be lorde of all my labours, which I with soch wyszdome haue taken vnder the Sonne. Is not this a vayne thinge?

So I turned me to refrayne my mynde from all soch trauayle, as I toke vnder the Sonne: for so moch as a man shulde weery him self with wyszdome, with vnderstandinge and opportunitie, and yet be fayne to leaue his labours vnto another, ŷ neuer swett for them. This is also a vayne thinge and a greates misery. For what getteth a mā of all ŷ laboure & trauayle of his mynde, ŷ he taketh vnder the Sonne, but heynessee, sorowe & disquietnes all ŷ dayes of his life? In so moch that his herte can not rest in the night. Is not this also a vayne thinge? Is it not better then for a mā to eate and drynke, and his soule to be mery in his laboure? Yee I sawe that this also was a gifte of God: ^aFor who maye eate, drynke, or brynge eny thinge to passe without him? And why? he geueth vnto mā, what it pleaseth him: whether it be wyszdome, vnderstandinge, or gladnesse. But vnto the synner he geueth weerynesse and sorow, that he maye gather and heape together ŷ thinge, ŷ afterwarde shalbe geuen vnto him whom it pleaseth God. This is now a vayne thinge, yee a very disquietnesse and vexaciō of mynde.

The iij. Chapter.

EVERY thinge hath a tyme, yee all that is vnder the heauen, hath is conuenient season. There is a tyme to be borne, and a tyme to dye. ^bThere is a tyme to plāte, and a tyme to plucke vp the thinge, ŷ is planted: A tyme to slaye, and a tyme to make whole: A tyme to breake downe, and a tyme to buylde vp: A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to daunce: A tyme to cast awaye stones, and a tyme to gather stones together: A tyme to enbrace, & a tyme to refrayne from enbracynge: A tyme to wynde, and a tyme to lesse: A tyme to spare, and a tyme to spende: A tyme to cutt in peces, and a tyme to sowe together: ^cA tyme to kepe sylce, and a tyme to speake: A tyme to loue, & a tyme to hate: A tyme of warre, and a tyme of peace.

^a 1 Timō. 4. a. ^b Iob 14. a. ^c Eccli. 20. a. ^d Eccli. 1. a.

What hath a mā els (that doth eny thinge) but weerynesse and laboure? For as touching the trauayle and carefulnesse which God hath geuen vnto mē, I se that he hath geuen it them, to be exercised in it. All this hath he ordered maruelous goodly, to euery thinge his due tyme. He hath plāted ignorance also in the hertes of men, ŷ they shulde not fynde out ŷ grounde of his workes, which he doth from ŷ beginninge to ŷ ende. So I perceaued, ŷ in these thinges there is nothinge better for a man, thē to be mery & to do well so longe as he lyueth. For all ŷ a man eateth & drynketh, yee what so euer a mā enioyeth of all his laboure, ŷ same is a gift of God. I cōsidered also ŷ what so euer God doth, it cōtinueth for euer, & ŷ nothinge can be put vnto it ner takē from it: & ŷ God doth it to ŷ intent, ŷ men shulde feare him. ^dThe thinge ŷ hath bene, is now: & the thinge ŷ is for to come, hath bene afore tyme, for God restoreth agayne the thinge that was past. Morouer, I sawe vnder ŷ Sonne, vngodlynesse in the steade of iudgment, & iniquite in steade of rightuousnesse.

Then thought I in my mynde: A god shal separate the righteous from the vngodly, & then shal be the tyme & iudgmēt of all counceils & workes. I cōmoned with myne owne herte also cōcernyng the childrē of men: how God hath chosen them, and yet letteth thē apeare, as though they were beastes: for it happeneth vnto men as it doth vnto beastes, & as the one dyeth, so dyeth ŷ other: yee they haue both one maner of breth, so ŷ (in this) a man hath no preemynence aboue a beest, but all are subdued vnto vanite. They go all vnto one place, for as they be all of dust, so shal they all turne vnto dust againe.

^eWho knoweth the sprete of man ŷ goeth vpwarde, and the breth of the beest ŷ goeth downe in to the earth? Wherefore I perceaued, ŷ there is nothinge better for a man, then to be ioyfull in his laboure, for that is his porcion. But who wil brynge him to se the thinge, that shal come after him?

The iiii. Chapter.

SO I turned me, & considered all the violent wronge that is done vnder the Sonne: and beholde, the teares of soch as

^e Eccli. 12. b. Sap. 2. a. ^f Abac. 1. a. Eccli. 5. a.

were oppressed, and there was no man to comforte them, or that wolde deluyuer and defende them from the violence of their oppressours. Wherefore I iudged those that are deed, to be more happie then such as be aloue: yee him that is yet vnborne to be better at ease the they both, because he seith not the miserable workes that are done vnder the Sonne. Agayne, I sawe that all trauayle and diligence of labour was hated of euery man. This is also a vaine thinge, and a vexacion of mynde. The fooles foldeth his handes together, and eateth vp his owne flesh. One handfull (saith he) is better with rest, the both hands full with labour and trauayle. Moreover, I turned me, and beholde yet another vanite vnder the Sonne. There is one man, no mo but himself alone, hauynge nether childe ner brother: yet is there no ende of his careful trauayle, his eyes can not be satisfied with riches, (yet doth he not remembre himself, and saye:) For whom do I take soch trauayle? For whose pleasure do I thus consume away my life? This is also a wayne and miserable thinge. Therefore two are better then one, for they may well enioye the profit of their labour. Yf one of them fall, his companion helpeth him vp againe: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how can a body be warme alone? One maye be ouercome, but two maye make resistance: A threefold cable is not lightly broken. A poore childe beyng wyse, is better then an olde kinge, that dotheth, and can not bewarre in tyme to come. "Some one commeth out of preson, and is made a kynge: and another which is borne in the kyngdome, commeth vnto pouerte. And I perceaued, that all men lyuynge vnder the Sonne, go with the seconde childe, that commeth vp in the steade of the other. As for the people that haue bene before him, and that come after him, they are innumerable: yet is not their ioye the greater thorow him. This is also a wayne thinge and a vexacion of mynde. When thou comest in to the house of God, kepe thy fote, and drawe nye, that thou mayest heare: that is better then the offeringes of fooles, for they knowe not what euell they do.

^a Gen. 41. b. ¹ Re. 16. c. ³ Re. 12. c. ² Par. 33. c.
⁴ Re. 25. a. ⁵ 1 Reg. 15. e.

The v. Chapter.

BE not hastie with thy mouth, and let not thine hert speake eny thig rashly before God. For God is in heauen, and thou vpon earth, therefore let thy wordes be fewe. For where moch carefullnesse is, there are many dreames: and where many wordes are, there men maye heare fooles. "Yf thou make a vowe vnto God, be not slacke to performe it. As for foolish vowes, he hath no pleasure in them. Yf thou promyse eny thinge, paye it: for better it is that thou make no vowe, then that thou shuldest promise, and not paye. Vse not thy mouth to cause thy flesh for to synne, for thou saye not before the anngell: my foolishnesse is in me faute.

For the God wil be angrie at thy voyce, and destroye all thy workes of thine handes.

And why? where as are many dreames and many wordes, there are also dyuerse vanities: but loke for thou feare God. Yf thou seyst the poore to be oppressed and wrongeously dealt withall, so thou equite and the right of the lawe is waisted in the londe: maruell not thou at soch iudgment, for one greate man kepeth touch with another, and the mightie helpe the selues together. The whole londe also with the felde and all that is therin, is in subieccion and bondage vnto the kinge.

He that loueth money, wil neuer be satisfied with money: and who so delyteth in riches, shal haue no profit therof. Is not this also a wayne thinge? Where as many riches are, there are many also that spende them awaye. And what pleasure more hath he that possesseth them, sauynge that he maye loke vpon them with his eyes? A labouringe man slepeth swetely, whether it be litle or moch that he eateth: but the abudaunce of the riche wil not suffice him to slepe.

Yet is there a sore plage, which I haue sene vnder the Sonne (namely) riches kepeth to the hurte of him that hath them in possession.

For oft times they perishe with his greate misery and trouble: and yf he haue a childe, it getteth nothinge. Like as he came naked out of his mothers wombe, so goeth he thither agayne, and carieth nothinge awaye with him of all his labour. This is a miserable plage, for he shal go awaye euen as he came. What

^e Deu. 23. d. Baruc 6. e. ^f Eccls. 4. a. ^g Job 20. c.
^h Job 1. c.

helpeth it him then, [†] he hath labored in the wynde? All the daies of his life also must he eate in the darcke, with greate carefulnesse, sicknesse & sorrow.

“Therefore me thinke it a better and a fayrer thinge, a man to eate and drynke, and to be refreshed of all his labour, [†] he taketh vnder the Sonne all the dayes of his life which God geueth him, for this is his porcion. For vnto whom so euer God geueth riches, goodes and power, he geueth it him to enioye it, to take it for his porcion, and to be refreshed of his labour: this is now the gifte of God. For he thinketh not moch how longe he shal lyue, for so moch as God fylleth his hert with gladnesse.

The vi. Chapter.

THERE is yet a plage vnder [†] Sonne, & it is a generall thinge amonge mē: when God geueth a man riches, goodes & honour, so that he wanteth nothinge of all that his herte can desyre: and yet God geueth him not leue to enioye the same, but another man spēdeth them. This is a vayne thinge & a miserable plage. Yf a man begett an hundred children, and lyue many yeares, so that his dayes are many in nombre, and yet can not enioye his good, nether be buried: as for him I saye, that an vntymely byrth is better then he. For he cōmeth to naught, & goeth his waye in to darcknes, and his name is forgotten. Morouer, he seyth not the Sonne, and knoweth of no rest nether here ner there: Yee though he lyued two thousande yeares, yet hath he no good life. Come not all to one place? All the labour that a man taketh, is for himself, and yet his desyre is neuer fylled after his mynde. For what hath the wyse more then the foole? What helpeth it the poore, that he knoweth to walke before the luyunge? The sight of the eyes is better, then that the soule shulde so departe awaye. Howbeit this is also a vayne thinge and a disquietnesse of mynde. What is more excellent then man? yet can he not in the lawe get the victory of him that is mightier thē he: A vayne thinge is it to cast out many wordes, but what hath a man els?

The vij. Chapter.

FOR who knoweth what is good for man luyunge, in [†] dayes of his vayne life,

which is but a shadowe? Or, who wil tell a man, what shal happen after him vnder the Sonne? [†] A good name is more worth then a precious oyntment, and the daye of death is better thē [†] daye of byrth.

It is better to go in to an house of mournynge, then in to a banquet house. For there is the ende of all men, and he that is luyinge, taketh it to herte. It is better to be sory then to laugh, for whē the countenance is heuy, the herte is ioyfull. The herte of [†] wyse is in the mournynge house, but the hert of the foolish is in the house of myrth. It is better to geue eare to the chastenynge of a wyse man, [†] then to heare the songe of fooles. For the laughinge of fooles is like [†] crackynge of thornes vnder a pott. And [†] is but a vayne thinge.

Who so doeth wronge, maketh a wyse man to go out of his witt, and destroyeth a gentle hert. The ende of a thinge is better then the begynnynge. The pacient of sprete is better then the hie mynded. Be not haistely angrie in thy mynde, for wrath resteth in the bosome of a foole. Saye not thou: What is the cause that [†] dayes of [†] olde tyme were better, then they [†] be now? for that were no wyse question. Wysdome is better then riches, yee moch more worth then the eye sight. For wysdome defendeth as well as moneye, and the excellent knowlege and wysdome geueth life vnto him that hath it in possession. Considre the worke of God, how that no man can make the thinge straight, which he maketh croked. Vse well the tyme of prosperite, and remembre the tyme of mysfortune: for God maketh the one by the other, so that a man can fynde nothinge els.

These ij. thiges also haue I cōsidred in [†] tyme of vanite: [†] the iust man periseth for his rightuousnes sake, & the vngodly liueth in his wickednesse. Therefore be thou nether to rightuous ner ouer wyse, [†] thou perish not: be nether to vrightuous also ner to foolish, lest thou die before thy tyme. It is good for the to take holde of this, & not to let [†] go out of thy hande. For he [†] feareth God shal escape them all.

“Wysdome geueth more corage vnto the wyse, then ten mightie men of the citie: for there is not one iust vpō earth, [†] doth good, & sinneth not. Take not hede vnto euery

^a Eccles. 2. d. ^b Pro. 22. a. Cant. 1. a. ^c Pro. 27. a.

^d Rom. 11. c. ^e 2 Re. 20. c. Eccles. 7. a. ^f 2 Par. 6. f. Luc. 17. a.

worde \hat{y} is spoken, lest thou heare thy seru-
uant curse the: for thine owne hert knoweth,
that thou thy self also hast oft tymes spokē
euell by other men. All these thinges haue
I proued because of wyszdome: "for I thought
to be wyse, but she wente farther fro me then
she was before, yee τ so depe that I might
not reach vnto her. I applied my mynde
also vnto knowlege, and to seke out sciēce,
wisdome and vnderstandinge: to knowe the
foolishnesse of the vngodly, and the erroure
of dotinge fooles. And I founde,⁴ that a woman
is bytterer then death: for she is a very angle,
hir hert is a nett, and hir handes are cheynes.
Who so pleaseth God shal escape from her,
but the synner will be taken with her.

Beholde (sayeth \hat{y} preacher) this haue I
diligently searched out τ proued, \hat{y} I might
come by knowlege: which as yet I seke, and
fynde it not. Amonge a thousande men I
haue founde one, but not one woman amonge
all. "Lo, this onely haue I founde, that God
made man iust τ right, but they seke dyuerse
sotylties, where as no man hath wyszdome τ
vnderstōdinge, to geue answeere there vnto.

The liij. Chapter.

WYSZDOME maketh a mā face to
shyne,⁴ but malice putteth it out of
faouere. Kepe the kynges commaundemēt
(I warne the) τ the oath \hat{y} thou hast made
vnto God. Be not haistie to go out of his
sight, τ se thou cōtinue in no euell thinge:
for what so euer it pleaseth him, \hat{y} doeth he.
Like as when a kynge geueth a charge, his
commaundement is mightie: Euen so who
maye saye vnto him: what doest thou?⁴ Who
so kepeth the commaundement, shall fele no
harne: but a wyse mans herte discerneth
tyme and maner: For euery thinge wil haue
opportunitie and iudgment, and this is the
thinge that maketh men full of carefulness τ
sorowe. And why? a man knoweth not what
is for to come, for who wyll tell him? Nether
is there eny mā \hat{y} hath power ouer \hat{y} sprete,
to kepe stil \hat{y} sprete, ner to haue eny power
in the tyme of death: It is not he also that
can make an ende of the batayll, nether maye
vngodlynes deliuer him \hat{y} medleth withall.

All these thinges haue I considered, and
applied my mynde vnto euery worke that is
vnder the Sonne: how one man hath lord-

shipe vpon another to his owne harme. For
I haue oft sene \hat{y} vngodly¹ brought to their
graues, and fallen downe from the hye and
glorious place: in so moch \hat{y} they were for-
gotten in the cite, where they were had in so
hye τ greate reputacion. This is also a vayne
thinge. Because now that euell workes are
not haistely punyshed, the hert of man geueth
him self ouer vnto wickednesse: But though
an euell personne offende an hundreth tymes,
and haue a longe life: yet am I sure, that it
shal go well with thē that feare God, because
they haue him before their eyes. Agayne,
as for the vngodly, it shall not be well with
him, nether shal he prologe his dayes: but
euen as a shadowe, so shall he be that feareth
not God.

Yet is there a vanite vpon earth: There
be iust men, vnto whom it happeneth, as
though they had the workes of the vngodly:
Agayne, there be vngodly, with whom it goeth
as though they had the workes of \hat{y} righteous.
This me thinke also a vaine thinge. There-
fore I commend gladnesse, because a man
hath no better thinge vnder the Sonne, then
to eate and drynke, and to be mery: for that
shal he haue of his labour all the daies of his
life, which God geueth him vnder the Sonne.
When I applied my mynde to lerne wyszdome,
and to knowe the trauayle that is in the worlde
(and that of soch a fashion, \hat{y} I suffred not
myne eyes to slepe nether daye ner night) I
vnderstode of all \hat{y} workes of God, that it is
not possible for a man, to attayne vnto \hat{y} workes
that are done vnder \hat{y} Sonne: and though he
bestowe his labour to seke them out, yet can
he not reach vnto thē: yee though a wyse man
wolde undertake to knowe them, yet might he
not fynde them.

The ix. Chapter.

FOR all these thinges purposed I in my
mynde to seke out. The righteous and
wyse yee and their workes also are in the
hande of God: and there is no man that
knoweth ether the loue or hate of the thinge
that he hath before him. It happeneth vnto
one as vnto another: It goeth with the right-
uous as with the vngodly:⁶ with the good τ
cleane as with the vncleane: with him that
offereth as with him that offereth not: like as
it goeth with the vertuous, so goeth it also

¹ Job 28. b.

² Pro. 7. c.

³ Gen. 1. d.

⁴ Pro. 17. d.

⁵ Job 9. b. Leui. 18. a.

⁶ Psal. 36. e.

⁷ Job 9. c.

with the synner: As it happeneth vnto the periured, so happeneth it also vnto him that is afraied to be man sworne. Amonge all thinges \hat{y} come to passe vnder the Sonne, this is a misery, that it happeneth vnto all alyke. This is the cause also that the hertes of men are full of wickednesse, & madd foolishnesse is in their hertes as longe as they lyue, vntill they dye.

33 And why? As longe as a man lyueth, he is careles: for a quyk dogg (saye they) is better the a deed lion: for they that be lyuyng, knowe \hat{y} they shall dye: but they \hat{y} be deed, knowe nothinge, nether deserue they eny more. For their memoriall is forgottē, so \hat{y} they be nether loued, hated ner envyed: nether haue they eny more parte in \hat{y} worlde, in all \hat{y} is done vnder the Sonne. Go thou thy waye then, eate thy bred with ioye, & drynke thy wyne with gladnesse, for thy workes please God. Let thy garmentes be all waye-whyte, & let thy heade want no oyntmēt. ^aVse thy self to lyue ioyfully with thy wife whom thou lovest, all \hat{y} daies of thy life (which is but vayne) \hat{y} **C** God hath geuē the vnder the Sonne, all \hat{y} dayes of thy vanite: for \hat{y} is thy porcion in this life, of all thy labour & trauayle \hat{y} thou takest vnder the Sonne. What so euer thou takest in hande to do, that do with all thy power: for amōge the deed (where as thou goest vnto) there is nether worke, counsell, knowlege ner wyszdome.

So I turned me vnto other thinges vnder \hat{y} Sonne, and I sawe, that in runnyng, it helpeth not to be swift: in batayll, it helpeth not to be stronge: to fedyng, it helpeth not to be wyse: to riches, it helpeth not to be sutyll: to be had in fauoure, it helpeth not to be connyng: but that all lyeth in tyme & fortune. ^aFor a man knoweth not his tyme, but like as the fyshe are takē with the angle, and as the byrdes are catched with the snare: Euē so are men taken in the perilous tyme, when it cometh sodenly vpon them.

34 This wyszdome haue I sene also vnder \hat{y} Sōne, & me thought it a greate thinge. There was a litle cite, & a few mē within it: so there came a greate kyng & beseged it, & made greate bulworkes agaynst it. And in the cite there was founde a poore man (but he was wyse) which with his wyszdome deluyered the

cite: yet was there no body, \hat{y} had eny respecte vnto soch a symple man. Then sayde I: wyszdome is better then strength. ^aNeuertheles, a symple mans wyszdome is despyed, & his wordes are not herde. A wise mans counsell that is folowed in sylence, is farre aboue the crienge of a capitaine amōge fooles. For wyszdome is better then harness: ^bbut one vnthrif alone destroyeth moch good.

The x. Chapter.

DEED flyes \hat{y} corruppe swete oymntment & **A** make it to styncke, are somthinge more worth then the wyszdome & honoure of a foole. A wyse mans hert is vpon the right hande, but a foolles hert is vpon the left. A dotinge foole thinketh, \hat{y} euery mā doth as foolishly as himself. Yf a principall sprete be geuē the to beare rule, ^cbe not negligēt thē in thine office: for so shal greate wickednesse be put downe, as it were with a medecyne. Another plage is there, which I haue sene vnder the Sonne: namely, \hat{y} ignorance \hat{y} is comonly amonge prynces: in \hat{y} a foole sytteth in greate dignite, & the rich are sett downe beneth: I se seruantes ryde vpon horses, & prynces goinge vpon their fete as it were seruantes. ^dBut he \hat{y} dyggeth vp a pytt, shall fall therin himself: & who so breaketh downe the hedge, a serpent shal byte him. Who so remoueth stones, shall haue trauayle withall: and he that heweth wod, shalbe hurt therwith.

When an yron is blont, and \hat{y} poynt not sharpened, it must be whett againe, and that with might: Euen so doth wiszdome folowe diligence. A babler of his tonge is no better, then a serpent that styngeth without hyssyng. The wordes out of a wyse mans mouth are gracious, but the lippes of a foole wil destroye himself. The begynnynge of his talkyng is foolishnes, and the last worde of his mouth is greate madnesse. A foole is so full of wordes, that a man can not tell what ende he wyll make: who wyl then warne him to make a conclusion? The labour of \hat{y} foolish is greuous vnto thē, while they knowe not how to go in to the cite.

Wo be vnto the (O thou realme and londe) **C** whose kyng is but a childe, and whose prynces are early at their banquettes. But well is the (O thou realme and londe) whose kyng is

^a Matt. 6. b.

^b Pro. 5. c.

^c Luc. 21. d.

^d Sap. 6. a. ^e 3 Re. 22. c. ^f 1 Re. 17. c. ^f Rom. 12. b.

^e Pro. 26. c. Eccli. 27. e.

come of nobles, and whose prynces eate in due season, for strength and not for lust. Thorow slouthfulness the balkes fall downe, and thorow ydle hâdes it rayneth in at the house. Meate maketh men to laugh,^a and wyne maketh them mery: but vnto money are all thinges obedient. Wysh the kynge no euell in thy thought, and speake no hurte of f ryche in thy preuy chambre: for a byrde of the ayre shal betraye thy voyce, and with hir fethers shal she bewraye thy wordes.

The xi. Chapter.

ASENDE thy vytayles ouer the waters, and so shalt thou fynde the after many yeares. Geue it awaye amonge seuen or eight, for thou knowest not what misery shal come vpon earth. Whē the cloudes are full, they poure out rayne vpon the earth. And whē f tre falleth, (whether it be towarde the south or north) in what place so euer it fall, there it lyeth. He that regardeth f wynde, shal not sowe: and he that hath respecte vnto the cloudes, shal not reape. Now like as thou knowest not the waye of the wynde, ner how f bones are fylled in a mothers wombe: Euen so thou knowest not the workes of God, which is the workemaster of all.

B3 Cease not thou therefore with thy handes to sowe thy seede, whether it be in f mornyng or in the euenyng: for thou knowest not whether this or that shall prospere, q yf they both take, it is the better. The light is swete, q a pleasaunt thinge is it for the eyes to loke vpon the Sonne. Yf a man lyue many yeares, and be glad in them all, let him remembre the dayes of darcknesse, which shal be many: q when they come, all thinges shal be but vanite. Be glad then (O thou yonge man) in thy youth, and lat thine hert be mery in thy yonge dayes: folowe the wayes of thine owne hert, and the lust of thine eyes: but be thou sure, that God shal bringe the in to iudgment for all these thinges.

The xij. Chapter.

APUT awaye displeasure out of thy hert, q remoue euell from thy body: for childe-

hode and youth is but vanite. Remembre thy maker in thy youth, or euer the dayes of aduersite come, and or the yeares drawe nye, when thou shalt saye: I haue no pleasure in them: before the Sonne, f light, f Moore and the starres be darkened, and or the cloudes turne agayne after the rayne: when the keepers of the house shall tremble, and when the stronge men shal bowe them selues: when the Myllers stonde still because they be so fewe, and when the sight of the wyndowes shal waxe dymme: when the dores in the stretes shal be shutt, and whan f voyce of the Myller shall be layed downe: whan men shall ryse vp at the voyce of the byrde, and whan all f daughters of musyck shalbe brought lowe: whan men shal feare in hye places, and be **B**3 afrayed in the stretes: whan the Almonde tre shalbe despyed, the greshopper borne out, and whan greate pouerte shal breake in: when man goeth to his longe home, and the mourners go aboute the stretes. Or euer the syluer lace be taken awaye, and or the golden bende be broken: Or the pott be broken at the well, q the whele vpon the Cisterne: Or ^adust be turned agayne vnto earth from whence it came, and or the sprete returne vnto God, which gaue it. ^cAll is but vanite (sayeth the preacher) all is but playne vanite.

The same preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out the grounde and set forth many parables. His diligence was to fynde out acceptable wordes, right scripture, and the wordes of trueth. ^dFor the wordes of f wyse are like prickes and nales that go thorow, wherewith men are kepte together: for they are geuen of one shepherde onely. Therefore bewarre (my sonne) that aboute these thou make the not many q innumerable bokes, nor take dyuerse doctrynes in hande, to weery thy body withall.

Lat vs heare the conclucion of all thinges: Feare God, and kepe his comaundementes, for that toucheth all men: For God shall iudge all workes and secrete thinges, whether they be good or euell.

^a Psal. 103. b.

^b Eccls. 3. e.

^c Eccls. 1. a.

^d Heb. 4. c.

The ende of Ecclesiastes, called the Preacher.

Salomons Balettes,

called

Cantica Canticorum.

The first Chapter.

A **O** THAT thy mouth wolde geue me a kysse, for thy brestes are more pleasaunt then wyne, & that because of the good and pleasaunt sauoure. "Thy name is a swete smellynge oyntment, therefore do the maydens loue the: yee that same moueth me also to renne after the.

The kynge hath brought me in to his preuy chambre. We wil be glad & reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

B I am black (o ye daughters of Ierusalē) like as the tentes of the Cedarenes,^b and as the hangings of Salomon: but yet am I faire & wellfaoured withal. Maruell not at me & I am so black, & why? & Sonne hath shyned vpon me. For whan my mothers childre had euell wil at me, they made me & keper of the vynyarde. Thus was I fayne to kepe a vynyarde, which was not myne owne.

Tell me (o thou whom my soule loueth) where thou fedest, where thou retest at the noone daye: lest I go wronge, and come vnto the flockes of thy companions.

Yf thou knowe not thy self (o thou fayrest amōge women) thā go thy waye forth after & fotesteppes of the shepe, as though thou woldest fede thy goates besyde & shepherdes tentes. There wil I tary for the (my loue) with myne hoost & with my charettes, which shal be no fewer then Pharaos.^c

C Then shal thy chekes & thy neck be made fayre, & hanged with spāges & goodly iewels: a neck bande of golde wil we make & with syluer bottoms. When the kynge sytteth at

the table, he shal smell my Nardus: for a bōdell of Myrre (o my beloued) lyeth betwixte my brestes. A cluster of grapes of Cypers, or of the vynyardes of Engaddi, art thou vnto me, O my beloued.

"O how fayre art thou (my loue) how fayre art thou? thou hast doues eyes. O how fayre art thou (my beloued) how well faoured art thou? Oure bed is decite with floures, & sylinges of oure house are of Cedre tre, & oure balkes of Cypresses.

The ij. Chapter.

I AM the floure of the felde, and lylie of the valleys: as the rose amonge the thornes, so is my loue amonge the daughters. **A**

Like as the aple tre amonge the trees of the wodd, so is my beloued amonge the sonnes. My delite is to sitt vnder his shadowe, for his frute is swete vnto my throte. He bryngeth me in to his wyne seller, and loueth me specially well. Refresh me with grapes, cōforte me with apples, for I am sick of loue. "His left hāde lyeth vnder my heade, & his right hande enbraceth me.

I charge you (o ye daughters of Ierusalem) **B** by the Roes & hyndes of the felde, & ye wake not vpon my loue ner touch her, till she be content herself.

Me thynke I heare the voyce of my beloued: lo, there cometh he hoppinge vpon & mountaynes, and leapinge ouer the litle hilles. My beloued is like a Roo or a yonge hart. Beholde, he stondeth behynde oure wall, he loketh in at the wyndowe, & pepeth thorow the grate.

^a Eccls. 7. a.

^b Gen. 25. b. ² Par. 3. c.

^c Exo. 14. b.

^d Cant. 4. a.

^e Cant. 8. a.

My beloued answered & sayde vnto me : O stōde vp my loue, my doue, my beutyfull, & come : for lo, the wynter is now past, the rayne is awaie & gone. The floures are come vp in the felde, the twystinge tyme is come, the voyce of the turtle doue is herde in oure londe. The fyge tre bryngeth forth hir fyges, the vynes beare blossoms, and haue a good smell.

Ⓒ O stōde vp my loue, my beutyfull, and come (my doue) out of the caues of the rockes, out of the holes of the wall : O let me se thy countenance and heare thy voyce, for swete is thy voyce and fayre is thy face. Gett vs the foxes, yee the litle foxes that hurte & vynes, for oure vynes beare blossoms.

ⁱ My loue is myne, and I am his, (which fedeth amōge the lylies) vntill the daye breake, and till the shadowes be gone. Come agayne preuely (o my beloued) like as a Roo or a yonge harte vnto the mountaynes.

The iij. Chapter.

Ⓐ **B**Y night in my bedd, I sought him, whom my soule loueth : yee diligently sought I him, but I founde him not. I wil get vp (thought I) and go aboute the cite : vpon the market and in all & stretes will I seke him whom my soule loueth, but whan I sought him, I founde him not. The watchmen that go aboute & cite, founde me. Sawe ye not him, whom my soule loueth ?

So whan I was a litle past them, I fōude him whom my soule loueth. I haue gotten holde vpon him, and wyl not let him go, vntill I brynge him in to my mothers house, and in to hir chambre that bare me.

I charge you (o ye daughters of Ierusalē) by the Roes and hyndes of the felde, ⁱ that ye wake not vp my loue ner touch her, till she be content herself.

Ⓑ Who is this, that commeth out of & wyl-dernesse like pilers of smoke, as it were a smell of Myrre, frankencense and all maner spyes of the Apotecary ?

Beholde, aboute Salomōs bedsteade there stonde LX. valeaunt men of the mightie in Israel. They holde swerdes euery one, & are experte in warre. Euery man hath his swerde vpō his thee, because of feare in the night.

Kynge Salomon hath made himself a bed-

steade of the wodd of Libanus, the pilers are of syluer, the coueringe of golde, & seate of purple, & grōunde pleasauntly pauer for the daughters of Ierusalem.

Go forth (o ye daughters of Sion) and beholde kynge Salomon in the crowne, wherwith his mother crowned him in the daye of his marriage, and in the daye of the gladnesse of his hert.

The iiij. Chapter.

Ⓐ **O**HOW fayre art thou (my loue) how fayre art thou ? thou hast doues eyes besyde that which lyeth hid within. ⁱ Thy hayrie lockes are like a flocke of shepe that be clypped, which go first vp from the washing place : where euery one beareth two twyns, and not one vnfrutefull amōge them. Thy lippes are like a rose coloured rybende, thy wordes are louely : thy chekes are like a pece of a pomgranate, besydes that which lyed hyd within. Thy neck is like the tower of Dauid buylded with bulworkes, wher vpon there hāge a thousande sheldes, yee all the weapēs of the glaiūtes. Thy two brestes are like two twyns of yonge roes, which fede amōge the lilies. O that I might go to the mountayne of Myrre, and to the hyll of frankynsense : till the daye breake, and till the shadowes be past awaye. Thou art all fayre (o my loue) & no spot is there in the.

Ⓑ Come to me from Libanus (o my spouse) come to me from Libanus : come soone the next waye from the toppe of Amana, from the toppe of Sanir and Hermon, from the Lyons dennes and from the mountaynes of & leopardes. Thou hast wōided my hert (o my sister, my spouse) thou hast wounded my hert, with one of thine eyes, and with one cheyne of thy neck. O how fayre and louely are thy brestes, my sister, my spouse ? Thy brestes are more pleasaunt then wyne, and the smell of thy oyntmentes passeth all spices. Thy lippes (o my spouse) droppe as the hony combe, yee mylck and hony is vnder thy tonge, and the smell of thy garmetes is like the smell of frankynsense.

Ⓒ Thou art a well kepte garden (o my sister, my spouse) thou art a well kepte water sprynge, a sealed well. The frutes that sproute in the, are like a very paradise of pōgranates with swete frutes : as Cypresse, Nardus, Saffron,

ⁱ Cant. 6. a. ⁱ Cant. 2. b. ⁱ Cant. 1. c.

ⁱ Cant. 6. a. ⁱ Cant. 7. a.

Calmus, and all the trees of Libanus: Myrre, Aloes, and all the best spyces. Thou art a well of gardens, a well of luyunge waters, which renne downe from Libanus. Vp thou northwynde, come thou southwynde, and blowe vpō my gardē, that the smell therof maye be caried on euery syde: Yee that my beloued maye come in to my garden, & eate of the frutes and apples that growe therein.

The v. Chapter.

COME in to my garden o my sister, my spouse: I haue gathered my Myrre with my spyce, I wil eate my hony and my hony cōbe, I wil drynke my wyne & my mylk. Eate (o ye frendes) drynke and be mery, o ye beloued.

As I was a slepe, & my hert wakyng, I herde the voyce of my beloued, whā he knocked. Open to me (sayde he) o my sister, my loue, my doue, my derlinge: for my heade is full of dew, and y^e lockes of my hayre are full of the night droppes.

I haue put off my cote, how cā I do it on agayne? I haue washed my fete, how shal I fyle them agayne? But whan my loue put in his hande at the hole, my hert was moued towarde him: so that I stode vp to open vnto my beloued. My hādes dropped with Myrre, & the Myrre ranne downe my fyngers vpon y^e lock. Neuerthelesse whā I had opened vnto my beloued, he was departed, and gone his waye.

Now like as afore tyme whan he spake, my hert coude no longer refrayne: Euen so now I sought hī, but I coude not fynde him: I cried vpon him, neuerthelesse he gaue me no answere. So the watchmen that wente aboute the cite, fōūde me, smote me, and wounded me: Yee they that kepte the walles, toke awaye my garmēt from me. I charge you therfore (o ye daughters of Ierusalem) yf ye fynde my beloued, that ye tell him, how that I am sick for loue.

Who is thy loue aboute other louers, O thou fayrest amonge wemen? Or, what can thy loue do, more then other louers, that thou chargest vs so straitly?

As for my loue, he is whyte and reade coloured, a synguler personne amonge many thousands: his heade is the most fyne golde, the lockes of his hayre are buszshed, browne

as the euenynge: His eyes are as the eyes of doves by the water brokes, washen with mylk, and remaynyng in a plenteous place: His chekes are like a garden bedd, where in the Apotecaries plāte all maner of swete thynges: His lippes droppe as the floures of the most pryncipall Myrre, his hādes are full of golde rynges and precious stones. His body is as the pure yuery, decte ouer with Saphyres: His legges are as the pilers of Marbell, sett vpon sokettes of golde: His face is as Libanus, and as the bewty of the Cedre trees: His throte is swete, yee he is altogether louely. Soch one is my loue (o ye daughters of Ierusalem) soch one is my loue.

Whither is thy loue gone thē (o thou fayrest amonge wemē) whither is thy loue departed, that we maye seke him with the?

The vi. Chapter.

MY loue is gone downe in to his garden, vnto y^e swete smellinge beddes, that he maye refresh himself in the garden, and gather floures. My loue is myne, and I am his, which fedeth amonge the lilies.

Thou art pleasaunt (o my loue) euen as louelynesse itself, thou art fayre as Ierusalem, glorious as an armye of men with their bāners. (Turne awaye thine eyes fro me, for they make me to proude.) Thy hayrie lockes are like a flocke of goates vpon y^e mount of Galaad. Thy teth are like a flock of shepe y^e be clypped, which go out of the washinge place: where euery one beareth two twyns, & not one vnfrutefull amōge them. Thy chekes are like a pece of a pomgranate, besydes y^e which lyeth hid within. There are thre score quenes, foure score concubynes, and yonge wemē without nombre. But one is my doue, my derlyng. She is the onely beloued of hir mother, & deare vnto her that bare her. Whā the daughters sawe her, they sayde she was blessed: Yee the quenes and concubines prayed her. What is she this, that pepeth out as the mornynge? fayre as the Moone, excellent as the Sonne, glorious as an armye of men with their banners?

I wente downe in to the nutt garden, to se what grew by the brokes, to lōke yf the vynyarde florished, and yf the pomgranates were shot forth. Then the charrettes of the prynces of my people made me sodenly afrayed. Turne

° Eccl. 26. c.

° Canti. 4. a.

° S Re. 11. a.

again, turne againe (O thou Sulamite) turne
agayne, turne agayne, that we maye loke
vpon the.

The bñj. Chapter.

WHAT pleasure haue ye more in y^e Sula-
mite, than when she daunseth amonge
the men of warre? O how pleasaunt are
thy treadings with thy shues, thou princyes
daughter? Thy thees are like a fayre iewell,
which is wrought by a connyng workmaster:
Thy nauell is like a rounde goblett, which is
neuer without drynke: Thy wombe is like an
heape of wheate, sett aboute with lilies: Thy
two brestes are like two twyns of yonge roes:
Thy neck is as it were a tower of yuery:
Thyne eyes are like y^e water poles in Hesebon,
besyde the porte of Bathrabbim: Thy nose
is like the tower of Libanus, which loketh
toward Damascus: That heade that stondesth
vpon the is like Carmel: The hayre of thy
heade is like the kynges purple folden vp in
plates.

O how fayre and louely art thou (my der-
lynge) in pleasures? Thy stature is like a
date tre, and thy brestes like the grapes. I
sayde: I wil clymme vp in to the date tre,
and take holde of his branches. Thy brestes
also shalbe as the vyne grapes, the smell of
thy nostrels like the smell of apples, and thy
throate like the best wyne.

This shalbe pure & cleare for my loue, his
lippes and teth shal haue their pleasure.
There wil I turne me vnto my loue, and he
shal turne him vnto me. O come on my loue,
let vs go forth in to the felde, and take oure
lodginge in the vyllages. In the mornynge
wil we ryse by tymes, and go se the vynyarde:
yf it be spronge forth, yf the grapes be growne,
& yf the pomgranates be shott out. There
wil I geue the my brestes: There shal the
Mandradoras geue their smell besyde oure
dores: There (o my loue) haue I kepte vnto
the all maner of frutes, both new and olde.

The biij. Chapter.

O THAT I might fynde the without &
kysse y^e, whom I loue as my brother

which suckte my mothers brestes: & that thou
woldest not be offended, yf I toke the and
brought the in to my mothers house: that
thou mightest teach me, and that I might
geue the drynke of spyced wyne and of the
swete sappe of my pomgranates. His lefte
hande lyeth vnder my heade, & his right hande
embraceth me.

I charge you (o ye daughters of Ierusalē)
that ye wake not vp my loue ner touch her,
tyll she be content herself. What is she this,
that cometh vp from the wildernes, and leaneth
vpon hir loue? I am the same that waked
the vp amonge the aple trees, where thy
mother beare y^e, where thy mother brought
the in to the worlde.

O set me as a seale vpō thine hert, and as
a seale vpon thine arme: for loue is mightie
as the death, & gelousy as the hell. Hir coales
are of fyre, and a very flamme of the LORDE:
so y^e many waters are not able to quench loue,
nether maye y^e streames drowne it. Yee yf a
man wolde geue all the good of his house for
loue, he shulde counte it nothinge.

When oure loue is tolde oure yonge sister,
whose brestes are not yet growne, what shal
we do vnto her? Yf she be a wall, we shal
buyld a syluer bollworke there vpon: Yf she
be a tower, we shal festen her with bordes of
Cedre tre.

Yf I be a wall, & my brestes like towres, **C**
then am I as one that hath founde fauoure in
his sight.

Salomon had a vynyarde at Baal Hamon,
this vynyarde deliuered he vnto the keepers:
y^e euery one for the frute therof shulde geue
him a thousande peces of syluer. But my
vynyarde (o Salomon) geueth the a thousande,
and two hundredth to y^e keepers of the frute.

Thou that dwellest in the gardens, O let
me heare thy voyce, that my companyns
maye herken to the same. O get the awaye
(my loue) as a roo or a yonge hert vnto the
swete smellinge moūtaynes.

° Cant. 2. a.

The ende of Salomons Balettes, called Cantica Canticorum.

Faultes escaped in the pryncing of this parte.

In the syxte Chapter of Iob, the letter **A**,
Within the yoke an egg, *rede*, Within the yoke of an egg.

In the Psalter.

In the cxxvi. psalme, the seconde verse:
Vpon the trees, *rede*, Vpon the wyllie trees.

All the Prophetes

in Englishe.

Esay.

Jeremy.

Baruch.

Ezechiel.

Daniel.

Oseas.

Joel.

Amos.

Abdy.

Jonas.

Micheas.

Naum.

Abaruc.

Sophony.

Aggeus.

Zachary.

Malarchy.

The Prophet Esay.

What Esay conteyneth.

Chap. I.

The prophet rebuketh the people of Israel, for their abhominacions.

Chap. II.

The callynge of the Heithen.

Chap. III.

Punyshmet of God, specially for the pryde of wemen.

Chap. IIII.

Plages to come, wyth a promyse of the grace and conforte thorow Christ.

Chap. V.

The lounge kyndnes of God towarde Israel, afore other people. Agayne, the vnthankfulnes and vnfaithfulnes of them.

Chap. VI.

The sendynge of Esay. The harde hertes of the people.

Chap. VII.

He rebuketh the kynges, for beyng afrayed of the vngodly kynges of the Heithen, and because he put not his trust in God. He geueth him a tokē of grace, which he receaueth not.

Chap. VIII.

The people forsake God, & seke helpe at the Heithen.

Chap. IX.

He putteth thē in mynde of the mysery that is past. Of the cōynge and kyngdome of Christ. Punyshment for their pryde.

Chap. X.

Punyshment of vnrighteous rulers. The conforte of Israel agaynst the pryde of the kynges of the Assyrians.

Chap. XI.

A prophecie of Christ.

Chap. XII.

A thankesgeuyng of the faithfull people.

Chap. XIII.

Punyshment to come vpon Babilon, by the Persians & Medes.

Chap. XIIIII.

God will haue mercy on his people. He thretheneth Palestina.

Chap. XV.

The plage of Moab.

Chap. XVI.

The vexacion & feare of Moab.

Chap. XVII

Punyshmēt of Damascus & siria.

Chap. XVIII.

The callynge of the Heithen.

Chap. XIX. XX.

Plages vpon Egipte & Ethiopia.

Chap. XXI

The punyshmēt of Babilon, Duma, and Arabia.

Chap. XXII.

The punyshment vpon Ierusalē by Sēnacherib. Sobna is put downe, Eliachim commeth in his steade.

Chap. XXIII.

The punyshment of Tyre, of all the cities by the see coast, and of the Iles.

Chap. XXIIII.

Of the generall punyshment of the whole earth vnto the ende of the worlde.

The prophet Esay.

Chap. XXV.

A thākesgeuyne vnto God. The callinge of the Heithen.

Chap. XXVI.

Men ought to trust onely i God.

Chap. XXVII.

The punyishment of Leuiathan. The goodnes of God. The delyueraunce of Israel. The callinge of the Heithen.

Chap. XXVIII.

The punishment of Ephraim. Of mens lawes. Of the stone in Sion.

Chap. XXIX.

Punyshmēt vpon Ierusalem for mens lawes and doctrynes.

Chap. XXX.

Gods people are punyshed, for sekinge helpe at other then him self.

Chap. XXXI.

He calleth the people agayne to God, and promiseth them defence.

Chap. XXXII.

Health vnder the kyng of righteousnes. He threateneth the carelesse cities.

Chap. XXXIII.

Punyshmēt vpon the enemies of Gods people.

Chap. XXXIII.

Gods plage vpon the Heithen.

Chap. XXXV.

A cōforte, & secrete promise concernynge the callinge of the Heithen.

Chap. XXXVI.

Sennacherib the kyng of the Assirians sendeth his hoost to besege Ierusalē.

Chap. XXXVII.

The prayer of Ezechias. God cōforteth him by Esay. The angel of the LORDE putteth the Assirians hoost to shame.

Chap. XXXVIII.

Ezechias is deed sicke. God helpeth him vp agayne. He thanketh God.

Chap. XXXIX.

The kyng of Babilon sendeth Embassitours vnto Ezechias, which sheweth them his treasure, & displeaseth God with all.

Chap. XL.

The delyueraūce not onely of Israel out of the captiuyte of Babilon, but of all faithfull also in Christ. The vanyte of mā. The excellent power of God.

Chap. XLI.

God reasoneth with the Iewes & gētiles, & reprooueth the people of Israel for their vnthankfulnes.

Chap. XLII.

The cōmynge & power of Christ. The praise of God. Punishment of the vngodly.

Chap. XLIII.

A prophecy of the cōmynge of the Sauioure. He putteth them in mynde of the benefites past.

Chap. XLIII.

Vnthākfulnes of the people. The vanite of Idols or ymages. The madd foolishnes of those that make thē, or worship them.

Chap. XLV.

The LORDE onely is the true God of Israel.

Chap. XLVI.

Of the destruction of ymages. The power of the true God.

Chap. XLVII.

Plages vpon proude Babilon.

Chap. XLVIII.

Agaynst the vanite of ymages.

Chap. XLIX.

The cōmynge & office of Christ. Saluaciō for the Iewes and for the gentyles.

Chap. L.

The Iewes refused, because they haue forsaken their maker, and go a whoringe with straunge goddes.

Chap. LI.

The mightie God hath euer done them good : yf they cleue to him, there shal no body hurte them.

Chap. LII.

A promyse of Messias : He waketh vp the Iewes and Gentyles also to the commynge of him.

Chap. LIII.

He complaineth of the hardneckes of the people,
 ⁊ testifieth clearly of Christ.

Chap. LIIII.

One church of Iewes ⁊ Gētiles.

Chap. LV.

God calleth all men to his goodnes in Christ.

Chap. LVI.

How the church of Christ shulde prepare hir self
 agaynst his cōmynge. A complaynte of false
 prophetes and rulers.

Chap. LVII.

He rebuketh the prophetes, rulers and the people,
 and promyseth mercy to all such as wyl turne.

Chap. LVIII.

He putteth the prophetes in mynde of their office.
 What the true fast is.

Chap. LIX.

Why God heareth not the Iewes.

Chap. LX.

He calleth vnto all such as feare God, that they
 wyl knowe his goodnes.

Chap. LXI.

The office of a prophet, fulfilled specially in Christ.

Chap. LXII.

The prophet maye not leaue of to crie, to warne,
 and to exorte, vntyll the light of grace aryse
 in Sion.

Chap. LXIII.

An exortacion to receaue the Sauoure to come.

Chap. LXIIII.

He longeth sore for the commynge of the Sa-
 uioure, sheweth his power, ⁊ prayeth for the
 people.

Chap. LXV.

Of the forsakinge of the Iewes, and callinge of
 the Heithen.

Chap. LXVI.

The outwarde ceremonies of the Iewes are re-
 fused: and here is shewed the true seruyce of
 God.

THIS is the prophecy of Esay the sonne
 of Amos, which he shewed vpon Iuda
 and Ierusalem: In the tyme of Osias,
 Ioathan, Ahas, and Ezechias kynges of Iuda.

The first Chapter.

HEARE o heauen, herken o earth,^a for
 the LORDE speaketh: I haue no-
 rished ⁊ brought vp children, and they are
 fallen away fro me. An ox knoweth his
 lorde, and an Asse his masters stall, but
 Israel knoweth nothinge, my people hath no
 vnderstandinge. Alas for this synful people,
 which are experte in blasphemies, a frawerde
 generacion, vnnatural children.^b They haue
 forsaken the LORDE, they haue prouoked
 the holy one of Israel vnto anger, and are
 gone backward. Wherefore shulde ye be plaged
 eny more? For ye are euer fallinge awaye.
 The whole heade is sick, and the herte is
 very heuy. ^cFrom the sole of the foote vnto
 the heade, there is no whole parte in all youre
 body: but all are woundes, botches, sores and

strypes, which can nether be helped, bounde
 vp, molified, ner eased with eny oyntment.

^dYour londe lieth waist, youre cities are
 brent vp, youre enemies deuoure youre londe,
 and ye must be fayne to stonde, and loke
 vpon it: and it is desolate, as it were with
 enemies in a batell. Morouer ^eyour daughter of
 Syon is left alone like a cotage in a vnyearde,
 like a watchouse in tyme of warre, like a be-
 sieged citie. And excepte the LORDE of
 hostes had left us a few alyue: ^fwe shulde
 haue bene as Sodoma, ⁊ like vnto Gomorra.

^gHeare the worde of the LORDE ye ty-
 rautes of Sodoma: and herken vnto the
 lawe of oure God, thou people of Gomorra.
 Why offre ye so many sacrifices vnto me?
 I am discontent for the brentoffringes of
 wethers, and with ^hfatnesse of fedbeastes. I
 haue no pleasure in the bloude of bullockes,
 lambes and gootes. When ye appeare before
 me, who requyrenth you to treade within my
 porches? Offre me no mo oblacions, for it is
 but lost labour. ⁱI abhorre youre incense.

^a Deut. 32. a. Mich. 1. a. Iere. 8. b. Osee 7. c.

^b Psal. 88. c. Abac. 1. c. ^c Deut. 28. d.

^d Leuit. 26.

^e Ro. 9. f.

^f Iere. 7. c. Mat. 9. b.

^g Hiere. 6. e. Amos 5. b. Mich. 6. b.

I maye not awaye with youre newmoones, youre Sabbathes and solempne dayes. "Your fastinges are also in vayne. I hate youre new holy dayes and fastinges, euen fro my very harte. They make me weery, I can not abyde them. Though ye holde out youre hondes, yet turne I myne eyes from you. And though ye make many prayers, yet heare I nothinge at all, for youre hondes are full of bloude.

¶ Wash you, make you cleane, put awaye youre euell thoughtes out of my sight, cease from doinge of euell and violence. Lerne to do right, applie youre selues to equyte, deliuer the oppressed, helpe the fatherlesse to his right, let the wydowes complaynte come before you. Now go to (saith the LORDE) we wil talke together. Is it not so? Though youre synnes be as read as scarlet, shal they not be whyter then snowe? And though they were like purple, shall they not be like whyte woll? Is it not so? Yf ye be lounge ¶ obedient, ye shal enioye the best thinge that groweth in the londe. "But yf ye be obstinate and rebellious, ye shalbe deuoured with the swerde: for thus the LORDE hath promised with his owne mouth.

How happeneth it then that the righteous citie (which was full of equite) is become vnfaithfull as an whore? rightuousnes dwelt in it, but now murthur. "Thy Siluer is turned to drosse, and thy wyne myxte with water. Thy prynces are traytours and companions of theues. ¶ They loue giftes altogether, and folowe rewardes. As for the fatherles, they helpe him not to his right, nether wil they let the wydowes causes come before them. Therefore speaketh the LORDE God of hostes the mighty one of Israel: Ah I must ease me of myne enemies, and a venge me vpon the. And therefore shal I laye my honde vpon the, and burne out thy drosse from the fynest and purest, and put out all thy leade, ¶ set thy iudges agayne as they were somtyme, and thy Senatours as they were from y begynnyng. ¶ Then shalt thou be called the righteous citie, the faithful citie. But Sion shalbe redeemed with equyte, and hyr captiuyte with rightuousnesse. For the transgressours and vngodly, and such as are become vnfaithfull vnto the

LORDE, must all together be vterly destroyed.

And excepte ye be ashamed of the oke-trees wherin ye haue so delited, and of the gardes that ye haue chosen: ye shalbe as an oke whose leaues are fallen awaye, "and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned to drie strawe, "and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The ij. Chapter.

MOROUER this is the worde that was opened vnto Esaye the sonne of Amos, vpon Iuda and Ierusalem. It will be also in processe of tyme: "That the hill where the house of the LORDE is buylded, shalbe y chefe amoge hilles, and exalted aboue al litle hilles. "And al heithē shal prease vnto him and the multitude of people shall go vnto him, speakinge thus one to another: "vp, let us go to the hill of the LORDE, and to the house of y God of Iacob: y he maye shewe us his waye, "and y we maye walke in his pathes. For y lawe shal come out of Syon, and the worde of God from Ierusalem, and shal geue sentence amonge the heithen, and shal reforme the multitude of people: So that they shal breake their swerdes and speares, to make sythes, cycles ¶ sawes therof.

¶ From that tyme forth shal not one people lift vp wapen agaynst another, nether shal they lerne to fight from thensforth. It is to the that I crie (o house of Iacob) vp, let us walke in the light of the LORDE. But thou art scatred abroad with thy people (o house of Iacob) for ye go farre beyonde youre fathers, whether it be in Sorcerers (whom ye haue as the phylistynes had) or in calkers of mens byrthes, wherof ye haue to many. ¶ As soone as youre londe was ful of syluer and golde, and no ende of youre treasure: so soone as youre londe was ful of stronge horses and no ende of youre charettes: ¶ Immediately was it ful of Idols also, euen workes of youre owne hondes, which ye youre selues haue facioned, and youre fyngers haue made. There kneleth the man, there falleth the man downe before

^a Esa. 58. a. ^b Zach. 7. b. ^c Mat. 6. b. ^d Esa. 59. a. ^e Iere. 7. a. and 21. a. and 22. a. ^f Deut. 11. b. ^g Leui. 26. d. ^h Deut. 28. d. ⁱ Pro. 25. a. ^j Esa. 22. b. ^k Iere. 5. g. ^l Zach. 8. a. ^m Iere. 10. c. ⁿ Esa. 29. b. ^o Mich. 4. a.

^p Zach. 8. d. ^q Psal. 121. a. ^r Iere. 31. a. ^s Psal. 49. a. ^t Acto. 1. a. ^u Ioel 3. b. ^v Mich. 4. b. ^w Deut. 8. c. and 17. d. ^x Esa. 44. b.

them, so \hat{y} thou canst not bringe him awaye from thence.

And therefore get \hat{y} soone in to some rock, ^aand hyde thee in the grounde from the sight of the fearful iudge, and from \hat{y} glory of his Magestie. Which casteth downe \hat{y} high lokes of presumptuous personnes, ^aand bryngeth lowe the pryde of mā, and he only shall be exalted in \hat{y} daye. For the daye of \hat{y} LORDE of hostes shal go ouer all pryde & presumpcio, vpon all the that exalte the selues, and shal bringe them all downe: vpō all high & stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all high hilles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shippes of the see, and vpon euery thinge \hat{y} is glorious and pleasaunt to loke vpon.

And it shall bringe downe the pryde of man, ^aand laye mans presumptuousnesse full lowe, and the LORDE shal only haue the victory in that daye. ^aBut the Idols shal utterly be roted out. Men shal crepe in to holes of stone, ^aand in to caues of the earth, from the sight of the fearful iudge, and from the glory of his magesty: ^awhat tyme as he shal make him vp to shake the earth. Then, the shal mā cast awaye his goddes of syluer and golde (which he neuertheles had made to honour the) vnto Molles and Backes: that he maye the better crepe in to the caues and rockes, and in to the cliffes of hard stones, from \hat{y} sight of the fearful iudge and from the glory of his Magesty.

The iij. Chapter.

EVERY man can eschue a persone moued in anger, for what doth he wysely? Euen so shal \hat{y} LORDE of hostes take awaye frō Ierusalē & Iuda, all possessiōs & power, all meat and drinke, \hat{y} captayne and the souldyare, \hat{y} iudge and the prophete, the wyse and the aged mā, the worshipful of fiftie yeare olde, and the honorable: the Senatours, and men of vnderstandinge: the masters of craftes and oratours. And I shal geue you children to be youre prynces (saith the LORDE) and babes shall haue the rule of you. ^aOne shall euer be doinge violence and wronge to another. The boye shal presume agaynst the elder, and the yule persone agaynst the honor-

able. Yee one shal take a frende of his owne kynred by \hat{y} bosome, and saye: thou hast clothinge, thou shalt be oure heade, for thou mayest kepe us from this fall and parell.

Then shall he sweare and saye: I can not helpe you. Morouer, there is neither meate ner clothinge in my house, make me no rueler of the people. For Ierusalem and Iuda must decaye, because that both their wordes and counsels are agaynst the LORDE, they prouoke the presence of his magesty vnto anger. The chaunginge of their countenance bewrayeth them, yee they declare their owne synnes them selues, as the Sodomites, & hyde the not. Wo be vnto their soules, for they shalbe heuely rewarded. Then shal they saye: O happie are the godly, for they maye enioye the frutes of their studies. ^aBut wo be to \hat{y} vngodly and vnrighteous for they shalbe rewarded after their workes. O my people, rybaudes oppresse \hat{y} , and women haue rule of the.

O my people, thy leders deceaue the, and ^atreade out the waye of thy footsteppes. ^aThe LORDE is here to comon of the matter, and stondesth to geue iudgment with the people. The LORDE shal come forth to reason with the Senatours and prynces of his people, ^aand shal saye thus vnto them: It is ye that haue burnt vp my vnyearde, the robbery of the poore is in youre house. Wherefore do ye oppresse my people, and marre \hat{y} faces of the innocentes? thus shal the God of hostes reuyle them.

Morouer thus saith \hat{y} LORDE: Seinge the daughters of Sion are become so proude, and come in with stretched out neckes, and with vayne wanton eyes: seinge they come in trippinge so nycey with their fete: Therefore shal the LORDE shaue the heades of the daughters of Sion, and make their bewtie bare in that daye. In that daye shal the LORDE take awaye the gorgiousnes of their apparel, and spanges, cheynes, partlettes, and colares, bracelettes and hooues, \hat{y} goodly floured, wyde and broderd raymēt, brushses and headbandes, rynges and garlādes, holy daye clothes and vales, kerchues and pyennes, glasses and smockes, bonettes and taches.

And in steade of good smell there shalbe stynck amonge them. And for their gyrdles

^a 2 Tess. 1. b. ^a Esa. 5. b. ^c Soph. 2. b. ^d Esa. 31. d.
^e Luc. 23. c. Oseez 10. b. ^f Apo. 6. d. ^e Esa. 31. b.

Eze. 20. e. ^a Pro. 28. b. ^a Roma. 2. a. Matth. 16. d.
^a Esaie 28. b. ⁱ Iud. 1. c. ^m Esaie 5. a.

there shalbe lowse bondes. And for welset hayre there shalbe baldnesse. In steade of a stomacher, a sack cloth, and for their bewty wythrednesse and sonneburnyng. Their hus-bondes and their mightie men shall perish with the swerde in batell.

The iiii. Chapter.

AT that tyme shall their gates mourne and complayne, and they shal syt as desolate folck vpon the earth. Then shal seuen wyues take holde of one man, and saye: we will laye all oure meat and clothinge together in comon, only that we maye be called thy wyues, and that this shamefull reprove maye be take from us. After that tyme shal the braunch of **§** LORDE be beutiful and mightie, and **§** frute of the earth shalbe fayre and pleasaunt^a for those Israelites that shall springe therof. Then shall the remnaunt in Sion and the remnaunt at Ierusalem be called holy: namely al such as are written amonge the luyunge at Ierusalem: what tyme as the LORDE shall wash awaye the desolacion of the daughters of Siō, ad pouрге the bloude out from Ierusalem, with **§** wynde of his smoke and fyre.

Morouer vpon all the dwellinges of the hill of Sion and vpon their whole congregacion, shal the LORDE prouyde a cloude and smoke by daye, and the shyninghe of a flammyng fyre by night, for all their glory shalbe preserued. And Ierusalem shall be a tabernacle for a shadowe because of hete in the daye tyme, a place and refuge where a man maye kepe him for wether and rayne.

The v. Chapter.

NOW well than, I will synge my beloued frende a songe of his vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plenteous ground. This he hedged, this he walled rounde aboute, and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therein. And afterwarde when he loked **§** it it shulde bringe him grapes, it brought forth thornes. I shewe you now my cause (o ye Citysens of Ierusalem and whole Iuda:) Iudge I praye you betwixte me: and my wynegardinge. What more coude haue bene

done for it, that I haue not done? Wherefore then hath it geuen thornes, where I loked to haue had grapes of it.

Well, I shall tell you how I will do with my vyneyarde: I will take the hedge from it, that it maye perish, and breake downe **§** wall, that it maye be troden vnder fote. I will laye it waist, that it shall nether be twysted nor cut, but beare thornes and breares. I will also forbyd **§** cloudes, that they shal not rayne vpon it. As for the vyneyarde of the LORDE of hoostes it is the house of Israel, and whole Iuda his fayre plantinge. Of these he loked for equitye, but se there is wronge: for rightuousnesse, lo, It is but misery.

Wo to you that ioyne one house to another, and bringe one londe so nigh vnto another, till ye can get no more ground. Wil ye dwell vpon the earth alone? The LORDE of hoostes rowneth me thus: i myne eare: shal not many greater and more gorgious houses be so waist, that no man shall dwell in the? And ten akers of ynes shal geue but a Quarte, and xxx. bushels of sede shal geue but thre.

Wo be vnto them that ryse vp early to vse them selues in dronkynnes, and yet at night are more superfluous with wyne. In whose companies are harpes and lutes, tabrettes and pipes, and wyne. But they regarde not the worke of the LORDE, and cōsidre not the operaciō of his bondes. Therefore cometh my folk also in captiuyte, because they haue no vnderstandyng. Their glory shalbe myxte with hūger, and their pryde shalbe marred for thurste. Therefore gapeth hel, and openeth hyr mouth marvelous wyde: that pryde, boostinge and wisdom, with such as reioyse therein, maye descende in to it.

Thus shal man haue a fall, he shalbe brought lowe, and the high lokes of the proude layde downe. But the LORDE of hoostes, **§** holy God: shalbe exalted and vntouched, when he shal declare his equitye and rightuousnesse after this maner. Then shal **§** lambes eate their apoynted foder, and shal fede plenteously in the mountaynes. Wo vnto vayne persones, that drawe wickednes vnto the, as it were with a coorde: and synne, as it were with a cart rope. Which yse to speake on this maner: let him make haist now, and

^a Zach. 3. b. ^b Esai. 62. c. ^c Iero. 2. c. Matth. 21. d. ^d Iero. 2. d. ^e Esai. 32. c. and 56. c. ^f Iob 21. b.

^f Amos 6. a.

^a Osee 4. b. Abac. 2. b.

ⁱ Esai. 2. b.

go forth with his worke, that we maye se it.
 ¶ Let the councel of y^e holy one of Israel come, and drawe nie, y^e we maye knowe it.

¶ Wo vnto them that call euell good, and good euell: which make darcknesse light, & light darcknesse, y^e make sower swete, and swete sower. Wo vnto them that are wyse in their owne sight, and thinke them selues to haue vnderstōdinge. ¶ Wo vnto them, y^e are connyng men to suppe out wyne, and experte to set vp drōkēnesse. ¶ These gyue sentence with the vngodly for rewarde, but condemne the iust cause of the rightuous.

¶ Therefore, like as fyre licketh vp the strawe, and as the flame cōsumeth the stubble: Euen so (when their root is ful,) their blossome shal vanish awaye like dust or smoke, ¶ for they despyse the lawe of the LORDE of hoostes, and blaspheme the worde of the holy maker of Israel.

¶ Therefore is the wrath of the LORDE kyn-
 dled also agaynst his people, and he shaketh his honde at them: yee he shal smyte so, that the hilles shal tremble. And their carcasses shal lye in the opē stretes, like myre. ¶ After all this, the wrath of God shal not cease, but he shal stretch his hōde wyder. And he shal gyue a tokē vnto a straunge people, ¶ and call vnto them in a farre cōuntrie: and beholde, they shal come hastily with spede. There is not one faynt nor feble amonge them, no not a slogish nor sleperry parsonne. ¶ There shal not one of them put of the gyrdle from his loynes, ner lowse the lachet of his shue. Their arrowes are sharpe, and their bowes bent. Their horse hooves are like flynt, and their cart wheles like a stormy wynde. Their crie is as it were of a lyon, and the roaringe of them like lyons whelpes. They shal roare, and hāch vp the praye, and no man shal recouer it or get it from thē. In that daye they shalbe so feare vpon them, as the see. And yf we loke vnto the londe, beholde, it shalbe all darcknesse and sorowe. Yf we loke to heauen: beholde, it shalbe darck with careful desperation.

The bi. Chapter.

¶ IN the same yere y^e kynge Osias dyed, I sawe the LORDE^a sittinge vpon an high

and glorious seate, and his trayne fylled y^e palace. From aboue flaked the Seraphins, wherof euery one had sex wynges. With twayne ech couered his face, with twayne his fete, and with twayne dyd he flye. They cried also ech one to other on this maner: holy, holy, holy is the LORDE of hoostes.ⁱ The whole worlde is ful of his glory. Yee the geastes and dorechekes moued at their crienge, and the house was ful of smoke. Then I sayde: O wo is me. For I was astonished: that I (which am a man of vnclene lippes, and dwell amonge people y^e hath vnclene lippes also:) Shulde se y^e Kynge and LORDE of hoostes with myne eyes.

¶ Then flewe one of the Seraphins vnto me, hauinge a hote cole in his honde, which he had taken from the alter with the tonges, and touched my mouth, and sayde: lo, this hath touched thy mouth, & thy vnrightousnes is taken awaye, and thy synne forgeuen. After this I herde the voyce of the LORDE takinge advysement on this maner: Whom shal I sende, and who wilbe oure messaunger? Thē I sayde: here am I, sende me. And so he sayde: go, and tel this people: ye shal heare in dede, but ye shal not vnderstonde,² ye shal planely se, and not perceaue. Harden the harte of this people, stoppe their eares, and shut their eyes, that they se not with their eyes, heare not with their eares, and vnderstonde not with their hartes, and conuerte and be healed.

¶ Then spake I: LORDE, how longe? he answered: vntil the cities be vtterly without inhabitours, and y^e houses without men, till the lōde be also desolate, and lye vnbuylded. For the LORDE shal take the men farre awaye, so that the londe shal lye waist. Neuertheles, the tenth parte shal remayne therein, for it shal conuerte and be fruteful. And likewise as the Terebyntes and Oketrees bringe forth their frutes, so shal the holy sede haue frute.³

The biij. Chapter.

¶ IT happened in the tyme of Ahas the sonne of Ionathas,⁴ which was the sonne of Ioathan Kynge of Iuda: that Rezin the Kinge of Siria, and Poca Romelies sonne, Kynge of

^a Pro. 20. c. ² Pro. 17. c. Mich. 3. a. ³ Pro. 3. a.
⁴ Pro. 17. c. Deut. 17. a. Eze. 13. d. ⁵ Nu. 11. g.
 / Esa. 9. e. ⁶ Esa. 43. c. Dan. 3. c. ⁷ 3 Reg. 22. c.

⁸ Reg. 25. a. ⁹ 2 Par. 6. d. ¹⁰ Apoc. 4. c. ¹¹ Math. 13. b.
 Mar. 4. a. Luc. 8. b. Act. 28. f. Iobi. 12. f. Rom. 11. b.
 / Galat. 3. c. ¹² 4 Reg. 16. a. ¹³ 2 Par. 28. a.

Israel: wente vp toward Ierusalem to besege it (but wanne it not.) Now when the house of Dauid (that is Ahas) herde worde therof, y Siria and Ephraim were confederate together: his herte quaked (yee and y hertes also of his people) like as a tre in the felde, that is moued with the wynde.

Then sayde God vnto Esay: go mete Ahas (thou and thy sonne Sear Iasub) at the heade of y ouer pole, in the fote path by the fullers grounde, and saye vnto him: take hede to thy self and be still, but feare not, nether be faynt harted, for these two tales: that is: for these two smokyng fyre brandes, the wrath and furiousnes of Rezin the Sirian and Romelies sonne: because that the Kyng of Siria Ephraim and Romelies sonne haue wekely conspyred agaynst the, sayenge: We will go downe in to Iuda, vexe the, and brynge them vnder vs, and set a Kyng there, euen the sonne of Taball. For thus saieih the LORDE God ther to, It shall not so go forth, nether come so to passe: for the head cite of y Sirians is Damascus, but the head of Damascus is Rezin. And after fyue and threscore yeaere, shal Ephraim be nomore a people. And the chete cite of Ephraim is Samaria, but the head of Samaria is Romelies sonne. And yf ye beleue not, there shall no promyse be kepte with you.^a

Morouer, God spake vnto Ahas, sayenge: requyre a token of the LORDE thy God, whether it be towarde the depth beneth or towarde y hight aboue. The sayde Ahas: I will requyre none, nether will I tempte the LORDE. The LORDE answered: Then heare to, ye of the house of Dauid: Is it not ynough for you, that ye be greuous vnto men, but ye must greue my God also? And therefore the LORDE shal geue you a token of him self: ^b Beholde, a virgin shal cōceau and beare a sonne, and shal call his name Emanuel. Butter and hony shal he eate, y he maye knowe the euel, and chose y good. But or euer that childe come to knowlege, to eschue the euel and chose the good: The londe (that thou art so afrayde for) shalbe desolate of both hir kynges.

The LORDE also shal sende a tyme vpon the, vpon thy people, and vpō thy fathers house (soch as neuer came sence the tyme y

Ephraim departed from Iuda) thorow y kyng of the Assirians. For at the same tyme shal the LORDE whistle for the flyes y are aboute the water of Egipte, ^c and for y Beyes in the Assirians londe. These shall come, and shal light all in the valeyys, in y vowtes of stone, vpon all grene thynges, and in all corners.

At the same tyme shal the LORDE shaue the hayre of the heade and the fete and the beerd clene of, with the rasoure that he shall paye them withall beyonde the water: namely, with y kyng of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the aboundance of mylck, ^d he shal make butter and eat it. So that euery one which remayneth in the londe, shal eate butter and hony. At the same tyme all vynyardes (though there be a thousand vyues in one, and were solde for a thousand siluerlinges) shalbe turned to brears and thornes. Like as they shal come in to the londe with arrowes and bowes, so shal all the londe become brears and thornes. And as for all hilles that now are hewen downe, thou shalt not come vpō them, for feare of brears and thornes. But the catel shal be dryuen thither, and the shepe shal fede there.

The liij. Chapter.

MOROUER the LORDE sayde vnto me: ^e Take the a greate leaf, and wryte in it, as men do with a penne, that he spede him to robbe, and haist him to spoyle. And immediatly I called vnto me faithful wytnesses: Vrias the prest, and Zacharias y sonne of Barachias. After that went I vnto the prophetisse, that now had conceaued and borne a sonne. Then sayde the LORDE to me: geue him this name: Maherschallachbas, that is, a spedie robber, an hastie spoyler. For why, or euer the childe shal haue knowlege to saye: Abi and Im, y is father, and mother: shal y riches of Damascus and y substaunce of Samaria be takē awaye, ^f thorow the kyng of y Assirians.

The LORDE spake also vnto me, sayenge: ^g for so moch as the people refuseth the stillrenning water of Silo, and put their delite in Rezin and Romelies sonne: Beholde, the LORDE shal bringe mightie and great floudes of water vpon them: namely, ^h y kyng of the

^a Heb. 3. b. ^b Luc. 1. d. Math. 1. d. ^c 2 Par. 32. a. Esa. 36. a. ^d 2 Par. 22. e. ^e Esa. 30. b.

^f 4 Re. 16. b. 4 Re. 17. a. ^g Iere. 2. a. Psal. 123. a. Esaie 30. a. Iobal 9. a. ^h 4 Reg. 18. c. Esaie 36. a.

Assirians with all his power. Which shall poure out his furyousnes vpō euery man, and renne ouer all their bankes. And shal breake in vpon Iuda, increasinge in power, till he get him by the throte. He shal fyl also the wydesse of thy londe with his brode wynges.

¶ O Emanuel. Go together ye people, and gather you, herken to all ye of farre countrees. Mustre you, and gather you: mustre you and gather you, take youre counsel together, "yet must youre counsel come to nought: go in honde withal, yet shal it not prospere. Excepte Emanuel: (that is God) be with us. For the LORDE chastised me, and toke me by f̄ honde, and warned me, sayenge vnto me: that I shulde not walcke in the waye of this people. He sayde morouer: rounde with none of thē, who so euer saye: yonder people are bounde together. ^bNeuertheles feare them not, nether be afraide of them, but sanctifie the LORDE of hoostes, let him be youre feare and drede. For he is the sanctifienge, and stone to stomble at, f̄ rock to fall vpon, a snare and net to both the houses: to Israel, and the inhabitants of Ierusalem. And many shal stomble, fall, and be brokē vpon him: yee they shalbe snared and taken.

¶ Now laye the witnesses together (sayde the LORDE) ^aand seale the lawe with my disciples. Thus I waite vpon the LORDE, that hath turned his face from the house of Iacob, and I loke vnto him. ^dBut lo, as for me, and the children which the LORDE hath geuen me: we are a token and a wondre in Israel, for the LORDE of hoostes sake, which dwelleth vpon the hill of Syon.

And therefore yf they saye vnto you: aske counsel at the soysayers, witches, charmers and coniurers, then make them this answer: Is there a people anywhere, that axeth not counsel at his God: whether it be concernynge the dead, or the lyuynge? ^eYf eny man want light, let him loke vpon the lawe and the testimony, whether they speake not after this meanynge. Yf he do not this, he stombleth and suffreth hūger. And yf he suffre honger, he is out of pacience, and blasphemeth his kyng and his God. Then loketh he vpwarde, and downe warde to the earth, and

beholde, there is trouble and darcknesse, vexacion is rounde aboute him, and the cloude of erreure. And out of soch aduerseries, shall he not escape.

The ix. Chapter.

E UEN like as in tyme past it hath bene well sene, ^fthat f̄ londe of Zabulon and the londe of Nepthali (where thorow the see waye goeth ouer Iordane in to the londe of Galilee) ^gwas at the first in litle trouble, but afterward sore vexed.

Neuertheles f̄ people that haue dwelt in darcknesse, shal se a greate light. As for them that dwell in the londe of the shadowe of death, vpon them shal the light shyne. Shalt thou multiplie the people, and not increase the ioye also? ^hThey shal reioyce before the euen as men make mery in haruest, and as men that haue gotten the victory, when they deale the spoyle. For thou shalt breake the yocke of the peoples burthen: the staff of hys shulder, and the rod of his oppresseure, as in f̄ daye at Madiā.

Morouer all temerarious and sedicious power (yee where there is but a cote fylled with bloude) shalbe burnt, and fede the fyre. For vnto us a childe shalbe borne, ⁱand vnto us a sonne shalbe geuē. Vpō his shulder shal the kyngdome lye, and he shalbe called with his owne name: ^jThe wōderous geuer of counsel, the mightie God, the euerlastinge father the prynce of peace, he shal make no ende to encrease the kyngdome and peace, and shal syt vpon the seate of Dauid and in his kyngdome, to set vp the same, to stablish it with equitye and rightuousnesse, from thence forth for euermore. This shal the gelousy of the LORDE of hoostes bringe to passe.

The LORDE sent a worde in to Iacob, the same is come in to Israel. All the people also of Ephraim, and they that dwell in Samaria, can saye with pryde and hie stomackes, on this manner: The tyle worcke is fallen downe, but we will buylde it with harder stones. The Molbery tymbre ys broken, but we shal set it vp agayne with Cedre. Neuertheles, the LORDE shal prepare Rezin the enemye agaynst thē, and so orde their aduersaries, that f̄ Sirians shal laye holde vpon

^a Esaie 19. e. ^b 1 Pet. 3. b. ^c 4 Reg. 17. g. Matth. 10. d. 1 Cor. 1. d. 1 Pet. 2. b. ^d Daniel 8. d. ^e Heb. 2. d. ^f Psal. 19. ^g Matth. 4. b. ^h 4 Reg. 15. f. ⁱ 4 Reg. 17. a.

^j Psal. 118. x. Prouer. 16. c. ^k Esaie 37. f. Iudi. 6. and 7. ^l Luca 1. c. Matth. 1. c. ^m Phil. 4. b. Daniel 2. g. 7. c. Iohē. 12. d.

them before, and the Philistynes behynde, and so deuoure Israel with open mouth.

After all this, the "wrath of the LORDE shal not cease, but yet his hande shalbe stretched out still. For the people turneth not vnto him, that chastiseth them, nether do they seke the LORDE of hoostes. Therefore the LORDE shal rote out of Israel both heade and tale, braunch and twygge in one daye. By the heade, is vnderstonde the Senatoure and honorable man, and by y tale, the prophet that preacheth lyes. For all they which enfourme the people that they be in a right case, soch be disceauers. Such as men thynke also to be perfecte amonge these, are but cast awaye.

Therefore shal the LORDE haue no pleasure in their yonge mē, nether fauoure their fatherlesse and wydowes. For thei are altogether ypocrites and wicked, and all their mouthes speake foly. After all this shal not the LORDES wrath cease, but yet his honde shalbe stretched out still. For the vngodly burne, as a fyre in the bryers and thornes: And as it were out of a fyre in a wod or a redbush, so ascendeth the smoke of their pryde.

For this cause shal y wrath of the LORDE of hoostes fall vpon the londe, and the people shalbe consumed, as it were with fyre, no man shal spare his brother. Yf a man do turne him to the right honde, he shal famesh, or to the left hande to eat, he shal not haue ynough. Euery man shal eate the flesh of his owne arme: Manasses shal eate Ephraim, and Ephraim Manasses, and they both shal eate Iuda. After all this shal not the LORDES wrath cease, but yet shal his honde be stretched out still.

The x. Chapter.

WO be vnto you y make vnrightuous lawes,^a and devyse thinges, which be to harde for to kepe: wherthorow the poore are oppressed, on euery syde, and the innocētes of my people are there with robbed of iudgment: that wyddowes maye be youre praye, and that ye maye robbe the fatherlesse. What will ye do in tyme of the visitacion and destruction, that shal come from farre? To whom will ye renne for helpe? or

to whom will ye geue youre honoure, that he maye kepe it? that ye come not amonge the presoners, or lye amonge the deed? After all this shal not the wrath of the LORDE cease, but yet shal his honde be stretched out still.

Wo be also vnto Assur, which is a staff of my wrath, in whose honde is the rod of my punyishment. For I shal sende him amonge those ypocritish people, amonge the people that haue deserued my disfauoure shal I send him: that he maye utterly robbe them, spoyle them, and treade them downe like the myre in the strete. Howbeit his meanynge is not so, nether thinketh his harte of this fashion. But he ymagineth only, how he maye ouerthrowe and destroye moch people, for he saith: are not my princes all kynges? Is not Calno as easie to wynde, as Charchamis? Is it harder to conquere Antiochia then Arphad? Or is it lighter to ouercome Damascus the Samaria? As who say: I were able to wynde the kingdome of the Idolaters and their goddes, but not Ierusalem and Samaria. Shal I not do vnto Ierusalem and their ymages, as I dyd vnto Samaria and their ymages?

Wherefore the LORDE saith: As soone as I haue performed my whole worcke vpon the Hyl of Syon and Ierusalem: the will I also vyset the noble and stoute kynge of Assiria, with his wysdome and pryde. For he stondesth thus in his owne cōceate: For this do I, thorow the power of myne owne honde, and thorow my wisdome: For I am wyse, I am he that remoue the londes of the people, I robbe their prynces: and (like one of the worthies) I dryue them from their hie seates. My honde hath founde out the hoostes of the people, as it were a nest. And like as egges, that were layde here and there, are gathered together: So do I gather all countrees. And there is no man, y darre be so bolde, as to touch a fether, that darre open his mouth, or once whisper.

But doth the axe boost itself, agaynst him y heweth therwith, or doth the sawe make eny krakinge, agaynst him that ruleth it? That were euen like, as yf the rod dyd exalte it self agaynst him, that beareth it: or as though y staff shulde magnifie it self, as who saye: it were no wodd. Therefore shal the

^a Esa. 5. d. 10. a. ^b Luc. 11. f. Mat. 23. a. Esa. 28. a.

^c Esaie 5. d. and 9. c. ^d Esaie 26. a. Iere. 25. b.

Eze. 21. b. ^e 4 Reg. 18. f. ^f Deut. 8. d. Esa. 47. b.

Eze. 29. b. ^g Esa. 45. b. Rom. 9. c. ^h Esa. 37. f.

LORDE of hoostes sende him pouerte in his riches, and burne vp his power, as it were with a fyre. ^a But the light of Israel shalbe y fyre, and his Sanctuary shalbe the flame, and it shal kyndle, and burne vp his thornes and breyers in one daye, yee all the glory of his woddess and felde shalbe consumed with body and soule. As for him self, he shalbe as one chased awaye. The trees also of his felde shalbe of soch a nombre, that a childe maye tell them.

D After y daye shal the remnaunt of Israel, and such as are escaped out of the house of Iacob, seke no more cōforte at him that smote them, but shal conforte them selues with faithfulness and treuth in the LORDE, the holy, one of Israel. ^b The remnaunt, yee and the Posteryte of Iacob, shal cōuerte vnto God the mighty one. For though thy people (o Israel) be as the sonde of the see, yet shal but the remnaunt of them only conuerte vnto him. Perfecte is the iudgmēt of him that floweth in rightousnesse: and therefore y LORDE of hoostes shal perfectly fulfil the thinge, that he hath determyned in the myddest of the whole worlde. Therefore thus saieith the LORDE God of hoostes: Thou my people, that dwellest in Sion, be not afrayde for the kinge of the Assirians: He shal wagg his staff at the, yee and beate the with the rodd, as the Egiptias dyd sometye: But soone after, shal my wrath and my indignacion be fulfilled agaynst their blasphemies.

E Morouer the LORDE of hoostes shal prepare a scourge for him, ^c like as was the punyshmēt of Madiā vpō y mount of Oreb. ^d And he shal lift vp his rod ouer the see, as he dyd sometye ouer the Egiptians. Then shal his burthen be taken from thy shulders, and his yock from thy neck, yee the same yock shal corrupte for very fatnesse. He shal come to Aiath, and go thorow toward Migron. But at Machmas shal he muster his hooste, and go ouer y foorde. Gaba shal be their restinge place, Rhama shalbe afrayde, Gabea Saul shal fle awaye. The voyce of y noyse of thy horses (o daughter Gallim) shalbe herde vnto lais and to Anathoth, which also shalbe in trouble. Madmena shal tremble for feare, but the citesyns of Gabim are māly, yet shal

he remayne at Nob that daye. After that, shal he lift vp his honde agaynst the mount Sion, and agaynst the hill of Ierusalem. But se, the LORDE God of hoostes shal take awaye the proude from thence, with feare. He shal hew downe the proude, and fel the hie mynded. The thornes of the wod shal be rooted out with yron, and Libanus shal haue a mightie fal.

The ri. Chapter.

AFTER this there shal come a rod forth ^a of y Kynrede of Iesse, ^c and a blossome out of his rote. The sprete of the LORDE shal light vpon it: the sprete of wysdome, and vnderstondinge: the sprete of counsell, and strength: y sprete of knowlege, and of the feare of God: and shal make him feruent in the feare of God. For he shal not geue sentēce, after the thinge y shal be brought before his eies, nether reprove a matter at the first hearinge: but with rightousnesse shal he iudge the poore, and with holynes shal he reforme the symple of the worlde.

^d He shal smyte y worlde with y staff of his mouth, ^e and with y breath of his mouth shal he slaye the wicked. ^f Rightousnesse shalbe the gyrdle of his loynes, treuth and faithfulness the gyrdinge vp of his raynes. Thē shal y wolfe dwel with the lābe, and the leoparde shal lye downe by the gote. ^g Bullokes, lyons and catel shal kepe company together, so that a litle childe shal dryue them forth. The cowe and the Bere shal fede together, and their yongones shal lye together. The lyō shal eate strawe like the oxe, or the cowe. The childe whyle he sucketh, shal haue a desyre to the serpentess nest, and whē he is weened, he shal put his hande in to the Cockatryce denne. ^h Noman shal do euell to another, no man shal destroye another, in all the hill of my Sanctuary. For the earth shalbe ful of y knowlege of y LORDE, euen as though the water of the see flowed ouer the earth.

Then shal the Gentiles enquire after the rote of Iesse (which shalbe set vp for a token vnto the Gentiles) for his dwellinge shalbe glorious. ⁱ At the same tyme shal the LORDE take in honde agayne, ^j to conquere y remnaunt

^a Mat. 13. a. ^b 3 Re. 19. c. Ro. 9. c. Esa. 28. f. and 11. c. ^c Esa. 37. f. Iudic. 7. g. ^d Exo. 14. c. ^e Mat. 1. a. Esa. 61. a. Luc. 4. b. and 7. c. ^f 2 Thes. 2. b.

^g Ephe. 6. b. ^h Esa. 65. d. ⁱ Esa. 65. d. Abac. 2. b. ^j Ro. 15. b. ^k Esa. 10. d.

of his people (which are left alyue) From the Assiriās, Egyptians, Arabians, Morians, Elamites, Caldeyes, Antiochiās and Ilōdes of the see. ^a And he shal set vp a tokē amonge the Gentiles, and gather together [†] dispersed of Israel, yee and the outcastes of Iuda from the foure corners of [†] worlde. The hatred of Ephraim, and [†] enmyte of Iuda shalbe clene rooted out. Ephraim shal beare no euell wil to Iuda, and Iuda shal not hate Ephraim: but they both together shal flye vpō the shulders of the Philistynes toward the West, and spoyle them together that dwell toward the East. The Idumytes and the Moabites shal let their hōdes fall, and the Ammonites shalbe obedient vnto them.

The LORDE also shal cleue the tungenes of the Egipcīās see, and with a mightie wynde shal he lift vp his honde ouer Nilus, and shal smyte his seuē streames and make men go ouer drye shod. And thus shal he make a waye for his people, [†] remayneth from the Assiriās, ^a like as it happened to [†] Israelites, what tyme they departed out of the londe of Egipte.

The xiiij. Chapter.

SO that then thou shalt saye: O LORDE, I thanke the, for thou wast displeased at me, but thou hast refrayned thy wrath, and hast mercy vpon me. ^c Beholde, God is my health, in whom I trust, and am not afraide. For the LORDE God is my strength, and my prayse, he also shalbe my refuge. Therefore with ioye shal ye drawe water out of the welles of the Sauoure, and then shal ye saye: ^d Let vs geue thanks vnto the LORDE, and call vpon his name, and declare his counceles amonge the people, and kepe them in remembrance, for his name is excellēt. O synge praises vnto the LORDE, for he doth greate thinges, as it is knowne in all the worlde. Crie out, and be glad, thou that dwellest in Sion, for greate is thy prince: the holy one of Israel.

The xiiij. Chapter.

THIS is [†] heuy burthē of Babilō, which Esaye the sonne of Amos dyd se. Make some tokēs to the his hilles, ^e call vnto them, holde vp youre hōde, that the prynces maye

go in at the dore. For I will sende for my debites and my gyautes (sayzthe the LORDE) and in my wrath I will call for soch, as tryumphe in my glory.

^f With that, me thought I herde in the mōutaynes, a noyse, like as it had bene of a greate people: and a ruszshinge, as though the kyngdomes of all nacions had come together. (And the LORDE of hoostes was the captayne of the whole armye.) As they had come not only out of farre countrees, but also from the endes of the heauē: Euē the LORDE himself with the ministers of his wrath, to destroye the whole lōde. Mourne therfore, for the daye of the LORDE is at honde, and commeth as a destroyr from [†] allmighty. Then shall all hondes be letten downe, and all mens hertes shal melt awaie, they shal stonde in feare, carefullnesse and sorowe shal come vpō them, and they shal haue payne, as a woman that traueleth with childe. ^g One shall euer be abaszshed of another, [†] their faces shal burne, like [†] flāme.

For lo, the daye of the LORDE shall come, terrible, full of indignacion and wrath: to make the londe waist, and to root out the synne therof. For the starres and planetes of heauen shal not geue their light, the Sonne shalbe quenched in the rysinge, ^h and the Mone shal not shyne with his light. And I wil punysh the wickednesse of the worlde, [†] the synnes of the vngodly, sayeth the LORDE. The hye stomackes of the proude will I take awaye, and will laye downe the boostinge of tyrauntes. I will make a man dearer thē fyne golde, and a man to be more worth, thē a golden wedge of Ophir. Morouer, I will so shake the heauē, that the earth shall remoue out of hir place.

Thus shall it go with Babilon, in the wrath of the LORDE of hoostes in [†] daye of his fearfull indignaciō. And Babilon shalbe as an hunted or chased doo, and as a flocke without a shepherd. Euery mā shal turne to his owne people, [†] he echone in to his owne londe. Who so is founde alone, shalbe shot thorow: And who so gather together, shalbe destroyed with the swerde. Their children shalbe slayne before their eyes, their houses spoyled, [†] their wyues rauyshed. For lo, I shall bringe vp [†] Medes agaynst thē, which

^a Luc. 2. c. ^b Exo. 14. f. ^c Abac. 3. c. Exo. 15. a. Psal. 117. b. ^d Psal. 104. a. 1 Para. 16. b. ^e Iere. 50. a.

^f 4 Re. 7. b. 2 Mac. 5. a. ^g Nau. 2. c. ^h Eze. 32. b. Ioel 2. b. and 3. c.

shal not regarde syluer, nor be desyrours of golde. Then shall yonge mens bowes be knapped asunder. The Medes shal haue no pitie vpō womē with childe, & their faces shall not spare ſ̄ childrē. And Babilō (ſ̄ glory of kigdomes and bewtie of the Caldees honour) shalbe destroyed, euē as God destroyed Sodom & Gomorra.^a It shal neuer be more inhabited, nether shal there be eny more dwellinge there, from generacion to generacion.

The Arabians shall make no mo tentes there, nether shall the shepardes make their foldes there eny more: but wylde beastes shal lie there, & ſ̄ houses shalbe full of greate Oules. Estriches shal dwell there, & Apes shal daunce there: The little Oules shall crie in the palaces, one after another, & Dragōs shalbe in the pleasaūt perlours. And as for Babylons tyme, it is at honde, & hir dayes maye not be longe abesent.

The riiij. Chapter.

BUT ſ̄ LORDE wilbe mercyfull vnto Iacob, & wyl take vp Israel agayne, & set thē in their owne lōde. Straūgers shal cleue vnto thē, & get thē to ſ̄ house of Iacob. They shal take ſ̄ people, & cary thē home with thē. And ſ̄ house of Israel shal haue thē in possession, for seruauites & maydēs in ſ̄ lōde of ſ̄ LORDE. They shal take those prisoners, whose captyues they had bene afore: & rule those, ſ̄ had oppressed thē. When ſ̄ LORDE now shal bringe ſ̄ to rest, frō ſ̄ tra-uayle, feare, & harde bondage ſ̄ thou wast laden with all: then shalt thou vse this mockage vpon ſ̄ kinge of Babilon, & saye: How happeneth it ſ̄ ſ̄ oppressour leaueth of? Is ſ̄ golden tribute come to an ende? Doubtles the LORDE hath broken the staff of the vngodly, & the cepter of ſ̄ lordly. Which whē he is wroth, smyteth ſ̄ people with durable strokes, & in his wōders he persecuteth thē, & tameth thē cōtinually. And therefore ſ̄ whole worlde is now at rest and quyetnesse, & men synge for ioye.

Yee euen the Fyrre trees and Cedres of Libanus reioyse at thy fall, sayenge: Now ſ̄ thou art layde downe, there come no mo vp to destroye vs. Hell also trembleth at thy commynge. All mightie men and prynces of the earth, steppē forth before the. All kynges of the earth stonde vp frō their seates, that

they maye all (one after another) synge and speake vnto the. Art thou wounded also as we? art thou become like vnto vs? Thy pompe and thy pryde is gone downe to hell: Mothes shalbe layde vnder the, & wormes shalbe thy coueringe.

How art thou fallen from heauen^d (o Lucifer) thou faire morninge childe? hast thou gotten a fall euen to the grounde, thou that (notwithstandinge) dydest subdue the people? And yet thou thoughtest in thine harte: I will clymme vp in to heauen, and make my seate aboue the starres of God, I wyl syt vpon the glorious mount toward the North, I wyl clymme vp aboue the cloudes, & wilbe like the highest of all. Yet darre I laye, ſ̄ thou shalt be brought downe to the depe of hell. They that se the, shal narrowly loke vpō the, and thinke in them selues, sayenge: Is this the man, that brought all londes in feare, and made ſ̄ kingdomes afraide: Is this he that made the worlde in a maner waist, & layde the cities to the grounde, which let not his prisoners go home?

How happeneth it, that the kynges of all people lie, euery one at home in his owne palace, with worshipe, and thou art cast out of thy graue like a wilde braunch: like as dead mens rayment that are shott thorow with the swerde: as they that go downe to the stones of the depe: as a dead coarse that is troden vnder fete: and art not buried with them? Euen because that thou hast waisted thy lōde, and destroyed thy people. For the generacion of the wicked shalbe without honoure, for euer. There shal a waye be sought to destroye their childrē, for their fathers wickednes: they shal not come vp agayne to possesse the londe, and fyll the worlde ful of castels and townes.

I wil stonde vp agaynst them (sayeth the LORDE of hoostes) and root out ſ̄ name and generacion of Babilon (sayeth the LORDE) & wil geue it to the Otters, and wil make water poddels of it. And I wil swepe them out with the besome of destruction, sayeth the LORDE of hoostes. The LORDE of hoostes hath sworne an ooth, sayēge: It shal come to passe as I haue determined: & shalbe fulfilled as I haue deuyd. The Assirians shalbe destroyed in my londe, and vpon my mountaynes wyl I treade them vnder fote.

^a Gen. 19. c.

^b Abdie 1. d. Zach. 2. b.

^c Luc. 10. c.

^d Apo. 12. d.

^e Eze. 31. c. Eze. 32. c.

^f Esa. 37. a.

When thorow his yocke shall come from you, & his burthen shalbe taken from youre sholders. This deuyce hath God taken thorow the whole worlde, and thus is his honde stretched out ouer all people. For yf the LORDE of hoostes determe a thinge, who wyl dysanulle it? And yf he stretch forth his honde, who wil holde it in agayne?

32 The same yere that kynge Achas dyed, God threatned by Esay on this maner: "Reioyce not (thou whole Palestina) as though ſ rod of him ſ beatthe the were broken: For out of ſ serpentes rote, there shal waxe a cockatrice, & the frute shalbe a fyrie worme. But the poore shall fede of the best thinges, and the symple shal dwell in safetie. ^a Thy rotes wil I destroye with hunger, and it shall slaye thy remnant. Mourn ye portes, wepe ye Cities. And feare thou (o whole Palestina) for there shal come fro the North a smoke, whose power no man maye abyde. Who shall then maynteyne the messages of the Gentyles? But the LORDE stablisheth Syon, & the poore of my people shall put their trust in him.

The xv. Chapter.

33 THIS is ſ heuy burthe vpō Moab: Ar of Moab was destroyed (as me thought) in the night season: ^c The walles of Moab perished in the night, & vanished awaye: They wete to Baith and Dibon in the hie places, for to wepe: Moab did mourne fro Nebo to Medba: All their heades were colled, and al their beardes shauen. ^d In their stretes were they gyrded aboute with sack cloth. In all the toppes of their houses & stretes was there nothinge, but mournynge and wepinge. Hesebon and Eleale cried, that their voyce was herde vnto Iahaz. The worthies also of Moab bleared and cried for very sorow of their myndes: Wo is my hert for Moabs sake. They fled vnto the cite of Zoar, which is like a fayre frutefull bullock, they went vp to Luhith, wepinge. The waye toward Horonaim was ful of lamentacion for ſ hurte. The waters of Nimrin were dried vp, the grasse was wythred, the herbes destroyed, & what necessary grene thinge there was besyde. In like maner the thinge ſ was left them of their substaunce, they caried it by water to Araby.

^a Iere. 47. a. Eze. 25. c. Soph. 2. a. 3 Reg. 12. b.
^b 4 Reg. 1. b. ^c Eze. 25. b. Soph. 2. b. Iere. 48. f.

The drie went ouer the whole londe of Moab: from Eglaim vnto Beer, was there nothinge but mournynge. The waters of Dimon were full of bloude, for ſ enemie had sent thither a bonde of men, which as a lyon, layde waite for the remnaunt of the londe, and for them ſ were escaped.

The xvi. Chapter.

34 THEN sent the lordes of the lode a mā of warre, from the rocke that lieth toward the deserte, vnto the hill of the daughter Sion (For as for the daughters of Moab, they were as it had bene a trymblinge byrde, ſ is put out of hir nest, by the fery of Arnon) which messaunger sayde: gather youre counsell, come together, couer vs with youre shadowe in the myddaye, ^a as the night doth: hyde the chased, & bewraye not the that are fled, let the persecuted Moabites dwel amonge you, be oure open refuge agaynst the destroyer: for the aduersary oppreseth vs, the robber vndoeth vs, & the tyrante dryueth vs out of oure londe. But ſ Trone of youre kingdome is ful of grace, therefore he that syteth vpon it with faithfulness & treuth in the house of Dauid, knowe the thinge & do his diligence to helpe shortly, accordinge to Equite and rightuousnes. As for Moabs pride (shal they answer) it is wel knowne. ^b And all though they be excellent, proude, arrogant, & hie mynded: yet is their strength nothinge like. And therefore Moab complayneth vnto Moab, wher thorow they come all to mourne: & now ſ they be smytten, they take their deuyce beneth by the bryckwall, and make their cōplaynte.

The suburbes also of Hesebon were made waist, & the princes of the Gentyles hewed downe ſ vynyardes of Sibma, which were planted with noble grapes, and spred vnto Iazer, and went vnto the ende of the deserte, whose branches stretched their selues forth beyonde the see. Therefore I mourned for Iazer, & for ſ vynyardes of Sibma with greate sorow. I poured my teares vpon Hesebon & Eleale, for all their songes were layde downe, in their haruest & gatheringe of their grapes: Myrth and chere was gone out of ſ felde & vynyardes, in so moch, that no man was glad ner sunge. There wete no reader in to the

Eze. 7. c. ^a Iere. 48. b. Act. 18. b. ^b Esa. 21. c.
^c Iere. 48. c. Eze. 25. b.

wynpresse, their mery chere was layde downe. Wherefore my bely rōbled (as it had bene a lute) for Moabs sake, & myne inwarde members, for the bryckwalles sake. For it happened thus also: whē Moab sawe that she was turned vp syde downe: "she went vp an hie in to hir sanctuary, to make hir prayer there, but she might not be helped. This is the deuyce, which the LORDE toke in honde at that tyme agaynst Moab. But now the LORDE sayeth thus: In thre yere shal ſ power of Moab with their pōpe (which is greate) be minished, like as ſ burthē of an hyred seruante: And as for ſ remnaunt of them, they shalbe lesse then a fewe, and not rekened moch worth.

The xviij. Chapter.

THIS is the heuy burthē vpō Damascus: "Beholde, Damascus shal be nomore a cite, but an heape of broken stones. The cities of Aroer shalbe waist, The catel shal lie there, & nomā shal fraye thē awaye. Ephraim shal no more be strōge, & Damascus shal no more be a kyngdome. And as for ſ glory of ſ remnaunt of ſ Sirians, it shalbe as the glory of the childrē of Israel, saieſh ſ LORDE of hoostes. At that tyme also shal ſ glory of Iacob be very poore, & his fatnes leane. It shal happē to thē, as when one sheareth in haruest, which cutteth his handfull with the sickle, & when one gathreth ſ sheaues together in the valley, of Rephaim, there remayneth yet some ears ouer. Or as whē one shaketh an olyue tre, "which fyndeth but two or thre olyue beries aboue in the toppe, and foure or fyue in the branches. Thus the LORDE God of Israel hath spoken.

Then shal man cōuerte agayne vnto his maker, & turne his eyes to the holy one of Israel. And shal not turne to the altuers that are ſ worke of his owne hōdes, nether shal he loke vpon groaues & ymages, which his fyngers haue wrought. At the same tyme shal their stronge cities be desolate, like as were once ſ forsakē plowes & corne, which they forsoke, "for feare of ſ children of Israel.

So shalt thou (o Damascus) be desolate, because thou hast forgottē God thy Sauoure, & hast not called to remēbraunce ſ rock of thi strēgh, Wherefore thou hast also set a fayre plate, & grafted a straunge branch. In

the daye when thou diddest plante it, it was greate, and gaue soone the frute of thi sede: But in the daye of haruest, thou shalt reape an heape of sorowes & miseries.

Wo be to the multitude of moch people, that rusch in like the see, and to the heape of folke, that renne ouer all like greate waters. "For though so many people increase as the flowinge waters, and though they be armed, yet they fle farre of, and vanish awaye like the dust with the wynde vpon an hill, and as the whyrle wynde thorow a storme. Though they be fearful at night, yet in the morninge it is gone with thē, This is their porcion, that do vs harme, and heretage of them, that robbe vs.

The xviij. Chapter.

WO be to the londe of sienne shippes, which is of this syde ſ floude of Ethiopia: which sendeth hir message ouer the see in shippes of redes vpō ſ water, and sayeth: go soone, and do youre message vnto a straunge and harde folke: to a fearful people, & to a people ſ is further then this: to a desperate and pylled folke, whose londe is deuyded from vs with ryuers of water. Yee all ye ſ syt in the compasse of the worlde, and dwell vpon the earth: when the token shalbe geuen vpō the mountaynes, then loke vp: and when the horne bloweth, then herken to, for thus hath ſ LORDE sayde vnto me. I layde me downe, and pondred the matter in my house, at the noone daye when it was hote: and there fel a myslinge shower, like a dew, as it happeneth in haruest. But the frutes, were not yet ripe cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yee he hewed downe also the buwes and the branches, & dyd cast thē awaye. And thus they were layde waist, for the foules of the mountaynes, and for ſ beastes of the earth together. So ſ the foules sat ther vpon, and the beastes of the earth wyntered there. Then shal there be a present brought vnto the LORDE of hoostes: euen that harde folke, that fearful folke, and that further is thē this: ſ desperate and pylled folke (whose londe is deuyded from vs with floudes of water) vnto the place of the name of the LORDE of hoostes: "euen vnto the hill of Sion.

o Deut. 32. e. b Iere. 49. d. Amos 1. a. c Esa. 24. b.

d 4 Re. 7. b. e Esa. 57. f. f Deut. 12. a.

The xx. Chapter.

THIS is the heuy burthen vpon Egipte: "Beholde, the LORDE wil ryde vpon a swifte cloude, and come in to Egipte. And the goddess of Egipte shal trymble at his comynge, and the hert of Egipte shal quake within her. For thus saith the LORDE: I wil stere vp the Egyptians one agaynst another amonge them selues, ^aso that one shalbe euer agaynst his brother and neighbour, yee one cite agaynst another, and one kyngdome agaynst another. And Egipte shalbe choked in hir self. Whē they axe counsel at their goddess, at their Prophetes, at their soysayers and witches: then will I bringe their counsel to naught.

I wil deluyr Egipte also in to the hondes of greuous rulers, and a cruel kinge shal haue the rule of them. The water of the see shalbe drawē out, Nilus shal synke awaye, τ be dronke vp. The ryuers also shalbe drawen out, the welles shal decreace and drie awaye. Rede and rush shal fayle, the grasse by the waters syde or vpon \mathfrak{f} ryuers bancke, yee and what so euer is sown by the waters, shalbe wythered, destroyed, τ brought to naught. The fyshers shall mourne, all such as cast angles in the water, shal complayne, τ they that sprede their nettes in the water, shalbe faynt harted. Such as labour vpon flax τ sylcke, shal come to pouerte, τ they also that weeue fyne workes. All the poundes of Egipte, all the policie of their Moates τ diches shal come to naught.^c

Yee the vndiscrete prynces of Zoan, the ^dcounsel of the wyse Senatours of Pharaos, shal turne to foolishnesse: Those that darre boast τ saye of Pharaos behalfe: I am come of wyse people. I am come of \mathfrak{f} olde regall Progeny. But where are now thy wyse mē? Let them tel the τ shewe the, what the LORDE of hoostes hath taken in honde agaynst Egipte. Fooles are those prynces of Zoan, τ proude are the prynces of Noph: yee they ^edysceauē Egipte with the nobilitie of their stocke. For the LORDE hath made Egipte dronckē with the sprete of erreure, and they shal vse it in all matters: euē like as a dronkē mā goeth spewing aboute. For Egipte shal lacke good counsel, so \mathfrak{f} they

shal not knowe what to do, nether beginnyng nor ende, nether vpon the lōde nor water. Thē shal \mathfrak{f} Egiptiās be like vnto womē, afrayde τ astōied, at the lifying vp of the hōde, which \mathfrak{f} LORDE of hoostes shal lifte vp ouer them.

The londe of Iuda also shal make the Egyptians afrayde, who so doth but speake vpon it, shal put them in feare: And that because of the counsel, which \mathfrak{f} LORDE of hoostes hath deuyd agaynst them. Then shal the fyue cities of Egipte speake with the Canaanites tunge, ande sweare by the LORDE of hoostes, τ Heliopolis shalbe one of them. At the same tyme shal the LORDE of hoostes haue an aluter in the myddest of the londe of Egipte, with this title ther by: Vnto the LORDE. This shalbe a token or testimony vnto the LORDE of hoostes in the londe of Egipte, when they shal crie vnto him, because of those that oppresse them: that he shal sende them a captayne and a Sauioure to deluyr them.

Morouer, Egipte shalbe bought vnto the LORDE, and the Egyptians also shal knowe the LORDE at the same tyme: they shal do him reuerence with peace offringes, and with meat offringes: they shal promyse him offringes, yee τ paye him also. Thus the LORDE shal smyte Egipte, τ heale it agayne: τ so shal they turne to \mathfrak{f} LORDE, and he also shal haue mercy vpō them, and saue them. Then shal there be a comon waye out of Egipte in to Assiria. The Assirians shal come in to Egipte, and the Egiptians in to Assiria. The Egyptians also and the Assirians shal both haue one Gods seruyce. Then shal Israel with honour be the thirde to Egipte and Assur. And the LORDE of hoostes shal blesse them, sayenge: Blissed is my people of the Egiptians, Assur is the worke of my hōdes, but Israel is myne enheritaunce.

The xx. Chapter.

THE same yere that Harthan came to Aschdod, where Sargē the kinge of the Assirians sent him, what tyme as he also besieged Aschdod, τ wāne it \mathfrak{f} same season: Thē spake the LORDE vnto Esaye \mathfrak{f} sonne of Amos, sayenge: go and lowse of \mathfrak{f} sack cloth frō thy loynes, and put of thy shues from thy

^a Iero. 46. a. Eze. 29. a. Luc. 21. d. ^b Mar. 13. a.
^c 2 Reg. 17. b.

^d Esaie 8. c. ^e 3 Reg. 22. d. ^f Deut. 10. d.

fete. And so he dyd, goinge naked & barefote. Then sayde the LORDE: where as my seruauunt Esaye goeth naked and barefote, it is a token and signifieng of the thinge, that after three yere shal come vpon Egipte and Ethiopia. For euen thus shal the kinge of the Assirians drie both yonge and olde, as prisoners naked and barefote, out of Egipte and Ethiopia, And shal dyscouer y^e shame of Egipte. They shalbe also at their wittes ende, and ashamed one of another: the Egipcians of the Moryans, and the Morians of the Egipcians, at the sight of their glory.

Morouer they that dwel in y^e Iles shal saye euen the same daye: beholde, this is oure hope, to whom we fled to seke helpe, that we might be deluyered from the kinge of y^e Assirians. How will we escape?

The xxi. Chapter.

THIS is the heuy burthē of the waiste see: A greuous visiō was shewed vnto me, like as when a storme of wynde and rayne ruscheth in from the wyldernes, that terrible londe. Who so maye disceauē (sayde the voyce) let him disceauē: Who so maye destroye, let him destroye. Vp Elam, besege it o Madai, for I will still all their gronynges. With this, the raynes of my backe were ful of payne: Panges came vpon me, as vpon a woman in hir trauayle. When I herde it, I was abashed: and whē I looked vp, I was afrayde. Myne herte paunted, I trembled for feare. The darcknesse made me fearfull in my mynde.

Yee soone make redy the table (sayde this voyce) kepe the watch, eate and drynke: Vp ye captaines, take you to youre shyld, for thus the LORDE hath charged me: go thy waye, and set a watchmā, that he maye tell what he seyth. And whē he had wayted diligētly, he sawe two horsmen: the one rydinge vpon an Asse, the other vpon a camel. And the lyon cried: LORDE, I haue stonde waytinge all the whole daye, and haue kepte my watch all the night. With y^e came there one rydinge vpon a charet, which answered, and sayde: ^bBabilon is fallen, she is turned vpsyde downe, and all y^e ymages of hir goddes are smytten to y^e grounde. This (o my felowe throwers and fanners) haue I herde of the

LORDE of hoostes the God of Israel, to shewe it vnto you.

The heuy burthen of Duma.

One of Seir cried vnto me: ^cwatchman, what hast thou espied by night? Watchman, what hast thou espied by night? The watchman answered: The daye breaketh on, and the night is cōmynge: Yf youre request be earnest, then axe, and come agayne.

The heuy burthen vpon Arabia.

“At euen ye shal abyde in the wod, in the waye toward Dedanim. Mete the thurstie with water, (o ye citisens of Hema) mete those with bred that are fled. For thei shal runne awaye from the weapen, from the drawe swerde, from the bēt bowe, and from the greates batell. For thus hath the LORDE spoken vnto me: ouer a yere shal all the power of Cedar be gone, like as when the office of an hyred seruauante goeth out: And the remnaunt of the good Archers of Cedar, shalbe very few: For the LORDE God of Israel hath spoken it.

The xxij. Chapter.

The heuy burthen, apō the valley of Visions.

WHAT hast thou there to do, that thou clymnest vp in to the house toppe, o thou cite of miracles, sedicious and wilfull? seinge, thy slayne mē are nether killed with swerde, ner deed in batel? For all thy captaines gat them to their horses from the ordinaunce, yee they are altogether rydden awaye, and fled farre of. When I perceaued y^e, I sayde: awaye fro me, y^e I maye wepe bitterly. Take no labour for to cōforte me, as touchinge the destruction of my people. For this is y^e daye of the LORDE of hoostes, wherin he will plage, treade downe, and wede out the valley of Visiōs, and breake downe the walles, with such a crack, that it shal geue a sownde in the mountaynes.

I sawe the Elamites take the quyuers to carte and to horse, and that the walles were bare from harnesse. Thy goodly valleys were ful of Charettes, the horse men made them soone to besege the gates. Then was the coueringe of Iuda put from thence, and then was sene the sege of the tymbre house. There shal ye se the riftes in the walles of the cite of

^a Esa. 15. a. Iere. 13. a. and 18. a.

^b Iere. 51. a. Apo. 14. b. ^c Iere. 49. b.

^d Esa. 16. a. ^e Iere. 49. e. ^f Iere. 9. a. Luce 19. d.

Dauid,^a wherof there shalbe many. Ye shal gather together the waters of the lower pole, and tel the houses of Ierusalē, and break of some of the to kepe ſ walles. And ye shal make a pyt betwyxte ſ twayne walles of the water of the olde pole, and nothing regarde him, that toke it in honde and made it. And at the same tyme shal ſ LORDE of hoostes cal mē to wepinge mourninge, to baldnesse and puttinge on of sack clothe. But they to fulfil their lust and wilfulnes, slaughter oxē, they kyll shepe, they eate costly meate, & drynke wyne: ^b let vs eate and drinke, tomorow we shal die. Neuertheles whē the LORDE of hoostes herde of it, he sayde: yee, yf this wickednes of yours shalbe remitted, ye must die for it. This hath ſ LORDE God of hoostes spoken.

Thus sayeth the LORDE God of hoostes: ^c Go in to the treasury vnto Sobna the gouernoure, and saye vnto him: What hast thou here to do? & from whence comest thou? that thou hast made the a graue here? For he had caused a costly tombe of stone to be made for himself, and a place to lye in to be hewen out of a rock. Beholde the LORDE shal cast the out by violence, he will deck the of another fashion, and put vpon the a straunge clothe. He shal carie ſ in to a farre cōtre, like a ball with his hondes. There shalt thou die, there shal the pompe of thy charettes haue an ende: thou vyllayne of the house of thy LORDE: I wil shute the out of thine office, and put the from thine estate.

After this wil I cal my seruauit Eliakim, ſ some of Helkia, and araye him with thy cote, and gyrdle him with thy gyrdle, and I wil geue thy power in to his honde. He shalbe a father of the citisens of Ierusalem,^d and of the Kynred of Iuda. I will also laye the keye of Dauids house vpon his shulders, and yf he open, no man shal shit, and yf he do shyte, no man shal open. I wil fasten him to a nale in the place of the most hie faithfulness,^e and he shalbe vpon the glorious trone of his fathers house. They shal hāge vpon him all the glory of his fathers house, of the children and childers childrē, all apparel small and great, all instrumentes of measure & musike. This shal come to passe (saith the LORDE of hoostes) when the nale, ſ is fastened to the place of the

highest faithfulness: shalbe pluckt of, And whē the weight that hangeth vpon it, shal fall, be broken, and hewen in peces. For the LORDE himself hath sayde it.

The xxiij. Chapter.

AN heuy burthen vpon Tirus. Mourn ^a ye shippes of Tharsis, for she is throwne downe to the grounde, and conquered of them, that are come from Cithim. The Indwellers of the Ilandes, the marchauntes of Sidon, and they that occupied the see (of whom thou wast ful somtyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Thou wast the comon market of al people. Sidō is sory for it, yee and all ſ power of the see cōplaneth, and saith: O ſ I had neuer traueled with childe, that I had neuer borne eny, ſ I had nether norished boye, ner brought vp doughter. As soone as Egipte perceaueth it, she wilbe as sory as Tirus it self. Go ouer the see, Mourn ye ſ dwel in the Iles. Is not that the glorious cite, which hath bene of longe antiquite? whose natyues dwellinge farre of, commende her so greatly? Who hath deuyed soch thinges vpon Tirus the crowne of al cities, whose marchautes and captaynes were the highest and principal of the worlde? ^b Eue the LORDE of hoostes hath deuyed it, that he maye put downe al pompe, and minish all the glory of the worlde. Go thorow thy londe (o thou doughter of the see) as men go ouer the water, and there is not a gyrdle more.

^c Thus the LORDE (that remoueth the kingdomes, and hath taken in hande agaynst that mightie Canaan to rote it out:) hath stretched out his honde ouer the see, and sayde: From hence forth shalt thou make no more myrth (o thou doughter Sidon) for thou shalt be put downe of the Cethēs. Stonde vp therfore, and go where the enemie wil carie the, where thou shalt also haue no rest. Beholde (for thyne ensample:) The Caldees were soch a people, that no man was like them. Assur buylded them: he set vp his castels & palaces, and broke them downe agayne. And therfore mourn (ye shippes of the see) for youre power shalbe throwne downe.

After that, shal the lxx. yeares of Tirus (euen as longe as their kinges life was) be

^a 2 Reg. 5. b.

^b Sap. 2. b. 1 Cor. 15. c.

^c Esa. 36. a.

^d Apo. 1. d. Iob 12. b.

^e Zach. 10. a.

^f Iero. 47. c. Eze. 26. a. and 27. 28.

^g Iob 12. b.

^h Dan. 2. c.

forgotten. And after lxx. yeares, it shal happē to Tirus as with an harlot that playeth vpon a lute. Take thy lute (saie men to her) and go aboute the citie, thou art yet an vnknowne wensche, make pastyme with dyuerse balettes, wherby thou mayest come in to acquantaunce. Thus shal it happen after lxx. yeares. ^a The LORDE shal uiset the citie of Tirus, and it shal come agayne to hyr Marchaundayse, and shal occupie with al the Kingdomes that be in the worlde. But all hir occupiēge and wynnyng, shalbe halowed vnto the LORDE.^b For then shal they laye vp nothing behinde them nor vpon heapes: but the marchaūdis of Tirus shal belōge vnto the citizens of the LORDE, to the fedinge and susteninge of the hūgrie, and to the clothinge of the aged.

The xxiij. Chapter.

BEHOULDE, [†] LORDE shal waist and plage the worlde, 'he shal make the face of the earth desolate, & scatre abroad [†] inhabitants therof. Then shal the prest be as the people, the master as the seruauant, the dame like the mayde, the seller like the byer, he that lēdeth vpon vsury, like him [†] boroweth vpō vsury, the creditoure, as the detter. Yee miserably shal [†] worlde be waysted & clene destroyed. For [†] LORDE hath so determed in himself. The earth shalbe heuye and decaye: The face of [†] earth shal perish & fal awaye, the proude people of [†] worlde shal come to naught, For [†] earth is corrupte of hir indwellers.

³ For why? they haue offended [†] lawe, chaunged the ordinaūces, and made the euerlastinge testamēt of none effecte, And therefore shal the curse deuoure the earth: for they [†] dwell therō, haue synned, wherfore they shalbe brent also, and those that remayne, shalbe very few. The swete wyne shal mourne, the grapes shalbe weake, and all [†] haue bene mery in harte, shal sighe. ^a The myrth of tabrettes shalbe layde downe, the chere of the ioyful shal cease, and the pleasure of lutes shal haue an ende: there shal no more wyne be dronke with myrth, the beer shal be bytter to thē that drinke it, the wicked cities shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the stretes shal there be lift vp a crie

because of wyne, all mens chere shal vanish awaye, and all ioye of the earth shal passe. Desolacion shal remayne in the cities, and the gates shalbe smytten with waistnesse. For it shal happen vnto all londes and to all people, like as when a mā smytheth downe [†] olyues, [†] are left vpon the tre: 'or seketh after grapes, when the wyne gatheringe is out. And those same (that remayne) shal lift vp their voyce, and be glad, & shal magnifie the glory of the LORDE, euen from the see, & prayse the name of the LORDE God of Israel, in the valeis and Ilōdes. We heare songes sunge to the prayse of the rightuous, frō al the endes of the worlde. Therefore I must speake: O my vnfrutfulnesse, o my pouerte, Wo is me, all is ful of synneres, which offende of purpose and malice. And therefore, (o thou that dwellest vpon the earth) there is at hōde for the, feare, pyt and snare. Who so escapeth the terrible crie, shal fall in to the pyt.^f And yf he come out of the pyt, he shalbe takē with the snare. For the wyndowes aboue shalbe opened, and the foundation of the earth shal moue.

The earth shal geue a greate crack, it shal haue a sore ruyne, and take an horrible fall. The earth shal stacker like a dronken man, and be takē awaye like a tent. Hir misdedes shal lie so heuye vpō her, [†] she must fall, and neuer rise vp agayne. At the same tyme shal the LORDE mustre together the hie hooste aboue, and [†] kynges of the worlde vpon the earth. These shalbe coupled together as prisoners be, and shalbe shut in one warde and punished innumerable daies. ^g The Moone and the Sonne shalbe ashamed, when the LORDE of hoostes shal rule them at Ierusalem vpon the mount Sion, before and with his excellent counsel.

The xxv. Chapter.

OLORDE, thou art my God, I wil prayse ³ the, and magnifie thy name: For thou bringest marvelous thinges to passe, accordinge to thine olde counceles, truly and stedfastly. ^a Thou makest of townes, heapes of stone: and of head cities, broken walles: The palaces of the wicked destroyest thou out of the citie, that they shal neuer be buylded againe. Therefore the very rude people must magnifie the, and the cities of the cruel heithen must feare the. For thou art the poore mans helpe, a

^a Act. 21. a.^b Psal. 44. c.^c Ose. 4. b.^d Apo. 18. c.^e Esa. 17. b.^f Iere. 48. g.^g Luc. 21. c.^h Esa. 26. a.

strēth for the needful in his necessite. Thou art a defence agaynst euel wether, a schadowe agaynst the hete. But vnto the presumptuous, thou art like a strōge whyrle wynde, that casteth downe the boostinge of the vngodly, thou kepest men from heate with the shadow of the cloudes, thou cuttest of the braunches of tyrauntes.

33 Morouer the LORDE of hoostes shal once prepare a feast for all people vpō the hill: "A plenteous, costly, pleasaunt feast, of fat and welfed bestes, of swete and most pure thinges. Vpon the hill shal he take awaye the syde vale ſ hāgeth before ſ face of al people, and the coueringe wherwith al Gentiles are couered. "As for death, he shal vtterly cōsume it, The LORDE God shal wipe awaye the teares from all faces, and take awaye the confusio of his people thorow ſ whole worlde. For ſ LORDE himself hath sayde it.

At the same tyme shal it be sayde: lo, this is oure God in whō we put oure trust, and he hath healed vs. This is the LORDE that we haue wayted for: Let vs reioyce & delyte in his health. For the hōde of ſ LORDE ceaseth vpō this hil. But Moab shalbe throsshē downe vnder him, like as the straw is trodē vnder fete in a dōge hill. For he shal stretch out his hōdes vpon him, like as a swimmer doth to swymme. And with the power of his hondes shal he cast downe his hie pompe. As for his strōge holdes & hie walles: he shal buwe them, cast thē downe, and fell thē to the grounde in to dust.

The xxi. Chapter.

34 **T**HEN shal this songe be sunge in the londe of Iuda: "We haue a strōge citie, the walles & the ordinaūce shal kepe vs. Opē ſ gates, ſ the good people maye go in, which laboureth for the treuth. And thou, which art the doer and hast the matter in honde: shalt prouyde for peace, "euē the peace ſ mē hope for in the. Hope stil in the LORDE, for in the LORDE God is euerlastinge strēth. For why, it is he, ſ bringeth lowe the hie mynded citesyns, & casteth downe the proude cities. He casteth thē to the grōūde, yee euē in to ſ myre, ſ they maye be trodē vnder the fete of the symple, & with the steppes of

the poore. "Thou (LORDE) cōsidrest the path of ſ rightuous, whether it be right, whether the waye of ſ rightuous be right. Therefore (LORDE) we haue a respecte vnto the waye of thy iudgmentes, thy name and thy remēbraunce reioyce the soule. "My soule lusteth after the all the night lōge, & my mynde haisteth frely to the. For as soone as thy iudgment is knowne to the worlde, thē the inhabitours of the earth lerne rightuousnesse. But the vngodly (though he haue receaued **35** grace) yet lerneth he not rightuousnesse, but in that place where he is punished, he offendeth, & feareth not the glory of the LORDE.

LORDE, they wil not se thine hie honde, but they shal se it, and be confounded: whē thou shalt deuoure them with the wrath of the people, and with the fyre of thine enemies. But vnto vs (LORDE) prouyde for peace: "for thou werkest in vs all oure workes. O LORDE oure God, though soch lordes haue dominacion vpon vs as knowe not the: yet graite, that we maye only hope in the, and kepe thy name in remembrance. "The malicious Tyrauntes whē they die, are nether in life nor in the resurrectiō, for thou visitest thē and rootest thē out, and destroyest all the memoryall of them. Agayne, thou increacest the people (o LORDE), thou increacest the people, thou shalt be praysed and magnified in all ſ endes of the worlde. The people that seke vnto the in trouble, that same aduersite which they complaine of, is vnto thē a chastenyng before the. Like as a wife with childe (whē hir trauayle cōmeth vpō her) **36** "is ashamed, crieth and suffreth the payne: Euē so are we (o LORDE) in thy sight. We are with childe, we trauayle, " & beare, & with the sprete we bringe forth health, wherethorow the earth is vndestroyed, and the inhabitours of the worlde perish not.

"But as for thy dead men and ours, that be departed, they are in life and resurrectiō. They lie in the earth, they wake, & haue ioye: for thy dew is a dew of life & light. But ſ place of the malicious Tyrauntes is fallē awaye. "So go now my people in to thy chābre, and shut the doore to the, and suffre now ſ twicklinge of an eye, "till the wrath be

^a Luc. 14. d. ^b Ose. 13. e. ¹ Co. 15. g. ² Apo. 7. d. and 21. a. ^c Epho. 2. a. ^d Pro. 18. b. ^e Zac. 2. a. ^f Psal. 117. b. ^g Rom. 5. a. ^h Esa. 12. b. ⁱ Esa. 25. a.

^j Pro. 16. a. ^k Iere. 10. d. ^l Psal. 62. a. and 142. a. ^m Phil. 2. a. ⁿ Psal. 51. b. ^o Ioh. 16. c. ^p Rom. 8. d. ^q 2 Cor. 6. b. ^r Gen. 19. c. ^s Apo. 6. b.

ouerpast. For beholde, the LORDE wil go out of his habitacion, "¶ vyset the wickednes of thē that dwell vpon earth. He wil discouer the bloude that she hath deuoured, she shal neuer hyde thē, that she hath murthured.

The xxvij. Chapter.

THEN the LORDE with his heuye, great and lōge swerde shal vyset Leuiathā, that invincible serpēt: eue Leuiathā ſ croked serpent, and shal slaye the Wallfish in ſ see. At the same tyme shal mē synge of the vyn-yarde of Muscatel. I the LORDE kepe it, and water it in due season. I watch daye ¶ night, that no man breake in to it. I beare no euel wil in my mynde. Who will compell me, that I greatly forgettinge all faithfulness, shulde burne it vp at once with thornes ¶ bushes? Or who wil enforce me to kepe or make peace? It wil come to this poynte, ſ Jacob shalbe rooted againe, and Israel shalbe grene ¶ beare floures, ¶ they shal fyll ſ whole worlde with their frute. Smyteth he not his smyter, as euel as he is smyttē himself? **D**estroieth he not ſ murtherers, as he is murthured? Euery mā recōpenseth with ſ measure ſ he receaueth: He museth vpō his sore wynde, as vpō the dayes of extreme heate. And therfore shal the iniquite of Jacob be thus reconciled. And so shal he take awaye all ſ frute of his synnes.

^aAs for aulter stones, he shal make them all as stones beaten to poulder: the Groues and Idols shal not stonde. The stronge cities shalbe desolate, and ſ fayre cities shalbe left like a wilderness. The catel shal fede and lie there, and the shepe shal eate it vp. Their haruest shal be brent, ¶ their wyues which were their bewtie when they came forth: shalbe defyled. For it is a people without vnderstōdinge, and therfore he ſ created them, shal not fauoure them: and he ſ made them, shal not be merciful to thē. In ſ tyme shal ſ LORDE shute from ſ swift water of Euphrates, vnto ſ ryuer of Egipte. And there shal the children be chosen out one by one. Then shal the greate trumpet be blowen, so that those which haue bene destroyed in the Assirians londe, and those that be scatred abroad in Egipte: shal come ¶ worshipec the LORDE at Ierusalē, vpō the holy mount.

The xxvij. Chapter.

WO be to ſ crowne of pryde, to ſ dronkē Ephraemites, ¶ and to the faydinge floure, to the glory of his pōpe, ſ is vpō the toppe of the plēteous valley: which mē be ouer laden with wyne. Beholde, the strength and power of the LORDE shal breake in to the londe on euery syde, like a tempest of hale, that beareth downe stronge holdes, and like an horrible, mightie and ouer flowinge water. And the proude crowne of the dronken Ephraemites, shal be troden vnder foote. And as for the faydinge floure, ¶ the glory of his pompe, which is vpon the toppe of the plenteous valley: it shal happen vnto him, as to an vntymely frute before the haruest come. Which as soone as it is sene, is by and by deuoured, or euer it come well in a mans honde.

And then shal the LORDE of hostes be a ioyful crowne, and a glorious garlade vnto the remnaunt of his people. Vnto the lowly, he shalbe a sprete of iudgment, and vnto them that dryue awaye the enemies from ſ gates, he shalbe a sprete of strēgh. But they go wronge by ſ reason of wyne, they fall and stacker because of strōge drynke. Yee eue the prestes and prophetes them selues go amisse, ¶ they are dronken with wyne, and weake braned thorow stronge drynke. They erre in seinge, and in iudgmēt they fayle. For all tables are so ful of vomyte and fylthynes, ſ no place is clene. What is he amonge them, ſ can teach, instructe or enforme the childrē, which are weened from suck or taken from the brestes: of eny other fashion, then: ¶ Commaunde ſ maye be commaunded, byd ſ maye be byddē, forbyd that maye be forbyddē, kepe backe ſ maye be kepte backe, here a litle, there a litle. ¶ And therfore the LORDE also shal speake with lispinge lippes and with a straunge lāguage vnto this people, to whom he spake afore of this maner: This shal bringe rest, yf one refresh the weery, ye this shal bringe rest. But they had no will to heare. And therfore the LORDE shal answere their stubbournes (Cōmaunde ſ maye be cōmaunded, byd ſ maye be bydden, forbyd ſ maye be forbyddē, kepe backe ſ maye be kepte backe, here a litle, there a litle) That they maye go forth, fall backward, be brussed,

^a Mich. 1. a. ^b Danie. 9. c. ^c Deut. 28. ^d Leui. 26. ^e Esay. 32. b. ^f Osee 3. a. ^g Esa. 40. a. ^h Esa. 3. c.

ⁱ Esa. 10. a. ^j Mat. 23. b. ^k 1 Cor. 14. c.

snared and taken. Wherefore heare the worde of the LORDE, ye mockers that rule the LORDES people, which is at Ierusalē. For ye cōforte youre selues thus: Tush, death & we are at a poynte, & as for hell, we haue made a cōdicion with it: that though there breake out eny sore plage, it shal not come vpon vs. ^aFor with disceate wil we escape, and with nymblenes wil we defende oure selues. ^bTherefore thus saieyth the LORDE God: Beholde, I wil laye a stone in Sion, a greate stone, a costly corner stone for a sure foundation: ^cŷ who so putteth his trust in him, shal not be confōuded. Rightuousnes wil I set vp agayne in ^dŷ baluance, and iudgment in the weightes. ^eThe tēpest of hale shal take awaye youre refuge, that ye haue to disceauē withal, and ^fŷ ouerflowinge waters shal breake downe youre strōge holdes of dissimulaciō.

³² Thus the appoyntmēt that ye haue made with death, shalbe done awaye, and the cōdicion that ye made with hell, shal not stōde. When the greate destructiō goeth thorow, it shal all to treade you, It shal take you quyte awaye before it. For it shal go forth early in the mornynge, and contynue only ^gŷ daye and ^hŷ night. And the very feare only shal teach you, when ye heare it. For ⁱŷ bedde shal be so narrow ^jŷ a mā cā not lye vpon it. And the coueringe to small, that a mā maye not wynde him self therin. ^kFor the LORDE shal steppe forth as he dyd vpon the mount Perazim, and shal take on as he dyd vpō the dale of Gabaon: that he maye bringe forth his deucey, his straunge deucey: and fulfil his worke, his wonderfull worcke. And therefore make no mockes at it, that youre captiuyte increase not: for I haue herde the LORDE of hoostes saye, that there shal come a soden destruction and plage vpon the whole earth. Take hede, and heare my voyce, pondre and merck my wordes wel. Goeth not the husbonde man euer in due season earnestly to his londe? he moweth & ploweth his grounde to sowe. And whē he hath made it playne, he soweth it with fitches or comyn. He soweth ^lŷ wheate and Barlye in their place, Milium and Rye also in their place. And ^mŷ he maye do it right, his God teacheth him and sheweth him. For he treadeth not the fitches out with a wayne, neither bringeth he the cart here and

there ouer the comyn, but he throsseth ⁿŷ fitches out with a flae, and the comyn with a rod. As for the wheate, he gryndeth it to make bred therof, In as much as he can not bringe it to passe with treadinge out. For nether the brussinge that the cart wheles make, ner his beastes can grynde it. This and soch like thinges come of the LORDE of hostes which is maruelous in counsell, and greate in rightuousnesse.

The xxix. Chapter.

WO vnto the o Ariel Ariel, thou cite that David wāne. ^aTake yet some yeares, and let some feastes yet passe ouer: then shal Ariel be beseged, so that she shal be heuy and soroful, and shal be vnto me euen as a lyon. For I wil laye sege to the rounde aboute, and kepe ^bŷ in with towers, and graue vp dykes agaynst ^cŷ. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shal go humbly out of ^dŷ grounde. Thy voyce shal come out of the earth, like the voyce of a witch, and thy talkinge shal groane out of the myre. For the multitude of thine enemies shalbe like mealdust. ^eAnd the nombre of Tyrauntes shalbe as ^fŷ dust that the wynde taketh awaye sodenly.

Thou shalt be visited of the LORDE of hoostes with thondre, earth quake, and with a greate crack, with the whyrle wynde, tempest, and with the flame of a consuminge fyre. But now the multitude of all the people, that went out agaynst Ariel: the whole hooste, the stronge holdes, and sege: is like a dreame which apeareth in the night. ^gIt is like as when an hungrie man dreameth that he is eatynge, and when he awaketh, he hath nothinge: like as when a thirstie man dreameth that he is drinkinge, and when he awaketh, he is faynt, and his soule vnpatient.

So is the multitude of all people, that mustre them selues agaynst the hill of Sion. But ye shalbe at youre wittes ende, ye shalbe abashed: ye shal stackre, and rele to and fro. Ye shalbe dronken, but not of wyne. Ye shal fall, but not throw dronkenes: For the LORDE shal geue you an hard slepinge sprete, and holde downe youre eyes: namely youre prophetes and heades which shulde se, them shal he couer. ^hAnd all visions shalbe

^a Amos 9. d. ^b Psal. 117. c. ^c Ro. 9. g. ^d 1 Pet. 2. a. Luc. 20. b. ^e 1 Cor. 13. b. ^f Esa. 37. f. ^g Re. 5. d.

Isaue 10. b. ^h 1 Par. 14. d. ⁱ Eze. 43. c. ^j 2 Reg. 5. a. / Psal. 1. b. ^k Psal. 72. c. ^l Esa. 6. b.

vnto you, as the wordes that stonde in a sealed lettre, when one offreth it to a man that is lerned, and sayeth: rede vs this lettre. Thē he answereth: I cā not rede it, for it is shutt. But yf it be geuē to one ŷ is not lerned, or saye vnto him: rede this lettre: Then sayeth he. I can not rede.

¶ Therefore thus sayeth the LORDE: ^cFor so moch as this people draweth nye me with their mouth, and prayseth me highly with their lippes (where as there herte neuertheles is farre fro me, and the feare which they owe vnto me, that turne they to mens lawes and doctrynes) therefore wil I also shewe vnto this people, a maruelous terrible and greate thinge (Namely this:) ^eI wil destroye the wisdomē of their wise, and the vnderstōdinge of their lerned men shal perish. ^fWo be vnto them that seke so depe, to hyde their ymaginacion be fore the LORDE, which rehearce their cōuēls in ŷ darknes, and saye: who seith vs, or who knoweth vs?

Which ymaginacion of yours is euen as when the potters claye taketh advisemēt, as though the worke might saye to ŷ worke master: make me not, or as when an erthen vessel saith of the potter: he vnderstondeth not. ^gSe ye not that it is hard by, that Libanus shalbe turned in to Charnel, and that Charnel shalbe taken as a wodde? Then shal deaf men vnderstonde the wordes of the boke, and the eyes of the blynde shal se without eny cloude or darknes. The oppressed shal holde a mery feast in the LORDE, and the poore people shal reioyse in the holy one of Israel.

Then shal the furious people cease, and ŷ mockers shal be put awaye, and all they ŷ do wronge shalbe rooted out, such as laboure to drawe mē vnto synne: ^hand ŷ disceauē him, which reproueth them in the gate, and such as turne good personnes to vanite.

And therefore the LORDE (euen the defender of Abraham) saith thus vnto the house of Iacob: ⁱNow shal not Iacob be ashamed, nor his face cōfounded, when he seith amonge his children (whom my hondes haue made) such as halowe my name amonge them: that they maye sanctifie the holy one of Iacob, and feare the God of Israel: and that they which afore tyme were of an erroneous sprete, haue

now vnderstandinge, and ŷ such as before coude not speake, are now lerned in my lawe.

The xxx. Chapter.

WO be to those shrenkinge children ^a(saith the LORDE) ^bwhich seke counsell, but not at me: which take a webbe in honde, but not after my will: that they maye heape one synne vpon another. They go downe in to Egipte, (and axe me no counsell) to seke helpe at the power of Pharaō, and cōforte in the shadowe of the Egipcians. But Pharaos helpe shalbe youre cōfucion, and the comforte in the Egipcians shadowe shalbe youre owne shame. Your rulers haue bene at Zoan, and youre messaungers came vnto Hanes. ^cBut ye shal all be ashamed of the people ŷ maye not helpe you, which shal not bringe you strength or comforte, but shame and confucion.

Your beasts haue borne burthens vpon their backes towarde the South, thorow the waye that is ful of perell and trouble, because of the lyō and lynes, of the Cockatrice and shutynge dragon. Yee the Mules bare youre substaunce, and the Camels brought youre treasure vpon their croked backes, vnto a people that can not helpe you. For the Egipcians helpe shalbe but vane and lost. Therefore I tolde you also ŷ youre pryde shulde haue an ende. ^dWherfore go hēce, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stil kepte. For it is an obstinate people, ^evnaithful children, children that will not heare the lawe of the LORDE.

They darre saye to the prophetes: ^fIntromitte youre selues with nothinge, and vnto ŷ Soythsayers: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false thinges. Treade out of the waye, go out of the path, turne the holy one of Israel from vs. Therefore thus saith the holy one of Israel: In as moch as ye haue cast of youre bewtie, and comforted youre selues with power and nymblennesse, and put youre confidence therin: therefore shal ye haue this myschefe agayne for youre destruction and fall, like as an hie wall, that falleth because of some rift (or blast,) whose breakinge cometh sodenly.

And youre destruction shalbe like as an

^a Mat. 15. a. Mar. 7. a. ^b Abdie 1. c. 1 Cor. 1. c. ^c Esa. 47. d. Eccl. 23. b. ^d Esa. 23. d. ^e Esa. 2. b. ^f Esa. 43. a. ^g Esa. 8. b.

^a Eze. 29. a. 4 Reg. 18. d. Iere. 16. b. ^b Esa. 8. a. ^c Esa. 1. a. ^d Iere. 11. d. Amos 7. b.

erthē pot, "which breaketh no man touchinge it, yee and breaketh so sore, that a man shal not fynde a sheuer of it to fetch fyre in, or to take water with all out of the pyt. ^a For the LORDE God, euen the holy one of Israel hath promised thus: With stilsittinge and rest shal ye be healed, In quyetnesse and hope shal youre strength lie. Notwithstondinge ye regarde it not, but ye will saie: No, for thus are we cōstrayned to fle vpō horses. (And therefore shall ye fle) we must ryde vpon swift beastes, and therefore youre persecutours shal yet be swifter. ^a A thousand of you shal fle for one, or at the most for fyue, which do but only geue you euell wordes: vntil ye be desolate, as a ship mast vpon an hie mountayne, and as a beaken vpon an hill.

^a Yet stondeth the LORDE waitinge, that he maye haue mercy vpon you, and lifeth him self vp, that he maye receaue you to grace. For the LORDE God is rightuous. Happie are all thei that wate for him. For thus (o thou people of Sion and ye citisens of Ierusalem) shal ye neuer be in heynes, for doutlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crie, he will helpe the. The LORDE geueth you the bred of aduersite, and the water of trouble. But thine instructor fleyth not farre from the, yf thine eyes loke vnto thine instructor, and thine eares harken to his worde, that crieth after the and saith: "This is the waye, go this, and turne nether to the right honde nor the leftte.

Morouer yf ye destroye the syluer workes of youre Idols, and cast awaye the golden coapes that ye deckt them withall (as fylthyynes) and saie, get you hence: Thē wil he geue rayne to the sede, that ye shal sowe in the earth, and geue you breade of the encrease of the earth, so that all shalbe plentifulous and abundaunt. ^a Thy catel also shal he fede in the brode medowes, yee thyne oxē and Mules that till the grounde, shal eate good fodder, which is poured with ^a fanne. Goodly ryuers shal flowe out of all his mountaynes and hilles. In the daye of the greate slaughter when the towers shal fall, ^a the Moone shal shine as the Sonne and ^a Sōne shyne shalbe seufolde, and haue as moch shyne, as in seuen dayes beside.

^a Psal. 2. b. ^b Exo. 14. d. ^c 2 Par. 20. c. ^c Leui. 26. b. Iosu. 23. c. ^d Ro. 2. a.

In that daye shal the LORDE bynde vp ^a brused sores of his people, and heale their woundes. Beholde, the glory of the LORDE shal come from farre, his face shal burne, that no man shalbe able to abyde it, his lippes shal wagge for very indignacion, and his tunge shal be as a consumynge fyre. His breath like a vehement floude of water, which goeth vp to the throte. That he maye take awaye ^a people, which haue turned them selues vnto vanite, and the brydle of erreure, that lieth in other folkes chawes.

But ye shal synge, as the vse is in ^a night of the holy solemnpnite. Ye shal reioyse from youre hert, as they that come with the pipe, when they go vp to the mount of the LORDE, vnto ^a rock of Israel. The LORDE also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenance, yee and the flame of the consumynge fyre, with earth quake, tempest of wynde, and hale stones. ^a Then shal the Assirian feare also, because of the voyce of the LORDE, which shal smyte him with the rodde. And the same rodde which the LORDE wil sende vpon him, shal moue the whole foundation: with trompet, with noyse of warre and batell to destroye. ^a For he hath prepared the fyre of payne from the begynnynge, yee euen for kynges also. This hath he made depe t wyde, ^a norishinge therof is fyre and wodde innumerable, which the breath of the LORDE kyndleth, as it were a match of brymstone.

The xxi. Chapter.

WO vnto them that go downe in to ^a Egipite for helpe, and trust in horses, and conforte them selues in Charettes, because they be many, and in horse mē because they be lustie and stronge. But they regarde not the holy one of Israel, and they aske no question at the LORDE. Where as he neuertheles plageth ^a wicked, and yet goeth not from his worde, whā he steppeth forth and taketh the victory agaynst the housholde of the frauwerde, and against the helpe of euell doers. Now the Egipcians are men, and not God, and their horses flesh and not sprete. And as soone as the LORDE stretcheth out his honde, then shal the helper fall, and he that shulde haue bene helped, and shal

^a Deut. 4. a. / ^a Psal. 36. b. ^a 2 Pet. 3. b. ^a Esa. 10. a. ^a Mat. 25. d.

altogether be destroyed. For thus hath the LORDE spokē vnto me: "Like as the Lyon or lyōs whelpes roareth vpon the pray that he hath gotten, and is not afrayde, though y multitude of shepardes crie out vpon him, nether abashed for all the heape of them: So shal the LORDE of hoostes come downe from the mount Sion, and defende his hill. Like as byrdes flote aboute their nestes, so shal the LORDE of hoostes kepe, saue, defende and deliuer Ierusalem. Therefore (o ye childrē of Israel) turne agayne, like as ye haue exceded in your goinge back. For in y daye every man shal cast out his Idols of syluer and golde, which ye haue made with youre synful bondes. Assur also shalbe slayne with the swerde, not with a mans swerde. A swerde shal deuoure him, but not a mans swerde. And he shal fle from the slaughter, and his seruantes shalbe taken prisoners. He shal go for feare to his stronge holdes, and his prynces shal fle from his badge. This hath y LORDE spokē, whose light burneth in Sion, and his fyre in Ierusalem.

The xxxij. Chapter.

BEHOLDE, the kinge shal gouerne after y rule of rightuousnes, and y princes shal rule accordinge to the balance of equite. He shalbe vnto mē, as a defence for the wynde, and as a refuge for the tempest, like as a ryuer of water in a thurstie place, and y schadowe of a greate rock in a drie lōde. The eyes of the seinge shall not be dymme, and the eares of them that heare, shal take diligēt hede. The hert of the vnwyse, shal attayne to knowlege, and the vnparfite tūge shal speake planely and distinctly. Then shal the nygarde be no more called gentle, ner the churle lyberrall. But the churle wil be churlishly mynded, and his hert wil worke euell and playe the yporcite, and ymagyn abhominaciōs agaynst God, to make the hungrie leane, and to withholdre drinke from the thurstie: These are the perlous weapons of the cuetous, these be his shameful counceils: that he maye begyle the poore with disceafull workes, yee euen there as he shulde geue sentence with the poore. But the liberrall person ymagineth honest thinges, and commeth vp with honesty.

Vp (ye rich and ydle cities), harken vnto

my voyce. Ye careles cities, marcke my wordes. After yeaeres and dayes shal ye be brought in feare, o ye carelesse cities. For Haruest shalbe out, and the grape gatheringe shal not come. O ye rich ydle cities, ye that feare no parell, ye shalbe abashed and re-moued: when ye se the barennesse, the nakednesse and preparinge to warre. Ye shal knock vpō youre brestes, because of the pleasaunt felde, and because of the fruteful vynyarde. My peoples felde shal bringe thornes and thistels, for in euery house is voluptuousnes in the cities, wilfulness. The palaces also shalbe broken, and the greatly occupide cities desolate. The towers and bulwerkes shal become dennes for euermore, the pleasure of Mules shalbe turned to pasture for shepe: Vnto the tyme that y sprete be poured vpon vs from aboue.

Then shal the wildernesse be a fruteful felde, the plenteous felde shalbe rekened for a wodde. Then shal equyte dwel in the deserte, and rightuousnesse in a fruteful londe. And the rewarde of rightuousnesse shalbe peace, and hir frute rest and quietnesse for euer. And my people shal dwel in the ynnes of peace, in my tabernacle and pleasure, where there is ynough in the all. And whē the hale falleth, it shal fall in the wodde and in the citie. O how happy shal ye be, whē ye shal safely sowe youre sede besyde all waters, and dryue thither the fete of youre oxē and asses.

The xxxij. Chapter.

THEREFORE wo vnto the (o robber) shalt not thou be robbed also? and vnto the that laiest wait, as who saye there shulde no waite be layde for the? Wo vnto the which doest hurte, euen so shalt thou be hurt also. And as thou layest waite, so shalt wait be layde for the also.

LORDE be merciful vnto vs, we wait for the. Thine arme is at a poynte to vyset vs, but be thou our health in the tyme of trouble. Graūte that the people maye fle at the anger of thy voyce, and that at thy vpstondinge the Gentiles maye be scatred abrode, and that their spoyle maye be gathered, as the gres-hoppers are comonly gathered together in to the pyt. Stonde vp LORDE, thou that dwellest on hie: Let Siō be fylled with equyte

^a Apo. 5. a. Gen. 49. b. ^b Deut. 32. b. ^c Esa. 2. d. ^d Esa. 37. f. ^e Pro. 17. b. ^f Roma. 5. a. ^g Ierein. 33. c.

^a Math. 26. e. ⁱ Leui. 24. d. Exod. 21. b. Sapien. 11. c. Math. 7. a. ^k Psalm 9. b.

and rightousnesse. Let treuth and faithfulness be in hir tyme: power, health, wisdom, knowlege & the feare of God are hir treasure. Beholde, their aungels crie with out, the messangers of peace wepe bytterly. The stretes are waist, there walketh no man therin, the appoyntment is broken, the cities are despised, they are not regarded, the desolate earth is in heynenes. Libanus taketh it but for a sporte, that it is hewen downe: Saron is like a wyldernes: Basā & Charmel are turned vpside downe. And therfore saith **ȝ LORDE**: I wil vp, now wil I get vp, now wil I arise. ^aYe shal conceaue stubble, and beare strawe, & youre sprete shal be the fyre, that it maye consume you: & the people shalbe burnt like lyme, & as thornes burne that are hewen of, & cast in the fyre.

Now herken to (ye that are farre of) how I do with them, & cōsidre my glory, ye that be at honde. The synners at Sion are afrayde, a sodane fearfulness is come vpon the ypo-crytes. What is he amonge us (saye they) that will dwell by that consumynge fyre? which of vs maye abyde that euerlasting heate? ^aHe that ledeth a godly life (saye I) & speaketh the treuth: He that abhorreth to do violence and disceate: he that kepeth his hōde that he touch no rewarde: which stoppeth his eares, that he heare no counsell agaynst the innocent: which holdeth downe his eyes, that he se no euell. He it is, that shal dwell on hie, whose sauēgarde shalbe in the true rocke, to him shalbe geuen the right true meat & drynke. His eyes shal se the kyng in his glory: & in the wyde worlde, and his herte shal delite in the feare of God.

^cWhat shal then become of the scribe? of the Senatore? what of him that teacheth childrē? There shalt thou not se a people of a straunge tūge, to haue so diffused a lāguage, that it maye not be vnderstonde: neither so straunge a speache, but it shal be perceaued.

There shal Sion be sene, the head cite of oure solemne feastes. There shal thine eyes se Ierusalem that glorious habitation: the tabernacle that neuer shal remoue,^d whose nailes shal neuer be taken out worlde without ende, whose coardes euerychone shal neuer corruppe: for the glorious Magesty of the LORDE shal there be present amōge vs. In that place (where fayre broadē ryuers &

streames are) shal nether Gallye rowe, ner greate shippe sale. For the LORDE shalbe oure capteyne, the LORDE shalbe oure lawe geuer, The LORDE shalbe oure kinge, & he himself shalbe oure Sauoure. There are the coardes so layd abroad, that they cā not be better: The mast set vp of soch a fashion, that no bāner ner sale hāgeth therō: but there is dealed greate spoyle, yee lame men runne after the pray. There lieth no mā that saith: I am sick, but all euell is taken awaye from the people, that dwell there.

The xxxiiij. Chapter.

COME ye Heithen & heare, take hede ye people. Herkē thou earth & all that is therin: thou rōunde cōpasse & al that groweth thervpon: for the LORDE is angrie with al people, & his displeasure is kindled agaynst all the multitude of them, to curse them, & to slaye them. So that their slayne shalbe cast out, & their bodies stincke: that euē the very hilles shalbe wet with the bloude of them. All the starres of heauen shalbe consumed, & the heauen shal folde together like a roll, & all the starres therof shall fall, like as the leaues fall from the vynes and fygetrees. For my swearde (saith he) shalbe bathed in heauen, & shal immediatly come downe vpon Idumea, and vpon the people which I haue cursed for my vengeance.

And the LORDES swearde shalbe full of bloude, & be rustie with the fatnesse & bloude of lambes and gootes, with the fatnesse of neeres of the wethers. For the LORDE shal kyl a great offering in Bosra, and in the londe of Idumea. There shal the Vnicornes fall with the Bulles, (that is with the giantes) and their londe shalbe washed with bloude, & their grounde corrupte with fatnesse. Vnto the also (o Sion) shal come the daye of the vengeance of God,^e and the yeare when as thynne owne iudgmentes shalbe recompensed. Thy floudes shalbe turned to pyth, and thine earth to brymstone, & therewith shal the londe be kyndled, so that it shal not be quenched daye ner night: But smoke euermore, & so forth to lie waist. And no man shal go thorow thy londe for euer: ^fBut Pellicanes, Storkes, great Oules, and Rauens shall haue it in possession, & dwell there in.

For God shal sprede out the lyne of

^a Jeremi. 5. c. ^b Psalm 14. a. 23. a. ^c 1 Cor. 1. d. ^d Heb.

9. b. ^e Iaco. 4. c. ^f 2 Pet. 3. b. ^g Esa. 63. a. ^h Soph. 2. b.

desolation vpon it, & weye it with the stones of emptynes. When kinges are called vpō, there shalbe none, and all princes shalbe awaye. Thornes shal growe in their palaces, nettels & thistles in their stronge holdes, & the dragons maye haue their pleasure therin, & that they maye be a courte for Estriches. ^a There shal straunge visures and monstrous beastes mete one another, & the wyld kepe company together. There shal the lamia lye, & haue hir lodginge. There shall the hedghogge buylde, digge, be there at home, and bringe forth his yonge ones. There shal the kytes come together, ech one to his like.

^b Seke thorow the scripture of the **LORDE** & rede it. There shal none of these thinges be left out, there shal not one (ner soch like) fayle. For what his mouth commaundeth, that same doth his sprete gather together (or fulfilleth). Vpon whom so euer & lot falleth, or to whom he dealeth it with the line: those shal possesse the inheritance from generacion to generacion, and dwel therin.

The rrrb. Chapter.

^a **B**UT the deserte & wilderness shal reioyse, & waite grounde shal be glad, and florish as the lilly. She shal florish pleasantly, and be ioyful, and euer be geuyng of thanks more and more. For & glory of libanus, the bewty of Charnel & Sarō shalbe geuen her. These shal knowe the honoure of the **LORDE**, and the magesty of oure God. And therefore strength & weake hōdes, and conforte the feble knees.^c Saye vnto them that are of a fearful hert: Be of good chere, and feare not. Beholde: youre God cometh, to take vengeance & to rewarde, God cometh his owne self, and wil delyuer you. ^d Then shal the eyes of the blinde be lightned, and the eares of the deaff opened. Then shal the lame man leape as an herte, & the domme mā's tūge shal geue thanks.

^e In the wilderness also there shal welles springe, and floudes of water in the deserte. The drie grounde shal turne to ryuers, and the thurstie to springes of water. Where as dragons dwelt afore, there shal growe swete floures and grene ruses. There shalbe footpathes & comon stretes, this shalbe called the

holly waye. No vnclene person shal go thorow it, for the **LORDE** himself shal go with thē that waye, and the ignoraūt shal not erre. There shalbe no lyon, and no raunshinge beast shall come therin nor be there, but men shal go there fre and safe. ^f And the redemed of the **LORDE** shal conuerte, and come to Sion with thankesgeunge. Euerlastinge ioye shal they haue, pleasure & gladnesse shalbe amōge them, And as for all sorow and heynes, it shal vanish awaye.

The rrrbi. Chapter.

IN the xliij. yeaere of kinge Ezechias, ^g came Sennacherib kinge of the Assirians downe, to laye sege vnto all the stronge cities of Iuda. And the kinge of the Assirias sent Rabsaches from Lachis toward Ierusalem, agaynst kinge Ezechias, with a greuous hooste, which set him by the condite of the ouerpole, in the waye that goeth thorow & fullers lōde. And so there came forth vnto him Eliachim ^h Helchias sonne the presydent, Sobna the scribe, and Ioah Asaphs sonne the Secretary.

And Rabsaches sayde vnto them: Tel Ezechias, that the greate kinge of Assiria sayeth thus vnto him: What presumption is this, that thou trustest vnto? Thou thinkest (peraduēture) that thou hast counsel & power ynough, to mayntene this warre: or els wher to trustest thou, that thou castest thy self of fro me? lo, Thou putttest thy trust in a broken staff of redeⁱ (I meane Egipte) which he that leaneth vpon, it goeth in to his honde & shutteth him thorow. Euen so is Pharaο the kinge of Egipte, vnto all thē that trust in him. But yf thou woldest saye to me: We trust in & **LORDE** oure God: A goodly god, in dede: whose hie places & alteres Ezechias toke downe, and commaunded Iuda and Ierusalem, to worships only before the alter. Abyde the, thou hast made a condicion with my lorde the kinge of the Assirias, that he shulde geue the two thousande horses: Art thou able to set mē there vp? Seinge now that thou canst not resist the power of the smallest prync that my lorde hath, how darrest thou trust in & charettes and horse men of Egipte? Morouer, thinkest thou & I am come downe hither, to destroye this londe with out the **LORDES**

^a Tren. 4. b. ^b Ioh. 5. b. Deut. 28. ^c Heb. 12. b. Deut. 20. a. 31. b. ^d Matt. 11. a. 15. c. Luc. 7. c. Psal. 8. a. ^e Esa. 41. c. Esa. 43. c. Esa. 44. a.

^f 1 Pet. 1. c. Apo. 21. a. ^g 4 Re. 18. g. ^h 2 Par. 23. a. Esa. 7. c. 8. b. 10. a. 17. d. 33. a. ⁱ Esa. 22. c. 4 Re. 18. d. Eze. 29. a.

will? The LORDE sayde vnto me: go downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna & Iohah vnto Rabsaches: Speake to vs thy seruantes (we praye the) in the Sirians language, for we vnderstonde it well: And speake not to vs in the Iewes tunge, lest the folke heare, which lieth vpon the wall. Then answered Rabsaches: Thinke ye, \hat{y} the kinge sent me to speake this only vnto you? Hath he not sent me to thē also, that lie vpō the wall? that they be not cōpelled to eate their owne donge, and drinke their owne stale with you?

And Rabsaches stode stiff, & cried with a loude voyce in the Iewes tūge, and sayde: Now take hede, how the greate kinge of the Assiriās geueth you warnyng. Thus saith the kinge: Let not Ezechias disceaue you, for he shal not be able to delyuer you. Morouer, let not Ezechias comforte you in the LORDE, when he saith: The LORDE with out doute shal defende vs, & shal not geue ouer this cite in to the hondes of the kinge of the Assiriās, beleue him not. But thus saith the kinge of Assiria: opteyne my fauoure, encline me to: So maye euery mā enioye his vynyardes and fygetrees, and drinke the water of his cisterne: vnto the tyme that I come myself, & bringe you in to a londe, \hat{y} is like youre owne: wher in is wheat and wyne, which is both sown with sede, and planted with vynyardes. Let not Ezechias disceaue you, when he sayeth vnto you: the LORDE shal delyuer us.

“Might the goddesses of the Gentiles kepe euerymans londe, from the power of the kinge of the Assiriāns? Wher is the God of hemath & Arphad? Where is the God of Sepharnaim? And who was able to defende Samaria out of my honde? Or which of all the goddesses of the lōdes, hath deliuered their countre out of my power, so that the LORDE shulde delyuer Ierusalem fro my honde? Vnto this, Ezechias messaungers helde their tungen, and answered not one worde: for the kinge had charged them, that they shulde geue him none answer. So came Eliachim Elchias sonne the presidēt, Sobna the scribe, and Ioah Asaphs sonne the Secretary, vnto Ezechias with rente clothes, & tolde him the wordes of Rabsaches.

The xxxij. Chapter.

WHEN Ezechias herde that, he rente his clothes,^a & put on a sack cloth, & went

in to the temple of the LORDE. But he sent Eliachim the Presidēt, Sobna the scribe with the eldest prestes clothed in sack,^b vnto the Prophet Esay the sonne of Amos, & they sayde vnto him: Thus saith Ezechias: this is the daye of trouble, of plage & of wrath: like as when a childe cometh to the byrth, but the woman hath no power to bringe it forth. The LORDE thy God (no doute) hath well considered the wordes of Rabsaches, whom his lorde \hat{y} kinge of the Assiriāns hath sent, to defie & blaspheme the Iyuyng God: with soch wordes, as the LORDE thy God hath herde right well. And therfore lift vp thy prayer for the remnaunt, that yet are left. So the seruantes of kinge Ezechias came to Esay.

And Esay gaue them this answer: Saie thus vnto youre lorde: thus saith the LORDE: Be not afrayde of the wordes that thou hast herde, wherwith the kinge of Assiriās seruantes haue blasphemed me. Beholde, I will cause a wynde go ouer him,^c as soone as he heareth it, he shal go agayne in to his countre, there will I destroye him with the swerde. “Now when Rabsaches returned, he founde \hat{y} kinge of Assiria layenge sege to Lobna, for he had vnderstonde, that he was departed from Lachis. For there came a rumoure, \hat{y} Taracha kinge of Ethiopia was come forth to warre agaynst him.

And when the kinge of Assiria herde \hat{y} , he sent other messaungers to kinge Ezechias, with this commandement. Saye thus to Ezechias kinge of Iuda: Let not thy God disceaue the, in whom thou hopest, & sayest: Ierusalē shal not be geuē in to the hondes of the kinge of Assiria. For thou knowest well, how the kinges of Assiria haue handled all the londes, that they haue subuerted, & hopest thou to escape? Were the people of the Gētiles (whom my progenitours cōquered) deliuered at any tyme thorow their goddesses? As namely, Gozan, Haran, Rezeph,^d & the childrē of Eden, which dwell at Thalassar. Where is the kinge of Hemath, & the kinge of Arphad, & the kinge of the citie Sepharnaim, Ena and Aua? Now when Ezechias had receaued \hat{y} lettre of the messaungers, & red it, he went vp in to the house of the LORDE, & opened the lettre before \hat{y} LORDE. And Ezechias prayed before the LORDE on this maner: O LORDE of hoostes, thou God of Israel, which dwellest

^a Esa. 10. b.

^b 4 Re. 19. a.

^c Ione 3. a.

^d Esa. 31. b.

^e 1 Re. 23. e.

^f 4 Re. 17. a.

vpō Cherubin. "Thou art the God, that only is God of all the kingdomes of the worlde,"^a for thou only hast created hauē & earth. Encline thine eare LORDE & cōsidre, open thine eyes (o LORDE,) & se, and pōndre all the wordes of Sēnacherib, which hath sent his embassage to blaspheme the, the lyuyngē God. It is true (o LORDE) that the kinges of Assiria haue cōquered all kingdomes & londes, & cast their goddes in the fyre. Notwithstōding those were no goddes but the workes of mens hondes, of wodd or stone, therefore haue they destroyed them. Delyuer vs then (o LORDE oure God) from the hondes of Sēnacherib, & all kingdomes of the earth maye knowe, that thou only art & LORDE. Then Esay the sonne of Amos sent vnto Ezechias, sayenge: Thus saieſt & LORDE God of Israel: Where as thou hast made thy prayer vnto me, as touchingē Sennacherib, this is the answer, that the LORDE hath geuen concernynge him: Despised art thou, & mocked (o daughter of Sion) he hath shaken his heade at the, o daughter of Ierusalem.^c But thou Sennacherib, whom hast thou defied or blasphemed? ^d And agaynst whō hast thou lifted vp thy voyce, & exalted thy proude lokes? euen agaynst the holy one of Israel. Thou with thy seruantes hast blasphemed the LORDE, and thus holdest thou of thy self: I couer the hie mountaynes, & sydes of Libanus with my horsmen. And there wil I cut downe the hie Cedre trees & the fayrest Fyrre trees. I will vp in to the heyth of it & in to the chefest of his timbre woddēs. Yf there be no water, I wil graue & drynke. And as for waters of defence, I shal drie them vp with the fete of myne hooste. Yee (saieſt thou) hast thou not herde, what I haue taken in honde, & brought to passe of olde tyme? That same wil I do now also: waiste, destroye, & bringe the stronge cities vnto heapes of stones. For their inhabitours shalbe like lame men, brought in feare & confounded. They shalbe like the grasse & grene herbes in the felde, like the hay vpō house toppes, that wythereth, afore it be growne vp.

^e I knowe thy wayes, thy goinge forth & thy cōmyngē home, yee & thy madnesse agaynst me. Therefore thy furiousnesse agaynst me, & thy pryde is come before me. I wil put a

rynge in thy nose, & a bridle byt in the chawes of the, & turne the aboute, euē the same waye thou camest. I wil geue the also this token (o Ezechias) this yeareshalt thou eate that is kepte in stoare, & the next yeareshalbe groweth of himself, and in the thirde yeareshal sowe and reape, yee ye shal plante vnyardes, and enioye the frutes therof.

And soch of the house of Iuda as are escaped, shal come together, and the remnaunt shal take rote beneth, & bringe forth frute aboue. For the escaped shal go out of Ierusalē, & the remnaunte from the mount Sion. And this shal the gelousy of the LORDE of hoostes bringe to passe. Therefore thus saieſt the LORDE, cōcernynge the kinge of the Assirians: He shall not come in to the citie, and shal shute no arowe in to it, there shall no shilde hurte it, nether shal they graue aboute it. The same waye that he came, shal he returne, and not come at this citie, saieſt the LORDE. And I wil kepe and saue the citie (saieſt he) for myne owne, & for my seruante Dauids sake.

Thus the angel went forth,^f and slewe of the Assirians hooste, an clxxxv. thousande.^g And when men arose vp early (at Ierusalē:) Beholde, all laye ful of deed bodies. So Sennacherib the kinge of the Assirians brake vp, and dwelt at Ninieue. Afterwarde it chaunced, as he prayed in the Tēple of Nesrah his god, that Adramalech and Sarazer his owne sonnes slewe him with the swearde, and fled in to the londe of Ararat. And Esarhadon his sonne reigned after him.

The xxxiiij. Chapter.

NOT longe afore this, was Ezechias dead-sick: ^h And the prophet Esay the sonne of Amos came vnto him, and sayde: Thus commaundeth the LORDE: Set thyne house in ordre, for thou must dye, and shalt not escape. Then Ezechias turned his face towarde the wall, & prayed vnto the LORDE, and sayde: Remembre (o LORDE) that I haue walked before the in treuth and a sted-fast hert, and haue done the thinge that is pleasaunt to the. And Ezechias wepte sore. Theſayde God vnto Esay: Go and speake vnto Ezechias: The LORDE God of Dauid thy father sendeth & this worde: ⁱ I haue herde

^a Baruc 2. c. ^b Exo. 25. c. Gene. 1. a. ^c Zac. 2. b. Matt. 25. b. ^d Act. 9. a. ^e Esa. 31. b.

^f 4 Re. 19. g. Eccli. 48. b. ^g 4 Re. 20. a. 2 Par. 32. f. ^h Ione 3. b.

thy prayer, and considered thy teares: beholde, I will put xv yeares mo vnto thy life, and delyuer the and the cite also, from the honde of the kinge of Assiria, for I will defende the cite. "And take the this token of the LORDE, y he will do it, as he hath spoken: Beholde, I will returne the shadowe of Ahas Diall, y now is layed out with the Sonne, and bringe it ten degrees backward. So the Sonne turned ten degrees backward, the which he was descended afore.

A thankesgeuyng, which Ezechias kinge of Iuda wrote, when he had bene sicke, & was recovered.

C I thought I shulde haue gone to the gates of hell in my best age, and haue wanted the residue of my yeares.

I spake within my self: I shal neuer viset the LORDE God in this life: I shal neuer see man, amonge the dwellers of the worlde.

Myne age is folden vp together and taken awaye fro me, like a sheperdes cotage: my life is heuen of, like as a weewer cutteth of his webb.

Whyl I was yet takinge my rest, he hewed me of, & made an ende of me in one daie.

"I thought I wolde haue lyued vnto the morow, but he brussed my bones like a lyon, and made an ende of me in one daye.

Then chatred I like a swallowe, and like a Crane, and mourned as a done.

I lift vp myne eyes in to y hight: O LORDE, (sayde I) violence is done vnto me, be thou suertie for me.

B What shal I speake or saye, that he maye this doo? y I maye lyue out all my yeares, yee in the bytternesse of my life?

Verely (LORDE,) men must lyue in bytternesse, & all my life must I passe ouer therin: For thou raysest me vp, and wakest me. But lo, I wilbe wel content with this bytternesse.

Neuertheles my cōuersacion hath so pleased y, that thou woldest not make an ende of my life, so that thou hast cast all my synnes beynde thy backe.

For hell prayseth not the, "death doth not magnifie the.

They that go downe in to the graue, praye not thy treuth: but the luyng, yee the luyng acknowledge the, like as I do this daye.

^a 1 Reg. 2. g. ^b Job 4. d. ^c Psal. 116. d. ^d Psal. 6. a. ^e Psal. 8.

The father telleth his children of thy faithfulness.

Delyuer vs (o LORDE) and we wil synge prayes in thy house, all the dayes of oure life.

And Esay sayde: take a playster of fyges, and laye it vpon the sore, so shal it be whole. Then saide Ezechias: O what a greate thinge is this, that I shal go vp in to the house of the LORDE.

The xxxij. Chapter.

A T the same tyme Merodach Baladā,^d Baladās sonne kinge of Babilon, sent lettres and presentes to Ezechias. For he vnderstode, how that he had bene sick, & was recovered agayne. "And Ezechias was glad therof, & shewed them the cōmodities of his treasure: of syluer, of golde, of spycs & rootes, of precious oyles, all that was in his cubboordes and treasure houses. There was not one thinge in Ezechias house, & so thorow out all his kingdom, but he let them se it.

Thē came Esay the prophet to kinge Ezechias, and sayde vnto him: What haue y men sayde, and from whence came they vnto the? Ezechias answered: They came out of a farre cōunte vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thyne house? Ezechias answerde: All that is in myne house, haue they sene: and there is nothinge in my treasure, but I shewed it them.

Then sayde Esay vnto Ezechias: "Vnderstōde the worde of the LORDE of hostes, Beholde, the tyme wil come, that euery thinge which is in thine house, and all that thy progenitours haue layde vp in stoare vnto this daye, shalbe caried to Babilon, and nothinge left behinde. This sayeth the LORDE. Yee and parte of thy sonnes that shal come of the, and whom thou shalt get, shalbe caried hence, and become gelded chamberlaines in the kinge of Babilons courte: Then sayde Ezechias to Esay: Now God prospere his owne counceyl, which thou hast tolde me. He sayde morouer: So that there be peace, and faithfulness in my tyme.

The xli. Chapter.

B E of good chere my people, be of good chere (saith youre God) Conforte Ierusalem, and tell her: that hir trauaile is at an ende, that hir offence is pardoned, that she

^d 4 Re. 20. c. ^e 2 Par. 32. e. ^f 4 Re. 2. c.

hath receaued of the LORDES honde sufficient correction for all hir synnes. A voyce crieth: 'Prepare y waye for the LORDE in the wyldernesse, make straight y path for oure God in the deserte. Let all valles be exalted, and euery mountayne and hill be layde lowe. What so is croked, let it be made straight, and let the rough places be made playne felde. ^aFor the glory of the LORDE shal appeare, & all flesh shal se it, for why, y mouth of the LORDE hath spoken it.

The same voyce spake: Now crie. And I sayde: what shal I crie? Then spake it: that, all flesh is grasse, and that all the bewtie therof, is as the floure of the felde.^c Yet the grasse is wyththered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the LORDE bloweth vpon them. Neuerthelesse whether the grasse wyther, or the floure fade awaye:^d Yet the worde of oure God endureth for euer. Morouer the voyce cried thus: Go vp vnto the hill (o Sion) thou that bringest good tidinges, lift vp thy voyce with power, o thou preacher Ierusalem. Lift it vp without feare, and say vnto the cities of Iuda: 'Beholde, youre God: beholde, the LORDE, euen the almightie shal come with power, & beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal fede his flock like an hirdman.^e He shal gather the lambes together with his arme, and carie them in his bosome, & shal kindly in-treate those that beare yonge.

Who hath holden the waters in his fist? Who hath measured heauen with his spanne, and hath comprehended all the earth of y worlde in thre fyngers? Who hath weyed the mountaynes and hilles? ^fWho hath re-fourmed the mynde of the LORDE? Or who is of his counceyl to teach him? At whom hath he asked coucel, to make him vnderstode, and to lerne him the waye of iudgment: to teach him science, and to en-trust him in the waye of vnderstodinge? Beholde, all people are in coparison of him, as a droppe to a bucket full, and are counted as the leest thinge y the balauance weyeth. Beholde, y lles are in comparison of him, as the shadowe of the Sonne beame. Libanus

is not sufficiēt to ministre fyre for his offringe, and all the beastes therof are not ynough to one sacrifice. All people in comparison of him, are rekened, as nothinge, ^gyee vayne vanite and emptynesse.

To whom then wil ye lickē God? or what similitude wil ye set vp vnto him? Shal the caruer make him a carued ymage? and shal the goldsmith couer him with golde, or cast him in to a fourme of syluer plates? Morouer shal the ymage maker (y the poore man which is disposed, maye haue somthinge to set vp also) seke out and chose a tre, that is not rotten, and carue therout an ymage, y moueth not? Knowe ye not this? Herde ye neuer of it? Hath it not bene preached vnto you sence the begynnynge? Haue ye not bene enfourmed of this, sence the foundation of y earth was layde: That he sytteth vpon the Circle of the worlde, and that all the inhabitours of the worlde are in coparison of him, but as greshoppers: 'That he spredeth out the heauē as a coueringe, that he stretcheth them out, as a tent to dwell in: That he bringeth princes to nothinge, and the iudges of the earth to dust: so that they be not planted nor sowne agayne, nether their stocke rooted agayne in the earth? For as soone as he bloweth vpon them, they wither & fade awaye, like the strawe in a whirle wynde.

To whom now wil ye licken me, & whom shal I be like, saith the holy one? Lift vp youre eyes an hie, and conside. Who hath made those thinges, which come out by so greate heapes? and he can call them all by their names. ^hFor there is nothinge hyd vnto the greatnesse of his power, strength, and might. How maye then Iacob thinke, or how maye Israel saye: My wayes are hyd from the LORDE, and my God knoweth not of my iudgmentes. Knowest thou not, or hast thou not herde, that the euerlasting God, the LORDE which made all the corners of the earth, is nether weery nor faynt, and that his wisdom cannot be comprehended: but that he geueth strength vnto the weery, and power vnto the faynte? Children are weery and faynt, and the strongest men fall: 'But vnto them that haue the LORDE before their eyes, shal strength be encreased, Aegles

^a Matt. 3. a. Mar. 1. a. Luc. 3. c. Esa. 57. e. Iob. 1. d.
^b Ioh. 1. b. ^c Psal. 89. a. Eccl. 14. e. Iaco. 1. b.
¹ Pet. 1. d. ^d Matt. 5. d. Psal. 32. b. Iaco. 1. b.

¹ Pet. 2. b. ^e Esa. 62. c. ^f Esa. 34. d. ^g Sap. 9. b.
 Ro. 11. d. ^h Psal. 61. b. ⁱ Esa. 44. e. ^k Psal. 146. a.
^l Iere. 17. b.

wynges shal growe vpon them: When they runne, they shal not fall: and when they go, they shal not be weery.

The xli. Chapter.

BE still (ye Ildones) and herken vnto me. Be stronge ye people, Come hither, and shew youre cause, we will go to the lawe together. Who rayseth vp \hat{y} iuste from the rysinge of the Sonne, and calleth him to go forth? Who casteth downe the people, and subdueth the kinges before him: that he maye throwe them all to the groude with his swearde, and scatere them like stuble with his bowe? He foloweth vpon them, and goeth safely himself, and cometh in no footpath with his fete. Who hath made, created, and called the generacions from the begynnyng? Euen I the LORDE, "which am the first, and with the last.

Beholde ye Iles, that ye maye feare, and ye endes of the earth, that ye maye be abashed, draw nye, and come hither. Euery man hath exhorted his neyghboure, and brother, and byden him be stronge. The Smyth comforted the moulder, and the Ironsmyth the hammerman, sayenge: It shalbe good, that we fasten this cast worke: and then they fastened it with nales, that it shulde not be moued. And thou Israel my seruauant: Iacob my electe sede of Abrahā my beloued, whom I led from the endes of the earth by the honde: For I called the from farre, and saide vnto the: Thou shalt be my seruauant: "I haue chosen the, and will not cast \hat{y} awaye: be not afraide, for I wil be with \hat{y} . Loke not behinde \hat{y} , for I wil be thy God, to strēgth \hat{y} , helpe \hat{y} , and to kepe \hat{y} with this right hōde of myne. Beholde, all they that resist the, shal come to confucion and shame: and thine aduersaries shalbe destroyed and brought to naught. So that who so seketh after them, shal not fynde them. Thy destroyers shal perish, and so shall they that vndertake to make battell agaynst the. For I thy LORDE and God, will strength thy right honde. Euen I that saye vnto the: Feare not, I will helpe the. Be not afraide thou little worme Iacob, and thou despysed Israel: For I will helpe the, saith the LORDE, and the holyone of Israel thine avenger. Beholde, I will make the a treadinge cart and a new flae, \hat{y} thou mayest throsse and grynde the moun-

taines, and bringe the hilles to poulder. Thou shalt fanne them, and the wynde shal carie them awaye, and the whyrlwynde shal scatere thē. But thou shalt reioyse in the LORDE, and shalt delite in praysinge the holyone of Israel.

When the thirstie and poore seke water and fynde none, and when their tunge is drie of thirst: "I geue it them, saith the LORDE. I the God of Israel forsake them not. I bringe forth floudes in the hilles, and welles in the playne felde. I turne \hat{y} wildernes to ryuers, and the drie londe to condytes of water. I plante in the wayst grounde trees of Cedre, Boxe, Myrre and olyues. And in the drie, I set Fyrrer trees, elmes and hawthornes together. All this do I, \hat{y} they altogether maye se and marcke, perceauie with their hertes, and considre: that the honde of the LORDE maketh these thinges, and that the holyone of Israel bringeth them to passe. Stonde at youre cause (saith the LORDE) and bringe forth youre strōgest grounde, counceileth the kinge of Iacob. Let the goddes come forth them selues, and shewe vs the thinges \hat{y} are past, what they be: let thē declare thē vnto vs, \hat{y} we maye take them to herte, and knowe them hereafter. Ether, let thē shewe vs thinges for to come, and tel vs what shalbe done hereafter: so shal we knowe, that they be goddes. Shewe somthinge, ether good or bad, so wil we both knowlege \hat{y} same, and tel it out.

Beholde, ye goddes are of naught, and youre makinge is of naught, but abhominacion hath chosen you. Neuertheles I haue waked vp one from the North, and he shal come. And another from the East, which shal call vpon my name, and shal come to the prynces, as the Potter to his claye, and as \hat{y} Potter treadeth downe the myre. Who tolde \hat{y} afore? So wil we confesse and saye, that he is rightuous. But there is none that sheweth or declareth eny thinge, there is none also that heareth youre wordes. Beholde, I will first graite thē of Sion and Ierusalem to be Euangelistes. But when I considre: there is not one amonge thē \hat{y} prophecieth, nether (when I axe him) \hat{y} answereth one worde. Lo, wicked are they and vayne, with the thinges also that they take in honde: yee wynde are they, and emptynesse, with their ymages together.

* Esa. 44. a. Esa. 48. b. Apoc. 2. c. b Esa. 44. c.
Esa. 43. a.

c Gene. 21. c. d Esa. 35. b. and 43. c. and 44. a.

The xliij. Chapter.

BEHOULDE now therfore, this is my seru-
aunt whom I will kepe to my self: ^amy
electe, In whom my soule shalbe pacified. I
will geue him my sprete, that he maye shewe
forth iudgment & equitye amonge the Gentiles.
He shal not be an outcryer, ner an hie
mynded person. His voyce shall not be
herde in ^y stretes. A brusshed rede shal he
not breake, & the smoking flax shal he not
quench: but faithfully & truly shal he geue
iudgmēt. He shal nether be ouersene ner
haistie, that he maye restore rightuousnesse
vnto the earth: & the Gētiles also shal kepe
his lawes. ^bFor thus saith God the LORDE
vnto him (Euen he that made the heauens,
and spred them abrode, & set forth the earth
with hir encrease: which geueth breath vnto
the people that is in it, & to them that dwel
therin) I the LORDE haue called ^y in right-
uousnesse, & led the by the honde. ^BTherfore
will I also defende the, & geue the for a coue-
nant of the people, & to be the light of the
Gētiles. ^cThat thou mayest open the eyes of
the blinde, let out the prysoners, & them that
synt in darknesse, out of the dongeon house.
I myself, whose name is the LORDE, which
geue my power to none other, nether myne
honoure to the goddes: shewe you these new
tidings, and tel you them or they come, for
olde thinges also are come to passe.

^d Synge therfore vnto the LORDE, a new
songe of thākes geuyng, blow out his prayse
vnto the ende of the worlde. They that be
vpon the see, & all that is therein, prayse him,
the Iles & they that dwel in them. Let the
wildernes with hir cities lift vp hir voyce, the
townes also that be in Cedar. Let them be
glad that syt vpon rockes of stone, and let
them crie downe from the hie mountaynes:
ascribinge almightynes vnto the LORDE, &
^e magnifieng him amonge the Gētiles. The
LORDE shal come forth as a gyaunte, and
take a stomacke to him like a fresh man of
warre. He shal roare and crie, and ouercome
his enemies.

I haue longe holden my peace (saith the
LORDE) shulde I therfore be still, and kepe
syllence for euer? I will crie like a trauelinge

woman, and once wil I destroye, and deuoure.
I wil make waist both mountayne & hill, & drie
vp euery grene thinge, that groweth theron.
I wil drie vp the floudes of water, & drinke vp
the ryuers. I wil bringe the blinde in to a
strete, that they knowe not: and lede them in
to a fote-path, that they are ignorant in. I
shal make darknesse light before thē, & the
thinges ^y is croked, to be straight. These
thinges will I do, & not forget them. ^fAnd
therfore let them conuerte, and be ashamed
earnestly, that hope in Idols, & saye to fashioned
ymages: ye are oure godes.

Hear, o ye deaf men, and sharpen youre
sightes to se (o ye blinde.) ^gBut who is
blynder, thē my seruaut? Or so deaf, as my
messaungers, whom I sent vnto them? For
who is so blynde as my people, & they ^y
haue the rule of them? They are like, as ^{yf}
thou vnderstodest moch, and keptest nothinge:
or ^{yf} one herde well, but were not obedient.
The LORDE be merciful vnto them for his
rightuousnesse sake, that his worde might be
magnified & prayed. But it is a myscheuous
& wiked people. Their yonge men belonge
all to the snare, & shal be shut in to preson
houses. ^hThey shal be caried awaye captiue
and no man shal loose them. They shal be
trode vnder fote, ⁱ& no man shal labour to
bringe thē agayne. But who is he amonge
you, ^j pondreth this in his mynde, ^j con-
sidreth it, & taketh it for a warnyng in tyme
to come?

^k Who suffred Iacob to be trodden vnder
fote, and Israel to be spoyled? dyd not the
LORDE? Now haue we synned agaynst
him, and haue had no delite to walke in his
wayes, nether bene obedient vnto his lawe.
Therfore hath he poured vpon vs his wroothful
displeasure, and strōge batell, which maketh
vs haue to do on euery syde, yet will we not
vnderstōde: He burneth vs vp, yet syncketh
it not in to oure hartes.

The xliij. Chapter.

BUT now, the LORDE that made the (o
Iacob) ^land he that fashioned the (o Is-
rael) saith thus: Feare not, for I will defende
^m^y. I haue called ^y by thy name, thou art
myne owne. When thou wentest in the

^a Matt. 3. d. Matt. 12. d. Matt. 17. a. ^b Esa. 44. e.
Esa. 40. f. ^c Esa. 49. b. Luc. 2. c. Zac. 9. b.
^d Esa. 149. a. ^e Esa. 44. b. ^f Matt. 15. b.

^g Deut. 28. ^h Esa. 44. d. ⁱ Baruc. 1. d. Tobi. 3. a.
Dan. 9. a. ^j Esa. 41. b. 4 Re. 17. g. Deut. 7. a. Deu.
26. d. Ose. 1. b. Exo. 14. e. Dan. 3. d.

water, I was by the, that the ströge floudes shulde not pluck f awaye: When thou walkest in the fyre, it shal not burne f , and the flame shal not kindle vpon the. For I am the LORDE thy God, the holyone of Israel, thy Sauioüre. I gaue Egipte for thy deluyeraunce, the Moryās and the Sabees for the: because thou wast deare in my sight, and because I set by the, and loued the. a I pilled all men for the, and deluyered vp all people for thy sake, b that thou shuldest not feare, for I was with the. I wil bringe thy sede from the east, and gather the together from the west. I wil saye to the north: let go. And to the south, kepe not backe: But bringe me my sonnes from farre, and my daughters from the endes of the worlde: Namely, all those that be called after my name: For thē haue I created, fashioned, and made for myne honoure.

B Bringe forth that people, whether they haue eyes or be blynde, c deaf or haue eares. All nacions shal come in one, and be gathered in one people. But which amonge yonder goddes shal declare soch thinges, d tell vs what is to come? Let them bringe their witnesss, so shal they be fre: for thē men shal heare it, and saye: it is truth. But I bringe you witnesss (saith the LORDE) euen those that are my seruantes, whom I haue chosen: to the intent that ye might be certified, and geue me faithful credence: yee and to cōside, that I am he, before whom there was neuer eny God, and that there shalbe none after me. e I am only the LORDE, and without me is there no Sauioüre. I geue warnynge, I make whole, I teach you, that there shulde be no straunge God amonge you. And this recorde must ye beare me youre selues (saith the LORDE) that I am God. And euen he am I from the begynnynge, and there is none, f that can take eny thinge out of my honde. And what I do, can no man chaunge.

C Thus saith the LORDE the holy one of Israel youre redemer: g For youre sake I will sende to Babilon, and bringe all the strongest of them from thence: Namely, the Caldees that boost them of their shippes: Euen I the LORDE youre holy one which haue made Israel, and am youre kinge. Morouer, thus

saith the LORDE (Euen he that maketh a waye in the see, h and a footpath in the mightie waters: which bringeth forth the charettes and horses, the hooste and the power, that they maye fall a slepe and neuer ryse, and be extincte, like as tow is quenched.

i Ye remembre not thinges of olde, and regarde nothinge that is past. Therfore beholde, I shal make a new thinge, and shortly shal it apeare: Ye shall well knowe it, I tolde it you afore, but I will tell it you agaane.

I will make stretes in the deserte, and ryuers of water in the wilderness. The wilde beastes shal worshippe me: the dragon, and the Estrich. j For I shall geue water in k wilderness, and streames in the deserte: that I maye geue drinke to my people, whom I chose. This people haue I made for my self, and they shal shewe forth my prayse. For thou (Iacob) woldest not call vpon me, but thou haddest an vnlust towarde me, o Israel. Thou gauest me not thy yonge beastes for burntofferings, nether didest honoure me with thy sacrifices. Thou boughtest me no deare spice with thi money, nether pouredst the fat of thy sacrifices vpon me. l Howbeit I haue not bene chargeable vnto the in offrages, nether greuous in Incense.

m But thou hast ladē me with thy synnes, and weered me with thy vngodlynnes: Where as I yet am euen he only, that for myne owne selves sake do awaye thine offences, n forget thy synnes: so that I wil neuer thinke vpon them. Put me now in remembraunce (for we will reason together) o shewe what thou hast for the, to make the quyte. p Thy first father offended sore, and thy rulers haue synned agaynst me. Therfore I ether suspended, or slewe the chefest prynces: I dyd curse Iacob, and gaue Israel in to reprove.

The xliiij. Chapter.

Q SO heare now, o Iacob my seruauit, and R Israel whom I haue chose. For thus saith the LORDE, that made the, fashioned the, and helped the, euen from thy mothers wombe: Be not afraide (o Iacob my seruauite,) thou righteous, whom I haue chosen. s For I shal poure water vpon the drie grounde, and ryuers vpon the thurstie. I shal

a Esa. 41. d. Matt. 8. b. b Esa. 29. d. Galat. 3. a. c Luc. 14. c. Ephie. 2. d. d Esa. 44. b. Apoc. 1. b. Ossee 13. b. e Ioh. 10. f. f Esa. 5. d. g Exo. 14. e. Ios. 3. d. Esa. 10. a. Esa. 37. f. h 1 Cor. 5. d. Apoc. 21. b.

i Psal. 106. d. Esa. 35. b. 41. c. 44. a. j Esa. 1. b. Iere. 7. c. k Psal. 24. b. Iere. 33. b. l Gen. 3. b. Nu. 20. b. m Iere. 30. b. Iere. 46. g. Esa. 43. a. Esa. 41. b. n Eze. 36. d. Iohel 2. g. Act. 2. g.

poure my sprete vpon thi sede, and myne encrease vpo thy stocke. They shal growe together, like as the grasse, and as the Willies by the waters side. One will saye: I am the LORDES. Another wil call vnder the name of Iacob. The thirde shal subscribe with his honde vnto y LORDE, and geue him self vnder the name of Israel.

33 Morouer, thus hath the LORDE spokē: ^aeuen the kinge of Israel, and his avenger, y LORDE of hoostes: I am the first, and the last, and without me is there no God. For what is he, that euer was like me, which am from euerlastinge? Let him shewe his name and do wherthorow he maye be lickened vnto me. Let him tell you forth planely thiges, that are past and for to come: yee and that without eny feare or stoppe. For haue not I euer tolde you hyther to, & warned you? Ye can beare me recorde youre selues. Is there eny God excepte me? or eny maker, that I shulde not knowe him?

Wherefore all caruers of Idols are but vayne, and their labour lost. They must beare recorde them selues, that (seinge they can nether se ner vnderstonde) they shalbe confounded. ^bWho shulde now make a god, or fashio an Idol, that is profitable for nothinge? ^cBeholde all the felaschippe of the must be brought to confucion. Let all the workmasters of them come and stonde together from amonge men: they must be abashed and confounded one with another. The smyth taketh yron, and tempred it with hote coles, and fashioneth it with hammers, & maketh it with all the strength of his armes: Yee somtyme he is faynt for very hunger, and so thurstie, that he hath no more power. The carpenter (or ymage caruer) taketh me the tymbre, and spredeth forth his lyne: he marketh it with some coloure: he playneth it, he ruleth it, & squareth it, and maketh it after the ymage of a man, and accordinge to the bewtie of a man: that it maye stonde in the temple.

Morouer, he goeth out to hewe downe Cedre trees: He bringeth home Elmes and okes, and other tymbre of the wodd. Or els the Fyrre trees which he planted himself, & soch as the rayne hath swelled, which wodde serueth for me to burne. Of this he taketh and warmeth himself withall: he maketh a

fyre of it to bake bred. And after warde maketh a god there of, to honour it: and an Idol, to knele before it. One peece he burneth in the fyre, with another he rosteth flesh, that he maye eate roste his bely full: with the thirde he warmeth himself, and saith: A ha: I am well warmed, I haue bene at the fyre. And of the residue, he maketh him a god, and an Idol for himself. He kneleth before it, he worshippeth it, he prayeth vnto it, and sayeth: delyuer me, for thou art my god.

^dYet men nether conside ner vnderstonde, **34** because their eyes are stopped, that they can not se: and their hertes, that they can not perceauē. They pondre not in their myndes (for they haue nether knowlege ner vnderstōdinge) to thinke thus: I haue brēt one peece in the fyre, I haue baked bred with y coles there of, I haue roasted flesh withall, & eaten it: Shal I now of the residue make an abhominacion, and fall downe before a rotten peece of wodd? The kepinge of dust, and folishnesse of herte hath turned them a syde: so that none of them can haue a fre conscience to thinke: maye not I erre?

Cōsidre this (o Iacob and Israel) for thou art my seruaut. I haue made the, that thou mightest serue me. O Israel, forget me not. ^eAs for thyne offences, I dryue them awaye like the cloudes, and thy synnes as the myst. Turne y agayne vnto me, & I will delyuer y.

Be glad ye heauens, whom the LORDE **35** hath made, let all y is here beneth vpon the earth, be ioyfull. Reioyse ye mountaynes & woddēs, with all the trees that are in you: for y LORDE shal redeme Iacob, & shewe his glory vpon Israel. For thus saith the LORDE thy redemer, euen he that fashioned the from thy mothers wombe: ^fI am the LORDE, which do all thinges my self alone. I only haue spred out the heauens, and I only haue layde the foundation of the earth. I destroye the tokens of witches, and make the Sothsayers go wronge. As for the wise, I turne them backward, and make their conninge folishnesse.

But I set vp the purpose of my seruantes, and fulfil the councel of my messaügers. I saye to Ierusalē: turne agayne: And to the cities of Iuda, be ye buylded agayne: and I repaire their decayed places. I saye to the

^a Esa. 41. b. Apo. 1. d. Esa. 48. b. Apo. 22. c. Esa. 43. b.
^b Esa. 42. b. ^c Psal. 113. b. Sap. 13. c.

^d Esa. 42. c. ^e Esa. 43. d. ^f Rom. 11. d. Gen. 1. a.
Esa. 4. c.

grounde: be drie. And I drie vp thy water floudes. I saye to Cirus: thou art myne hyrd man, so that he shal fulfill all thinges after my will. I saye to Ierusalem: be thou buylded, and to the tēple: be thou fast grounded.

The xlv. Chapter.

¶ **T**HUS saith the LORDE vnto Cirus his anyoynted,^a whom he ledeth by y^e right hōde: that the people maye fall downe before him: I wil lowse the gyrdle of kinges, y^e they shal open the gates before thy face, and not to shut their dores. I wil go before the, and make the croked straight. I shal breake the brasen dores, & burst the yron barres. I shall geue the the hyd treasure, & the thinge which is secretly kepte: that thou mayest knowe, y^e I the God of Israel haue called the by thy name: and that for Iacob my seruau^t sake, & for Israel my chosen. For I called the by thy name, and ordered the, or euer thou knewest me: Euen I the LORDE, before whom there is none other, for without me there is no God. I haue prepared the, or euer thou knewest me: that it might be knowne from the rysinge of the Sonne to the goinge downe of the same, that all is nothinge without me. For I am the LORDE, & there is els none. It is I y^e created the light and darcknes, I make peace and trouble: Yee euen I the LORDE do all these thinges. The heauens aboue shal droppe downe, and the cloudes shal rayne rightuousnes. The earth shal open it self, and brynge forth health, and therby shal rightuousnes florish. Euen I the LORDE shal bringe it to passe.

¶ **W**o be vnto him that chydeth with his maker, the potsherde with the potter. Saith y^e claye to the potter: What makest thou? or, thy worke serueth for nothige? Wo be vnto him, y^e saith to his father: why begetttest thou? And to his mother: why bearest thou? Thus saith the LORDE, euen the holy one & maker of Israel: Axe me of thinges for to come, concernyng my sonnes: and put me in remēbraunce, as touchinge the workes of my hōdes: I haue made the earth, and created mā vpon it. With my hondes haue I spred forth heauen, and geuen a commaundment for all the hooste therof. I shal wake him vp

with rightuousnesse, and ordre all his wayes. He shal buylde my cite, & let out my prisoners: & that nether for gift nor rewardes, saith the LORDE of hoostes.

The LORDE hath sayde morouer: The occupiers of Egipte, the marchautes of the Moryans and Sabees, shal come vnto the with tribute, they shalbe thine, they shal folowe the, and go with cheynes vpon their fete. They shal fall downe before the, and make supplicacion vnto the. For God (with out whō there is none other God) shal be with the. O how profounde art thou o God, thou God & Sauio^r of Israel? Confounded be ye, and put to dishonour: go hence together with shame, all ye that be workmasters of erreure: (that is worshippers of Idols.) But Israel shalbe saued in the LORDE, which is the euerlastinge saluaciō: They shal not come to shame ner confucion, worlde without ende.

¶ For thus sayeth the LORDE: euen he that created heauen, the God y^e made the earth, that fashioned it, and set it forth: I haue not made it for naught, but I made it to be inhabited: Euen I the LORDE, without whom there is none other. I haue not spoken secretly,^a nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Iacob: seke me. I am the LORDE, which whē I speake, declare the thinge that is rightuous and true. Let thē be gathered & come together, let thē drawe nye hyther, y^e are escaped of the people: Haue they eny vnderstandinge,^b that set vp the stockes of their Idols, and praye vnto a god, that cā not helpe thē? Let men drawe nye, let them come hither, ad aske counsell one at another, and shewe forth: What is he, that tolde this before? or, who spake of it, euer sence the begynnynge? Haue not I y^e LORDE done it: without^c whom there is none other God? the true God and sauio^r, and there is els none but I? And therefore turne you vnto me (all ye endes of the earth) so shal ye be saued, for I am God, & there is els none. I sweare by my self: out of my mouth cōmeth y^e worde of rightuousnesse, and that maye no man turne: but all knees shal bowe vnto me, and all tungen shal sweare by me, sayenge: Verely in the LORDE is my rightuousnes and

^a 1 Esd. 1. a. ^b Gen. 39. a. ^c Esa. 43. b. ^d Iere. 1. a. ^e Gen. 1. Iudic. 9. d. ^f Iere. 18. a. 19. c. Esa. 29. c. Ro. 9. d. Eccli. 33. b. ^g 1 Esd. 1. a. ^h Rom. 11. d.

ⁱ Gen. 1. a. ^k Exo. 20. c. ^l Esa. 44. c. Baruc 6. ^m Esa. 48. b. ⁿ Esa. 44. b. ^o Ro. 14. b. Phil. 2. b.

strength. To him shal mē come: but all they that thinke scorne of him, shalbe confounded. And the whole sede of Israel shalbe iustified, & prayed in *ŷ* LORDE.

The xlii. Chapter.

NEUERTHELES Bel shal fall,^a & Nabo shalbe broken: whose ymages are a burthē for the beastes and catell, to ouerlādē thē, and to make them weery. They shal syncke downe, and fall together: for they maye not ease them of their burthen, therefore must they go in to captiuyte.

Herken vnto me, o house of Iacob, and all ye that remaine yet of the housholde of Israel: whom I haue borne from youre mothers wombe, and brought you vp from youre byrth, till ye were grown: I I which shall beare you vnto youre last age: I haue made you, I will also nourish you, beare you and saue you. Whom will ye make me like, in fashion or ymage, that I maye be like him? ^aYe fooles (no doute) wil take out syluer and golde out of youre purses, and weye it, and hyre a gold-smyth to make a god of it, that men maye knele downe and worshippe it. ^cYet must he be taken on mens shulders and borne, and set in his place, that he maye stonde and not moue. Alas that men shulde crie vnto him, which geueth no answer: and delyuereth not the man that calleth vpon him, from his trouble.

33 Considre this well, and be ashamed, Go in to youre owne selues (O ye runnagates). Remembre the things which are past, sence the begynnyng of the worlde: that I am God, and that there is els no God, yee and *ŷ* there is nothinge like vnto me. In the begynnyng of a thinge, I shewe the ende therof: and I tel before, thinges that are not yet come to passe. With one worde is my deuyce accomplished, & fulfillēth all my pleasure. I call a byrde out of the east, ^cand all that I take in honde, out of farre countrees. As soone as I commaunde, I bringe it hither: ^cas soone as I thinke to deuyse a thinge, I do it.

Heare me, o ye that are of an hie stomach, but farre from righteousness. I shal bringe forth my righteousness, It is not farre, and my health shal not tarie longe awaye. I wil laye health in Siō, and geue Israel my glory.

^a Dani. 14. c. 1 Re. 5. a. Iere. 5. a. ^b Esa. 44. f.
Exo. 32. a. ^c Esa. 44. c. Baruc 6. c. ^d Exo. 16. c.
^e Psal. 148. a. 32. b. ^f Eze. 16. d. Nau. 3. b.

The xliij. Chapter.

BUT as for the (O daughter, thou virgin *a* Babilon) thou shalt syt in the dust. Thou shalt syt vpon the grounde, and not in a trone (o thou mayden of Chaldea). Thou shalt nomore be called tender, and pleasāūt. Thou shalt bringe forth the querne, & grynedē meel, put downe thy stomacher, make bare thy knees, and shalt wade thorow the water ryuers. ^aThy shame shalbe discouered, and thy preuntyes shal be sene. For I wil auenge me of the, and no man shal let me: saieth oure redemer, which is called the LORDE of hoostes, the holy one of Israel.

Syt still, holde thy tunge, and get the into some darcke corner (O daughter Caldea) for thou shalt nomore be called lady of kyngdomes. I was so wroth with my people, *ŷ* I punyshed myne enheritaunce, ^aand gaue them in to thy power. Neuertheles, thou shewdest them no mercy, but euen the very aged men of thē, didest thou oppresse right sore with thy yock, & thou thoughtest thus: I shalbe lady for euer. And besyde all that, thou hast not regarded these thinges, nether cast, what shulde come after.

Heare now therfore, thou wilful, that syttest so carelesse, & speakest thus in thine herte: ^aI am alone, and without me is there none: I shal neuer be wydow, ner desolate agayne. And yet both these thynges¹ shal come to the vpō one daye in the twyncklinge of an eye: Namely, wyddowhead, and desolacion. They shal mightely fall vpon the, for *ŷ* multitude of thy witches, and for the greate heape of thy coniurers. For thou hast comforted thy self in thy disceatfulnes, and hast sayde: No mā seith me. Thyne owne wisdome & connyng haue disceaue the, ^aIn that thou hast sayde: I am alone, and without me there is none. Therefore shal trouble come vpō *ŷ*, & thou shalt not knowe, from whēce it shal arise. Myschefe shal fall vpō *ŷ*, which thou shalt not be able to put of. A sodane misery shal come vpon the, or euer thou be awarre.

Now go to thy coniurers, and to the multitude of thy witches, (whom thou hast bene acquainted withal from thy youth) yf they maye helpe the, or strengthē the. Thou hast hither

^a Pro. 21. b. Iere. 50. b. ^b Esa. 10. b. Apo. 18. c.
^c Dani. 5. e. ^d Esa. 29. c.

to had many counceles of them, so let the heauengasers & the beholders of starres, come on now and deluyuer the: yee and let the shewe, when these new thinges shall come vpon the. Beholde, they shalbe like strawe, which yf it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yet it geueth no zynders to warme a mā by, nor cleare fyre to syt by. Euen so shal they be vnto the, whom thou hast vsed & occupide from thy youth. Euery one shal shewe y his erroneous waye, yet shall none of them defende the.

The xlviiiij. Chapter.

HEARE this, O thou house of Iacob: ye y are called by the name of Israel, and are come out of one stocke with Iuda: which sweare by the name of the LORDE, and beare witness by the God of Israel (but not with treuth and right) ^a which are called fre men of the holy citie, as they that loke for conforth in the God of Israel, whose name is the LORDE of hoostes.

The thinges that I shewed you euer sence the begynnynge: Haue I not brought the to passe, immediatly as they came out of my mouth, and declared them? And they are come? Howbeit I knewe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brasse. Neuertheles I haue euer sence the begynnynge shewed the of thinges for to come, and declared the vnto the, or euer they came to passe: that thou shuldest not saye: myne Idol hath done it, my carued or cast ymage hath shewed it. Heare & consider all these thinges, whether it was ye that prophecied the: But as for me, I tolde the before at the begynnynge, new & secrete thinges, y thou knewest not of: ^b And some done now not of olde time, wherof thou neuer herdest, before they were brought to passe: that thou canst not saye: I knewe of them. Morouer there be some wherof thou hast nether herde ner knowne, nether haue they bene opened vnto thine eares afore tyme. For I knew that thou woldest maliciousli offende, therefore haue I called the a transgessoure, euen from thy mothers wombe.

Neuertheles for my names sake, I haue withdrawn my wrath, and for myne honours

sake I haue ouersene the, so that I haue not rooted the out. Beholde I haue poured the, and not for moneye. I haue chosen the in the fyre of pouerte, And that only for myne owne sake, ^c for I geue myne Honoure to none other, that thou shuldest not despise me. Herken vnto me o Iacob, ^d & Israel who I haue called. I am euen he that is, I am y first and the last. ^e My honde is the foundation of the earth, & my right honde spanneth ouer the heauens. As soone as I called the they were there. Gather you all together, ad herken: Which of yonder goddes hath declared this, that the LORDE wil do by the kinge of Babilon, (whom he loueth & fauoureth) and by the Caldees his arme? I my self alone haue tolde you this before. Yee I shal call him and bringe him forth, & geue him a prosperous iourneye. Come nye & heare this: haue I spokē eny thiſe darckly ^f sence the begynnynge? whē a thiſe begynneth, I am there.

Wherfore the LORDE God with his sprete hath sent me, And thus saiethe the LORDE thine avenger, the holyone of Israel: ^g I am y LORDE thy God, which teach the profitable thinges, and lede y the waye, that thou shuldest go. Yf thou wilt now regarde my cōmaundement, thy welthynes shalbe as the water streame: & thy rightuousnes as the waves flowinge in the see. Thy sede shalbe like as the sonde in the see, & the frute of thy body, like the grauel stones therof: Thy name shal not be roted out, nor destroyed before me. Ye shal go awaye from Babilon, and escape the Caldees with a mery voyce. ^h This shalbe spoken of, declared abroad, & go forth vnto the ende of the worlde: so that it shalbe sayde: The LORDE hath defended his seruante Iacob, that they suffred no thurst, ⁱ whē they trauayled in the wilderness. He claue the rockes a sonder, and the water gushed out. As for the vngodly, they haue no peace, saiethe the LORDE. ^j

MESSIAS.

The xliij. Chapter.

HERKEN vnto me, ye Iles, and take hede ye people from farre: The LORDE hath called me fro my byrth, and made mēcion of my name fro my mothers wōbe: ^k he hath

^a Eph. 2. b. ^b Esa. 51. c. ^c Jerem. 3. f. ^d Esa. 37. f. ^e Exo. 3. b. ^f Esa. 42. b. ^g Esa. 41. b. ^h Apo. 1. b. ⁱ Esa. 43. d. ^j Ro. 7. b. ^k 1 Tim. 1. b. ^l Tit. 3. b. ^m Deut. 28.

^a Iero. 51. a. ^b 1 Esd. 1. b. ^c Exo. 17. b. ^d Nu. 20. b. ^e Esa. 57. c. ^f Esa. 51. c. ^g Eph. 6. b.

made my mouth like a sharpe swerde, vnder
 § shadowe of his honde hath he defended me,
 and hyd me in his quyner, as a good arowe,
 and sayde vnto me: Thou art my seruaunt
 Israel, I wilbe honoured in the.^a Then an-
 swerde I: I shal lese my laboure, I shal
 spende my strength in vayne. Neuertheles, I
 wil commytte my cause and my worke vnto
 the LORDE my God. And now saith the
 LORDE (euē he that fashioned me fro my
 mothers wombe to be his seruaute, that I
 maye bringe Iacob agayne vnto him: how-
 beit, Israel will not be gathered vnto hī agayne.
 In whose sight I am greate, which also is my
 LORDE, my God and my strēth.) Let it
 be but a smal thinge, that thou art my ser-
 uant, to set vp the kinredde of Iacob, &
 33 restore the destructiō of Israel: 'yf I make
 the not also the light of the Gentiles, that thou
 mayest be my health vnto the ende of the
 worlde.

Morouer thus saith the LORDE the
 avēger and holy one of Israel, because of
 the abhorringe and despisinge amonge the
 Gentiles, concernynge the seruaunt of all
 them § beare rule: Kynges and prynces shal
 se, and arise and worships, because of the
 LORDE that he is faithfull: and because of
 the holy one of Israel, which hath chosen the.

And thus saith the LORDE: In the
 tyme apoynted wil I be present with the.
 And in the houre of health wil I helpe the, &
 34 deluyuer the. I wil make the a pledge for §
 people, so § thou shalt helpe vp the earth
 agayne, and chalenge agayne the scatred here-
 tages: ^d That thou mayest saye to § presoners:
 go forth, & to them that are in darknesse:
 come in to the light, that they maye fede in
 the hie wayes, & get their lyuynge in all places.
 There shal nether hunger ner thirste, heate
 nor Sonne hurte them. 'For he that faouere
 them, shal lede them, and gene them drike
 of the springe welles. I will make wayes
 vpon all my mountaynes, and my fote pathes
 shalbe exalted. And beholde, they shal
 come from farre: lo, some from the north
 and west, some from the south. ^f Reioyse
 ye heauens, and syng prayes thou earth:
 Talke of ioye ye hilles, for God wil cōforte
 his people, & haue mercy vpon his, § be in
 trouble.

Then shal Sion saye: God hath forsaken
 me, and the LORDE hath forgottē me.
 'Doth a wife forget the childe of hir wombe,
 and the sonne whō she hath borne? And
 though she do forget, yet wil not I forget the.
 Beholde, I haue written the vp vpon my
 hondes, thy walles are euer in my sight. They
 that haue broken the downe, shal make haist
 to buylde the vp agayne: and they that made
 the waist, shal dwell in the. Lift vp thine
 eyes, and loke aboute the: all these shal gather
 them together,^g and come to the. As truly as
 I lyue (saith the LORDE) thou shalt put
 them all vpō the, as an apparell, and gyrd
 thē to the, as a bryde doth hir Iewels. As
 for thy londe that lieth desolate, waisted &
 destroyed: it shalbe to narrow for thē, that
 shal dwell in it. And they § wolde deuoure
 the, shalbe farre awaye. Then the childe whō
 § barē shall bringe forth vnto §, shal saye in
 thine eare: this place is to narrow, syt nye
 together, § I maye haue rowme. Then shalt
 thou thinke by thy self: Who hath begottē me
 these? seinge I am barē & alōe, a captiue &
 an outcast? And who hath norished thē vp
 for me? I am desolate & alone, but frō whēce
 come these?

And therfore thus saith the LORDE God:
 Beholde, I will stretch out myne honde to the
 Gentiles, and set vp my token to the people. 35
 They shal bringe the thy sonnes in their
 lappes, & carie thy daughters vnto § vpon their
 shulders. For kinges shalbe thy nursinge
 fathers, and Quenes shalbe thy nursinge
 mothers. They shal fall before the with
 their faces flat vpon the earth, and lick vp the
 dust of thy fete: that thou mayest knowe,
 how that I am the LORDE. 'And who so
 putteth his trust in me, shal not be confounded.
 Who spoyleth the giaunte of his pray? or
 who taketh the presoner from the mightie?
 And therfore thus saith the LORDE: The
 prisoners shalbe taken from the giaunte, and
 the spoyle deluyered from the violēte: for I
 wil maynteyne thy cause agaynst thine aduer-
 saries, and saue thy sonnes. And wil fede
 thine enemies with their owne fleshe, and
 make thē drinke of their owne bloude, as of
 swete wyne. And all flesh shal knowe (o
 Iacob) that I am the LORDE thy Sauoure,
 and stronge auenger.

^a Ioh. 17. a. ^b Esa. 42. b. Act. 13. g. Ioh. 8. b.
^c 2 Cor. 6. a. Iere. 11. a. Esa. 42. a. ^d Luc. 4. c. Zach. 9. b.

^e Apo. 7. d. ^f Esa. 52. b. ^g Iere. 14. d. Psal. 111. a.
^h Gen. 15. a. Esa. 60. a. ⁱ Ro. 9. d.

The i. Chapter.

A THUS saith the LORDE: Where is the bill of youre mothers deuorcemēt, that I sent vnto her? ^a or who is the vsurer, to whō I solde you? Beholde, for youre owne offēces are ye solde: ^a because of youre transgression, is youre mother forsakē. For why wolde no mā receaue me, when I came? ^a when I called, no man gaue me answeare. Was my hōde clene smytē of, that it might not helpe? or, had I not power to delyuer? ^a lo, at a worde I drike vp the see, ^a of water floudes I make drie lōde: so ^a for want of water, the fish corruppe and die of thirst. ^a As for heauen, I clooth it with darcknesse, and put a sack vpon it.

B The LORDE God hath geuē me a wel lerned tūge, so that I can conforte them which are troubled, ^a yee ^a ^a in due season. He waked myne eare vp by tymes in ^a mornyng (as ^a scolemasters do) ^a I might herkē. The LORDE God hath opened myne eare, therefore cā I not saye naye, ^a ner with drawe my self, but I offre my backe vnto ^a smyters, and my chekes to the nyppers. I turne not my face frō shame ad spittinge, for the LORDE God helpeth me, therefore shal I not be cōfounded. I haue hardened my face like a flynt stone, for I am sure, that I shal not come to confucion. Myne aduocate speaketh for me, who wil then go with me to lawe? Let vs stōde one agaynst another: yf there be eny that wil reason with me, let him come here forth to me. Beholde, the LORDE God stondesth by me, ^a what is he that can condemne me? lo, they shalbe all like as an olde cloth, ^a which ^a mothes shal eate vp.

C Therefore who so feareth the LORDE amōge you, let him heare the voyce of his seruauēt. Who so walketh in darcknesse, ^a no light shyneth vpō him, let him hope in the LORDE, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gyrded youre selues with the flame: Ye walke in the glistrige of youre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you fro my honde, namely, ^a ye shal slepe in sorowe.

^a Iere. 3. a. ^a Esa. 59. a. ^a Exo. 14. c. Iosu. 3. d.
^a Exo. 10. c. ^a 2 Cor. 1. a. ^a Psal. 59. b. Iob 30. d.
 Mat. 26. g. Heb. 13. c. ^a Ro. 8. f. ^a Psal. 101.
^a Gen. 21. a. Rom. 4. a. Gen. 12. a. ^a Esa. 2. a.

The li. Chapter.

H ERKEN vnto me, ye that holde of rightuousnes, ye that seke the LORDE. Take hede vnto the stone, wherout ye are hewen, and to the graue wherout ye are digged. ^a Considre Abraham youre father, ^a Sara that bare you: how that I called him alone, prospered him wel, ^a increased him: how the LORDE confortd Siō, and repayred all hir decaye: makinge hir deserte as a Paradise, and hir wildernesse as the garden of the LORDE. Myrth and ioye was there, thankesgeuyng and ^a voyce of prayse. Hauē respecte vnto me then (o my people) and laye thine eare to me: for a lawe, and an ordinance shal go forth fro me, ^a to lighten the Gentiles. It is hard by, that my health ^a my rightuousnes shal go forth, and the people shalbe ordred with myne arme.

The Ilondes (that is ^a Gentiles) shal hope in me, and put their trust in myne arme. Lift vp youre eyes toward heauē, and loke vpon the earth beneth. ^a For the heauens shal vanish awaye like smoke, and the earth shal teare like a clothe, ^a they that dwel therin, shal perish in like maner. ^a But my health endureth for euer, and my rightuousnes shall not cease. Therefore hercken vnto me, ye ^a haue pleasure in rightuousnes, ^a thou people that bearest my lawe in thine herte. ^a Feare not the curse of men, be not afrayde of their blasphemies ^a reuylinges: for wormes ^a mothes shal eat thē vp like clothe ^a woll. But my rightuousnesse shal endure for euer, ^a my sauynge health from generacion to generacion.

Wake vp, wake vp, ^a be stronge: O thou arme of the LORDE: wake vp, lyke as in tymes past, euer and sence the worlde beganne. ^a Art not thou he, that hast wounded that proude lucifer, and hewen the dragon in peces? Art not thou euen he, which hast dried vp the depe of the see, which hast made playne the see grounde, that the delyuered might go thorow? ^a That the redemed of the LORDE, which turned agayne, might come with ioye vnto Siō, there to endure for euer? That myrth and gladnesse might be with them: that sorowe ^a wo might fle from thē? ^a Yee

^a Psal. 101. d. Matt. 24. c. ^a Pet. 3. b. ^a Psal. 36.
^a Iere. 31. f. ^a Matt. 10. d. Luc. 12. a. ^a Psal. 101. d.
^a Esa. 14. d. Exo. 14. c. ^a 1 Esd. 1. b. ^a 2 Cor. 1. a.

I, I am euē he, that in all thinges geueth you consolacion. What art thou then, that fearest a mortall mā, ⁊ childe of man, which goeth awaye as doeth the floure? And forgettest the LORDE that made the,^a that spred out the heauens, and layde the foundation of the earth. But thou art euer afrayde for the sight of thyne oppressoure, which is ready to do harme: Where is the wrath of the oppressoure? It cometh on fast, it maketh haist to apeare: It shal not perish, ⁊ it shulde not be able to destroye, nether shal it fayle for faute of norishinge. I am the LORDE thy God, that make the see to be still,^b and to rage: whose name is the LORDE of hostes. I shal put my worde also in thy mouth, and defende the with the turnynge of my honde: that thou mayest plante the heauens, and laye the foundations of the earth, and saye vnto Sion: thou art my people.

B Awake, Awake, and stonde vpo Ierusalem, ⁊ thou that from the honde of the LORDE, hast dronkē out the cuppe of his wrath: thou that hast supped of, and sucked out the slombringe cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the vpo: and not one to lede the by the honde, of all the sonnes that thou hast nourished. Both these thinges are happened vnto the, but who is sory for it? Yee, destruction, waistinge, hunger ⁊ swerde: but who hath comforted the? Thy sonnes lie comfortles at ⁊ heade of euery strete like a takē venyson, ⁊ are ful of ⁊ terrible wrath of ⁊ LORDE, ⁊ punyshmēt of thy God. And therefore thou miserable ⁊ dronkē (howbeit not with wyne) Heare this: Thus saieith thy LORDE: thy LORDE ⁊ God, ⁊ defender of his people: Beholde, I will take ⁊ slōbrige cuppe out of thy hōde, euē ⁊ cuppe with the dregges of my wrath: ⁊ frō hence forth thou shalt neuer drinke it more, ⁊ wil put it i their hōde that trouble the: which haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thy body euē with the grounde, and as the strete to go vpon.

The liij. Chapter.

A VP Sion vp, take thy strength vnto the: put on thine honest rayment o Ierusalē,

thou cite of the holy one. For from this tyme forth, there shal no vncremised ner vnclane person come in the. Shake the frō the dust, arise ⁊ stonde vp, o Ierusalē. Pluck out thy neck from the bōde, o thou captiue daughter Sion. For thus saieith the LORDE: ^aYe are solde for naught, therefore shal ye be redemed also without eny money.

For thus hath the LORDE sayde: 'My people wēte downe afore tyme in to Egipte, there to be straungers. Afterwarde dyd the kinge of the Assirians oppresse thē, for naught. And now what profit is it to me (saieith ⁊ LORDE) ⁊ my people is frely caried awaye, ⁊ brought in to heuynes by their rulers, and my name euer still blasphemed? saieith the LORDE. ^bBut ⁊ my people maye knowe my name, I my self will speake in that daye. Beholde, here am I. O how bewtiful are the fete of the Embassitoure, ⁊ bringeth the message frō the mountayne, ^c⁊ proclaimeth peace: ⁊ brīgeth the good tydings, ⁊ preacheth health, ⁊ saieith vnto Sion: Thy God is the kinge. Thy watchmē shal lift vp their voyce, with loude voyce shal they preach of him: for they shal se him present, whē the LORDE shal come agayne to Sion.

Be glad, ^do thou desolate Ierusalē, ⁊ reioyse together: for the LORDE will cōforte, his people, he wil delyuer Ierusalē. The LORDE wil make bare his holy arme,^e ⁊ shewe it forth in the sight of all the Gētiles, ⁊ all the endes of the earth shal se the sauynge health of oure God. 'Awaye, Awaye, get you out frō thence, ⁊ touch no vnclane thinge. Go out from amonge soch, And be cleane, ye that beare the vessell of the LORDE. But ye shal not go out with sediciō, ner make haist as they that fle awaye: for the LORDE shal go before you, ^f⁊ād the God of Israel shal kepe the watch.

Beholde, my seruauent shal deale wysely, therefore shal he be magnified, exalted ⁊ greatly honoured. Like as ⁊ multitude shal wōdre vpon him, because his face shalbe so deformed ⁊ not as a mans face, ⁊ his bewtie like no man: Euen so shal the multitude of the Gētiles loke vnto him, ⁊ ⁊ kings shal shut their moutes before him. For they ⁊ haue not bene tolde of him, shal se him: ⁊ they ⁊ herde nothinge of him, shal beholde him.

^a Esa. 40. a. 1 Pet. 1. d.^b Esa. 49. a. Matt. 8. c.^c Psal. 74. b. Iero. 25. c.^d Ro. 7. b. ^e Gen. 46. a.^f Exo. 1. a. 4 Re. 18.^g Ro. 2. d. ^h Eze. 36. d.ⁱ Naum 2. d.^j Ro. 10. c.^k Esa. 49. d.^l Psal. 97. a.^m 2 Cor. 6. d.ⁿ Exo. 13. d.^o Rom. 13. c.^p Esa. 65. a.

The liij. Chapter.

BUT who geueth credence vnto oure preaching? "Or to whō is the arme of the LORDE knowne? He shal growe before the LORDE like as a brāuch, ⁊ as a rote in a drie ground. He shal haue nether bewty ner fauoure. When we loke vpon him, there shalbe no faynesse: we shal haue no lust vnto him. ¹He shalbe the most symple ⁊ despised of all, which yet hath good experience of sorowes ⁊ infirmities. We shal reken him so symple ⁊ so vyle, that we shal hyde oure faces frō him. "Howbeit (of a treuth) he only taketh awaye oure infirmite, ⁊ beareth oure payne: "Yet we shal iudge him, as though he were played and cast downe of God: where as he (not withstōdinge) shal be wouided for oure offences, ⁊ smytten for oure wickednes. For the payne of oure punyshmēt shalbe layde vpō him, ⁊ with his stripes shal we be healed.

33 As for vs, we go all astraye (like shepe), euery one turneth his owne waye. But thorow him, the LORDE pardoneth all oure synnes. He shal be payned ⁊ troubled, ād shal not opē his mouth. ²He shalbe led as a shepe to be slayne, yet shal he be as still as a lambe before the shearer, ⁊ not open his mouth. He shal be had awaye, his cause not herde, ⁊ without eny iudgment: Whose generacion yet no man maye nombre, when he shalbe cut of frō the grounde of the lyvinge: Which punyshment shal go vpon him, for the transgression of my people. ³His graue shalbe geuē him with the cōdemned, ⁊ his crucifenge with the theues, ⁴Where as he dyd neuer violence ner vnright, nether hath there bene eny disceatfulnesse in his mouth.

C Yet hath it pleased ⁵Y LORDE to smyte him with infirmite, ⁶that when he had made his soule an offeringe for synne, he might se a lōge lastinge sede. And this device of the LORDE shal prospere in his honde. With traunyle and laboure of his soule, shal he opayne greate riches. My rightuous seruaunt shall with his wisdom iustifie ⁊ deluyuer the multitude, for he shal beare awaye their synnes. ⁷Therefore wil I geue him the multitude for his parte, ⁊ he shal deuyde the strōge spoyle

^a Ro. 10. c. Ioh. 12. e. ^b Hebr. 3. a. ^c Math. 8. b.
¹ Pet. 2. d. ² 2 Cor. 11. c. ³ Iere. 11. d. Acto. 8. f.
 Mat. 27. b. 1 Cor. 5. e. ⁴ Mat. 27. e. ⁵ 2 Cor. 5. c.
 1 Pet. 2. d. ⁶ Iohā. 12. c. Rom. 8. d. ⁷ Rom. 3. c.

because he shal geue ouer his soule to death, ^a⁊ shalbe rekened amonge the transgressours, which neuertheles shal take awaye ¹Y synnes of the multitude, and make intercession for the myszdoers.

The liij. Chapter.

THEREFORE be glad now, thou barē that bearest not. Reioyce, syng ⁊ be mery, thou ²Y art not with childe: For the desolate hath moo children, ³then the married wife, saith the LORDE. Make thy tente wyder, ⁊ sprede out the hanginges of thine habitaciō: spare not, laye forth thy coardes, and make fast thy stakes: for thou shalt breake out on the right syde and on the left, ⁊ thy sede shal haue ⁴Y Gētiles in possession, ād dwell in the desolate cities. Feare not, for thou shalt not be confouled: Be not ashamed, for thou shalt not come to confucion. Yee thou shalt forget the shame off thy youth, and shalt not remembre the dishonoure of thy wedowheade. For he that made the, shalbe thy LORDE ⁊ husbonde (whose name is the LORDE of hoostes) ⁵⁊ thine avenger shalbe euen the holy one off Israel, the LORDE of the whole worlde. For the LORDE shal call the, beinge as a desolate soroufull woman, and as a yonge wife that hath broken hir wedlocke: saith thy God.

A litle while haue I forsaken the, ⁶but with greate mercifulnes shal I take the vp vnto me. Whē I was angrie, I hid my face from the for a litle season, but thorow euerlastinge goodnesse shal I pardon the, saith the LORDE thine avenger. And this must be vnto me, as the water of Noe: For like as I haue sworne ⁷Y I wil not bringe the water off Noe eny more vpō the worlde: ⁸So haue I sworne, ⁹Y I wil neuer be angrie with the, ner reprove the: The mountaynes shall remoue, ⁊ the hilles shal fall downe: but my lounyge kyndnesse shal not moue, and the bonde off my peace shal not fall downe frō ¹⁰Y, saith ¹¹Y LORDE thy merciful louer.

Beholde, thou poore, vexed ⁊ despised: I wil make thy walles of precious stones, ¹²⁊ thy foundaciō of Saphires, thy wyndowes off Cristall, thi gates of fyne cleare stone, ⁊ thy borders of pleasaut stones. Thy childrē shal

^a Marc. 15. d. Luc. 22. b. ¹ Gala. 4. d. ² Esa. 62. a.
 Eze. 16. b. Esa. 48. a. ³ Esa. 26. d. Psal. 29. a.
⁴ Gen. 9. b. ⁵ 2 Re. 7. c. ⁶ Esa. 6. b.

all be taught of God,^a ⁊ I wil geue the plen-
teousnes of peace. In rightuousnes shalt thou
be grounded, ⁊ be farre frō oppression: for
the which thou nedest not be afayed, nether
for hynderaūce, for it shal not come nye the.
Beholde, ⁊ aleaunt ⁊ was farre frō the, shal
dwell with the: ⁊ he ⁊ was somtyme a straunger
vnto the, shalbe ioyned with the: Beholde, I
make the smyth ⁊ bloweth the coles in the
fyre, ⁊ he maketh a weapon after his hondy
worke. I make also the waister to destroye:
but all the weapons ⁊ are made agaynst the,
shal not prospere. And as for all tinges,
⁊ shal resiste the in iudgmēt, ^athou shalt
ouercome the, ⁊ cōdemne them. This is the
heretage of the LORDES seruantes, ⁊ the
rightuousnes that they shal haue of me,
saith the LORDE.

The lb. Chapter.

COME to the waters all ye,^c ⁊ be thurstie,
⁊ ye that haue no moneye. Come, bye,
that ye maye haue to eate. Come, bye wyne
⁊ mylke, without eny money, or moneye
worth, Wherefore do ye laye out youre moneye,
for the thinge ⁊ fedeth not, and spende youre
laboure aboute the thinge that satisfieth you
not? But herkē rather vnto me, ⁊ ye shal
eate of the best, ⁊ youre soule shal haue hir
pleasure in plēteousnes. Enclýne youre eares,
⁊ come vnto me, take hede ⁊ youre soule shal
lyue. ^dFor I will make an euerlastinge coue-
nauant with you, euē the sure mercies of Dauid.

Beholde, I shal geue him for a witnesse
amōge ⁊ folke, for a pryncē ⁊ captayne vnto
the people. Lo, thou shalt call an vnknowne
people: ⁊ a people that had no knowlege of
the, shall runne vnto the: because off the
LORDE thy God, ⁊ holy one of Israel, which
glorifieth the. Seke the LORDE while he
maye be founde, call vpō him while he is nye.
^eLet the vngodly man forsake his wayes, ⁊
the vnrightuous his ymaginaciōs, ⁊ turne
agayne vnto the LORDE, so shal he be mer-
ciful vnto him: and to oure God, for he is
redy to forgeue.

C For thus saith the LORDE: My thoughtes
are not youre thoughtes, ⁊ youre wayes are
not my wayes: But as farre as the heauens
are hyer then the earth, so farre do my waies

exceede yours, ^f ⁊ my thoughtes yours. And
like as the rayne ⁊ snowe cōmeth downe from
heauē, ⁊ returneth not thither agayne, but
watereth the earth, maketh it frutefull ⁊ grene,
that it maye geue corne ⁊ breade vnto the
sower: So the worde also that cōmeth out
of my mouth, shal not turne agayne voyde
vnto me, but shal accōplish my wil ⁊ prospere
in the thinge, wherto I sende it. And so
shal ye go forth with ioye, ⁊ be led with
peace. The mountaynes and hilles shal synge
with you for ioye, and all the trees of the
felde shal clappe their hondes. For thornes,
there shal growe fyrrē trees, ⁊ ⁊ Myrte tre
in the steade of breres. And this shal be done
to the prayse of the LORDE, ⁊ for an euer-
lastinge tokē, that shal not be taken awaye.

The lvi. Chapter.

THUS saith ⁊ LORDE: Kepe equite, ^g
and do right, for my sayunge health
shal come shortly, ⁊ my rightuousnes shalbe
opened. Blissed is the man ⁊ doth this, ⁊ the
mans childe which kepeth the same. He that
taketh hede, ^h ⁊ he vnhalowe not the Sabbath
(that is) he that kepeth himself that he do no
euel. Then shal not the straunger, which
cleaueth to the LORDE, saye: ⁱAlas the
LORDE hath shut me cleane out from his
people. Nether shal the gelded man saye: lo,
I am a drie tre. For thus saith the LORDE,
first vnto the gelded ⁊ kepeth my Sabbath:
Namely: that holdeth greatly of the thinge
that pleaseth me, and kepeth my couenaut:
Vnto them wil I geue in my housholde and
with in my walles, a better heretage ⁊ name:
^k the yf they had bene called sonnes ⁊ daugh-
ters. I wil geue them an euerlastinge name,
that shal not perishe. Agayne, he saith vnto
the straūgers that are disposed to sticke to
the LORDE, to serue him, ⁊ to loue his
name: That they shalbe no bōde mē. And
all they, which kepe the selues, that they vn-
halowe not the Sabbath, namely: that they
fulfill my couenaut: Them wil I bringe to my
holy moūtayne, ^l ⁊ make the ioyfull in my house
of prayer. Their burnt offinges and sacrifices
shalbe accepted vpō myne auter, ^m for my
house shalbe an house of prayer for all people.

Thus saith the LORDE God which ga-

^a 1 Ioh. 2. d. Ioh. 6. c.^b Luc. 21. b. Actu. 4. a.^c Ecce. 51. d. Ioh. 7. d. Apo. 22. d.^d Act. 13. d.^e Re. 7. c.^f Eze. 18. e.^g Eze. 33. c. Psal. 102.^h Deu. 32. a.ⁱ Esa. 58. c.^j Deu. 23. a.^k Ioh. 1. a.^l 1 Mac. 7. e.^m Math. 21. b. 3 Reg. 8. f.

thereth together the scatred of Israel: " I wil bringe yet another cōgregation to him. All the beastes of the felde, & all the beastes of ſ wūd, ſhal come to deuoure hī. For his watchmen are all blinde, they haue altogether no vnderſtōdinge, they are all domme dogges, ^b not beinge able to barcke, they are ſlepery: ſloſh is they, & lie ſnortinge: they are ſhameleſſe dogges, ſ̄ be neuer ſatisfied. The ſheperdes alſo in like maner haue no vnderſtōdinge, but euery man turneth his owne waye, ^c euery one after his owne couetouſnes, with all his power. Come (ſaye they) I wil fetch wyne, ſo ſhal we fyll oure ſelues, that we maye be dronken. And do tomorow, like as to daye, yee and moch more.

The lviij. Chapter.

BUT in the meane ſeaſon ſ̄ righteous periſheth, & no mā regardeth it in his hert. Good godly people are taken awaye, & no mā cōſidereth it. ^a Namely: that the righteous is conuayed awaye thorow ſ̄ wicked: that he himſelf might be in reſt, lie quietly vpon his bed, & lyue after his owne pleaſure. Come hither therefore ye charmers children, ^e ye ſonnes of the aduouter & the whore: Wherin take ye youre pleaſure? Vpō whom gape ye with youre mouth, & bleare out youre tonge? Are ye not childrē of aduoutry, & a ſede of diſſimulacion? ^f Ye take youre pleaſure vnder the oaks, & vnder all grene trees, the childre beyng ſlayne in the valleys, & dennes of ſtone. Thy parte ſhalbe with the ſtony rockes by the ryuer: Yee euen theſe ſhal be thy parte. For there thou haſt poured meat and drynkoffringes vnto thē. Shulde I ouerſee that? Thou haſt made thy bed vpon hie mountaynes, thou wenteſt vp thither, and there haſt thou ſlayne ſacrifices. Behynde the dores & poſtes, haſt thou ſet vp thy remembrance?

When thou haſteſt diſcouered thyſelf to another then me, when thou wēteſt downe, & made thy bed wyder (that is) when thou diſdeſt carue the certayne of yonder Idols, & loueſteſt their couches, where thou ſaweſt thē: Thou wenteſt ſtraight to kinges with oyle & dyuerſe oymtentes (that is) ^g thou haſt ſent thy meſſaungers farre of, and yet art thou fallen in to

the pyt therby. Thou haſt had trouble for ſ̄ multitude of thynne owne wayes, yet ſaydeſt thou neuer: I wil leaue of. ^h Thou thinkeſt to haue life (or health) of thy ſelf, and therefore thou beleueſt not that thou art ſick. For when wilt thou be abazſhed or feare, ſeing thou haſt broken thy promyſe, & remembreſt not me, nether haſt me in thine hert? Thinkeſt thou, that I alſo will holde my peace (as afore tyme) ſ̄ thou feareſt me not? Yee verely I wil declare thy goodnes & thy workes, but they ſhal not profit ſ̄, ⁱ whē thou criſteſt, let thy choſen heape deluyuer thee. But the wynde ſhal take them all awaye, & cary thē in to ſ̄ ayre. Neuertheles, they ſ̄ put their truſt in me, ſhal inheret the londe, and haue my holy hill in poſſeſſion.

And therfore thou he ſaieth: Make redy, make redy, and clenſe ſ̄ ſtreete, take vp what ye can out of the waye, that ledeth to my people. For thus ſaieth the hie and excellēt, euen he that dwelleth in euerlaſtingneſſe, whose name is the holyone: ^j I dwel hie aboue and in the ſanctuary, & with him alſo, ſ̄ is of a cōtrite and hūble ſprete: ſ̄ I maye heale a troubled mynde, and a cōtrite herte. ^k For I chide not euer, & am not wroth with out ende. But ſ̄ blaſtinge goeth fro me, though I make the breath. I am wroth with hī for his couetouſnes & luſt, I ſmyte him, I hyde me, and am angrie, whē he turneth him ſelf, and foloweth ſ̄ bywaye of his owne hert. But yf I maye ſe his right waye agayne, I make him whole, I lede him, and reſtore him vnto them whom he maketh ioyful, & that were ſory for him. I make the frutes of thākeſgeuinge, I geue peace vnto them that are farre of,^m and to them that are nye, ſaye I the LORDE, that make him whole. But the wicked are like the raginge ſee, that cā not reſt, whose water fometh with the myre & grauel. ⁿ Euē ſo ſ̄ wicked haue no peace, ſaieth my God.

The lviij. Chapter.

AND therefore crie now, ^o as loude as thou canſt. Leaue not of, lift vp thy voyce like a trōpet, and ſhewe my people their offences, and ſ̄ houſe of Iacob their ſynnes. For they ſeke me dalye, and wil knowe my wayes, euen as it were a people that dyd

^a Mar. 11. b. Luc. 19. d. ^b Iere. 12. b. ^c Iere. 6. b. Esa. 22. b. 1 Cor. 15. c. Sapi. 2. b. ^d Sap. 2. b. Eccli. 33. b. ^e Matt. 12. d. ^f Eze. 16. b. Esa. 65. a. Iere. 7. a. Deut. 18. b. Eze. 20. d. Leui. 20. a. Deut. 32. c.

^g Ose. 12. a. Eze. 16. b. ^h Math. 9. b. ⁱ Iere. 2. d. Deut. 32. d. ^j Psal. 50. b. Esa. 61. a. ^k Psal. 101. a. ^l Ephe. 2. d. ^m Esa. 48. d. ⁿ Eze. 3. c. Iere. 19. a. Ionn 3. a. Mat. 10. a. and 28. c.

right, and had not forsaken the statutes of their God. They argue with me concernynge right iudgment, and wil pleate at the lawe with their God. Wherefore fast we (saye they) and thou seist it not? we put oure liues to straitnesse, and thou regardest it not?

33 Beholde, when ye fast, youre lust remaineth still: "for ye do no lesse violence to youre detters: lo, ye fast to strife and debate, and to smyte him with youre fist, that speaketh vnto you. Ye fast not (as somtyme) that youre voyce might be herde aboue. "Thynke ye this fast pleaseth me, that a mā shulde chasten himself for a daye, and to writh his heade aboute like an hoke in an hairy cloth, & to lye vpon the earth? Shulde that be called fastinge, or a daye *ſ* pleaseth *ſ* **LORDE**? But this fastinge pleaseth not me, 'till *ſ* tyme be thou lowse him out of bondage, that is in thy danger: that thou breake the oath of wicked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. "It pleaseth not me, till thou deale thy bred to the hongrie, & brynge the poore fatherlesse home in to thy house, when thou seist the naked that thou couer him, and hyde not thy face fro thine owne flesh. Then shal thy light breake forth as *ſ* mornynge, and thy health florish right shortly: "thy rightuousnesse shal go before the, and *ſ* glory of the **LORDE** shal embrace the.

Then yf thou callest, the **LORDE** shal answere the: "yf thou criest, he shal saye: here I am. Yee yf thou layest away thy burthens, and holdest thy fyngers, and ceasest from blasphemous talkinge, yf thou hast compassion vpon the hongrie, and refrezshest *ſ* troubled soule: "Then shal thy light springe out in the darknesse, and thy darknesse shalbe as the noone daye. The **LORDE** shal euer be thy gyde, and satisfie the desyre of thine hert, and fyl thy bones with marry. Thou shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaueth runnyng. Then the places that haue euer bene waist, shalbe buylded of the: there shalt thou laye a foundation for many kynreds. Thou shalt be called the maker vp of hedges, and *ſ* buylder agayne of *ſ* waye of the Sabbath.

"Yee yf thou turne thy fete from the Sabbath, so that thou do not the thinge which pleaseth thyself in my holy daye: then shalt thou be called vnto the pleasant, holy & glorious Sabbath of the **LORDE**, where thou shalt be in honour: so *ſ* thou do not after thine owne ymaginacion, nether seke thine owne wil, ner speake thine owne wordes. The shalt thou haue thy pleasure in *ſ* **LORDE**, which shal carie *ſ* hie aboue *ſ* earth, & fede the with the heretage of Iacob thy father: for the **LORDES** owne mouth hath so promised.

The lix. Chapter.

BEHOLDE, the **LORDES** honde is not **A** so shortened *ſ* it can not helpe, 'nether is his eare so stopped *ſ* it maye not heare. But youre myszdedes haue separated you from youre God, & youre synnes hyde his face from you, *ſ* he heareth you not. For youre hondes are defyled with bloude, "and youre fyngers with vnrighteousnesse: Your lippes speake lesynges, & youre tonge setteth out wickednes. No man regardeth righteounes, & no mā iudgeth truly. Euery man hopeth in vayne thinges, and ymagineth disceate, cōceaueth weerynesse, & bringeth forth euell. "They brede cockatrice egges, & weewe *ſ* spyders webb. Who so eateth of their egges, dieth. But yf one treade vpon the, there cometh vp a serpent. Their webbe maketh no clothe, & they maye not couer the with their labours. Their dedes are *ſ* dedes of wickednes, & *ſ* worke of robbery is in their hōdes. Their fete runne to euell, & they make haist to shed innocēt bloude. "Their cōcels are wicked cōcels, harme & destruccio are in their wayes. But *ſ* waye of peace they knowe not. In their goinges is no equyte, their wayes are so croked, *ſ* who so euer goeth therein, knoweth nothinge of peace.

And this is *ſ* cause *ſ* equite is so farre fro vs, & *ſ* rightuousnes cometh not nye vs. **33** We loke for light, lo, it is darknesse: for *ſ* mornynge shyne, se, we walke in *ſ* darke. We grope like *ſ* blynde vpon *ſ* wall, we grope euen as one *ſ* hath none eyes. We stamble at *ſ* noone daye, as though it were toward night: in *ſ* fallinge places, like men *ſ* are

^a Esa. 1. b. ^ſ Zach. 7. ^c Deu. 15. a. ^d Eze. 18. b.
Mat. 25. b. ^ſ Luc. 11. d. ^ſ Pro. 21. b. ^ſ Zach. 7. a.
Mat. 5. b. ^a Esa. 56. a. Esa. 66. d. ^ſ Esa. 50. a.

Num. 11. c. ^a Iere. 5. c. Esa. 1. d. ^ſ Iob 15. d.
Psa. 7. c. ^a Prou. 1. b. Psa. 9. c. Psa. 13. a. Rom.
3. b. ^a Sapt. 5. a. Iob 30. c. Deut. 28. c. Iob. 12. e.

half deed. We roare all like Beeres, & mourne stil like doutes. We loke for equite, but there is none: for health, but it is farre frō vs. For oure offences are many before ſ, & oure synnes testifie agaynst vs. Yee we must cōfesse ſ we offende, & knowlege, ſ we do amysse: Namely, transgresse & dyssemble agaynst ſ LORDE, & fall awaye frō oure God: vsinge presūptuous & traytorous ymaginacions, & castinge false matters in oure hertes. And therefore is equyte gone asyde, & righteousnes stōdeth farre of: ²treuth is fallen downe in the strete, and the thinge that is playne and open, maye not be shewed. Yee ſ treuth is lade in preson, and he that refrayneth himself frō euil, must be spoyled.

¶ When the LORDE sawe this, it displeased him sore, ſ there was no where eny equite. He sawe also, that there was no man, which had pitie therof, or was greued at it. And he helde him by his owne power, and cleued to his owne rightuousnes. ³He put rightuousnes vpō him for a brest plate, & set the helmet of health vpō his heade. He put on wrath in steade of clothige, & toke gelously aboute him for a cloke: (like as when a man goeth forth wrothfully to recōpence his enemies, & to be avenged of his aduersaries.) Namely, that he might recompence and rewarde the Ilōdes, wherthorow the name of the LORDE might be feared, from the risynge of the Sōne: and his magesty, vnto the goinge downe of the same.

For he shal come as a violent waterstreame, which the wynde of the LORDE hath moued. ⁴But vnto Sion there shal come a redemer, and vnto them in Iacob that turne from wickednesse, saith the LORDE. I will make this couenaunt with them (sayeth ſ LORDE): My sprete that is come vpon the, & the wordes which I haue put in thy mouth, shal neuer go out of thy mouth, nor out of ſ mouth of thy childrē, no ner out of ſ mouth of thy childers childrē, from this tyme forth for euer more.

The Ix. Chapter.

¶ AND therefore get the vp by tymes,⁵ for thy light cometh, & the glory of ſ LORDE shal ryse vp vpō ſ. For lo, while ſ darknesse & cloude couereth the earth & the

people, the LORDE shal shewe the light,⁶ & his glory shal be sene in the. The Gentiles shal come to thy light,⁷ & kynges to the brightnes ſ springeth forth vpō ſ. Lift vp thine eyes, & loke rounde aboute the: All these gather thē selues, & come to the. Sonnes shal come vnto ſ from farre, & daughters shal gather thē selues to the on euery side. When thou seist this, thou shalt maruel exceedingly, and thine hert shalbe opened: when the power of the see shalbe cōuerted vnto the (that is) whē the strength of the Gentiles shal come vnto the. The multitude of Camels shal couer ſ, the Dromedaries of Madiā and Epha. All they of Saba shal come, ⁸bringinge golde & incense, & shewinge the prayse of the LORDE. All the catel of Cedar shalbe gathered vnto ſ, the rāmes of Nabaioth shal serue the, ⁹to be offred vpō myne altuer, which I haue chosen, & in the house of my glory which I haue garnished. But what are these that fle here like the cloudes, and as the doutes fliege to their wyndowes?

The Iles also shal gather thē vnto me, and specially the shippes of ſ see: that they maye bringe the sonnes from farre, and their syluer and their golde with them, vnto the name of the LORDE thy God, vnto the holy one of Israel, that hath glorified the. ¹⁰Straūgers shal buylde vp thy wallis, and their kīges shal do the seruyce. For when I am angrie, I smyte the: and when it pleaseth me, I pardon the. Thy gates shal stonde open still both daye and night,¹¹ and neuer be shut: that the hooste of the Gentiles maye come, and that their kinges maye be brought vnto the. For euery people & kingdome that serueth not the, shal perish, and be destroyed with the swerde. The glory of libanus shal come vnto the: The Fyrre trees, Boxes & Cedres together, to garnish the place of my Sanctuary, for I wil glorifie the place of my fete.

Morouer those shal come knelinge vnto the, ſ haue vexed the: & all they that despised ſ, shal fall downe at thy fote. Thou shalt be called the cite of the LORDE, the holy Sion of Israel. Because thou hast bene forsakē and hated, so that noman went thorow the: I wil make the glorious for euer and euer, & ioyful thorow out all posterities. ¹²Thou shalt

⁵ Ose. 4. a. Dani. 8. c. ⁶ Amos 5. a. ⁷ Ephe. 6. b.
¹ Thes. 5. ⁸ Psal. 13. a. Ro. 11. d. ⁹ Act. 26. c.
 Eph. 5. b. ¹⁰ Esa. 19. e. ¹¹ Esa. 49. c. Gen. 15. a.

Mar. 8. a. ¹² Matt. 2. b. Psal. 71. ¹ Heb. 13. b.
² Esa. 54. b. ³ Apo. 21. g. ⁴ Esa. 49. e.

13 sucke the mylck of the Gentiles, and kinges brestes shal fede the. And thou shalt knowe that I the LORDE am thy Sauoure and defender, the mighty one of Iacob. For brasse wil I geue the golde, and for yron syluer, for wod brasse, and for stonys yron. I wil make peace thy ruler, and rightuousnes thyne officer. Violence and robbery shal neuer be herde of in thy londe, nether harme and destruction with in thy borders. Thy walles shalbe called health, & thy gates the prayse of God. ^aThe Sonne shal neuer be thy daye light, & the light of the Moone shal neuer shyne vnto the: ^bbut ^cƿ LORDE himself shalbe thy euerlasting light, & thy God shalbe thy glory.

Thy Sonne shal neuer go downe, & thy Moone shal not be taken awaye, for the LORDE himself shalbe thy euerlasting light, & thy sorowful dayes shalbe rewarded ƿ. Thy people shalbe all godly, & possesse the londe for euer: the floure of my plantinge, the worke of my hondes, wherof I wil reioyce. The yongest & leest shal growe in to a thousande, & the symplest in to a stronge people. I the LORDE shal shortly bringe this thinge to passe in his tyme.

The lxi. Chapter.

13 **T**HE sprete of the LORDE God is with me,^c for ƿ LORDE hath anynted me, & sent me, to preach good tydgys vnto the poore, ƿ I might bynde ƿ ƿ wounded hertes, ƿ I might preach deluyeraunce to ƿ captiue, & open the preson to thē that are bounde: ƿ I might declare ƿ acceptable yeare of ƿ LORDE, & the daye of ƿ avēgeaunce of oure God: that I might comforte all them that are in heynesne,^d that I might geue vnto them ƿ mourne in Sion, bewty in the steade of ashes, ioyful cyntmēt for sighinge, pleasaunt raymēt for an heuy mēde: That they might be called excellent in rightuousnesse, a plātinge of the LORDE^e for him to reioyce in.

They shal buylde the lōge rough wildernes, & set ƿ ƿ olde deserte. They shal repayre the waist places, & soch as haue bene voyde thorow out many generaciōs. Straūgers shal stōde & fede youre catel, & the Aleauntes shalbe youre plowmē & reapers. But ye shalbe named the prestes of the LORDE,^f & mē

shall call you the seruauētes of oure God. Ye shall enioye the goodes of ƿ Gētiles & tryūphe in their substaūce. For youre greate reprofe & shame, shal they haue ioye, ƿ ye maye haue parte with thē. For they shal haue dubble possession ī their lōde, & euerlasting ioye shalbe with them.^g For I the LORDE, which loue right & ad hate robbery (though it were offred me) shal make their workes ful of faithfulness, & make an euerlasting couenaunt with them.

Their sede also and their generacion shal be knowne amōge the Gentiles, and amōge the people. All they that se them, shall knowe, that they are the hie blessed sede of ƿ LORDE. And therefore I am ioyful in the LORDE, & my soule reioyseth in my God. For ^hhe shall put vpon me the garmēt of health, & couer me with the mātle of rightuousnes. He shal decke me like a brydegrome, & as a bryde that hath hir apparell vpon her. For like as ƿ grounde bringeth forth frute, & as the gardē shuteth forth sede: So shal the LORDE God cause rightuousnes, and the feare of God to florish forth before all the Heithen.

The lxij. Chapter.

13 **F**OR Sions sake therfore wil I not holde my tūge, & for Ierusalēs sake I will not cease: vntill their rightuousnes breake forth as ƿ shyninge light, & their health as a burnyng lampe. Then shal the Gētiles se thy rightuousnesse & all kinges thy glory. Thou shalt be named with a new name, which the mouth of ƿ LORDE shal shewe. Thou shalt be a crowne in the honde of the LORDE, and a glorious garlāde in the hōde of thy God. From this tyme forth thou shalt neuer be called the forsakē, & thy lōde shal nomore be called the wilderness. But thou shalt be called Hephziba (that is, my beloued) & thy londe Beula (that is) a married womā: ⁱfor ƿ LORDE loueth ƿ, & thy lōde shalbe inhabited. And like as a yonge mā taketh a daughter to mariage, so shal God mary himself vnto thy sonnes. And as a brydegrome is glad of his bryde, so shal God reioyse ouer the.

I wil set watchmē vpon thy walles (o Ierusalem) which shall nether cease daye nor night, to preach ƿ LORDE. And ye also

^a Apo. 21. g. ^b Apo. 22. b. ^c Luc. 7. c. Luc. 4. c. Esa. 11. a. Esa. 66. a. Esa. 57. c. ^d Matt. 5. a. Matt. 11. d.

^e Esa. 60. d. ^f Esa. 66. d. Iere. 33. d. ^g Luc. 2. d. ^h Psal. 131. b. ⁱ Eze. 16. b. Ossee 2. d. Esa. 54. a.

shall not kepe him close, nor leaue to speake of hi, vntill Ierusalē be set vp, & made the prayse of the worlde. The LORDE hath sworne by his right honde & by his stronge arme, that frō hence forth he wil not geue thy come to be meate for thine enemies, ner thy wyne (wheri thou hast laboured) to be drynke for ſtraungers. But they that haue gathered in the corne, shal eate it, & geue thanks to the LORDE: & they that haue borne in the wyne, shall drynke it in the court of my Sanctuary.

Stōde back, & departe a sunder, ye ſtōde vnder ſ gate, make rowne ye people, repayre the strete, & take awaye ſ stones, & set out a tokē for the people. ^a Beholde, ſ LORDE proclaimeth in the endes of the worlde: tel ſ daughter Siō: se, thy Saluaciō cometh, beholde, he bringeth his treasure with him, & his workes go before him. For they whō ſ LORDE delyuereth, shalbe called the holy people: & as for the, thou shalt be named the greatly occupied, and not the forsaken.

The lxiij. Chapter.

WHAT is he this, that cometh from Edom, with stayned reade clothes of Bosra: (which is so costly cloth) & cometh in so neebly with all his strēth? I am he ſ teacheth rightuounes, & am of power to helpe. Wherefore thē is thy clothinge reade, & thy raymēt like his ſ treadeth in ſ wyne presse? I haue troddē the presse my self alone, & of all people, there was not one with me. Thus haue I troddē downe myne enemies in my wrath,^b and set my fete vpō them in my indignacion: And their bloude sprange vpō my clothes, & so haue I stayned all my rayment. For the daye of vengeaūce that I haue takē in honde, & the yere of my delyueraunce is come. I loked aboute me, and there was no mā to shewe me eny helpe. I fel downe, and no man helde me vp. Thē I helde me by myne owne arme, & my feruētnesse susteyned me. And thus haue I troden downe the people in my wrath, and bathed them in my displeasure: In so moch that I haue shed their bloude vpon the earth.

³³ I will declare the goodness of the LORDE, ſ yee and the prayse of the LORDE for all that he hath gyuen vs, for the greate good ſ he hath done for Israel: which he hath gyuen

them of his owne fauoure, & accordinge to the multitude of his lounge kindneses. For he sayde: These no doute wilbe my people, and no shrekinge children, and so he was their Sauoure. ^d In their troubles he forsoke thē not, but the angel that went forth from his presence, delyuered them: Of very loue & kindnesse that he had vnto them, redeemed he them. He hath borne them, and caried them vp euer, sence the worlde begāne. But after they prouoked him to wrath and vexed his holy minde, he was their enemye, and fought agaynst them him self. Yet remēbred he the oldē tyme, of Moses & his people: ^e How he brought them from the water of the see, as a shepherde doth with his shepe: how he had geuen his holysprete amonge them: how he had led Moses by the right honde with his glorious arme: how he had deuyded the water before them (wherby he gat him self an euerlasting name) how he led them in the depe, as an horse is led in the playne, that they shulde not stomble. The sprete of the LORDE led them, as a tame beast goeth in the felde.

Thus (o God) hast thou led thy people, to make thy self a glorious name with all. ^c Loke downe then from heauē,^f and beholde the dwellinge place of thy sanctuary & thy glory. How is it, ſ thy gelousy, thy strength, the multitude of thy mercies and thy lounge kyndnesse, wyl not be entreated of vs? ^g Yet art thou oure father: For Abraham knoweth vs not, nether is Israel acquainted with vs. But thou LORDE art oure father and redeemer, and thy name is euer lastinge.^h O LORDE wherfore hast thou led vs out of thy waye? wherfore hast thou hardened oure hertes, that we feare the not? Be at one with vs agayne, for thy seruauentes sake ſ are of the generaciō of thy heretage. Thy people hath had but litle of thy Sanctuary in possessiō, for oure enemies haue takē it in: And we are become, euen as we were from the beginnyng: but thou art not their LORDE, for they haue not called vpon thy name.

The lxiij. Chapter.

OTHAT thou woldest cleue the heauen in sonder, & come downe: that the mountaynes might melt awaye at thy presence, like as at an hote fyre: and that the malicious

^a Esa. 40. b. Zacha. 9. b. Matt. 21. a. Esa. 26. c. ^b Esa. 34. b. ^c Exo. 15. a. Esa. 12. a. ^d Exo. 13. d. 14. d.

^{23. c.} ^e Exo. 14. c. Psal. 76. b. ^f Deu. 26. d. Baruc 2. d. ^g Matt 6. b. Luc. 11. a. Matt. 23. a. ^h Psal. 118. b.

might boyle, as the water doth vpon the fyre: Whereby thy name might be knowne amōge thine enemies, ⁊ ȳ the Gētiles might trēble before ȳ. That thou mightest come downe with thy wonderous straunge workes, then shulde the hilles melt at thy presence. For sence the begynnyng of the worlde there was none (excepte thou o God) that herde or perceived, "nether hath eny eye sene what thou dost for thē, that put their trust in the.

Thou helpest him that doth right with cherefulness, and them that thynke vpon thy wayes. But lo, thou art angrie, for we offende, and haue bene euer in synne, and there is not one whole. ^aWe are all as an vnclene thinge, ⁊ all our rightuousnesses are as the clothes stayned with the floures of a woman: we fall euerychone as the leaf, for our synnes carie vs awaye like the wynde. There is no man that calleth vpon thy name, that stondest vp to take holde by the. Therefore hydest thou thy face from vs, and consumest vs, because of our synnes.

But now o LORDE, "thou father of ours: we are the claye, and thou art oure potter, and we all are the worke of thy hondes. Be not to sore displeased (o LORDE) and kepe not oure offences to lōge in thy remembrance, but conside that we all are thy people. The cities of thy Sanctuary lye waist, ^aSion is a wilderness, and Ierusalem a deserte. Oure holy house which is oure bewty, where oure fathers praysed the, is brent vp, yee all oure comodities and pleasures are wasted awaye. Wilt thou not be intreated (LORDE) for all this? Wilt thou holde thy peace, and scourge vs so sore?

The lxx. Chapter.

THEY shal seke me, that hitherto haue not axed for me: "they shal fynde me, that hither to haue not sought me. Then shal I saye immediatly, to the people that neuer called vpon my name: I am here, I am here. For thus longe haue I euer holden out my hondes to an vnfaithful people, that go not the right waye, but after their owne ymaginacions: To a people, that is euer defyenge me to my face. "They make their oblacions in gardens, and their smoke vpon

alters of bricke, they lurck amonge the graues, and lie in the dennes all night. "They eate swyne flesh, and vnclene broth is in their vessels. Yf thou comest nye them, they saie: touch me not, for I am holier then thou.

All these men when I am angrie, shalbe turned to smoke and fyre, that shal burne for euer.^a Beholde, it is written before my face, ⁊ shal not be forgotten, but recōpensd. I shal rewarde it them in to their bosome: "I meane youre mysdedes, and the mysdedes of youre fathers together (saith the LORDE) which haue made their smokes vpon the mountaynes, and blasphemed me vpon the hilles: therfore will I measure their olde dedes in to their bosome agayne.

Morouer thus saith the LORDE: "like as when one wolde gather holy grapes, men saye vnto him: breake it not of, for it is holy: Euen so will I do also for my seruauentes sakes, that I will not destroye them all. "But I will take a sede out of Iacob, and out of Iuda one, to take possession of my hill. My chosen shal possesse these thinges, ⁊ my seruauentes shal dwell there. Saron shalbe a shepefolde, and the valley of Achor^m shal geue stallinge for the catell of my people, that feare me. But as for you, ye are they, ȳ haue forsaken the LORDE, and forgotten my holy hill. Ye haue set vp an alter vnto fortune, ⁊ geuē rich drinckofferings vnto treasure. Therefore wil I nombre you with the swerde, that ye shall be destroyed all together. "For when I called, no man gaue me answer: when I spake, ye herkened not vnto me, but dyd wickednes before myne eyes, and chosed the thinge that pleased me not.

Therefore thus saith the LORDE God: **C** Beholde, my seruauentes shal eate, but ye shall haue hunger. Beholde, my seruauentes shall drynke, but ye shal suffice thurst. Beholde, my seruauentes shal be mery, but ye shal be cōfounded. Beholde, my seruauentes shal reioyse for very quietnesse of herte.^a But ye shal crie for sorow of hert, and cōplayne for vexacion of mynde. Your name shal not be sworne by amonge my chosen, for God the LORDE shal slaye you, and call his seruauentes by another name. "Who so reioyseth vpo earth, shall reioyse in the true God: And Who so sweareth vpo earth, shal swear in the

^a 1 Cor. 2. b. ^b Ro. 3. b. Psal. 13. a. ^c Matt. 6. b. Iere. 18. b. Ro. 9. c. Eccl. 33. b. Iere. 10. d. Psal. 78. a. Iere. 26. d. ^d Mich. 3. c. ^e Esa. 52. a. Ro. 10. d. ^f Deut. 12. a. Deut. 14. b. ^g Leuit. 11. a. Deut. 14. a.

^a Matt. 25. d. ^b Iere. 7. a. Esa. 57. a. Eze. 90. d. ^c Ro. 11. b. ^d 3 Ro. 19. c. Ro. 9. c. ^e Iosu. 7. d. ^f Pro. 1. c. Iere. 7. c. ^g Iacob. 4. b. ^h Iere. 9. d. ⁱ 1 Cor. 1. d. ^j 2 Cor. 11. a.

true God. For the olde enemite shalbe forgotten, and taken awaye out of my sight. For lo, I shal make a new heauē, ^a“a new earth. And as for the olde, they shall neuer be thought wpo, ner kepte in mynde: but mē shalbe glad and euermore reioyse, for the thinges, that I shall do.

¶ For why: Beholde, I shal make a ioyfull Ierusalē, yee I my self will reioyse with Ierusalem, ^a“and be glad with my people: ^a“And the voyce of wepinge and waylinge shall not be herde in her from thēce forth. There shall neuer be childe ner olde man, that haue not their full dayes. But whē the childe cometh to an hūderth yere olde, it shall dye. And yf he that is an hūderth yere of age do wronge, he shalbe cursed. ^a“They shal buylde houses, and dwell in them: they shal plante vnyardes, and eate the frute of them. They shall not buylde, ^a“another possesse: they shall not plante, and another eate: ^a“But the life of my people shalbe like a tre, and so shal the worke of their hondes.

My chosen shal lyue longe, they shall not labour in vayne, ner beget with trouble: for they are the hie blessed sede of the LORDE, ^a“and their frutes with them. And it shalbe, that or euer they call, I shal answer them. ^a“Whyte they are yet but thinkinge how to speake, I shal heare them. The wolff and the lambe shal fede together, and the lyon shal eate haye like the bullocke. But earth shalbe the serpētes meate. ^a“There shal no man hurte ner slaye another, in all my holy hill, saieth the LORDE.

The lxi. Chapter.

¶ THUS saieth the LORDE: Heauē is my seate, ^a“and the earth is my fote stole. Where shal now the house stonde, ^a“y^e ye will buylde vnto me? And where shal be the place, ^a“y^e I wil dwell in? As for these thinges, my hōde hath made them all, and they are all created, saieth the LORDE. Which of them shal I then regarde? Euē him that is of a lowly troubled sprete, and stōdeth in awe of my wordes. For who so slayeth an oxe for me, doth me so greate dishonoure, as he ^a“y^e killeth a mā. He that killeth a shepe for me, choketh a dogge. He that bringeth me

meat offringes, offreth swynes bloude: Who so maketh me a memoriall of Incense, prayseth the thinge ^a“y^e is vnright. Yet take they soch wayes in honde, and their soule deliteth in these abominacions.

^a“Therfore wil I also haue pleasure in laughing them to scorne, and the thinge that they feare, wil I bringe vpon thē. For when I called, no man gaue answer: when I spake, they wolde not heare: But dyd wickednesse before myne eyes, ^a“and chose the thinges that displease me. Heare the worde of God all ye, that feare the thinge which he speaketh. ^a“Youre brethren that hate you, and cast you out for my names sake, saye: Let the LORDE magnifie himself, that we maye se youre gladnesse: ^a“yet they shalbe cōfounded.

^a“For as touchinge the cite and the temple, I heare the voyce of the LORDE, that will rewarde, and recompēce his enemies: like as when a wife bringeth forth a man childe, or euer she suffre the payne of the byrth and anguysh of ^a“y^e trauaile. Who euer herde or sawe soch thinges? doth the grounde beare in one daye? or are the people borne all at once, as Sion beareth his sonnes? For thus sayeth the LORDE: Am I he that maketh other to beare, and beare not my self? Am not I he that beareth, ^a“and maketh baren? saieth thy God. Reioyse with Ierusalem, ^a“and be glad with her, all ye that loue her. Be ioyful with her, all ye that mourned for her. For ye shal sucke cōforte out of hir brestes, and be satisfied. Ye shal taist, and haue delite in the plenteousnesse of hir power. For thus sayeth the LORDE: beholde, I wil let peace ^a“ī to her, like a water floude, ^a“and ^a“y^e might of the Heithē like a flowinge streame. Then shal ye sucke, ye shal be borne vpon hir sydes, and be ioyful wpo hir knees. For like as a childe is comforted of his mother, so shal I conforte you, and ye shalbe comforted in Ierusalem. ^a“And when ye se this, youre herte shal reioyse, and youre bones shal florish like an herbe.

Thus shal the honde of the LORDE be knowne amonge his seruantes, and his indignacion amonge his enemies. For beholde, the LORDE shal come with fyre, and his charēt shal be like a whyrlywynde, that he

^a 2 Pet. 3. b. Apo. 21. a. ^a Apo. 21. a. ^a Deut. 28. c. ^a Gene. 2. b. Iere. 17. b. Psal. 1. a. ^a Esa. 11. b. ^a Gene. 3. b. ^a Act. 7. f. Act. 17. d. ^a 3 Re. 8. d. ^a 2 Par. 6. d. Esa. 57. c. Esa. 61. a. Psal. 50. b. ^a Iob 6. b.

Pro. 1. b. Esa. 65. b. ^a Iere. 18. a. Zac. 14. a. ^a Gen. 16. a. 29. f. 30. a. Math. 5. b. ^a Pro. 17. d. Eze. 37. a.

maye recompence his vengeaunce in his wrath, and his indignacion with the flame of fyre. For y LORDE shal iudge all flesh with the fyre and with his swerde, and there shalbe a greate nombre slayne of the LORDE. Soch as haue made them selues holy and cleane in the gardens, and those that haue eaten swyne flesh, myce, and other abhominaciōs, shal be taken away together, saieth the LORDE. For I wil come to gather all people and tonges, with their workes and ymaginacions: these shal come, and se my glory. Vnto them shal I geue a tokē, and sende certayne of thē (that be deluyered) amonge the Gentiles: in to Celicia, Africa and Lidia (where men can handle bowes) in to Italie also and Greke londe.

^aThe Iles farre of, that haue not herde speake of me, τ haue not sene my glory: shal preach my prayse amonge the Gentiles, and shal bringe all youre brethrē for an offringe

vnto the LORDE, out of al people, vpō horses, charettes and horse lytters, vpō Mooles and cartes to Ierusalem my holy hill (saieth the LORDE) like as the children of Israel bringe the offringe in cleane vessels, to the house of the LORDE.

^bAnd I shal take out certayne of them for to be preastes and leuites, saieth y LORDE. For like as the new heauē and the new earth which I wil make, shalbe fast stablished by me: (saieth the LORDE) So shal youre sede and youre name contynue, and there shalbe a new Moone for the other, and a new Sabbath for the other, τ all flesh shal come to worshipec before me, (saieth y LORDE.) And they shal go forth, and loke vpō the caryons of them, that haue transgressed agaynst me. For their wormes shal not dye, ^cnether shal their fyre be quenched, τ all flesh shal abhorre them.

^a Esa. 61. a. 52. a. 60. a. 65. a.

^b Esa. 61. a. 1 Pet. 2. Rom. 12. a. ^c Mat. 9. g. Mar. 9. e.

The ende of the prophet Esay.

The Prophet Jeremy.

What Jeremy conteyneth.

Chap. I.

He declareth first his callinge, and in a vision he seith the destruction of Ierusalem.

Chap. II.

The faithfulness and louynge mercy of God : Agayne, the vnthankfulness of the people.

Chap. III.

He crieth vpon the people to amende, and sheweth them the wrath of God.

Chap. IIII.

He layeth the wrothfull displeasure of God before them, and exorteth the to amendment.

Chap. V. VI. VII. VIII.

The wrath of God, and the cause therof. Plages and misery for to come.

Chap. IX.

The prophet mourneth and cōplayneth vpon the synnes of the people.

Chap. X.

He geueth the warnynge, that they folowe not the vses and customes of the Heithē, and sheweth them how wayne a thinge it is to worships ymages, and to forget the true lyuynge God.

Chap. XI.

He puteth them in remembraūce of the couenaunt, sheweth their misery, & complayneth of his owne persecution.

Chap. XII.

The prosperite of the wicked, & trouble of the that are godly. The forsakyng of the Iewes, and callinge of the Heithē.

Chap. XIII.

Sore plagis vpon the people, shewed vnto the prophet by the lynninge breche.

Chap. XIII.

The derth of frutes. So wroth is God at the people, that he forbiddeth the prophet to praye for them.

Chap. XV.

God wil not be intreated, where his lawe is troden vnder fote. He answereth the prophet to his complaynte.

Chap. XVI.

The LORDE forbiddeth the prophet to kepe company with the people, or to take a wife in that place, for he is mynded to punish them.

Chap. XVII.

Punyshment of them that forsake the LORDE, and put their trust in men. A cōmaundement concernynge the Sabbath.

Chap. XVIII.

By the potters worke the prophet is taught, so that he warneth the people, and telleth them of the punyshment.

Chap. XIX.

The plage vpon Ierusalem and Tophet.

Chap. XX.

Pashur the chefe prest smytheth Ieremy the prophet, and putteth him in prison : which sheweth him his plage for to come.

Chap. XXI.

The prophet sheweth the kyng, what shal become of the cite.

Chap. XXII.

He exorteth the kyng and all the people vnto godlynesse, and telleth what shal become of Sellū (other wyse called Ioas) the sonne of Iosias : and what shal happē to Iechonias the sonne of Ioachim.

Chap. XXIII.

He reproueth the wicked rulers and false prophetes.

The prophet Jeremy.

Chap. XXIII.

The vision of the fyge maüdes.

Chap. XXV.

He reproueth the kynge and all the people, and sheweth the punyshment for to come vpon the heithen.

Chap. XXVI.

Because the prophet rebuketh the people, the prestes and the prophetes put him to trouble : but at the last Ahicam delyuereth him.

Chap. XXVIII.

God commaundeth the prophet for to make bondes and cheynes, to signifie the captiuyte of the Heithen kynges.

Chap. XXIX.

Hananiah the false prophet withstondeth Ieremy.

Chap. XXX.

A lre of Ieremy sent vnto the presoners at Babilon.

Chap. XXXI.

Ieremy (at the cõmaundement of God) wryteth his sermons in a boke. Swete and cõfortable promises vnto the godly : Agayne, the wrath of God agaynst the wicked.

Chap. XXXII.

He putteth the people in mynde of the louynge mercy and benefites of God, and cõforteth them with his promises.

Chap. XXXIII.

The prophet beyng in preson sheweth the dely-
uraunce of the people out of captiuyte.

Chap. XXXIV.

A playne and manifest prophecy of the kyngdome of Christ.

Chap. XXXV.

He sheweth the kynge Sedechias and the people their punyshment for breakynge the couenaunt.

Chap. XXXVI.

He reproueth the disobediẽce of the people, thorow the good example of the Rechabites.

Chap. XXXVII.

The kynge burneth the prophetes boke, but a greater is wryttẽ agayne for it, and the kynge punyshed.

Chap. XXXVIII.

Pharao commeth out of Egipte to helpe the kynge, but in vayne. Ieremy is put in preson.

Chap. XXXIX.

The prynces laboure to haue the prophet deed, they put him i a sorer preson : but Abdemelech getteth him out, and the kynge cõmoneth with him.

Chap. XL.

The cite of Ierusalem is wonne, the kynge taken, his sonnes and prynces slayne before his face, his owne eyes put out, and he led vnto Babilon. But Ieremy and Abdemelech escape.

Chap. XLI.

How the chefe captayne intreateth Ieremy. Godolias is made gouernoure of the londe, the people resorte vnto him.

Chap. XLII.

Ismael slayeth Godolias, and taketh the people presoners, but Iohanna defendeth them.

Chap. XLIII.

The captaynes axe counsell at Ieremy, but folowe him not.

Chap. XLIV.

They wil nedes go in to Egipte agaynst the cõmaundement of God. The prophet exorteth thẽ to the cõtrary, and to leaue their ydolatri : Neuertheles, they regarde it not, but wil do as their fathers dyd before them.

Chap. XLV.

Ieremy comforteth Baruch, cõcernynge his weaknesse of mynde.

Chap. XLVI.

The summe of Ieremies preachinge vnto the Heithen, specially vnto Egipte.

Chap. XLVII.

Agaynst the Philistynes.

Chap. XLVIII.

Agaynst Moab.

Chap. XLIX.

Agaynst the Ammonites, Edomites, Damascus, Cedar and Elam.

Chap. L.

Agaynst Babilon.

Chap. LI.

A recitynge how Ierusalẽ was beseged, wonne, and taken.

THESE are the Sermons of Jeremy the sonne of Helchia the prest, one of them that dwelt at Anathot in the londe of Ben Iamin:^a when the LORDE had first spoken with him, in the tyme of Iosias the sonne of Amon kinge of Iuda, in the xiiij yeare of his kingdome: and so duringe vnto the tyme of Ioachim the sonne of Iosias kinge of Iuda, and vnto the xj yeares of Sedechias the sonne of Iosias^b kinge of Iuda were ended: when Ierusalem was taken, euen in the fyfth Moneth.

The first Chapter.

THE worde of the LORDE spake thus vnto me: ^cBefore I fasshioned the in thy mothers wōbe, I dyd knowe the: And or euer thou wast borne, I sanctified the, & ordered the, to be a prophet vnto the people. Thē sayde I: ^dOh LORDE God, I am vnmete, for I am yet but yonge. And the LORDE answered me thus: Saye not so, I am to yonge: ^eFor thou shalt go to all that I shall sende the vnto, and what so euer I cōmaunde the, that shalt thou speake. Be not afrayed of their faces, for I wilbe with the, to delyuer the, saith the LORDE.

^fAnd with that, the LORDE stretched out his honde, and touched my mouth, and sayde morouer vnto me: Beholde I put my wordes in thy mouth, and this daye do I set the ouer the people and kingdomes: that thou mayest rote out, breake of, destroye, and make waist; and that thou mayest buylde vp, and plāte. Afterthis, the LORDE spake vnto me sayenge: Ieremy, what seist thou? And I sayde: I se a wakyng rodde.^g Then sayde ^hthe LORDE: thou hast sene right, for I will watch diligently vpon my worde, to perfourme it.

It happened afterwarde, that the LORDE spake to me agayne, & sayde: What seist thou? ⁱAnd I sayde: I do se a seethinge pot, lokinge from out of the north hitherwarde.

Then sayde the LORDE vnto me: Out of the north^j shall come a plage vpon all the dwellers of the londe. For lo, I will call all the officers of the kyngdomes of the north, (saith the LORDE.) And they shall come, and euery one shall set his seate in the gates of Ierusalem, and in all their walles rounde

aboute, and thorow all the cities of Iuda. And thorow them shall I declare my iudgment, vpon all the wickednesse of those men that haue forsaken me: that haue offred vnto straunge goddes, & worshipped the workes of their owne hondes.

And therefore gyrdy vp thy loynes,^k arise, and tell them all, that I geue the in cōmaundement. Feare them not, I will not haue the to be afrayed of thē. For beholde,^l this daye do I make the a strōge fensed towne, an yron pyler, and a wall of ^mstele agaynst ⁿthe whole londe, agaynst the kinges and mightie men of Iuda, agaynst the prestes and people of the londe. They shall fight agaynst the, but they shall not be able to ouercome the: ^ofor I am with the, to delyuer the, saith the LORDE.

The ij. Chapter.

MOROUER, the worde of the LORDE cōmaunded me thus: ^pGo thy waye, crie in the eares of Ierusalē, & saye: Thus saith the LORDE: I remembre the for the kyndnesse of thy youth, and because of thy stedfast loue: in that thou folowdest me thorow the wilderness, in an vntilled londe. Thou Israel wast halowed vnto the LORDE, and so was his first frutes. ^qAll they that deuoured Israel, offended: misfortune fell vpon them, saith the LORDE. Heare therefore the worde of the LORDE, O thou house of Iacob, and all the generacion of the house of Israel. Thus saith ^rthe LORDE vnto you:

What vnfaithfulnesse founde youre fathers in me, that they wente so farre awaye fro me, fallinge to lightnesse, and beinge so vayne? They thought not in their hertes: Where haue we left the LORDE, ^sthe brought vs out of the lōde of Egipte: ^tthe led vs thorow the wilderness, thorow a deserte and rough londe, thorow a drie and a deedly londe, yee a londe that no man had gone thorow, and wherein no man had dwelt. ^uAnd when I had brought you in to a pleasaunt welbuylded londe, that ye might enioye the frutes and all the cōmodities of the same: ^vye went forth and defyled my londe, & brought myne heretage to abhominacion.

The prestes thē selues saide not once:

^a Iere. 11. d. ^b Iere. 39. a. ^c Re. 25. a. ^d Esa. 44. a. ^e Esa. 44. a. ^f Esa. 44. a. ^g Esa. 44. a. ^h Esa. 44. a. ⁱ Esa. 44. a. ^j Esa. 44. a. ^k Esa. 44. a. ^l Esa. 44. a. ^m Esa. 44. a. ⁿ Esa. 44. a. ^o Esa. 44. a. ^p Esa. 44. a. ^q Esa. 44. a. ^r Esa. 44. a. ^s Esa. 44. a. ^t Esa. 44. a. ^u Esa. 44. a. ^v Esa. 44. a.

Iere. 25. b. ^a Esa. 3. a. ^b Iere. 15. d. ^c Or brasses. ^d Iere. 25. d. ^e Iere. 3. d. ^f Iere. 10. d. and 30. c. ^g Zac. 2. b. ^h Exo. 14. c. ⁱ Esa. 32. f. ^j Deut. 6. b. ^k Iere. 32. c.

where is y LORDE? ^aThey y haue the lawe in their hondes, knowe me not: The shepherdes offende agaynst me. The prophetes do seruyce vnto Baal, q folowe soch thinges as shall bringe them no profit.

Wherefore I am constrainyd (sayeth the LORDE) to make my complainyte vpon you, and vpon youre children. Go in to the Iles of Cethim, and loke wel: sende vnto Cedar, take diligent hede: and se, whether soch thinges be done there, whether the Gentiles themselues deale so falsly q vntuly with their goddes (which yet are no goddes in dede.^b) But my people hath geuen ouer their hie honoure, for a thinge that maye not helpe them.

Be astonished (o ye heauens) be afrayde, q abashed at soch a thinge, saith the LORDE. For my people hath done two euels. ^cThey haue forsakē me the well of the water of life, and digged them pittes, yee vile and broken pittes, that holde no water. Is Israel a boude seruauant, or one of the housholde? ^dWhy is he then so spoyled? Why do they roare and crie then vpon him, as a lyon? ^eThey haue made his londe wayst, ^fhis cities are so brent vp, that there is no man dwellinge in them. Yee the children of Noph and Taphanes haue defyled thy necke.

C Cometh then this vnto the, because thou hast forsaken the LORDE thy God,^g euer sence he led the by the waye? And what hast thou now to do in y strete of Egipte? to drinke foule water? Either, what makest thou in the waye to Assiria? To drinke water of the floude? ^hThine owne wickednesse shal reprove the, and thy turnynge awaye shal condemne the: that thou mayest knowe and vnderstonde, howeuel and hurtful a thinge it is, y thou hast forsaken the LORDE thy God, and not feared him, saith the LORDE God of hoostes.

ⁱI haue euer broken thy yock of olde, q bursten thy bondes: yet saiest thou, I wil nomore serue, but (like an harlot) thou runnest aboute vpon all hie hilles, q amonge all grene trees: where as I planted the out of noble grapes and good rotes. ^jHow art thou turned then in to a bytter, vnfrutefull, and straunge grape? Yee and that so sore: that though thou wasthest the with Nitrus q makest

thysel to sauoure with that swete smellinge herbe of Borith: yet in my sight thou art stayned with thy wickednesse, saith the LORDE thy God.

Saye not now: I am not vnclene, and **I** haue not folowed the goddes. ^kLoke vpo thine owne waies in the woddes, valleis q dennes: so shalt thou knowe, what thou hast done. Thou art like a swift Dromedary, that goeth easely his waye: and thy wantonnes is like a wilde Asse, that vseth the wilderness, and that snoffeth and bloweth at his wil. Who can tame the? All they that seke the, shal not fayle, but fynde the in thine owne vnclennes. Thou kepest thy fote from nakednes, and thy throte from thirste, and thinkest thus in thy self: tush, I wil take no sorowe, I wil loue the straunge goddes, q hang vpon them.

Like as a thefe that is taken with the dede, commeth to shame, euē so is the house of Israel come to confucion: the comon people, their kinges and rulers, their prestes and prophetes. ^lFor they saye to a stock, thou art my father, and to a stone: thou hast begotten me, yee they haue turned their back vpon me, q not their face. But in the tyme of their trouble, when they saye: stonde vp, and helpe vs, I shal answere thē: ^mWhere are now thy goddes, that thou hast made the? byd them stonde vp, and helpe the in the tyme of nede? For loke how many cities thou hast (o Iuda) so many goddes hast thou also.

Wherefore thē wil ye go to lawe with me, seinge ye all are synners agaynst me, saith the LORDE? It is but lost labour, that I smyte youre children, for they receaue not my correction. ⁿYour owne swearde destroyeth youre prophetes, like a deuouringe lyon. Yf ye be the people of the LORDE, then herke vnto his worde: Am I thē become a wilderness vnto the people of Israel? or a londe that hath no light? Wherefore saith my people then: we are fallē of, and we wil come no more vnto the? Doth a mayden forget hir raymēt, or a bryde hir stomacher? And doth my people forget me so lōge? Why boostest thou thy wayes so hylie, (to optayne fauoure there thorow) when thou hast yet stained them with blasphemies?

^a Marc. 12. e. Ioh. 5. d. ^b Psal. 95. a. ^c Baruc 3. b. Iere. 17. c. Ioh. 4. b. ^d Exo. 4. d. ^e Esa. 1. b. ^f Iere. 32. c. ^g Iob 22. b. ^h Esa. 65. a. Eze. 30. d. Iere. 3. b. ⁱ Esa. 3. a. ^j Iere. 3. b. ^k Re. 17. b.

Iere. 5. b. Esa. 57. a. Eze. 16. b. ^l Rom. 1. c. Iere. 32. d. Zac. 7. b. ^m Esa. 57. b. Deut. 32. c. Iere. 11. c. ⁿ 2 Par. 24. d.

"Vpon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes only, but openly in all these places. Yet darrest thou saye: I am giltylesse: Tush, his wrath can not come vpo me. Beholde, I wil reason with ^g, because thou darrest saye: I haue not offended. O how euel wil it be for the, to abyde it: 'when it shall be knowne, how oft thou hast gone backward? For thou shalt be confounded, as wel of Egipte, as of the Assirians: Yee thou shalt go thy waye from the, ^g smyte thyne hondes together vpon thy heade. Because the LORDE shal bringe that confidence and hope of thine to naught, and thou shalt not prospere with all.

The iij. Chapter.

COMONLY, when a man putteth awaye his wife, 'and she goeth from him, and marieth with another, then the question is: shulde he resorte vnto her eny more after that? Is not this felde then defyled and vncleane? 'But as for the, thou hast played the harlot with many louers, yet turne agayne to me, saith the LORDE. Lift vp thine eyes on euery syde, and loke, yf thou be not defyled. Thou hast waited for them in the stretes, and as a murderer in the wilderness. Thorow thy whordome and shamefull blasphemies, is the londe defyled.

'This is the cause, that the rayne and euenynge dew hath ceased. Thou hast gotten the an whores foreheade, and canst not be ashamed. Els woldest thou saye vnto me: O my father, thou art he that hast brought me vp, and led me fro my youth: Wilt thou then put me awaye, and cast me of for euer? Or wilt thou withdrawe thy self cleane fro me? Neuertheles, thou speakest soch wordes, but thou art euer doinge worse, and worse.

33 The LORDE sayde also vnto me, in the tyme of Iosias the kinge: Hast thou sene what that shrekinge Israel hath done? how she hath runne vp vpon all hie hilles, 'and amonge all thicke trees, and there played the harlot? hast thou sene also, (when she had done all this) how I sayde vnto her: that she shulde turne agayne vnto me, and yet she is not returned? 'Euda that vnfaithfull sister of

hirs also sawe this: Namely, that after I had well sene the adououtye of the shrenkinge harlot Israel, I put her awaye, and gaue her a byll of deourcement.

For all this, hir vnfaithfull sister Iuda was not ashamed, but wente backe and played the whore also. Yee and the noyse of hir whordome hath defyled the whole lode. For she hath committed hir adououtie with stones and stockes.

Neuerthelesse, hir vnfaithfull sister Iuda is not 'turned vnto me agayne with hir whole herte, but faynedly, saith the LORDE. And the LORDE sayde vnto me: The bacsylder Israel is more rightuous, 'the vnfaithfull Iuda: and therefore go preach these wordes toward the north, ^g saye: Thou shrenkinge Israel, turne agayne (saith the LORDE,) and I will not turne my face from you, for I am merciful, saith the LORDE, ^g I will not allwaye beare displeasure agaynst the: but on this condicion, that thou knowe thy greate blasphemy: Namely, that thou hast vnfaithfully forsaken the LORDE thy God, 'g hast made thy silf partaker of straunge goddes vnder all grene trees, but hast had no wil to heare my voyce, saith the LORDE.

'O ye shrenkinge children, turne agayne, saith the LORDE, and I wilbe married with you. For I will take one out of the cite and two out of one generation from amonge you, and bringe you out of Sion: and will geue you hyrdmē after myne owne mynde, which shal fede you with lernynge and wysdome. Morouer, when ye be increased and multiplied in the londe, then (saith the LORDE) there shall nomore boost be made of the arke of the LORDES Testament: No man shall thinke vpon it, nether shall eny man make mencion of it: for from thence forth it shall nether be visited, ner honoured with giftes.

Then shall Ierusalem be called the LORDES seate, and all Heithen shalbe gathered vnto it, for the name of the LORDE sake, which shalbe set vp at Ierusalem. And from that tyme forth, they shall folowe nomore the ymaginacion of their owne frauwarde herte.

Thē those ^y be of the house of Iuda, shal go vnto the house of Israel: And they shal come together out of the north, 'in to the

^a Dent. 18. b. Iero. 7. a. Eze. 20. d. Psal. 105. c. ^b 4 Re. 18. d. Eze. 29. a. Esa. 30. a. Iero. 17. b. ^c Den. 24. a. ^d Osee 2. a. Eze. 16. b. Osee 8. b. ^e 3 Re. 17. a.

^f Iero. 2. d. 4 Re. 17. b. ^g Eze. 23. b. ^h Osee 5. a. ⁱ Eze. 16. c. ^j Iero. 5. b. Esa. 57. a. ^k Eze. 2. e. Osee 14. a. Eze. 14. a. Osee 2. d. ^m Matt. 8. b.

same londe that I haue geuen youre fathers. I haue shewed also, how I toke the vp beinge but a childe, and gaue the a pleasaunt londe for thine heretage, yee and a goodly hooste of the Heithen: and how I commaunded the, "that thou shouldest call me father only, and not to shrencke fro me.

But like as a woman fayleth hir loue, so are ye vnfaithfull vnto me (o ye house of Israel) saith the **LORDE**. And therefore the voyce of the children of Israel was herde on euery side, wepinge and waylinge: "for they haue defyled their waye, and forgotten God their **LORDE**.

O ye shrenkinge children, turne agayne, (saynge: lo, we are thine, for thou art the **LORDE** oure God:) And so shal I heale youre bacturnynges. The hilles fall, and all the hie pryde of the mountaynes, but the health of Israel stondesth only vpon God oure **LORDE**.

"Confucion hath deuoured oure fathers labour from oure youth vp: yee their shepe and bullockes, their sonnes and daughters. So do we also slepe in oure confucion, and shame couereth vs: for we and oure fathers from oure youth vp vnto this daye haue synned agaynst the **LORDE** oure God, and haue "not obeyed the voyce of the **LORDE** oure God.

The iiii. Chapter.

O ISRAEL, yf thou wilt turne the, then turne vnto me, saith the **LORDE**. And yf thou wilt put away thy abhominaciōs out of my sight, thou shalt not be moued: "And shalt sweare: The **LORDE** lyueth: in treuth, in equite and rightuousnesse: and all people shall be fortunable and ioyfull in him. For thus saith the **LORDE**, to all Iuda and Ierusalem: plowe youre londe, and sowe not amonge the thornes.

"Be circumcised in the **LORDE**, and cut awaye the foreskynne of youre hertes, all ye of Iuda, "and all the indwellers of Ierusalem: that my indignacion breake not out like fyre, and kyndle, so that no man maye quench it, because of the wickednes of youre ymaginacions.

Preach in Iuda and Ierusalem, crie out and speake: "blowe the trompettes in the londe,

^a Matt. 23. c. ^b Iere. 31. c. ^c Tren. 5. a. Dan. 3. b. 6. a. Baruc 1. b. Iere. 14. a. Psal. 105. a. Esa. 64. a. Hest. 14. a. Iudit. 7. c. ^d 1 Esd. 9. a. and 10. b. ^e Iere. 5. a. and 12. a. ^f Iere. 6. b. and 9. a. ^g Iere. 21. c.

crie that euery man maye heare, and saye: Gather you together, and we will go in to stronge cities. Set vp the token in Sion, spede you, and make no tarienge: for I will bringe a greate plage, and a greate destruction from the north. "For the spoyler of the Gentiles is broken vp from his place, as a lyon out of his dēne, that he maye make the londe waist, and destroye the cities, so, that no man maye dwell therein. Wherefore gyrdye youre selues aboute with sack cloth, mourne, and wepe, for the fearfull wrath of the **LORDE** shal not be withdrawn from you.

At the same tyme (saith the **LORDE**) the hert of the kinge and of the prynces shal be gone, the prestes shalbe astonished, and the prophetes shalbe sore afrayed. Then sayde I: O **LORDE** God, hast thou then deceaued this people and Ierusalem, sayenge: ye shall haue peace, "and now the swearde goeth thorow their lyues? Then shal it be saide to the people to Ierusalem: "there commeth a warme wynde from the north thorow the waye of my people, but nether to fanne, ner to clēse.

After that shall there come vnto me a stronge wynde, and then wil I also geue sentence vpon them. For lo, he commeth downe like as a cloude, and his charettes are like a stormy wynde: "his horsmen are swifter then the Aegle. Wo vnto vs, for we are destroyed. O Ierusalem, wash thine hert from wickednesse, "that thou mayest be helped. How longe shal thy noysome thoughtes remayne with the?

For a voyce from Dan and from ^f hill of Ephraim speaketh out, and telleth of a destruction. Beholde, the Heithen geue Ierusalem warnynge, and preach vnto her, that hir destroyers are cōmyng from farre countrees. They tell the cities of Iuda the same also, they shall geue them warnynge in euery place, like as the watch men in the felde. For they haue prouoked me to wrath, "saith the **LORDE**.

"Thy wayes and thy thoughts, haue brought the vnto this, this is thynne owne wickednesse and disobediēce, that hath possessed thynne hert: Ah my bely, ah my bely, (shalt thou crie) how is my hert so sore? my hert paunt-

^a Esa. 58. a. ^b Iere. 1. c. ^c Deut. 28. a. ^d Iere. 1. b. ^e Tren. 4. d. Dan. 7. a. ^f Esa. 1. c. ^g Zac. 8. c. ^h 3 Re. 18. b. Iere. 2. c. and 44. d.

eth within me, I can not be still, for I haue herde the criege of the trompettes, and peales of warre.

They crie murthur vpon murthur, the whole londe shal perish. Immediately my tentes were destroyed, and my hangings, in the twinkleinge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes?

Neuertheles this shall come vpon them, because my people is become foolish, and hath vterly no vnderstandinge. They are the children of foolishnes, and without eny discreciō. To do euell, they haue witt ynough: but to do well, they haue no wisdome. I haue looked vpon the earth, and se, it is wast and voyde. I looked towarde heauen, and it had no shyne.

I behelde the mountaynes, and they trembled, and all the hilles were in a feare. I looked aboute me, and there was no body, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waist: yee all their cities were broken downe at the presence of the LORDE, and indignacion of his wrath.

For thus hath the LORDE sayde: The whole londe shalbe desolate, yet will I not then haue done. And therefore let the earth mourne, and let the heauen be sory aboue: for the thinge that I haue purposed and taken vpon me to do, shal not repent me, and I will not go from it. The whole londe shal fle, for the noyse of the horsmen and bowmen: they shall runne in to dennes in to woddes, and clymme vp the stony rockes. All the cities shalbe voyde, and no man dwellinge therin.

What wilt thou now do, thou beinge destroyed? For though thou clothest thy self with scarlet, and deckest thy self with gold: though thou payntest thy face with colours, yet shalt thou trymme thy self in vayne.

For those that hither to haue bene thy greate fauourers, shal abhorre the, and go aboute to slaye thee. For (me thinke) I heare a noyse, like as it were of a woman trauelinge, or one laboringe of hir first childe: Euen the voyce of the daughter Sion, that casteth out hir armes, and swowneth, sayenge: Ah wo is me, how sore vexed and faynte is my herte, for them that are slayne?

The 6. Chapter.

LOKE thorow Ierusalem, beholde and se: Seke thorow hir stretes also within, yf ye can fynde one man, that doth equal and right, or that labourerth to be faithfull: and I shall spare him (saith the LORDE). For though they can saye: the LORDE lyueth, yet do they sweare to disceau: Where as thou (o LORDE) lokest only vpon faith and treuth.

Thou hast scourged them, but they toke no repentaunce: thou hast correcte them for amendemēt, but they refused thy correction. They made their faces harder then a stone, and wolde not amende.

Therefore I thought in my self: peraduenture they are so symple and folish, that they vnderstonde nothinge of the LORDES waye, and iudgmentes of oure God. Therefore will I go vnto their heades and rulers, and talke with them: yf they knowe the waye of the LORDE, and the iudgmēt of oure God. But these (in like maner) haue broken the yock, and bursten the bondes in sonder.

Wherefore a lyon out of the wod shal hurte them, and a wolfe in the euenynge shal destroye them. The cat of the mountayne shal lie lurking by their cities, to teare in peces all them, that come therout. For their offences are many, and their departinge awaye is greate.

Shulde I then for all this haue mercy vpon the? Thy children haue forsaken me, and sworne by them that are no goddes. And albeit they were bounde to me in mariage, yet they fell to aduoutrie, and haunted harlottes houses.

In the desyre of vnclenly lust they are become like the stoned horse, euery man nyeth at his neighbours wife. Shulde I not correcte this, saith the LORDE?

Shulde I not be avenged of euery people, that is like vnto this? Clymme vp vpon their walles, beate them downe, but destroye them not vtterly: cut of their branches, because they are not the LORDES.

For vnfaithfully hath the house of Israel and Iuda forsaken me, saith the LORDE. They haue denied the LORDE, and sayde: it is not he.

Tush, there shall no misfortune come vpon vs, we shall se nether swearde ner hunger.

^a Esa. 5. d. Baruc 3. d. ^b Deut. 32. b. ^c Iere. 2. c. ^d 4 Re. 9. f. ^e Iere. 4. a. 12. c. ^f Deut. 17. d.

^g Deut. 32. d. ^h Sopho. 1. a. ⁱ Eze. 22. b. ^k Iere. 9. a. ^l 2 Pet. 2. a. Iere. 14. b. Deu. 29. c. Soph. 1. c. Iere. 23. c.

C As for the warnynge of the prophetes, they take it but for wynde, “yee there is none of these, which will tell them, that soch thinges shal happen vnto them.

Wherfore thus saith the LORDE God of hoostes: because ye speake soch wordes, beholde: ^a The wordes that are in thy mouth will I turne to fyre, and make the people to be wod, that it maye consume them.

“Lo, I will bringe a people vpō you from farre, o house of Israel (saith the LORDE) a mightie people, an olde people, a people whose speach thou knowest not, nether vnderstodest what they saye.

Their arrowes are sodane death, yee they them selues be very giauntes. This people shal eate vp thy frute & thy meate, yee they shal deuoure thy sonnes and thy daughters, thy shepe and thy bullockes.

They shall eate vp thy grapes & fyges. As for thy stronge and well fensed cities, wherin thou didest trust, they shal destroye them with the swearde.

D Neuertheles I will not then haue done with you, saith the LORDE. But yf they saye: wherfore doth the LORDE oure God all this vnto vs?

Then answer them: because, that like as ye haue forsakē me, and ^aserued straunge goddes in youre owne londe, euen so shall ye serue other goddes also in a straunge londe.

Preach this vnto the house of Iacob, & crie it out in Iuda, and saye thus: Heare this (thou folish and vndiscrete people.) “Ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Feare ye not me, saith the LORDE? Are ye not ashamed, to loke me in the face? ^a which bynde the see with the sonde, so that it can not passe his boundes: For though it rage, yet can it do nothinge: and though the wawes therof do swell, yet maye they not go ouer.

But this people hath a false and an obstinate herte, they are departed and gone awaye from me. They thinke not in their hartes: O let vs feare the LORDE oure God, that geueth vs rayne early and late, when nede is: which kepeth euer still the harvest for vs yearly.

E Neuertheles youre miszdedes haue turned these from you, ^a & your synnes haue robbed

you herof. For amonge my people are founde wicked persones, that priuely laye snares and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of that, which they haue gotten with falsede and disceate. Herof cometh their greate substance and riches, herof are they fat and welthy, and are runne awaye fro me with shamefull blasphemies. They minstre not the lawe, ^a they make no ende of the fatherlesses cause, they iudge not the poore acordinge to equite.

“Shulde I not punysh these thinges, saith the LORDE? Shulde I not be avenged of all soch people, as these be? Horrible and greuous thinges are done in the londe.

The prophetes teach falsely, and the prestes folowe them, and my people hath pleasure therein. What will come therof at the last?

The vi. Chaptr.

COME out of Ierusalem, ye stronge ^a childrē of Ben Iamin: “blowpe vp the trompettes ye Tecuites, set vp a token vnto Bethacarem, for a plage and a greate misery pepeth out from the North.

I will lickene the daughter Sion to a fayre and tendre woman, and to her shall come the shepherdes with their flockes. Their tentes shal they pitch rounde aboute her, and euery one shal fede with his honde. Make batell agaynst her (shal they saye:) Arise, let vs go vp, while it is yet daye.

Alas, the daye goeth awaye, & the night shadowes fall downe: Arise, let vs go vp by night, and destroye hir stronge holdes, for thus hath the LORDE of hoostes commaunded.

How downe hir trees, and set vp bulworkes agaynst Ierusalē. This is the cite that must be punished, for in her is all maliciounes. Like as a cōdyte aboundeth in water, eue so this citie abōūdeth in wickednes. Robbery and vnrightuousnesse is herde in her, sorow & woundes are euer there in my sight. Amēde the (o Ierusalem) lest I with drawe my herte from the, and make the desolate: & thy londe also, y^a no man dwel in it. For thus saith the LORDE of hoostes: The residue of Israel shalbe gathered, as the remnaunt of grapes.

And therefore turne thine honde agayne in to the baszketh, like the grape gatherer. But

^a Iere. 6. b. ^b Esa. 33. b. ^c Deut. 28. f. Baru. 4. c.
^d Iere. 16. b. Deu. 28. g. ^e Esa. 6. b. Ioh. 9. d.

/ Iob 26. b. 28. a. ^f Esa. 59. a. ^g Esa. 1. c. ^h Iere. 9. a.
Iere. 5. b. ⁱ 4 Re. 14. a.

vnto whom shal I speake? whom shal I warne, that he maye take hede? ^a“Their eares are so vnrcircumcised, that they maye not heare.

Beholde, ^b“they take the worde of God but for a scorne, and haue no lust therto. And therefore I am so full of thy indignacion (o LORDE) that I maye suffre no longer. Shed out thy wrath vpon the children that are without, and vpon all yonge men. Yee the man must be taken presoner with the wife, and the aged with the crepel. Their houses with their londes and wiuens shal be turned vnto straungers, whē I stretch out myne hōde vpon the inhabitours of this londe, saith the LORDE. ^c“For from the leest vnto the most, they hange all vpon covetousnes: and from the prophet vnto the prest, they go all aboute with falsede and lyes.

^d“And besyde that, they heale the hurte of my people with swete wordes, sayenge: peace, peace, when there is no peace at all.^e Therefore they must be ashamed, for they haue comitted abhominacion. But how shulde they be ashamed, when they knowe nothinge, nether of shame ner good nurture? ^f“And therefore they shal fall amonge the slayne, and in the houre when I shall viset them, they shal be brought downe, saith the LORDE.

Thus saith the LORDE: go in to the stretes, considre and make inquisition for the olde waye: and yf it be the good and right waye, then go therin, that ye maye fynde rest for youre soules. (But they saye: we will not walke therin) and I will set watchmen ouer you, and therefore take hede vnto the voyce of the trompet. But they saye: we will not take hede. Heare therefore ye Gentiles, and thou congregacion shalt knowe, what I haue deuyed for them. Heare thou earth also: beholde, ^g“I will cause a plage come vpon this people, euen the frute of their owne ymaginacions.

For they haue not bene obedient vnto my wordes and to my lawe, but abhorred them. ^h“Wherefore bringe ye me incense from Saba, & swete smellinge Calanum from farre countrees? Your burnt offerings displease me, and I reioyce not in youre sacrifices.

And therefore thus saith the LORDE: beholde, I will make this people fall, and there shal fall from amonge them the father with

the children, one neghboure shal perish with another.

Morouer thus saith ⁱ§ LORDE: Beholde, ^j“there shal come a people from the North, & a greate people shal arise from ^k§ endes of ^l§ earth, with bowes & with dartes shal they be weapened: It is a rough & fearece people, an vnmerciful people: their voyce roareth like the see, they ride vpon horses wel apointed to ^m§ batell agaynst the, o daughter Sion. Then shal this crie be herde: Oure armes are feble, heynes and sorow is come vpon vs, as vpon a woman traueling with childe. Noman go forth in to the felde, no man come vpon the hie strete: for the swearde and feare of the enemie shalbe on euery side.

Wherefore, gyrd a sack cloth aboute the (o thou daughter of my people) sprynkle thy self with aszshes, ⁿ“mourne and wepe bitterly, as vpon thy only beloued sonne: For the destroyer shal sodenly fall vpon vs. The haue I set for a prouer of my harde people, to seke out and to trye their wayes. For they are all vnfaithful and fallen awaye, they hange vpon shameful lucre, they are clene brasse and yron, for they hurte and destroye euery man. The bellous are brent in the fyre, the leade is consumed, the melter melteth in vayne, for the euel is not taken awaye from them. Therefore shal they be called naughty syluer, because the LORDE hath cast them out.

The vij. Chapter.

THESE are the wordes, that God spake ^o¶ vnto Ieremy: ^p“Stonde vnder the gates of the LORDES house, and crie out these wordes there, with a loude voyce, and saye: Heare the worde of the LORDE, all ye of Iuda, that go in at this dore, to honour the LORDE. Thus saith the LORDE of hostes the God of Israel. ^q“Amende youre wayes and youre counsels, and I will let you dwell in this place. Trust not in false lyenge wordes, sayenge: here is the temple of the LORDE, here is the temple of the LORDE, here is the temple of the LORDE.

^r“For yf ye will amende youre waies and counsels, yf ye wil iudge right betwixe a man and his neghboure: yf ye wil not oppresse the straumer, the fatherles & the wyddowe: yf ye

^a Iere. 4. a. 9. d. ^b Iere. 5. c. Iere. 20. b. ^c Iere. 8. b. Esa. 56. c. ^d Esa. 56. c. Iere. 8. b. ^e Ezo. 13. b. Iere. 10. e. ^f Iere. 19. a. ^g Esa. 1. b. Iere. 7. c.

ⁱ Iere. 1. b. 5. c. Abac. 1. b. ^j Amos 8. b. ^k Iere. 17. d. and 26. a. ^l Esa. 1. c. Iere. 26. c. ^m Ezo. 22. c. Zach. 8. c. Leuit. 19. g. Iob 24. a.

will not shed innocent bloude in this place: yf ye wil not cleue to straunge goddes to youre owne destruction: then wil I let you dwell in this place, yee in the londe that I gaue afore tyme vnto youre fathers for euer. But take hede, yee trust in counceles, that begyle you and do you no good. For when ye haue stollē, murthured, committed aduoutrie, and periury: Whē ye haue offred vnto Baal, folowinge straunge & vnkowne goddes: "Then come ye, and stonde before me in this house (which hath my name geuen vnto it) and saye: Tush, we are absolved quyte, though we haue done all these abhominacions.

What? ^athinke you this house that beareth my name, is a denne of theues? And these thinges are not done priuely, but before myne eyes, saith the LORDE. Go to my place in Silo, where vnto I gaue my name afore tyme, and loke well what I dyd to the same place, for the wickednes of my people of Israel. And now, though ye haue done all these dedes (saith the LORDE) and I my self rose vp euer by tymes to warne you and to comon with you: yet wolde ye not heare me: I called, ye wolde not answere. ^cAnd therefore euen as I haue done vnto Silo, so wil I do to this house, that my name is geuen vnto, (and that ye put youre trust in) yee vnto the place that I haue geuen to you and youre fathers. ^dAnd I shal thrust you out of my sight, as I haue cast out all youre brethren the whole sede of Ephraim.

^eTherefore thou shalt not praye for this people, thou shalt nether geue thākes, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise wil I heare the. Seist thou not what they do in the cities of Iuda, and without Ierusalem? ^fThe children gather stickes, the fathers kynde the fyre, the mothers kneade the dowe, to bake cakes for the quene of heauen.

They poure out drinkoffringes vnto straunge goddes, to prouoke me vnto wrath: How be it they hurte not me (saith the LORDE) but rather confounde, and shame them selues.

And therefore thus saith the LORDE God: beholde, my wrath and my indignacion shalbe poured out vpon this place, vpon men and catell, vpo the trees in the felde and all

frute of the londe, & it shal burne so, that no man maye quench it.

Thus saith the LORDE of hoostes, the God of Israel: ^gYe heape vp youre burnt-offringes with youre sacrifices, & eate ^h flesh. ⁱBut when I brought youre fathers out of Egipte, I spake no worde vnto them of burnt-offringes and sacrifices: but this I commaunded them, sayenge: herken and obeye my voyce, ^jand I shalbe youre God and ye shal be my people: so that ye walke in all the wayes, which I haue cōmaunded you, that ye maye prospere.

^kBut they were not obedient, they inclyned not their eares thence vnto, but went after their owne ymagynacions and after the mocions of their owne wicked herte, and so turned them selues awaye, and conuerted not vnto me. And this haue they done, from the tyme that youre fathers came out of Egipte, vnto this daye.

^lNeuertheles, I sent vnto them my seruauntes all the prophetes: I rose vp early and sent them worde, yet wolde they not herke, ner offere me their eares, but were obstinate, and worse then their fathers.

And thou shalt now speake all these wordes vnto them, but they shal not heare the: thou shalt crie vpon them, but they shal not answere the. Therefore shalt thou saye vnto them: ^mthis is the people, that nether heareth the voyce of the LORDE their God, ner receaueth his correction. ⁿFaithfulnes & treuth is clene rooted out of their mouth.

^oWherefore cut of thine hayre, and cast it awaye, take vp a complaynte in the whole londe: for the LORDE shal cast awaye, and scatere the people, ^pfor he is displeased withall.

^qFor the children of Iuda haue done euell in my sight, saith the LORDE. They haue set vp their abhominacions, in the house ^rfor I hath my name, and altho defyled it. ^sThey haue also buylded an alther at Tophet, which is in the valley of ^tfor I childrē of Ennō: ^ufor I they might burne their sonnes and daughters, which I neuer cōmaunded them, nether came it euer in my thought. And therefore beholde, the dayes shal come (saith the LORDE) that it shal no more be called, Tophet, or ^vthe valley of the children of Ennon, but the valley of

^a 3 Re. 8. a. ^b Esa. 56. b. Ioh. 2. b. Matt. 21. b. Iere. 32. d. Iosu. 18. a. Iere. 26. a. 1 Re. 3. 4. 5. 6. ^c Esa. 65. b. Pro. 1. c. Luc. 21. a. ^d 4 Re. 17. a. ^e Iere. 14. b. 1 Ioh. 5. a. Eze. 14. c. ^f Iere. 44. e.

^g Esa. 1. a. ^h Deut. 10. a. Esa. 43. d. Exo. 6. b. ⁱ Exo. 20. a. ^j Zach. 7. b. ^k Iere. 23. a. ^l Iere. 5. a. ^m Eze. 5. a. ⁿ Iere. 32. d. ^o 4 Re. 23. e. ^p Deut. 32. c. Psal. 105. e. Iere. 44. a. ^q Iere. 19. e.

the slayne: for in Tophet they shal be buried, because they shal els haue no rowme. ^a Yee ſ̄ deed bodies of this people shal be eaten vp of the foules of the ayre & wilde beastes of the earth, & no man shal fraye them awaie. ^b And as for the voyce of myrth & gladnesse of the cities of Iuda, & Ierusalem, the voyce of the brydegrome and of the bryde: ^c I will make them ceasse, for the londe shal be desolate.

The viij. Chapter.

AT the same tyme, saieih the LORDE, the bones of the kinges of Iuda, the bones of his princes, the bones of the prestes and prophetes, yee and the bones of the citisens of Ierusalem, shalbe brought out of their graues^d and layed agaynst the Sonne, the Moone and all the heauenly hooste: whom they loued, whom they serued, whom they ranne after, whom they sought & worshipped. They shal nether be gathered together nor buried, but shal lye vpō the earth, to their shame and despisinge.

^e And all they that remaine of this wicked generacion, shal desyre rather to dye thē to lye: where so euer they remaine, & where as I scatere them, saieih the LORDE of hoostes. This shalt thou saye vnto them also: Thus saieih the LORDE: Do men fall so, that they arise not vp agayne: And turne they so farre awaye, ſ̄ they neuer conuerte? Wherefore then is this people and Ierusalem gone so farre backe, that they turne not agayne? They are euer the longer the more obstinate, and will not be conuerted.

BFor I haue looked, and considered: ^f but there is no mā, that speaketh a good worde: there is no man, that taketh repētaunce for his synne, that will so much as saye: wherefore haue I done this? But every man (as soone as he is turned backe) runneth forth still, like a wilde horse in a battayl. The Storke knoweth his apoynted tyme, the Turteldoue, ſ̄ Swalow and the Crane, cōsidre the tyme of their traualle: ^g but my people will not knowe the tyme of the punyshment of the LORDE. How darre ye saye then: we are wise, we haue the lawe of the LORDE amonge vs?

Beholde, the disceitfull penne of the scribes, setteth forth lies: therefore shal the

wise be confounded, they shalbe afraied and taken: for lo, ^h they haue cast out the worde of the LORDE: what wysdome can then be amonge them? Wherefore, I will geue their wyues vnto aleauntes, and their feldeles to destroyers.

For from the lowest vnto the hiest, they folowe all shamefull lucre: and from the prophet vnto the prest, they deale all with lies. ⁱ Neuertheles, they heale the hurte of my people with swete wordes, sayenge: peace, peace, where there is no peace at all.

I'ye for shame, how abhominable thinges do they? And yet they be not ashamed, yee they knowe of no shame.

^j Wherefore in the tyme of their visitacion, they shal fall amonge the deed bodies, saieih the LORDE.

CMorouer I will gather them in (saieih the LORDE) so that there shal not be one grape vpon the vyne, nether one fyge vpon the fyge tre, and the leaues shalbe plucte of.

Then will I cause them to departe, and saye: why prolonge we the tyme? Let vs gather oure selues together, and go in to the stronge cite, there shall we be in rest: For the LORDE oure God hath put vs to sylence, and geuen vs water myxte with gall, to drynke, because we haue synned agaynst him.

We loked for peace, and we fayre not the better, we wayted for the tyme of health, and lo, here is nothinge but trouble.

Then shall the noyse of his horses be herde from Dan, the whole londe shall be afraied at the neyēge of his stronge horses: for they shal go in, and deuoure the londe, with all that is in it: the cities, and those that dwell therein. ^k Morouer, I will sende Cockatrices & serpētes amonge you (which will not be charmed) and they shal byte you, sayeth the LORDE.

Sorowe is come vpon me, and heuynes vexeth my herte: for lo, the voyce of the criēge of my people is herde from a farre cowntre: Is not the LORDE in Sion? Is not he kinge in her? Wherefore then haue they greued me (shall the LORDE saye) with their ymagēs and foolish strange fashions? The haruest is gone, the Sōmer hath an ende, and we are not helped. I am sore vexed,

^a Iere. 8. b. 9. c. ^b Eze. 26. b. ^c Iere. 16. b. 25. b.

^d Deut. 4. e. Sap. 21. a. ^e Luc. 23. c. ^f Eze. 20. f.

^g Esa. 1. a. ^h Deut. 4. a. Psal. 18. a. ⁱ Iere. 6. b.

Esa. 56. c. Eze. 13. b. ^j Iere. 7. d. ^k Iere. 14. d.

^l Leui. 26. d.

because of the hurte of my people: I am heuy and oashed, for there is no more Triacle at Galaad, and there is no Phisician, that cā heale the hurte of my people.

The ix. Chapter.

O WHO will geue my heade water ynough, & a well of teares for myne eyes: that I maye wepe night & ad daye, for the slaughter of my people? Wolde God that I had a cottage some where farre from folke, that I might leaue my people, and go from thē: for they be all aduouters and a shrenckinge sorte. They bēde their tūges like bowes, to shute out lies: As for the treuth, they maye nothinge awaye with all in the worlde. For they go from one wickednes to another, and holde nothinge of me, saith the LORDE.

Yee one must kepe himself from another, ^a no man maye safely trust his owne brother: for one brother vndermyneth another, & one neyghboure begyleth another. Yee one dissembleth with another, and they deale with no treuth. ^b They haue practised their tūges to lye, and taken greate paynes to do myschefe. They haue set their stole in the myddest of disceate, and (for very dissemblinge falsede) they wil not knowe me, saith the LORDE.

Therefore thus saith the LORDE of hoostes, beholde, I wil melte them and trie thē, for what shulde I els do to my people? Their tūges are like sharpe arowes, ^c to speake disceate. With their mouth they speake peaceably to their neyghboure, but preuely they laye waite for him. Shulde I not punysh them for these thinges, saith the LORDE? ^d Or, shulde I not be auenged of eny such people, as this? Vpon the mountaynes will I take vp a lamentacion and soroufull crie, and a mournynge vpon the fayre playnes of the wildernes: Namely, how they are so brente vp, that no man goeth there eny more: Yee a man shal not heare one beast crie there.

^e Byrdes and cattell are all gone from thēce. I will make Ierusalem also an heape of stones, and a denne of venomous wormes. And I wil make the cities of Iuda so waist, that no man shal dwell therein. What man is so wise, as to vnderstande this? Or to whom hath the LORDE spoken by mouth, that he maye

shewe this, and saye: / O thou londe, why perishest thou so? Wherefore art thou so brent vp, and like a wilderness, that no mā goeth thorow? Yee the LORDE himself tolde the same vnto them, that forsoke his lawe, and kepte not the thyng that he gaue them in commandement, nether lyued thereafter: ^f but folowed the wickednes of their owne hertes, and serued straunge goddes, as their fathers taught them.

Therefore, thus saith the LORDE of hoostes, the God of Israel: Beholde, I will fede this people with wormwod, and geue thē gall to drynke. ^g I will scatere them also amonge the Heithen, whom nether they ner their fathers haue knowne: and I will sende a swearde amonge them, ^h to persecute them, vntill I bringe them to naught. Morouer, thus saith the LORDE of hoostes: lōke that ye call for mournynge wyues, and sende for wise women: that they come shortly, and singe a mournynge songe of you: that the teares maye fall out of oure eyes, and that oure eye lyddes maye guszhe out of water.

For there is a lamentable noyse herde of Sion: O how are we so sore destroyed? O how are we so piteously confounded? We must forsake oure owne naturall cowntre, and we are shot out of oure owne lodgiges. Yet heare the worde of the LORDE (o ye women) and let youre eares regarde the wordes of his mouth: that ye maye lerne youre daughters to mourne, and that euery one maye teach hir neyghboursse, to make lamentacion. Namely thus: Deeth is clymmē vp in at oure wyndowes, he is come in to oure houses, to destroye the childe before the dore, & ⁱ yonge man in the strete.

But tell thou planely, thus saith ^j LORDE: The deed bodies of men shal lye vpon ^k groundes, as the donge vpon the felde, ^l and as the hay after the mower, and there shal be no man to take them vp. Morouer, thus saith the LORDE: Let not the wise man reioyse in his wisdom, ner the stronge man in his strength, ^m nether the rich man in his riches: But who so wil reioyse, let him reioyse in this, that he vnderstōdeth, and knoweth me: for I am the LORDE, which do mercie, equite and rightuousnes vpon earth. ⁿ Therefore haue I

^a Iero. 12. b. Matt. 10. c. Miche 7. a. ^b Psal. 27. a. ^c Pro. 18. a. Psal. 17. a. ^d Iere. 5. b. e. ^e Psal. 78. a. Mich. 3. c. ^f Osee 14. d. ^g Deu. 29. b. Iosu. 24. c.

^h Deu. 32. c. Ierē. 23. c. ⁱ Deu. 28. c. ^j Iere. 7. d. 8. b. ^k Esa. 65. c. 1 Cor. 1. g. 2 Co. 10. d. ^l Matt. 9. b. 12. a. Ose. 6. b.

pleasure in such thinges, saith \S LORDE. Beholde, the tyme cometh (saith the LORDE) that I wil vyset all them, whose foreskynne is vncircumcised: The Egipcians, ^athe Iewes, the Edomites, the Ammonites, the Moabites, and the shauen Madianites, that dwell in the wilderness. ^bFor all \S Gentiles are vncircumcised in the flesh, but all the house of Israel, are vncircumcised in the herte.

The x. Chapter.

HEARE the worde of the LORDE, \S he speaketh vnto the, o thou house of Israel: Thus saith the LORDE: Ye shal not lerne after the maner of the Heithē, ^cand ye shal not be afrayed for the tokens of heauen: for the Heithen are afrayed of soch: Yee all the customes and lawes of the Gētiles are nothinge, but vanite. ^dThey hewe downe a tre in the wod with the hondes of the workeman, and fashion it with the axe: they couer it ouer with golde or syluer, they fasten it with nales and hammers, that it moue not. It stōdeth as stiff as the palme tre, it can nether speake ner go, but must be borne. ^eBe not ye afrayed of soch, for they cā do nether good ner euel. But there is none like vnto \S (o LORDE) thou art greate, ^fand greate is the name of thy power. Who wolde not feare the? or what kige of the Gentiles wolde not obeie the?

For amonge all the wysemen of the Gentiles, and in all their kingdomes, there is none, that maye be lickened vnto the. They are all together vnlernd and vnwise, All their connyng is but vanite: namely, wod, syluer, which is brought out of Tharsis, and beatē to plates: ^gand golde from Ophir, a worke \S is made with the honde of the craftsman \S the caster, clothed with yalow sylk and scarlet: euen so is the worke of their wyse men all together. But the LORDE is a true God, a luyng God, and an euerlasting kinge. ^hYf he be wroth, the earth shaketh: all the Gētiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of thē: they are goddes, that made nether heauē ner earth: therefore shal they perish frō the earth, and from all thinges vnder heauen.

ⁱBut (as for oure God) he made the earth with his power, and with his wisdom hath he fynished the whole compasse of the worlde, with his discrecion hath he spred out the heauens, At his voyce the waters gather together in the ayre, he draweth vp \S cloudes from the vttemost partes of \S earth: ^khe turneth lighteninge to rayne, and brighth forth the wyndes out of their treasures: ^lHis wisdom maketh all men fooles. And confunded be all casters of ymages, ^mfor that they cast, is but a vayne thinge, and hath no life. ⁿThe vayne craftes men with their workes, that they in their vanite haue made, shall perish one with another in the tyme of visitacion. Neuertheles, Iacobs porciō is not soch: but it is he, that hath made all thinges, and Israel is the rodd of his inheritance: The LORDE of hostes is his name. Put away thy vnclennesse out of the londe, thou that art in the stronge cities. For thus saith the LORDE: Beholde, I wil now thrust out the inhabitours of this londe a greате waye off, and trouble them of soch a fashio, that they shal no more be founde.

Alas, how am I hurte? Alas, how panefull are my scourges vnto me? For I cōsidre this sorow by my self, \S I must suffre it, My tabernacle is destroyed, and all my coardes are broken. My children are gone fro me, \S can no where be founde. Now haue I none to sprede out my tente, or to set vp my hanginges. For the hyrdmen haue done folishly, that they haue not sought the LORDE. Therefore haue they dealt vnwisely with their catell, \S all are scatred abroad. Beholde, the noyse is harde at honde, and greate sediciō out of the north: to make the cities of Iuda a wylder-nesse, and a dwellinge place for Dragons. ^oNow I knowe (o LORDE) that it is not in mā's power to ordre his owne waies, or to rule his owne steppes \S goinges. Therefore chastē thou vs (o LORDE) but with fauoure, ^pand not in thy wrath, bringe vs not vtterly to naught. Poure out thy indignacion rather vpon the Gētiles, that knowe \S not, and vpon the people that call not on thy name: And that because they haue consumed, deuoured and destroyed Iacob, and haue roted out his glory.

^a Iero. 25. c. ^b Iero. 4. a. 6. b. Rom. 2. c. ^c Hsa. 47. e. ^d Esa. 44. b. ^e Baruc 6. ^f 4 Re. 17. g. ^g Apo. 15. a. ^h 3 Reg. 9. ⁱ Naum 1. a. ^j Gen. 1. a.

Iero. 51. c. ^k Psal. 134. b. ^l Psal. 143. ^m Esa. 44. b. ⁿ Esa. 1. d. Iero. 6. c. ^o Pro. 20. d. ^p Esa. 64. b. Psal. 78. a. Eccls. 36. a. Iero. 30. c. 50. b.

The xi. Chapter.

A THIS is another Sermon, which the LORDE commaunded Ieremy for to preach, sayenge :

Heare the wordes of the couenaunt, and speake vnto all Iuda, and to all them that dwel at Ierusalem, And saye thou vnto the: Thus saith the LORDE God of Israel: Cursed be euery one, that is not obedient vnto \bar{y} wordes of this couenaunt: which I commaunded vnto youre fathers, what tyme as I brought them out of Egipte, from the yron fornace, sayenge: "Be obedient vnto my voyce, and do accordinge to all that I commaunde you: "so shal ye be my people, and I wil be youre God, and will kepe my promise, \bar{y} I haue sworne vnto youre fathers: Namely, that I wolde geue them "a londe which floweth with mylke and honey, as ye se, it is come to passe vnto this daye.

Then answered I, and sayde: Amen. It is euen so LORDE, as thou sayest. Then the LORDE sayde vnto me agayne: Preach this in \bar{y} cities off Iuda and rounde aboute Ierusalem, and saye: Heare the wordes off this couenaunt, that ye maye kepe them. For I haue diligently exorted youre fathers, euer sence the tyme that I brought them out off the Londe off Egipte, vnto this daye. I gaue them warnynge by tymes, sayenge: **35** herken vnto my voyce: "Neuertheles, they wolde not obeye me, nor encline their eares vnto me, "but folowed the wicked ymaginaciōs of their owne hertes. And therfore haue I accused them as transgressours of all the wordes off this couenaunt, that I gaue them to kepe, which they (notwithstōdinge) haue not kepte.

And the LORDE sayde vnto me: It is foude out, that whole Israel and all the citisens off Ierusalem are gone backe. They haue turned them selues to the blasphemies off their fore fathers, which had no lust to heare my worde. Euen likewise haue these also folowed straunge goddes, and worshipped them. The house off Israel and Iuda haue broken my couenaunt, which I made with their fathers.

Therfore thus saith the LORDE: Be-

holde, I will sende a plague amonge you, which ye shal not be able to escape: and though ye crie vnto me, I will not heare you. The shal the townes off Iuda and the citisens off Ierusalem go, and call vpon their goddes, vnto whom they made their oblatiōs: "but they are not able to helpe them in tyme off their trouble. "For as many cities as thou hast (o Iuda) so many goddes hast thou also: "And loke how many stretes there be in the (o Ierusalem) so many shameful aulters haue ye set vp, to offre vpon them vnto Baal. "But praye not thou for this people, byd neither prayse ner prayer for them: for though they crie vnto me in their trouble, yet will I not heare them.

O thou beloued, why doest thou so shamefull greate blasphemies in my house? "euen as though that holy flesh might absolute the, specially when thou hast made thy boost off thy wickednes. The LORDE called the a grene olyue tre, "a fayre one, a frutefull one, a goodly one: but now that there is a contrary reporte off the abrode, he will burne the vp, ad destroye thy braunches. "For the LORDE off hoostes that plated the, hath deuyed a plague for the (o thou house of Israel & Iuda) for \bar{y} euil that ye haue done, to prouoke him to wrath, in that ye dyd seruyce vnto Baal.

This (o LORDE) haue I lerned of the, **36** and vnderstonde it, for thou hast shewed me their ymaginaciōs. "But I (as a meke lambe) was caried awaye to be slayne: not knowinge, that they had deuyed soch a counel agaynst me, sayenge: "We will destroye his meate with wod, and dryue him out of the londe of the lyuynge, that his name shal neuer be thought vpon. Therfore I will beseke the now (o LORDE of hoostes) "thou righteous iudge, thou that tryest the reynes and the hertes: let me se the auenged of them, for vnto the haue I committed my cause. The LORDE therfore spake thus of the citisens of Anothot, that sought to slaye me, sayge: "Preach not vnto vs in the name of the LORDE, or els thou shalt dye of oure hondes. Thus (I saye) spake the LORDE of hoostes: Beholde, I will viset you. Your yonge mē shal perish with the swearde, youre sonnes and youre daughters shal vterly dye of hunger,

^a Exo. 19. a. ^b Exo. 6. b. ^c Gen. 15. c. 26. a. 28. c.
^d Iere. 13. b. ^e Iere. 9. b. Deu. 24. c. ^f Zach. 7. b.
^g Deu. 32. c. ^h Iere. 2. d. ⁱ Iere. 7. c. ^j Iere. 15. a.

^k Agg. 2. b. ^l Iere. 17. b. ^m Matt. 7. b. ⁿ Ro. 11. c.
^o Esa. 12. d. ^p Esa. 53. b. ^q Iere. 18. b. ^r Iere. 20. c. 17. b. ^s Esa. 30. b. ^t Amo. 7. b.

so that none shal remayne. For vpon the citiesyns off Anathot wil I bringe a plage, and the yere of their visitacion.

The xiiij. Chapter.

A LORDE, thou art more rightuous, then that I shulde dispute with the: Neuertheles, let me talke with the in thinges reasonable. ^aHow happeneth it, that the waye off the vngodly is so prosperous? and that it goeth so wel with them, which (with out eny shame) offede and lyue in wickednesse? Thou plantest them, they take rote, they growe, and bringe forth frute. They boost moch off the, yet doest thou not punysh them. But thou LORDE (to whom I am well knowne) thou that hast sene, & proued my herte, take them awaye, like as a flock is caried to the slaughter house,^b and apoynte them for the daye off slaughtinge.

How longe shall the londe mourne, and all the herbes off the felde perish, for the wickednes off them that dwell therein?

^cThe catell and the byrdes are gone, yet saye they: tush, God will not destroye vs vtterly.

Seinge thou art weery in runnyng with the fote men, how wilt thou then runne with horses? In a peaceable sure londe thou mayest be safe, but how wilt thou do in the furious pryde of Iordane? For thy brethren ad thy kynred haue altogether despised the, and cried out vpon the in thine absence.

B ^dBeleue them not, though they speake fayre wordes to the. As for me (saye I) I haue forsaken myne owne dwellinge place, and left myne heretage. My life also that I loue so wel, haue I geuen in to the hodes of myne enemies. Myne heretage is become vnto me, as a Lyon in the wod. It cried out vpon me, therefore haue I forsaken it. ^eMyne heretage is vnto me, as a speckled byrde, a byrde of dyuerse coloures is vpon it. Go hence, and gather all the bestes of the felde together, that they maye eate it vp.

^fDyuerse hyrdmē haue broken downe my vynyarde, and troden vpon my porcion. Of my pleasaunt porcion, they haue made a wilderness & deserte. They haue layed it waist: and now that it is waist, it sigheth vnto me. Yee the whole londe lieth waist, and no man

regardeth it. The destroyers come ouer the heeth every waye, for ^gthe swearde off the LORDE shal consume from the one ende of ^hlode to the other, and no flesh shal haue rest. They shal sowe wheat, and reepe thornes. They shal take heretage in possession, but it shal do them no good. And ye shalbe confounded of youre owne wyynnnges, because of the greате wrath of the LORDE.

Thus saith the LORDE vpon all myne **C** euel neighbours, that laye honde on myne heretage, which I haue geuen my people of Israel: Beholde, I wil plucke them (namely Israel) out of their londe, and put out the house of Iuda from amonge them. ⁱAnd whē I haue rooted the out, I wilbe at one with the agayne, and wil haue mercy vpon them: and brynge them agayne, euery man to his owne heretage, and in to his lode. And yf they (namely that trouble my people) wil lerne ^jwayes of them, to sweare by my name: The LORDE lyueth (like as they lerned my people to sweare by Baal) the shal they be rekened amōge my people. ^kBut yf they wil not obeye, the will I rote out the same folke, and destroye them, saith the LORDE.

The xiiij. Chapter.

MOROUER, thus said the LORDE **A** vnto me: go thy waye & get the a lynnne breche, and gyrd it aboute thy loynes, and let it not be wet. Then I got me a brech, accordinge to the commaundemēt of the LORDE, and put it aboute my loynes. After this, the LORDE spake vnto me agayne: Take the breche that thou hast prepared & put aboute the, and get the vp, and go vnto Euphrates, and hyde it in a hole off the rock. So wēt I, and hydde it, as the LORDE commaunded me. And it happened longe after this, that the LORDE spake vnto me: Vp, and get the to Euphrates, and fet the breche from thence, which I commaunded the to hyde there. Then went I to Euphrates, and digged vp, and toke the brech from the place where I had hyd it: and beholde, the brech was corrupte, so that it was profitable for nothinge.

Then sayde the LORDE vnto me: Thus **B** saith the LORDE: Euen so will I corrupte the pryde off Iuda, and the hie mynne off

^a Job 21. a. ^b 2 Pet. 2. c. ^c Iere. 14. b. ^d Iere. 9. a.

^e Esa. 19. c. ^f Esa. 56. c. ^g Esa. 5. a. ^h Pro. 22. d. ⁱ Deu. 4. c. 30. a. ^j Esa. 54. b. 1 ^k Esa. 1. a. ^l Mat. 22. b.

Ierusalē. " This people is a wicked people, they will not heare my worde, they folowe ſ̃ wicked ymaginacions off their owne hert, & hange vpon ſtraunge goddes, thē haue they ſerued & worshipped : and therfore they ſhalbe as this brech, that ſerueth for nothinge. For as ſtrately as a brech lieth vpon a māſ loynes, ſo ſtrately dyd I bynde ſ̃ whole houſe of Iſrael, and the whole houſe of Iuda vnto me, ſaieth the LORDE:⁴ that they might be my people: that they might haue a glorious name: ſ̃ they might be in honour: but they wolde not obeye me. Therefore laye this ryddle before them, and ſaye: Thus ſaieth the LORDE God of Iſrael: euery pot ſhal be fylled with wyne. And they ſhal ſaye: thinkeſt thou we knowe not, ſ̃ euery pot ſhalbe fylled with wyne? Then ſhalt thou ſaye vnto them: C Thus ſaieth the LORDE: Beholde, I ſhal fyll all the inhabitours of this lōde with drouckēnes, the kynges that ſyt vpō Daniels ſtole, the preſtes and prophetes, with all ſ̃ dwell at Ieruſalem. And I will ſhute them one agaynſt another, yee ſ̃ fathers agaynſt the ſonnes, ſaieth the LORDE.

I wil not pardon them, I wil not ſpare them, ner haue pitie vpon them: but deſtroye them. Be obedient, geue eare, take no diſzdayne at it, for it is the LORDE himſelf that ſpeaketh. Honour ſ̃ LORDE youre God herein, or he take his light from you, and or euer youre fete ſtumble in darkneſſe at ſ̃ hill: leſt whē ye loke for the light, he turne it in to ſ̃ ſhadowe and darkneſſe of death. But yf ye wil not heare me, that geue you ſecrete warnynge, I will mourne for my whole herte for youre ſtubburneſſe. Piteouſly will I wepe, and the teares ſhall guſzhe out of myne eyes. For the LORDES flocke ſhal be caried awaye captiue. Tell the kinge & the rulers: Humble youre ſelues, ſet you downe lowe, for ſ̃ crowne of youre glory ſhal fall from youre heade. The cities towarde the ſouth ſhalbe ſhut vp, & no man ſhal open thē. All Iuda ſhal be caried awaye captiue, ſo that none ſhall remayne.

Lift vp youre eyes, and beholde thē, that come from the North: Like a fat flocke ſhal they fall vpon the. To whom wilt thou make thy mone, when they come vpon the? for thou haſt taught thē thy ſelf, and made thē maſters

ouer the. " Shal not ſorowe come vpō the, as on a woman traueling with childe? And yf thou woldeſt ſaye thē in thine hert: Wherefore come theſe thinges vpō me? Euē for the multitude of thy blaſphemies, ſhall thy hynder partes & thy fete be diſcouered. For like as the man of Inde maye change his ſkynne, & the cat of the mountayne hir ſpottes: ſo maye ye that be exerciſed in euell, do good. Therfore will I ſcate you, lyke as ſ̃ ſtobble that is takē awaye with ſ̃ ſouth wynde. This ſhal be youre porcion, and the porcion of youre meaſure, wher with ye ſhal be rewarded of me, ſaieth the LORDE: becauſe ye haue forgotten me, and put youre truſt in diſceatfull thinges. ⁊ Therfore ſhall I turne thy clothes ouer thy heade, and diſcouer thy thees, that thy preuyties maye be ſene: thy aduoutrie, thy deadly malice, thy beaſtlynes and thy ſhamefull whordome. For vpon the feldeſ and hilles I haue ſene thy abhominacions. Wo be vnto the (o Ieruſalē) whē wilt thou euer be clenſed anymore?

The xiiij. Chapter.

The worde of the LORDE ſhewed vnto Ieremy, cōcernynge the derth off the frutes.

I UDA ſhal mourne, men ſhall not go moch more thorow his gates: the londe ſhal be nomore had in reputacion, & the crie of Ieruſalē ſhal breake out. The lordes ſhall ſende their ſeruauntes to fetch water, & when they come to the wellles, they ſhal fynde no water, but ſhal carie their veſſels home emptie. They ſhal be aſhamed & confounded, & ſhal couer their heades. ⁊ For the grounde ſhalbe dried vp, becauſe there cōmeth no rayne vpon it. The plowmen alſo ſhalbe aſhamed, & ſhal couer their heades. The Hynde ſhal forſake the yonge fawne, that ſhe brigeth forth in ſ̃ felde, becauſe there ſhalbe no grasse. The wilde Aſſes ſhall ſtonde in the Moſſe, and drawe in their wynde like the Dragōs, their eyes ſhal fayle for wāt of grasse.

Doutles oure owne wickedneſſe rewarde vs: But LORDE do thou acordinge to thy name, though oure transgreſſions and synnes be many. ⁊ For thou art the comforte & helpe of Iſrael in the tyme of trouble. Why wilt thou be as a ſtraunger in the Londe, and as

⁴ Iere. 7. c. 11. b. 18. a. 19. c. ⁵ Deu. 4. c. 28. d.
c Iere. 31. c. Thren. 1. a. ⁶ Iere. 30. a. Eſa. 13. b.

Eſa. 21. a. ⁷ Iere. 15. b. ⁸ Oſee 2. b. ⁹ Iere. 23. b.
ⁱ⁰ Eſa. 49. b. Iere. 16. c. 17. c.

one that goeth ouer the felde, ad cometh in only to remayne for a night? Why wilt thou make thy self a coward, and as it were a giaute that yet maye not helpe? For thou art ours (o LORDE) and we beare thy name, therefore forsake vs not.

33 Then spake the LORDE, concernynge this people y^e haue pleasure to go so nembly with their fete, and leaue not of, and therefore displease the LORDE: in so moch, that he will now bringe agayne to remembrance all their myszdedes, ad punysh all their synnes. Yee euen thus sayde the LORDE vnto me: Thou shalt not praye to do this people good. ^a For though they fast, I will not heare their prayers. And though they offre burnt offrises & sacrifices, yet wil not I accepte them. For I will destroye them with the swearde, hunger and pestilence. Then answerde I: O LORDE God, the prophetes saye vnto them: ^b Tush, ye shal se no swearde, and no hunger shall come vpon you, but the LORDE shal geue you continuall rest in this place.

And the LORDE sayde vnto me: The prophetes preach lies vnto them in my name. ^c I haue not spoken with them, nether gaue I them eny charge, nether dyd I sende the: yet they preach vnto you false visions, charmynge, vanite, and disceatfulness of their owne herte. Therefore thus saith the LORDE: As for those prophetes that preach in my name (whom I neuertheles haue not sent) and y^e saye: Tush, there shal nether batel ner hunger be in this londe: With swearde ad with hunger shal those prophetes perish, ^d and the people to whom they haue preached, shal be cast out of Ierusalem, dye of hunger, ad be slayne with the swearde, (and there shal be no man to burie them) ^e both they ad their wyues, their sonnes and their daughters. For thus wil I poure their wickednes vpon the. This shalt thou saye also vnto them: Myne eyes shal wepe without ceassing daye & night. ^f For my people shalbe destroyed with greate harme, and shall perish with a greate plage. For yff I go in to the felde, lo, it lieth all full off slayne men: Yff I come in to the cite, lo, they be all famished of hunger.

Yee their prophetes also and prestes shal be led in to an vnkowne londe.

Hast thou then vterly forsaken Iuda? ^g (sayde I) Dost thou so abhorre Siō? Or hast thou so plagued vs, that we can be healed no more? ^h We loked for peace, and there cometh no good: for the tyme of health, & lo, here is nothing but trouble. We knowlege (o LORDE) all oure myszdedes, and the synnes of oure fathers, that we haue offended y^e. Be not displeased (o LORDE) for thy names sake, forget not thy louynge kyndnes: ⁱ Remembre y^e trone of thyne honoure, breake not the couenaūt, that thou hast made with vs. ^j Are there eny amonge the goddes of the Gentiles, that sende rayne, or geue the showers of heauen? Dost not thou it o LORDE oure God, in whō we trust? Yee LORDE, thou dost all these things.

The xlv. Chapter.

34 THEN spake the LORDE vnto me, ad sayde: ^k Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryue them awaye, that they maye go out of my sight. And yf they saye vnto the: ^l Whyther shal we go? Thē tell thē: The LORDE geueth you this answer: Some vnto death, some to the swearde, some to hunger, some in to captiuyte. For I will bringe foure plagis vpon them, saith the LORDE. ^m The swearde shal stragle them, the dogges shal deuoure them, the foules of the ayre ad beestes of the earth shal eate them vp, and destroye them. I will scatre them aboute also in all kingdomes and londes to be plagued, because of Manasses ⁿ the sonne of Ezechias kinge of Iuda, for the thinges that he dyd in Ierusalem.

Who shal then haue pite vpon the, o Ierusalem? Who shal be sory for the? Or who shal make intercession, to opteyne peace for the? seinge thou goest fro me, ad turnest bacwarde, saith the LORDE? Therefore I will stretch out myne honde agaynst the, to destroye the, and I will not be intreated. I will scatre the abroad with the fanne on euery side of the londe: ^o I will waist my people and destroye them, for they haue had no lust to turne from their owne wayes. I will make their wyddowes mo in nombre, then the sondes of the see. Vpon y^e mothers of their children, I shal bringe a destroyer in the noone daye.

^a Iere. 7. b. Esa. 1. b. ^b Iere. 5. b. Soph. 1. c. Iere. 14. b. 23. c. ^c Iere. 23. d. ^d Zach. 13. a. ^e Iere. 16. a. ^f Thren. 2. f. Iren. 1. d. ^g Iere. 8. c. ^h Esa. 49. e.

ⁱ Iere. 5. d. ^j Iere. 7. b. 11. c. 14. b. Eze. 14. c. ^k Zach. 11. b. Eze. 5. c. ^l Iere. 16. a. ^m 4 Re. 21. a. ⁿ Iere. 6. c.

^a Sodenly and vnawarres, shal I sende a feare vpon their cities. She that hath borne vij. children, shal haue none, hir herte shal be ful of sorowe.

The Sonne shall fayle her in the cleare daye, when she shalbe confounded and faynte for very heynes. ^b As for those y^e remayne, I wil delyuer them vnto the swearde off their enemies, saith the LORDE. ^c O mother, alas that euer thou dydest beare me, anemie and hated of the whole londe: Though I neuer lente ner receaued vpon vsury, yet euery man speake euell vpon me. And y^e LORDE answered me: Lede not I the then vnto good? Come not I to the, when thou art in trouble: and helpe y^e, when thine enemy oppresseth the? Doth one yron hurte another, or one metall that cometh from the north, another? As for youre riches and treasure, I wil geue them out in to a pray, ^d not for eny money, but because of all youre synnes, that ye haue done i all youre coastes. And I wil brige you with youre enemies in to a londe, ^e y^e ye knowe not: for the fyre that is kyndled in my indignacion, shal burne you vp.

O LORDE (sayde I then) thou knowest all thinges, therefore remembre me, ad viset me, delyuer me fro my persecuters: Receaue not my cause in thy lōge wrath, yet thou knowest, that for thy sake I suffre rebuke. / When I had founde thy wordes, I at them vp gredely: they haue made my hert ioyfull & glad. For I call vpon thy name, o LORDE God off hoostes. I dwell not amonge the scornors, nether is my delyte therin: but I dwell only in the feare of thy honde, for thou hast fylled me with bytternes. Shall my heynes endure for euer? Are my plaghes then so greate, y^e they maye neuer be healed? Wilt thou be as a water, that falleth, and can not contynue? Vpon these wordes, thus sayde the LORDE vnto me: Yf thou wilt turne agayne, I shal set the in my seruyce: and yf thou wilt take out the thinge that is precious from the vyle, thou shalt be euen as myne owne mouth. ^f They shal conuerte vnto the, but turne not thou vnto the: and so shal I make the a strōge wall of stele agaynst this people. ^g They shal fight agaynst the, but they shal not preuayle. For I my self will be

with the, to helpe the, and delyuer the, saith the LORDE. And I will ryd the out of the hondes of the wicked, and delyuer the out of the honde of Tirauntes.

The xvi. Chapter.

MOROUER, thus sayde the LORDE ^h vnto me: Thou shalt take y^e no wife, ner beget children in this place. For of the children that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this londe, thus saith the LORDE: They shal dye an horrible deeth, no mā shal mourne for them, ner burie them, but they shal lye as dōge vpon the earth. They shal perish thorow the swearde and hunger, and their bodies shal be meate for the foules of the ayre, and beestes of the earth. Agayne, thus saith the LORDE: Go not vnto them, that come together, for to mourne and wepe: for I haue taken my peace fro this people (saith the LORDE) yee my fauoure and my mercy. And in this londe shal they dye, olde and yonge, and shall not be buried; no man shall bewepe them, no man shall clippe or shaue himselff for them.

There shal not one viset another, to mourne with them for their deed, or to comforte them. One shall not offire another the cuppe off consolacion, to forget their heynes for father and mother. ⁱ Thou shalt not go in to their feast house, to syt downe, moche lesse to eate or drynke with them. For thus saith the LORDE off hoostes the God off Israel: ^j Beholde, I shall take awaye out of this place, the voyce off myrth ad gladnesse, the voyce off the brydegrome and off the bryde: yee and that in youre dayes, that ye maye se it.

^k Now when thou shewest this people all these wordes, and they saye vnto the: Wherefore hath the LORDE deuyssed all this greate plague for vs? Or what is the offence and synne, that we haue done agaynst the LORDE oure God? Then make thou them this answer: Because youre fathers haue forsaken me (saith the LORDE) ^l and haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forsake, and haue not kepte my lawe. ^m And ye with youre shamefull blasphemies, haue

^a 1 Tess. 5. a. ^b Amo. 8. b. ^c Iere. 20. d. ^d Iere. 17. a. 26. b. ^e Deu. 32. c. ^f Eze. 3. a. Psal. 118. n. ^g Iere. 21. a. ^h Iere. 1. c. ⁱ Leui. 10. b. Iere. 14. c.

^j Psal. 78. a. Iere. 15. a. ^k 1 Cor. 5. b. ^l Iere. 7. d. 25. b. ^m Iere. 7. b. Iere. 5. d. ⁿ Deu. 4. d. ^o Iere. 7. d.

exceeded the wickednes off youre fathers. For euery one off you foloweth the frawerde euel ymaginacion off his owne hert, and is not obedient vnto me.

“Therefore wil I cast you out off this londe, in to a londe that ye and youre fathers knowe not: and there shall ye serue straunge goddes daye and night, there will I shewe you no fauoure. Beholde therefore (saith the LORDE) the daies are come, that it shall nomore be said: ‘The LORDE lyueth, which brought the children of Israel out of the lode of Egipte: but (it shall be sayde) the LORDE lyueth, that brought the children of Israel from the North, & from all londes where I had scatred them. For I wil bringe thē agayne in to the lode, that I gaue vnto their fathers.

Beholde, (saith the LORDE) I will sende out many fiszher^a to take them, and after y^b wil I sende out many hunters to hunte thē out, from all mountaynes and hilles ad out of the caues of stones. For myne eyes beholde all their wayes, and they can not be hyd from my face, nether can their wicked dedes be kepte close out of my sight. But first will I sufficiently rewarde their shamefull blasphemies and synnes, wherwith they haue defyled my londe: Namely, with their stinckinge Idols and abhominacions, wherwith they haue fylled myne heretage. ‘O LORDE, my strength, my power, and refuge in tyme off trouble. The Gentiles shall come vnto the from the endes off the worlde, and saye: Verely oure fathers haue cleued vnto lies, their Idols are but vayne and vnprofitable. How can a man make those his goddes, which are not able to be goddes? And therefore, I will once teach them (saith y^c LORDE) I will shewe them my honde and my power, that they maye knowe, y^d my name is y^e LORDE.

The xviij. Chapter.

Y^a OURE synne (o ye off the trybe of Iuda) is writte in the table of youre hertes, & graue so vpon the edges of youre altuers with a penne of yron & with an Adamāt clawe: y^b youre children also maye thynke vpon youre altuers, woddes, thicke trees, hie hilles, mountaynes & felde. ‘Wherefore, I will make all youre substaunce & treasure be spoyled, for

the greate synne that ye haue done vpon youre hie places, thorow out all y^c coostes off youre lode. Ye shal be cast out also from the heretage, that I gaue you. And I wil subdue you vnder the heuy bōdage of youre enemies, in a londe that ye knowe not. For ye haue ministered fyre to my indignacion, which shal burne euermore. Thus saith the LORDE: ‘Cursed be the man that putteth his trust in man, ad that taketh flesh for his arme: and he, whose herte departeth from y^d LORDE. He shall be like the heeth, that groweth in the wildernes. As for the good thinge that is for to come, he shall not se it: but dwell in a drie place off the wildernes, in a salt and vnoccupied londe. O Blissed is the man, ‘that putteth his trust in the LORDE, and whose hope the LORDE is himself. For he shalbe as a tre, that is planted by the water syde: which spredeth out the rote vnto moystnesse, whom the heate can not harme, when it commeth, but his leaues are grene. And though there growe but litle frute because off drouth, yet is he not carefull, but he neuer leaueth off to bringe forth frute. Amonge all thinges lyuynge, man hath the most disceatfull and vnschercheable hert.

Who shall then knowe it? ‘Euen I the LORDE ripe out the grounde off the hert, ad search the reynes and rewarde euery mā accordinge to his wayes, and accordinge to the frute off his counceils.

The disceatfull maketh a nest, but bringeth forth no yonge: He commeth by riches, but not rightuously. In the myddest off his life must he leaue them behinde him, and at the last be founde a very foole. But thou (o LORDE) whose trone is most glorious, excellent and off most antique, which dwellest in the place of oure holy rest: Thou art the comforte off Israel. All they that forsake the, shalbe confounded: ‘all they that departe from the, shalbe written in earth, for they haue forsaken the LORDE, the very condite off the waters of life.

Heale me (o LORDE) and I shall be whole: saue thou me, and I shalbe saued, for thou art my prayse. Beholde, these men saye vnto me: Where is the worde of the LORDE? Let it come. Where as I neuertheles ledinge

^a Deu. 28. c. Iere. 23. b. ^b Iere. 23. b. ^c Matt. 4. c.

^d Iere. 14. a. 17. c. ^e Iere. 15. c. 20. b. ^f Psal. 48. a. Iere. 46. e. 48. a. Pro. 11. c. Eze. 29. a. ^g Psal. 2. b.

Pro. 22. c. Psal. 1. a. 117. a. 124. a. ^h Apo. 2. d. Iere. 11. d. Rom. 2. a. Pro. 23. a. Psal. 51. b. Luc. 12. b. ⁱ Iere. 2. b. Ioh. 4. b. Eze. 36. d.

the flock in thy wayes, haue compelled none by violence. For I neuer desyred eny más deeth, this knowest thou well. My wordes also were right before the. ^aBe not now terrible vnto me (o LORDE) for thou art he, in whom I hope, when I am in perell. Let my persecuters be confounded, but not me: let them be afraied, and not me. Thou shalt bringe vpon thē the tyme off their plage, and shalt destroye them right sore.

20 Agayne, thus hath the LORDE sayde vnto me: ^aGo and stonde vnder the gate, where thorow the people and the kinges of Iuda go out and in, yee vnder all the gates of Ierusalem, and saye vnto them: Heare the worde of the LORDE, ye kinges of Iuda, and all thou people of Iuda, and all ye citesyns of Ierusalem, that go thorow this gate: Thus the LORDE commaundeth: ^cTake hede for youre lyues, that ye carie no burthen vpon you in the Sabbath, to bringe it thorow the gates of Ierusalem: ye shall beare no burthen also out of youre houses in the Sabbath: Ye shall do no labour there in, but halowe the Sabbath, as I commaunded youre fathers. ^dHow be it they obeyed me not, nether herkened they vnto me: but were obstinate & stubburne, ād nether obeyed me, ner receaued my correccion.

21 Neuertheles, yf ye will heare me (saith the LORDE) and beare no burthen in to y cite thorow this gate vpon the Sabbath: Yf ye will halowe the Sabbath, ^eso that ye do no worke there in: then shal there go thorow the gates of this cite, kinges and prynces, that shall syt vpon the stole of Dauid: They shall be caried vpon charettes, and ryde vpon horses, both they and their princes: Yee whole Iuda and all the citesyns of Ierusalem shall go here thorow, and this cite shall euer be the more and more inhabited. There shall come men also from the cities of Iuda, from aboute Ierusalem, ād from y londe of Ben Iamin, from the playne feldes, from the mountaynes and from the wilderness: which shall bringe burntofferings, sacrifices, oblations, and incense, and offre vp thankegeuynge in the house of the LORDE. But yff ye will not be obedient vnto me, to halowe the Sabbath, so that ye will beare youre burthens

thorow the gates off Ierusalem vpon the Sabbath: Then shall I set fyre vpon the gates off Ierusalem, ād it shal burne vp the houses off Ierusalem, and no man shal be able to quench it.

The xliij. Chapter.

This is another communication, that God had with Ieremy, sayenge:

ARISE, and go downe in to the Potters house, and there shall I tell the more off my mynde. Now when I came to the Potters house, I founde him makinge his worke vpon a whele. The vessel that the Potter made off claye, brake amonge his hōdes: So he beganne a new, and made another vessell, accorde to his mynde. Then sayde the LORDE thus vnto me: ^aMaye not I do with you, as this Potter doth, O ye house off Israel? saith the LORDE? Beholde, ye house off Israel: ye are in my honde, euen as the claye in the Potters honde.

^bWhen I take in honde to rote out, to destroye, or to waite awaye eny people or kigdome: yff that people (agaynst whom I haue thus deuynd) couerte from their wickednes: Immediatly, I repente off the plage, that I deuynd to bringe vpon thē. ^cAgayne: Whē I take in honde, to buylde, or to plante a people or a kingdome: yff the same people do euell before me, and heare not my voyce: Immediatly, I repente of the good, that I deuynd to do for them.

Speake now therfore vnto whole Iuda, and to them that dwell at Ierusalem: Thus saith the LORDE: Beholde, I am deuyninge a plage for you, and am takinge a thinge in honde agaynst you.

^dTherefore, let euery man turne from his euell waye, ^etake vpon you the thinge that is good, and do right. But they saye: ^fNo more of this, we will folowe oure owne ymaginacions, and do euery mā accorde to the wilfulness of his owne mynde.

22 Therefore thus saith the LORDE: Axe amonge the Heithen, yf eny man hath heere soch horrible thinges, as the daughter of Sion hath done. Shal not y snowe (y melteth vpon the stony rockes of Libanus) moysture the feldes? Or maye the springes off waters be

^a Iere. 14. a. 16. c. ^b Iere. 7. a. 26. a. ^c Deu. 4. b. Deu. 5. b. Exo. 20. b. ^d Exe. 20. b. ^e Exo. 20. b. / Esa. 45. b. Ro. 9. c. Iere. 19. c. ^f Eze. 18. c. 33. c.

Luc. 15. a. ^a Ione. 3. 1 Re. 15. ^b Ione. 3. Iere. 25. a. ^c Iere. 35. c. ^d Iere. 13. b.

so grauen awaye, that they runne no more, geue moystnesse, ner make frutefull? But my people hath so forgotten me, [¶] they haue made sacrifice vnto wayne goddes. And whyle they folowed their owne wayes they are come out of the hie strete, and gone in to a fote waye not vsed to be troden. Where thorow they haue brought their londe in to an euerlastinge wildernesse and scorne: "So [¶] who so euer traunayleth ther by, shalbe abashed, and wagge their heades. With an East wynde will I scatre thē, before their enemies. And when their destruction cōmeth, I will turne my backe vpō them, but not my face.

[¶] Then sayde they: come, let vs ymagin somthinge agaynst this Jeremý. Yee this dyd euen the prestes, to whom [¶] lawe was commytted: the Senatours, [¶] were the wysest: and the prophetes, which wanted not [¶] worde off God. Come (sayde they) let vs cut out his tūge, and let vs not regarde his wordes. Considre me (o LORDE) and heare the voyce of myne enemies. Do they not recompence euell for good, [¶] when they dygg a pyt for my soule? [¶] Remember, how that I stode before the, to speake for thē, ad to turne awaye thy wrath from them.

[¶] Therefore let their childrē dye of hunger, and let them be oppressed with the swearde. Let their wyues be robbed of their childrē, and become wyddowes: [¶] let their huszbōdes be slayne, let their yonge men be kylled with the swearde in the felde. Let the noyse be herde out of their houses, when the murtherer cōmeth sodenly vpon them: For they haue digged a pit to take me, and layed snares for my fete. [¶] Yet LORDE, thou knowest all their cōcell, that they haue deuyseyd, to slaye me. And therefore forgeue them not their wickednes, and let not their synne be put out of thy sight: but let them be iudged before the as the giltye: This shalt thou do vnto thē in [¶] tyme of thy indignacion.

The xix. Chapter.

MOROUER, thus saide the LORDE vnto Jeremý: Go thy waye, and bye the an erthen pytcher, and bringe forth the Senatours and chefe prestes in to the valley of the children off Ennon, which lieth before

the porte that is made of brick, [¶] shewe them there the wordes, that I shall tell the, and saye thus vnto them: Heare the worde of the LORDE, ye kinges of Iuda, ad ye citesyns of Ierusalem: Thus saith the LORDE of hoostes the God of Israel: Beholde, I will bringe soch a plage vpon this place, that [¶] eares of all that heare it, shal glowe. [¶] And that because they haue forsakē me, and vnhalowed this place, and haue offred in it vnto straunge goddes: whō nether they, their fathers, ner the kinges off Iuda haue knowne. They haue filled this place also with the bloude of innocentes, [¶] for they haue set vp an altuer vnto Baal, to burne their children for a burnt-offringe vnto Baal, which I nether commanded, ner charged them, nether thought once there vpon.

Beholde therefore, [¶] tyme cōmeth⁴ (saith the LORDE) [¶] this place shal nomore be called Tophet, ner [¶] valley of [¶] childrē of Ennō, but [¶] valley of slaughter. For in this place wil I slaye the Senatours of Iuda [¶] Ierusalē, [¶] kill thē downe with the swearde in [¶] sight of their enemies, ad of them that seke their lyues. And their deed carcasses wil I geue to be meate for the foules of the ayre, and beestes of the felde. And I wil make this cite so desolate, ad despyed: that [¶] who so goeth there by, shal be abasshed [¶] geast vpon her, because of all hir plages.

I will fede them also with the flesh^m of their sonnes [¶] their daughters. Yeeⁿ euery one shal eate vp another in the beseginge [¶] straytnesse, wher with their enemies ([¶] seke their lyues) shal kepe thē in. And the pitcher shalt thou breake in the sight of the mē, [¶] shalbe with the, and saye vnto thē: Thus saith the LORDE off hoostes: [¶] Euē so wil I destroye this people [¶] cite: as a Potter breaketh a vessel, that can not be made whole agayne.

In Tophet shal they be buried,^p for they shal haue none other place. Thus wil I do vnto this place also, saith the LORDE, and to thē [¶] dwell there in: yee I wil do to this cite, as vnto Tophet (For the houses of Ierusalē [¶] the houses of the kinges of Iuda are defyled, like as Tophet,) because off all the houses, in whose parlors they dyd sacrifice vnto all the hooste off heauē, and poured out

^a Iere. 19. b. 49. c.

^b Iere. 11. d.

^c Psal. 108. a.

Psal. 34. b.

^d Iere. 10. d.

^e Tren. 3. f.

^f Psal. 108. a.

^g Iere. 11. d.

^h 4 Re. 21. c.

ⁱ Iere. 6. c.

^j Deu. 12. d.

28. b. Eze. 20. d. Psal. 105. e. Eze. 16. b.

^k Iere. 7. d.

^l 3 Re. 9. b. Iere. 18. b. 49. c. 50. b.

^m Tre. 4. b.

ⁿ Deu. 28. b.

^o Iere. 18. a.

^p Iere. 7. b.

drynke offerings vnto straunge goddes. And so Ieremy came from Tophet, where the LORDE had sent him to prophecie, and stode in the courte off the house off the LORDE, and spake to all the people: Thus saith the LORDE off hoostes the God of Israel: Beholde, I will bringe vpon this cite and vpon euery towne about it, all the plagues that I haue deuyed agaynst them: for they haue bene obstinate,^a ad wolde not obeye my warnynges.

The xi. Chapter.

WHEN Pashur the preast, the sonne off Emmer, chefe in the house of f LORDE, herde Ieremy preach so stedfastly: ^b he smote Ieremy, and put him in the stockes, that are by the hie gate of Ben Iamin, in the house of f LORDE. The nexte daye folowing, Pashur brought Ieremy out of the stockes agayne. Then sayde Ieremy vnto him: The LORDE shall call the nomore Pashur (that is excellent and increasinge) but Magor (that is fearfull ad afrayed) euery where. For thus saith the LORDE: beholde, I will make the afrayed, the thy self, and all that fauoure f : which shal perish with the swearde off their enemies, euen before thy face.

And I wil geue whole Iuda vnder the power of the kinge of Babilon, which shall carie some vnto Babilon presoners, and slaye some with the swearde. Morouer, ^c all f substaunce of this londe, all their precious and gorgeous workes, all costlynnes, and all the treasure of the kinges of Iuda: wil I geue in to the hōdes of their enemies, which shal spoyle them, and carie them vnto Babilon. But as for the (o Pashur) thou shalt be caried vnto Babilon with all thine housholde, g to Babilō shalt thou come, where thou shalt die, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O LORDE, thou makest me weake, but thou refreshest me, g makest me stronge agayne. ^d All the daye longe am I despyed, and laughed to scorne of euery man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruction. ^e For f which cause they cast the worde off the LORDE in my teth, and take me euer to the worst.

C Wherefore, I thought from hence forth, not

to speake of him, ner to preach eny more in his name. But the worde off the LORDE was a very burnynge fyre in my hert and in my bones, which when I wolde haue stopped, I might not. For why, I herde so many derisios and blasphemies, ^f yee euen of myne owne companyons, and off soch as were conversauite with me: which wente aboute, to make me afrayed sayenge: vpon him, let vs go vpon him, to feare him, and make him holde his tonge: f we maye ouercome him, and be avenged off him.

But the LORDE stode by me, like a mightie giaunte: therfore my persecuters fell, and coude do nothinge. They shal be sore confōded, for they haue done vnwisely, they shall haue an euerlastinge shame. And now, o LORDE of hoostes, ^g thou righteous sercher (which knowest the reynes and the very herthes:) let me se them punyshed, for vnto the I committe my cause.

Synge vnto the LORDE, and prayse him, for he hath deliyuered the soule off the oppressed, from the honde off the violent. Cursed be the daye, wherein I was borne: ^h vnhappie be f daye, where in my mother brought me forth. Cursed be the man, that brought my father the tidinges, to make him glad, sayenge: thou hast gotten a sonne. Let it happen vnto that man, as to the citiesⁱ which f LORDE turned vpside downe (when he had longe herde the wicked rumoure of them) because he slewe me not, as soone as I came out off my mothers wombe, and because my mother was not my graue herself, that the byrth might not haue come out, but remainyd still in her. ^k Wherfore came I forth off my mothers wombe? To haue experience of labour and sorowe? and to lede my life with shame?

The xxi. Chapter.

THESE are the wordes that the LORDE ^l spake vnto Ieremy, what tyme as kinge Sedechias sent vnto him Pashur the sonne off Melchia, and Sophonias the sonne of Maasia, prest, sayenge: Axe counsell at the LORDE (we praye the) of oure behalfe, for Nabuchodonosor the kinge off Babilon besegeth vs, yff the LORDE (peradventure) wil deale with vs, accordinge to his maruelous power, and take him from vs.

^a Iere. 7. c. 13. b. ^b Act. 23. a. Ioh. 18. c. ^c 4 Re. 20. c. Iere. 15. c. 17. a. ^d Tre. 3. b. ^e Iere. 6. b.

^f Psal. 30. b. ^g Iere. 11. d. ^h Iob 3. a. Iere. 15. b. ⁱ Gen. 19. c. ^k Iob 10. c.

Then spake Jeremy: Geue Sedechias this answer, ^a Thus saith the LORDE God off Israel: beholde, I will turne backe the weapens, that ye haue in youre hondes, wherwith ye fight agaynst the kinge of Babilō & the Caldees, which besege you rounde aboute & walles: & I wil brige the together in to the myddest of this cite, and I my self will fight agaynst you, with an outstretched honde, & with a mightie arme, in greate displeasure and terrible wrath: and will smyte them, that dwell in this cite: yee both mē & catell shal dye of the pestilence.

And after this (saith the LORDE) I shall deluyer Sedechias the kinge of Iuda, & his seruantes, his people (and soch as are escaped in the cite, from the pestilence, swearde, and hunger) ^b in to the power of Nabuchodonosor kinge of Babilon: yee in to the hōdes of their enemies, in to the hōdes of those & folowe vpon their lyues, which shall smyte them with & swerde: they shal not pite the, they shal not spare them, they shall haue no mercy vpon them.

And vnto this people thou shalt saye: ^c Thus saith the LORDE: beholde, I laye before you the waye of life and deeth. Who so abydweth in this cite, shal perish: ether with the swerde, with hunger, or with pestilēce. But who so goeth out to holde on & Caldees parte, & besege it, he shal saue his life, and shall wyne his soule for a pray. For I haue set my face agaynst this cite ^d (saith the LORDE) to plage it, and to do it no good. It must be geuē in to the honde of the kinge of Babilon, & be brent with fyre.

And vnto the house of the kinge off Iuda, saye thus: Heare the worde of & LORDE (o thou house off David) for thus saith the LORDE: ^e Ministre rightuousnes, and that soone, deluyer the oppressed frō violent power: or euer my terrible wrath break out like a fyre, and burne so, that no man maye quēch it, because of the wickednes of youre ymaginacions. Beholde (saith the LORDE) ^f I wil come vpō you, that dwel in the valles, ^g rockes and feldes and saye: Tush, who will make vs afayed? or who will come in to oure houses? For I will vyset you (saith the LORDE) because off the wickednes off youre inuencions, and will kyndle soch a fyre in youre wode, as shall cōsume all, that is aboute you.

The xxiij. Chapter.

THUS sayde the LORDE also: Go ^a downe in to the house of the kinge off Iuda, and speake there these wordes, & saye: Heare the worde off the LORDE, thou kinge off Iuda that syttest in the kyngly seate off Dauid: thou and thy seruantes and thy people, that go in & out at this gate. ^b Thus the LORDE commaundeth: kepe equite and rightuousnesse, deluyer the oppressed frō the power off the violent: do not greue ner oppresse the straunger, the fatherlesse ner the wyddowe, & shed no innocēt bloude in this place.

And yf ye kepe these things faithfully, then shall there come in at the dore off this house kynges, to syt vpō Dauids seate: they shal be caried in Charettes and ryde vpon horses, both they & their seruantes, & ad their people. ^c But yf ye wil not be obedient vnto these commaundementes, I sweare by myn owne self (saith & LORDE) this house shal be waist. For thus hath the LORDE spoken vpon the kinges house of Iuda: Thou art the heade, as Galaad is in Libanus: What wilt thou laye of it, yf I make the not so waist (& thy cities also) that no man shal dwell there in? I will prepare a destroyer with his weapēs for the, to hew downe thy special Cedre trees, and to cast them in the fyre.

And all the people that go by this cite, shall speake one to another: Wherefore hath the LORDE done thus vnto this noble cite? Then shall it be answered: because they haue broken the couenaunt off the LORDE their God, ^d and haue worshipped and serued straunge goddes. Mourn not ouer the deed, and be not wo for them, but be sory for him that departeth awaye: for he commeth not agayne, & seeth his natyue cōunte no more. For thus saith the LORDE, ^e as touchinge Sellum the sonne of Iosias kinge of Iuda, which reigned after his father, and is caried out off this place:

He shal neuer come hither agayne, for he shal dye in the place, where vnto he is led captiue, and shall se this londe nomore. ^f Wo worth him, that buyldeth his house with vn-rightuousnes, & ad his perlers with the good,

^a Iere. 37. a. ⁴ Re. 22. b. ² Par. 18. a. ¹ Iere. 42. a.

^b Iere. 29. a. ^c Deu. 30. e. ¹ Iere. 38. a. ¹ Iere. 27. a.

^d Iere. 32. a. ^e Zach. 7. b. ¹ Iere. 22. a. ¹ Esa. 1. e. ¹ Iere.

⁴ a. ¹ Zach. 8. c. ¹ Iere. 48. a. ⁵ Iere. 12. a. ¹ Deu. 29. c.

Iere. 5. b. ¹⁴ b. ²³ c. ¹ Soph. 1. c. ¹ Esa. 1. e. ¹ Iere.

²¹ d. ¹ b. ¹⁴ c. ¹ Iere. 51. c. ¹ Esa. 45. c.

¹ Heb. 6. b. ¹ Deu. 29. b. ³ Re. 9. b. ⁴ Re. 23. b.

¹ 2 Par. 3. b. ¹ Esa. 5. c. ¹ Agg. 1. a.

that he hath gotten by violence: which neuer recompenseth his neighburs laboure, ner payeth him his hyre. He thinketh in himself: I wil buylde me a wyde house, ad gorgeous perlers: He causeth wyndowes to be hewen there in, and the sylinges and geastes maketh he off Cedre, and paynteth them with Zenober. Thinkest thou to reigne, now that thou prouokest me to wrath with thy Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as lōge as he dealt with equite ad rightousnesse? Yee when he helped y oppressed and poore to their right, then prospered he well.

From whence came this, but only because he had me before his eyes? saith the LORDE. Neuertheles, as for thine eyes and thine herte, they loke vpon covetousnesse, to shed innocent bloude, to do wronge and violence. And therefore, thus saith the LORDE agaynst Ioachim, y sonne of Iosias kyng of Iuda: "They shall not mourne for him (as they vse to do) alas brother, alas syster: Nether shall they saye vnto him: Alas syr, alas for that noble pryncce. But as an Asse shall he be buried, corrupte and be cast without the gates of Ierusalem.

Clymme vp the hill off Libanus (o thou daughter Sion) lift vp thy voyce vpon Basan, crie from all partes: for all thy louers are destroyed. I gaue the warninge, whyle thou wast yet I prosperite, But thou saydest: I wil not heare. And this maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy hyrdmen shalbe dryuen with the wynde, and thy derlinges shalbe caried awaye in to captiuyte: Then shalt thou be brought to shame and confucion, because of all thy wickednes: thou that dwellest vpon Libanus, ad makest thy nest in the Cedre trees. O how greate shal thy mournynge be, when thy sorowes come vpon the, as a woman trauelinge with childe?

As truly as I lyue (saith the LORDE.) "Though Iechonias the sonne off Ioachim kinge off Iuda were the signet off my right honde, yet wil I plucke him off: And I wil geue the in to y power off thē that seke to slaye the, and in to the power off them that thou fearest: in to the power off Nabuchodonosor the kinge off Babilon, and in to the

power of the Caldees. Morouer, I wil sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, ad there shall ye dye. But as for the londe that ye will desyre to returne vnto, ye shall neuer come at it agayne. This mā Iechonias shal be like an ymage robbed and torne in peces, which pleaseth no man, for all his apparell. Wherefore both he and his siede shalbe sent awaye, and cast out in to a lōde, that they knowe not.

O thou earth, earth, earth: heare the worde off the LORDE: Wryte this man amonge the outlawes, for no prosperite shall this man haue all his life longe. Nether shall eny of his siede be so happie, as to syt vpon the seate off Dauid, and to beare rule in Iuda.

The xxiij. Chapter.

WO be vnto the shepherdes, "that destroye, and scatre my flocke, saith the LORDE. Wherefore, this is the cōmaundemēt of the LORDE God of Israel, vnto the shepherdes that fede my people: Ye scatre ad thrust out my flocke, and loke not vpon them. Therefore, now will I vyset the wickednes of youre ymaginations, saith y LORDE: And wil gather together the remnant of my flocke, from all londes that I had dryuen them vnto, and will bringe them agayne to their pastures, that they maye growe and increace. I will set shepherdes also ouer them, which shall fede them. They shall no more feare and drede, for there shall none off them be lost, saith the LORDE. "Beholde, the tyme commeth (saith the LORDE) that I wil rayse vp the righteous braunch off Dauid, which shall beare rule, and discusse matters with wysdome, and shall set vp equyte and rightousnes agayne in the earth.

"In his tyme shall Iuda be saued, and Israel shal dwell without feare. And this is the name that they shall call him: euen the LORDE oure rightuous maker.^a And therefore beholde, the tyme commeth (saith the LORDE) that it shall no more be sayde: the LORDE lyueth, which brought the children off Israel out of the londe of Egipte: But the LORDE lyueth, which brought forth, ad led the siede of the house off Israel, out off

^a 4 Re. 23. 24. a. Iere. 36. d. ^b Esa. 13. b. 21. a. Iere. 13. d. 30. a. ^c 4 Reg. 24. b. ^d Ezec. 34. a.

^e Iere. 33. c. ^f Esa. 11. a. ^g Deu. 33. a. ^h 1 Cor. 1. d. Iere. 16. c.

the north londe, and from all countrees where I had scattered them, and they shal dwell in their owne londe agayne.

My herte breaketh in my body because of the false prophetes, all my bones shake: I am become like a droncken man (that by the reason of wyne can take no rest) for very feare of the LORDE, and of his holy wordes: Because the londe is full of aduoters, where thorow it is destroyed and mourneth, and y^e pleasaunt pastures of the deserte are dryed vp. Yee the waye that men take, is wicked, & their gouernaunce is nothinge like the holy worde of the LORDE. For the prophetes and the prestes them selues are poluted Ypocrytes, ad their wickednes haue I founde in my house, saith the LORDE. Wherefore, their waye shall be slippery in the darknesse, wherein they maye stacker and fall. For I will bringe a plage vpon them, euen the yeaere of their visitacion, saith the LORDE. I haue sene folly amonge the prophetes of Samaria, y^e they preched for Baal, ad disceaue my people off Israel. I haue sene also amonge the Prophetes off Ierusalem foule aduoutery, and presumptuous lies. They take the most shamefull men by the hode, flatringe them, so that they caⁿ not returne from their wickednes. All these with their citesyns are vnto me, as Sodom, and as the inhabitours off Gomorre.

Therefore thus saith the LORDE of hoostes concernynge the prophetes: Beholde, I wil fede them with wormwod, & make them dryncke the water of gall. For fro^e the prophetes of Ierusalem is the sicknes of Ypocrisie come in to all the londe.

And therefore the LORDE of hoostes geueth you this warnynge: Heare not the wordes of the prophetes, that preach vnto you, and disceaue you: for they speake the meanyng of their owne herte, and not out of the mouth of the LORDE. They saye vnto them, that despyse me: The LORDE hath spoken it: Tush, ye shal prospere right well. And vnto all them, that walke after the lust of their owne herte, they saye: Tush, there shall no mysfortune happen you. For who hath sytten in the counsell of the LORDE, that he hath herde and vnderstonde, what he is aboute to

do? Who hath marked his deuyce, and herde it? Beholde, the stormy wether of the LORDE (that is, his indignacion) shal go forth, and shal fall downe vpon the heade of the vngodly. And the wrath of the LORDE shal not turne agayne, vntill he performe, and fulfyll the thoughte of his herte. And in the latter dayes ye shall knowe his meanyng.

I haue not sent these prophetes, (saith the LORDE) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they had continued in my counsell and herde my wordes: they had turned my people from their euell wayes and wicked ymaginations. Am I the God that seeth but the thinge, which is nye at honde, and not that is farre of? saith the LORDE. Maye eny man hyde him self so, that I shal not se him? saith the LORDE. Do not I fulfill heauen and earth? saith the LORDE. I haue herde well ynough, what the prophetes saye, that preach lyes in my name, sayge: I haue dreamed, I haue dreamed. How longe wil this cotynue in the prophetes hertes, to tel lyes, and to preach the craftie sotylyte of their owne herte? Whose purpose is, (with the dreames that euery one tell) to make my people forget my name, as their fore fathers dyd, whē Baal came vp. The prophet that hath a dreame, let him tell it: and he that vnderstondeth my worde, let him shewe it faithfully.

For what hath chaffe and wheat to do together? saith the LORDE. Is not my worde like a fyre, (saith the LORDE) and like an hammer, that breaketh the harde stone? Therefore thus saith the LORDE: beholde, I wil vpō the prophetes, that steale my worde priuely from euery man. Beholde, here am I (saith the LORDE) agaynst the prophetes, that take vpon their tungenes to speake: The LORDE hath sayde it. Beholde, here am I (saith the LORDE) agaynst those prophetes, that darre prophesy lyes, and disceaue my people with their vanities and miracles, whom I neuer sent, ner commaunded them. They shal do this people greate harme, saith the LORDE.

Yf this people, ether eny prophete or prest axe the, and saye: what is the burthen of the

^a Iere. 14. a. ^b Iere. 9. b. ^c Iere. 27. b. and 28. b.
^d Iere. 12. a. Soph. 1. c. Iere. 5. b. and 14. b. Deut. 29. c.
^e Iere. 30. d. ^f Iere. 30. d. ^g Iere. 14. b. ^h Psal. 138. a.

Ezech. 8. b. ⁱ Psal. 138. a. Amos 9. a. Esa. 66. a.
Act. 7. f. and 17. d. ^k 1 Pet. 4. b. 1 Cor. 4. a.

LORDE? Thou shalt saye vnto them: What? burthen? Therefore will I cast you fro me (saith the LORDE) because ye youre selues are a burthen. And the prophet, prest or people that vseth this terme (the burthen of the LORDE) him will I viset, and his house also.

But thus shall ye saye, euery one to another: What answere hath the LORDE geuen? or, what is the LORDES commaundement? And as for the burthen of the LORDE, ye shal speake nomore of it: for euery mans owne worde is his burthen, because ye haue altered the wordes of the Iuyng God the LORDE of hoostes oure God.

Thus shall euery man saye to the prophetes: what answere hath the LORDE geuen the? Or, what saith the LORDE? And not once to name the burthen of the LORDE. Therefore thus saith the LORDE: For so much as ye haue vsed this terme (the burthen of the LORDE) where as I notwithstandinge sent vnto you, and forbade you to speake of the LORDES burthen:

Beholde therefore, I will repute you as a burthen, and will cast you out of my presence: yee and the cite also, that I gaue you and youre fathers: and will bringe you to an euerlastinge confucion, and in to soch a shame, as shal neuer be forgotten.

The xxiiij. Chapter.

THE LORDE shewed me a visiō: Beholde, there stode two maundes of figes before y^e Tēple of the LORDE, ^aafter y^e Nabuchodonosor kyng of Babilō had led awaye captiue Iechonias the sonne of Ioachim kinge of Iuda, the mightie men also of Iuda, with the workemasters and cōnyng men of Ierusalem, vnto Babilon. In the one maunde were very good figes, euen like as those that be first ripe. In the other maunde were very naughtie figes,^b which might not be eaten, they were so euell.

33 Then sayde the LORDE vnto me: what seist thou Jeremy? I sayde: figes, where of some be very good, and some so euell, that no man maye eate them.

Then came the worde of the LORDE vnto me, after this maner: Thus saith y^e LORDE the God of Israel: like as thou knowest the

good figes, so shal I knowe the men led awaye, whom I haue sent out of this place in to the londe of the Caldees, for their profite: and I will set myne eyes vpon them for the best, for I will bringe them agayne in to this londe: I will buylde them vp, and not breake them downe: I will plante them, and not rote them out. ^cAnd I will geue them an herte, to knowe, how that I am the LORDE. They shalbe my people, and I wilbe their God, for they shal returne vnto me with their whole herte.

^dAnd like as thou knowest the naughtie figes, which maye not be eatē, they are so euell: Euen so wil I (saith the LORDE) let Sedechias the kinge of Iuda, (ye and all his prynces, & the residue of Ierusalem that remaine ouer in this londe, & them also that dwell in Egipte) to be vexed & plagued in all kingdomes & londes. And will make them to be a reprove, ^ea comon byworde, a laughinge stocke & shame, in all the places, where I shal scatre them. I will sende the sward, hunger & pestilence amonge them, vntill I haue clene consumed them out of the londe, that I gaue vnto them & their fathers.

The xlv. Chapter.

ASERMON that was geuen vnto Jeremy, vpon all the people of Iuda: In the fourth yere of Ioachim the sonne of Iosias kinge of Iuda, that was, in the first yere of Nabuchodonosor kinge of Babilon. Which sermone, Jeremy the prophet made vnto all the people of Iuda, & to all y^e Inhabitours of Ierusalē, on this maner:

From the xiiij yere of Iosias the sonne of Amon kinge of Iuda, vnto this present daye, (that is euen xxiiij yere) the worde of the LORDE hath bene committed vnto me. ^fAnd so I haue spokē to you, I haue rysen vp early, I haue geuē you warnynge in season, but ye wolde not heare me. Though the LORDE hath sent his seruantes, ^gall the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not endine youre eares to heare.

He sayde: turne agayne euery man from his euell waye, ^h& from youre wicked ymaginacions, & so shal ye dwell for euer in the londe, that the LORDE promised you & your

^a 4 Reg. 24. d. ^b Ose. 9. b. ^c Deu. 29. a. Iere. 31. f. 30. d. 32. e. ^d Iere. 29. c. ^e Psal. 78. a. Baru. 3. a.

^f Iere. 29. c. 44. a. 35. c. ^g 2 Par. 36. c. ^h 4 Re. 17. c.

fore fathers: And go not after straunge goddes, serue them not, worshiþe them not, ⁊ angre me not with the workes of youre hōdes: then wil not I punysh you. Neuertheles, ye wolde not heare me (saieþ the LORDE) but haue defied me with the workes of youre hōdes, to youre owne greате harme.

33 Werfore, thus saieþ the LORDE of hoostes: Because ye haue not herkened vnto my worde, lo, I wil sende out, ⁊ call for all the people, ⁊ dwell in the north^a (saieþ the LORDE) ⁊ wil prepayre Nabuchodonosor the kinge of Babilon my seruauant, and wil bringe them vpon this londe, and vpon all ⁊ dwell therein, ⁊ vpon all the people that are aboute them, and will vterly rote them out. I wil make of them a wilderness, a mockage, and a continuall deserte.

Morouer, I will take from them the voyce of gladnesse and solace,^b the voyce of the brydegrome ⁊ the bryde, the voyce of the aynoynted, with the creszshettes: ⁊ this whole londe shal become a wildernes, ⁊ they shall serue the sayde people and the kinge of Babilon, thre score yeares and ten. ^cWhen the lxx yeares are expyred, I wil viset also the wickednesse of the kinge of Babilon ⁊ his people, saieþ the LORDE: yee ⁊ the londe of the Caldees, ⁊ wil make it a perpetuall wildernes, ⁊ wil fulfil all my wordes vpon that londe, which I haue deuyshed agaynst it: yee all that is written in this boke, which Ieremy hath prophecied of all people: so that they also shal be subdued vnto dyuerse nacions ⁊ greате kynges, for I wil recompense them, ^daccording to their dedes ⁊ workes of their owne hondes.

Ⓒ For thus hath the LORDE God of Israel spoken vnto me: ^eTake this wyne cuppe of indignacion fro my honde, that thou mayest cause all the people (to whom I sende the) for to drinke of it: that when they haue drunkē thereof, they maye be madd, ⁊ out of their wyttes, when the swearde commeth, that I wil sende amōge them. Then toke I the cuppe from the LORDES honde, ⁊ made all the people drynke there of, vnto whom the LORDE had sent me.

But first the cite of Ierusalem, ⁊ all the cities of Iuda, their kinges ⁊ prynces: to make

thē desolate, waist, despysed ⁊ cursed, accordinge as it is come to passe this daye. Yee ⁊ Pharaō ⁊ kinge of Egipte, his seruauantes, his prynces ⁊ his people altogether one with another and all kinges of the londe of Hus, all kinges of the Philistynes londe, Ascalon, Gaza, Accaron ⁊ the remnaunt of Aszdod, the Edomites, the Moabites ⁊ the Ammonites: all the kinges of Tirus ⁊ Sidon: the kinges of the Iles, that are beyonde the see: Dedan, Thema, Buz ⁊ the shauen Ismaelites: ^fall the kinges of Araby, ⁊ (generally) all the kinges that dwell in the deserte: all the kinges of Simri, all the kinges of Elam, all ⁊ kinges of the Meedes, all kinges towarde the north (whether they be farre or nye) euery one with his neighbours: Yee and all the kingdomes that are vpon the whole earth. The kinge of Sesach (sayde he) shal drinke with them also.

And saye thou vnto them: this is the commaundement of the LORDE of hoostes the God of Israel: drinke and be droncken, spewe, and fall, that ye neuer ryse: and that thorow the swearde, which I wil sende amonge you. But yf they wil not receaue the cuppe of thy honde, and drinke it, then tell them: Thus doth the LORDE of hoostes threaten you: ^gdrynke it ye shal, and that shortly. For I begynne to plage the cite, that my name is geuen vnto: thynke ye then, that I will leaue you vnpunyshed? Ye shall not go quyte. For why, I call for a swearde vpo all the inhabitours of the earth, saieþ the LORDE of hoostes.

Therfore tell them all these wordes, and saye vnto them: ^hThe LORDE shal crie from aboue, and let his voyce be herde from his holy habitacion. With a greате noyse shall he crie from his courte regall. He shal geue a greате voyce (like the grape gatherers) and the sounde thereof shalbe herde vnto the endes of the worlde. For the LORDE hath a iudgment to geue vpon all people, and will holde his courte of iustice with all flesh and punyshe the vngodly, saieþ the LORDE.

ⁱFor thus sayeth ⁊ LORDE of hoostes: Beholde, a miserable plage shall go from one people to another, and a greате stormy water shal arise from all the endes of the earth. And the same daye shall the LORDE him-

^a Iere. 1. b. ^b Esa. 10. a. Iere. 17. a. ^c Iere. 7. d. and 16. b. ^d Iere. 29. b. 1 Es. 1. a. Iere. 5. e. 2 Par. 36. d. Dan. 9. a. Zach. 1. b. ^e Iob 34. b. ^f Esa. 51. d.

Psal. 74. b. ^g Iere. 9. d. ^h Iere. 49. b. Eze. 9. b. 1 Pet. 4. c. ⁱ Iol. 3. c. Amos 1. a. ^j Iere. 30. d.

32 self slaye them, from one ende of the earth to another. There shall no mone be made for eny of them, none gathered vp, none buried: but shall lie as dunge vpon the groundes.

Mourne (o ye shepherdes) & crie: sprinckle youre selues with aszshes, o ye rammes of the flocke: for the tyme of youre slaughter is fulfilled, and ye shal fall like vessels connyngly made for pleasure.

"The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not escape. Then shal the shepherdes crie horribly, and the rammes of the flocke shal mourne: for the LORDE shal consume their pasture, and their best felde shal lie deed because of the horrible wrath of the LORDE. They shall forsake their foldes like as a lyon: For their londes shalbe waist, because of the wrath of the destroyr, and because of his fearfull indignacion.

The xxvi. Chapter.

33 **I**N the begynnyng of the reigne of Ioachim the sonne of Iosias kynge of Iuda, came this worde from the LORDE, sayenge: Thus saith the LORDE: ^aStonde in the courte of the LORDES house, and speake vnto all them which (out of the cities of Iuda) come to do worshipp in the LORDES house, all the wordes [¶]I commaunde the to saye. Loke that thou kepe not one worde backe, yf (perauenture) [¶]they will herke, and turne euery man from his wicked waye: that I maye also repente of the plage, which I haue determed to brynge vpon them, because of their wicked inuencions.

And after this maner shalt thou speake vnto them: Thus saith the LORDE: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whom I sent vnto you, rysynge vp tynely, and still sendinge: Yf ye will not folowe the (I saye) then will I do to this house, as I dyd vnto Silo, and will make this cite to be abhorred of all the people of the earth. [¶]And the prestes, the prophetes and all the people herde Jeremy preach these wordes, in the house of the LORDE.

33 Now when he had spoken out all the wordes, that the LORDE commaunded him to preach

vnto all the people, then the prestes, the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the name of the LORDE: it shal happen to this house as it dyd vnto Silo? and this cite shalbe so waist, that no man shal dwell there in?

And when all the people were gathered aboute Ieremy in the house of the LORDE, the prynces of Iuda herde of this rumoure, & they came soone out of the kinges Palace in to the house of the LORDE, and sat them downe before the new dore of the LORDE. [¶]Then spake the prestes and the prophetes vnto the rulers & to all the people, these wordes: [¶]This man is worthy to dye, for he hath preached agaynst this cite, as ye youre selues haue herde with youre eares.

Then sayde Ieremy vnto the rulers and to all the people: The LORDE hath sente me to preach agaynst this house & agaynst this cite all the wordes that ye haue herde. [¶]Therefore amende youre wayes, and youre advysementes, and be obedient vnto the voyce of the LORDE your God: so shal the LORDE repēt of the plage, [¶]yf he had deuysed agaynst you. Now as for me: I am in youre hondes, do with me, as ye thinke expediet and good. But this shall ye knowe: yf ye put me to death, ye shal make youre selues, this cite & all the inhabitours there of, [¶]giltie of innocent bloude. For this is of a treuth: that the LORDE hath sente me vnto you, to speake all these wordes in youre eares.

Then sayde the rulers and the people vnto the prestes and prophetes: This man maye not be condemned to death, for he hath preached vnto vs in the name of the LORDE oure God. The Elders also of the londe stode vp, & sayde thus vnto all the people: [¶]Micheas the Morascite, which was a prophet vnder Ezechias kinge of Iuda, spake to all the people of Iuda: Thus saith the LORDE of hoostes: [¶]Ierusalē shalbe plowed like a felde, Ierusalē shalbe an heape of stones, & the hill of the LORDES house shalbe turned to an hee wod. Dyed Ezechias [¶]yf kinge of Iuda & the people of Iuda put him to deeth for this? No verely, but rather feared [¶]yf LORDE, & made their praiēr vnto him. For the which cause also [¶]yf LORDE repented of the plage,

^a Psal. 141. a. ^b Iere. 7. a. 17. d. ^c Deut. 4. a. 12. b. ^d Iere. 7. a. ^e 4 Re. 15. g. Iere. 36. b. ^f Iob. 19. a.

^g Iere. 7. a. ^h Mat. 23. e ⁱ Mich. 1. a. ^k Mich. 3. c.

¶ he had deuyed agaynst them. Shulde we then do such a shamefull dede agaynst oure soules? There was a prophet also, that preached stiffly in the name of the LORDE, called Vrias the sonne of Semeia of Cariathiarim: this mā preached also agaynst this cite & agaynst this lode, accordinge to all as Ieremy saith. "Now when Ioachim the kinge with all the estates & prynces had herde his wordes, the kinge went aboute to slaye him. "When Vrias perceaued that, he was afraied, & fled, & departed in to Egipte.

Then Ioachim the kinge sent seruantes in to the lode of Egipte, Namely: Elnathā the sonne of Achbor, & certayne men with him in to Egipte, which fetched Vrias out of Egipte, & brought him vnto kinge Ioachim that slewe him with the swerde, & cast his deed body in to ſ comō peoples graue. But Ahicam the sonne of Saphan helped Ieremy, that he came not in to the hondes of the people to be slave.

The xxvij. Chapter.

¶ IN the begynnynge of the reigne of Ioachim the sonne of Iosias kyng of Iuda, came this worde vnto Ieremy from the LORDE, which spake thus vnto me: Make the bondes & chaynes, and put them aboute thy neck, & sende the to the kinge of Edom, the kinge of Moab, the kinge of Amon, the kinge of Tirus, & to the kinge of Sidon: & that by the messengers, which shal come to Ierusalem vnto Sedechias the kinge of Iuda, and byd them saye vnto their masters: Thus saith the LORDE of hoostes the God of Israel, speake thus vnto youre masters: "I am he that made the earth, the men & ſ cattell that are vpon the grounde, with my greate power & outstretched arme, & haue geuen it vnto whom it pleased me. "And now will I delyuer all these londes in to the power of Nabuchodonosor the kinge of Babilon my seruaut. The beestes also of the felde shal I geue him to do him seruyce. And all people shal serue him, & his sonne, and his childe children, vntil the tyme of the same lode be come also: Yee many people & greate kinges shal serue him.

Morouer, that people & kingdome which wil not serue Nabuchodonosor, and that wil not put their neckes vnder ſ yock of the kinge of

Babilon: the same people wil I viset with swerde, with hunger, with pestilence, vntill I haue consumed them in his hondes, saith the LORDE. "And therefore, folowe not youre prophetes, soythsayers, expounders of dreames, charmers & witches, which saye vnto you: ye shal not serue the kinge of Babilon. For they preach you lies, to bringe you farre from youre londe, & that I might cast you out, & destroye you. But the people that put their neckes vnder the yock of the kinge of Babilon, & serue him, those I wil let remayne still in their owne lode (saith the LORDE) & they shal occupie it, & dwell there in.

"All these thinges tolde I Sedechias the kinge of Iuda, and sayde: Put youre neckes vnder the yock of the kinge of Babilon, and serue him & his people, that ye maye lyue. Why wilt thou and thy people perish with the swerde, with hunger, with pestilence: like as the LORDE hath deuyed for all people, that wil not serue the kinge of Babilon? Therefore geue no eare vnto those prophetes (that tell you: Ye shall not serue the kinge of Babilon) for they preach you lies, "nether haue I sent them, saith the LORDE: how be it they are bolde, falsly for to prophecie in my name: that I might ſ sooner dryue you out, & that ye might perish with youre preachers.

I spake to the prestes also and to all the people: Thus saith the LORDE: "Heare not the wordes of those prophetes, that preach vnto you, & saye: Beholde, the vessels of the LORDES house shall shortly be brought hither agayne from Babilon: For they prophecie lies vnto you. Heare them not, but serue the kinge of Babilon, ſ ye maye lyue. Wherefore will ye make this cite to be destroyed? But yf they be true prophetes in very dede, and yf the worde of the LORDE be commytted vnto them, then let them praye the LORDE of hoostes, that the remnaunt of the ornaments (which are in the house of the LORDE, and remayne yet in the house of the kinge of Iuda and at Ierusalem) be not caried to Babilon also. For thus hath the LORDE of hoostes spoken concernynge the pylers, the lauer, the seate and the residue of the ornaments that yet remayne in this cite, which Nabuchodonosor the kinge of Babilon toke not, when he caried awaye Iechonias

^a 3 Re. 22. d. ^b 2 Re. 19. a. Matt. 2. c. ^c Deut. 10. c. ^d Eccli. 10. a. Iudic. 11. d. Iere. 32. a. Dan. 4. c. Iere.

25. b. Iere. 22. b. 38. a. 42. c. ^e Iere. 23. c. 39. b. ^f Iere. 38. c. ^g Iere. 23. c. Iere. 29. b. ^h Iere. 28. a.

^a the sonne of Ioachim kinge of Iuda, with all the power of Iuda and Ierusalem, from Ierusalem vnto Babilon, captyue.

Yee thus hath the LORDE of hoostes the God of Israel spoken, as touching the residue of the ornamentes of the LORDES house, of the kinge of Iudaes house, and of Ierusalem: ^b They shalbe caried vnto Babilon, and there they shall remaine, vntil I vyset them, saith the LORDE. Then wil I bringe them hither agayne. ^c And this was done in the same yere: euē in the begynnyng of the reigne of Sedechias kinge of Iuda.

The xlvij. Chapter.

BUT in the fourth yere of the reigne of Sedechias kinge of Iuda, in the fifth Moneth, It happened, that Hananias ^d sonne of Assur the prophet of Gabaon, spake to me in the house of the LORDE, in the presence of the prestes ^e and of all the people, ^f and sayde: Thus saith the LORDE of hoostes the God of Israel: I haue brokē the yock of the kinge of Babilon, and after two yere will ^g I bringe agayne in to this place, all the ornamentes of the LORDES house, ^h Nabuchodonosor kinge of Babilon caried awaye from this place vnto Babilon. Yee I will bringe agayne Iechonias the sonne of Ioachim the kinge of Iuda himself, with all the presoners of Iuda, (ⁱ are caried vnto Babilon,) euē in to this place, saith ^j LORDE, for I wil breake ^k y yock of the kinge of Babilō.

13 Then the prophet Ieremy gaue answer vnto that prophet Hananias, before the prestes ^l and before all the people that were present in the house of the LORDE. And the prophet Ieremy sayde: ^m Amen, the LORDE do that, and graunte the thinge, which thou hast prophesied: that he maye bringe agayne all the ornamentes of the LORDES house, and restore all the presoners from Babilon in to this place. Neuertheles, herken thou also, what I will saye, that thou ⁿ and all the people maye heare: The prophetes that were before vs in tymes past, which prophesied of warre, or trouble, or pestilence, ether of peace, vpon many nations ^o and greates kingdomes, were proued by this (yf God had sende them in very dede) when the thinge came to passe, which that prophet tolde before.

^p And Hananias the prophet toke the chayne from the prophet Ieremias neck, and brake it: ^q and with that sayde Hananias, that all the people might heare: Thus hath the LORDE spoken: Euen so will I breake the yock of Nabuchodonosor kinge of Babilō, from the neck of all nacions, yee ^r and that within this two yere. And so the prophet Ieremy wente his waye. **C** After now that Hananias the prophet had taken the chayne from the prophet Ieremias neck, and broken it: The worde of the LORDE came vnto the prophet Ieremy sayenge: Go, and tell Hananias these wordes: Thus saith the LORDE: Thou hast broken the chayne of wodd, but in steade of wodd, thou shalt make chaynes of yron. For thus saith the LORDE of hoostes the God of Israel: I wil put a yock of yron vpon the neck of all this people, that they maye serue Nabuchodonosor the kinge of Babilon, yee ^s and so shal they do. And I wil geue him ^t y beestes in the felde. ^u Then sayde the prophet Ieremy vnto ^v y prophet Hananias: Heare me (I praye the) Hananias: The LORDE hath not sent the, but thou bringest this people in to a false beleue. And therefore thus saith ^w y LORDE: beholde, I wil sende the out of the lōde, and within a yere thou shalt die, because thou hast falsely spokē agaynst the LORDE. So Hananias the prophet died the same yere in the seuenth Moneth.

The xlvij. Chapter.

THIS is the Copie of the lettre, ^x y Ieremy the prophet sent from Ierusalem vnto the presoners: the Senatours, prestes, prophetes, ^y and all the people, whom Nabuchodonosor had led vnto Babilō: after ^z y tyme ^{aa} y kinge Iechonias ^{ab} and his Quene, his chambrelaynes, the prynces of Iuda ^{ac} and Ierusalē ^{ad} and the workmasters of Ierusalē were departed thither. Which lettre, Elasa ^{ae} y sonne of Saphā ^{af} y Gamaria ^{ag} y sonne of Helchia dyd beare, whō Sedechias the kinge of Iuda sent vnto Babilō to Nabuchodonosor ^{ah} y kinge of Babilō: these ^{ai} were ^{aj} y wordes of Ieremias lettre: Thus hath ^{ak} y LORDE of hoostes ^{al} y God of Israel spokē, vnto all the presoners, ^{am} y were led frō Ierusalē vnto Babilō: ^{an} Buylde you houses to dwell therein: plāte you gardēs, ^{ao} y ye maye enioye the frutes thereof: take you wyues, to beare

^a 4 Re. 24. c.

^b 4 Re. 25. b.

^c 1 Esd. 1. b.

^d Iere. 27. c.

^e Mich. 3. c.

^f Deu. 18. d. Nu. 16. a.

^g Iere. 29. c.

^h Iere. 35. a.

ⁱ Gen. 1. d. 9. a.

you sonnes and daughters: prouyde wyues for youre sonnes, & huszbondes for youre daughters: that they maye get sonnes & daughters, and that ye maye multiplie there. Laboure not to be fewe, but seke after peace & prosperite of the cite, where in ye be presoners, & praye vnto God for it. ^aFor in the peace there of, shal youre peace be.

^bFor thus saith the LORDE of hoostes the God of Israel: Let not those prophetes and soythsaiers ^cbe amonge you, disceaue you: & beleue not youre owne dreames. ^dFor why, they preach you lies in my name, & I haue not sent them, saith the LORDE. But thus saith the LORDE: When ye haue fulfilled lxx yeares at Babilon,^e I wil bringe you home, and of myne owne goodnes I will carie you hither agayne vnto this place. For I knowe, what I haue deuysed for you, saith the LORDE. My thoughtes are to geue you peace, & not trouble (which I geue you all redie) & that ye might haue hope agayne. ^f'Ye shall crie vnto me, ye shal go & call vpō me, & I shal heare you. ^g'Ye shal seke me, & fynde me: Yee, yf so be that ye seke me with youre whole herte, I will be founde of you (saith the LORDE) and will deluyuer you out of preson, & gather you together agayne out of all places, where in I haue scatred you, saith the LORDE: and wil bringe you agayne to the same place, from whence I caused you be caried awaye captiue.

But where as ye saye, that God hath rayseed you vp prophetes at Babilon: Thus hath the LORDE spoken (concernynge the kinge that sytteth in the stole of Daud, and all ^hye people that dwell in this cite, ⁱ'your brethren that are not gone with you in to captiuyte.) Thus (I saye) speaketh the LORDE of hoostes: Beholde, I wil sende a swerde, hunger & pestilence vpon them,^k and wil make them like vntymely fyges, that maye not be eatē for bytternes. And I wil persecute them with the swerde, with hunger & death.

I wil deluyuer them vp to be vexed of all kingdoines, to be cursed, abhorred, laughed to scorne, & put to confucion of all the people, amonge whom I haue scatred them: & that because they haue not bene obedient vnto my commaundementes, (saith the LORDE)

which I sent vnto them by my seruantes the prophetes. ^l'I stode vp early, and sent vnto them, but they wolde not heare, saith the LORDE. Heare therefore the worde of the LORDE, all ye presoners, whom I sent from Ierusalem vnto Babilon: Thus hath the LORDE of hoostes the God of Israel spoken, of Achab ^msonne of Colaias, & of Sedechias the sonne of Maasia, which prophecie lies vnto you in my name: Beholde, I wil deluyuer them in to the honde of Nabuchodonosor the kinge of Babilon, that he maye slaye them before youre eyes. And all ⁿye presoners of Iuda that are in Babilon, shal take vpō them this terme of cursing, and saye: Now God do vnto the, as he dyd vnto Sedechias & Achab, whom the kinge of Babilon rosted in the fyre, because they synned shamefully in Israel.

For they haue not onely defiled their neighbours wyues, but also preached lyenge wordes in my name, which I haue not commaunded them. This I testifie, & assure, saith the LORDE. But as for Semeia the Nehelamite, thou shalt speake vnto him: Thus saith the LORDE of hoostes the God of Israel: Because thou hast sealed lettres vnder thy name, vnto all the people that is at Ierusalem, & to Sophonias the sonne of Maasia the prest, yee and sent them to all the prestes: where in thou wryttest thus vnto him: The LORDE hath ordered the to be prest in steade of Ioiada the prest, that thou ^o'shuldest be the chefe in the house of the LORDE aboute all prophetes, & preachers, & that thou mightest put them in preson, or in ^pye stockes. How happeneth it then, that thou hast not reprobued Ieremy of Anathot, which neuer leaueth of his prophecience. And beside all this, he hath sent vs worde vnto Babilon, and tolde vs planely, that oure captiuyte shal longe endure: that we shulde buylde vs houses to dwell therin, & to plante vs gardens, that we might enioye the frutes thereof. Which lettre Sophonias the prest dyd rede, and let Ieremy the prophet heare it.

Then came the worde of the LORDE vnto Ieremy, sayenge: Sende worde to all them that be in captiuyte, on this maner: ^q'Thus hath the LORDE spoken concernynge

^a Baru. 1. c. ¹ Tim. 2. a.

^b Iere. 23. c. 27. b.

^c Iere. 14. e. ^d 2 Pa. 36. d. ^e Iere. 25. b. ¹ Esd. 1. a.

^f Deu. 4. e. 30. a. ^g Ioan. 7. d.

^h 4 Reg. 24. d.

ⁱ Iere. 24. b.

^j Iere. 25. a. 44. a.

^k 4 Re. 11. a.

^l 2 Par. 23. a. ^m Iere. 28. c.

Semeia & Nehelamite: Because that Semeia hath prophesied vnto you without my commission, & brought you in to a false hope, therefore thus the LORDE doth certifie you: Beholde, I wil vyset Semeia the Nehelamite, & his sede: so that none of his shall remayne amonge this people, & none of them shall se the good, & I will do for this people, saieyth the LORDE. For he hath preached falsely of the LORDE.

The xxx. Chapter.

THESE are the wordes, that the LORDE shewed vnto Jeremy, saienge: Thus saieyth the LORDE God of Israel: ^aWryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For lo, the tyme cometh (saieyth the LORDE) that I will bringe agayne the presoners of my people of Israel and Iuda, saieyth the LORDE: For I will restore them vnto the londe, that I gaue to their fathers, and they shall haue it in possession.

Agayne, these wordes spake the LORDE, cöcernynge Israel and Iuda: Thus saieyth the LORDE: We heare a terrible crie, feare and disquietnesse. For what els doth this signifie, that I se? Namely, that all stronge men smyte, euery man his honde vpon his loynes, as a woman in the payne of hir trauayle. Who euer sawe a man trauayle with childe? ^bEnquire thereafter, & se. Yee all their faces are maruelous pale.

Alas for this daye, which is so dredefull, that none maye be lickened vnto it: and alas for the tyme of Iacobs trouble, from the which he shall yet be delyuered. For in that daye, saieyth the LORDE, I will take his yock from of thy neck, & breake thy bondes. They shall nomore serue straunge goddes vnder him, but they shall do seruyce vnto God their LORDE, and to Dauid their kinge, ^cwhom I will rayse vp vnto them. And as for the, o my seruauant Iacob, feare not (saieyth & LORDE) and be not afrayed, o Israel. For lo, ^dI will helpe the also from farre, & thy sede from the londe of their captiuyte.

And Iacob shall turne agayne, he shalbe in rest, and haue a prosperous life, and no man shall make him afrayed. For I am with the, to helpe the, saieyth the LORDE. And

though I shal destroye all the people, amonge whom I haue scatred the, yet will I not destroye the, but correcke the, and that with discrecion. ^eFor I knowe, that thou art in no wise without faute. Therefore thus saieyth & LORDE: I am sory for thy hurte and woundes. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

All thy louers haue forgotten the, and care nothinge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes, ^ffor thy synnes haue had the ouer hande. Why makest thou mone for thy harme? I my self haue pite of thy sorowe, but for the multitude of thy mysdedes and synnes, I haue done this vnto the.

^gAnd therefore all they that deuoure the, shalbe deuoured, and all thine enemies shalbe led in to captiuyte. All they that make the waist, shalbe waisted them selues: and all those that robbe the, will I make also to be robbed. For I will geue the thy health agayne, and make thy woundes whole, saieyth the LORDE: because they reuyled the, as one cast awaye and despised, o Sion.

^hFor thus saieyth the LORDE: Beholde, I will set vp Iacobs tentes agayne, and defende his dwellinge place. The cite shalbe buylded in hir olde estate, and the houses shal haue their right foundation. And out of them shall go thankesgeuyng, and the voyce of ioye.

I will multiplie them, and they shall not mynishe: I shall endue them with honoure, and no man shall subdue them. Their children shalbe as afore tyme, and their congregation shal cötinue in my sight. And all those that vex them, will I viset.

A captayne also shall come of them, ⁱand a prynce shall springe out from the myddest of them: him will I chalenge to myself, and he shall come vnto me. ^jFor what is he, that geueth ouer his herte, to come vnto me? saieyth the LORDE. ^kYe shalbe my people also, and I wilbe youre God. Beholde, on the other syde shall the wrath of the LORDE breake out as a stormy water, as a mightie whyrle wynde: and shal fall vpō the heades of the vngodly.

The terrible displeasure of the LORDE

^a Iere. 36. a. ^b Iere. 13. d. ^c Eze. 34. d. Iere. 46. e. ^d Amos 9. b. ^e Iere. 10. d. Exo. 34. a. Nahü. 1. a.

^f Iere. 13. d. ^g Iere. 2. a. 20. d. ^h Nu. 24. a. ⁱ Mich. 5. a. ^j Ioan. 6. e. ^k Iere. 13. b. 24. b. 3. f. Iere. 23. c. 25. d.

shall not leaue of, vntill he haue done, & per-
fourmed the intent of his herte,^a which in the
latter dayes ye shal vnderstonde. At the same
tyme (saith the LORDE) shal I be the God
of all the generacions of Israel, & they shalbe
my people.

The xxi. Chapter.

THUS saith the LORDE: The people
of Israel which escaped in [¶] wildernes
from the swearde, ^b founde grace to come in to
their rest. Euen so shal the LORDE now
also appeare vnto me from farre, and saye: I
loue the with an euerlasting loue, therefore
do I sprede my mercy before the. ^c I will
repayne the agayne (o thou daughter of Israel)
that thou mayest be fast and sure. Thou
shalt take thy tabrettes agayne, & go forth
with them, that lede the daunce.

Thou shalt plante vynes agayne vpon [¶]
hilles of Samaria, and the grape gatherers
shall plante, and synge.

And when it is tyme, the watchmen vpon
the mount of Ephraim shall crie: ^d Arise, let
vs go vp vnto Sion to oure LORDE God,
for thus saith the LORDE: Reioyce with
gladnes because of Iacob, crie vnto the heade
of the Gentiles: speake out, synge, and saye:
The LORDE shall deluyher his people, the
remnaunt of Israel, & make them whole. Be-
holde, I will bringe them agayne from out of
the north lōde, and gather them from the
endes of the worlde, with the blynde and lame
that are amonge them, with the women that
be greate with childe, and soch as be also
deluyhered: and the company of them that
come agayne, shal be greate.

They departed from hence in heynes, but
with ioye will I bringe them hither agayne.
I will lede them by the ryuers of water in a
straight waye, where they shall not stombe:
For I will be Israels father, and Ephraim shalbe
my firstborne.^e

Hearre the worde of the LORDE (o ye
Gentiles) preach in the lles, that lie farre of,
and saye: he that hath scatred Israel, shall
gather him together agayne, and shall kepe
him as a shepherde doth his flocke. For the
LORDE shall redeme Iacob, and ryd him
from the honde of the violent. And they
shal come, & reioyce vpon the hill of Sion, &

shall haue plenteousnes of goodes, which the
LORDE shall geue them: Namely, wheate,
wyne, oyle, yonge shepe and calues. And
their conscience shalbe as a well watred garden,
for they shall nomore be hongrie.

Then shal the mayde reioyce in the daunce,
yee both yonge and olde folkes. For I will
turne their sorow in to gladnesse, and will
comforte them, and make them ioyfull, euen
from their hertes. I will poure plenteousnes
vpon the hertes of the prestes, and my people
shalbe satisfied with good thinges, saith the
LORDE.

Thus saith the LORDE: ^f The voyce of
heynes, wepyng and lamentacion came vp
in to heauen: euen of Rachel mourning for
hir children, and wolde not be comforted,
because they were awaye.

But now saith the LORDE: leaue of
from wepyng and crienge, withholde thyne
eyes from teares, for thy labour shalbe re-
warded, saith the LORDE. And they shall
come agayne out of the londe of their enemies:
Yee euen thy posterite shall haue consolacion
in this (saith the LORDE) that thy children
shall come agayne in to their owne londe.

Morouer I herde Ephraim, (that was led
awaye captiue) complayne on this maner: O
LORDE, thou hast correcte me,^g and thy
chastenyng haue I receaued, as an vntamed
calfe. ^h Conuerte thou me, and I shalbe con-
uerted, for thou art my LORDE God. Yee
as soone as thou turnest me, I shall refoarme
my self: and when I vnderstonde, I shall
smyte vpon my thee. For verely I haue
cōmitted shamefull thinges: O let my youth
beare this reprove and confucion.

Vpon this complaynte, I thought thus by
my self: ⁱ is not Ephraim my deare sonne?
Is he not the childe, with whom I haue had
all myrrh and pastyme? For sence the tyme
that I first cōmoned with him, I haue him
euer in remembrance: therefore my very
herte dryueth me vnto him: gladly and
louyngly will I haue mercy vpon him, saith
the LORDE. Get the watchmen, prouyde
teachers for the: set thine herte vpon the
right waie, that thou shuldest walke, and turne
agayne: (o thou daughter of Israel), turne
agayne to these cities of thyne. How longe
wilt thou go astraie, o thou shrekinge daughter?

^a Iere. 23. c. ^b Nu. 14. c. ^c Eze. 16. b. ^d Esa. 2. a.
^e Deut. 32. a. Gen. 48. d. ^f Iere. 3. e. Matt. 2. c.

^g Eze. 20. f. ^h Zach. 1. a. Tren. 5. c. ⁱ Gen. 48. d.

For the LORDE will worke a new thyng vpon earth: A woman shall compasse a man.

For thus saith the LORDE of hoostes the God of Israel: It will come therto, that when I haue brought Iuda out of captiuyte, these wordes shalbe herde in \hat{y} londe and in his cities: "The LORDE, which is the fayre bydegrome of rightuousnesse, make the frute-full, o thou holy hill: And there shall dwell Iuda and all hir cities, the shepherdes and huszbonde men: For I shall fede the hongrie soule,^a and refresh all faynte hertes. When I herde this, I came agayne to my self, and mused, like as I had bene waked out of a swete slepe.

Beholde (saith the LORDE) the dayes come, that I will sowe the house of Israel and the house of Iuda, with men and with catell. Yee it shall come therto,^c that like as I haue gone aboute in tymes past to rote them out, to scatre them, to breake them downe, to destroye them and chastē them: Euen so will I also go diligently aboute, to buylde them vp agayne, and to plante them, saith the LORDE.

^d Then shall it no more be sayde: \hat{y} fathers haue eaten a sower grape, and the childrens teth are set on edge: for euery one shal dye for his owne myszdede, so that who so eateth a sower grape, his teth shalbe set on edge.

^e Beholde, the dayes come (saith the LORDE) \hat{y} I will make a new couenaunt with \hat{y} house of Israel τ with \hat{y} house of Iuda: not after the couenaunt that I made with their fathers, when I toke them by the honde, τ led them out of the londe of Egipte: which couenaunt they brake, wherfore I punyshed them sore, saith the LORDE: But this shal be the couenaunt that I will make with the house of Israel after those dayes,^f saith the LORDE: I will plante my lawe in the inwarde partes of them, and write it in their hertes, and wilbe their God, and they shalbe my people.

And from thēce forth shall no man teach his neyghboure or his brother, and saye: knowe the LORDE: But they shall all knowe me, from the lowest vnto the hiest, saith the LORDE. For I will forgeue their myszdedes, and wil neuer remembre their synnes

eny more. ^g Thus saith the LORDE which gaue the sonne to be a light for the daye, and the Moone and starres to shyne in the night: which moueth the see, so that the floudes therof waxe feare: his name is the LORDE of hoostes. Like as this ordinaunce shal neuer be taken out of my sight, saith the LORDE: So shal the sede of Israel neuer cease, but all waye be a people before me.

Morouer, thus saith the LORDE: like as the heauen aboue can not be measured, and as the foundations of the earth beneth maye not be sought out: ^h So will I also not cast out the whole sede of Israel, for that they haue commytted, saith the LORDE. Beholde, the daies come saith the LORDE, \hat{y} the cite of \hat{y} LORDE shalbe enlarged from the towre of Hananeel, vnto \hat{y} gate of the corner wall. ⁱ From thence shal the right measure be taken before her vnto the hill toppe of Gareb, and shal come aboute Gaatha, and the whole valley of the deed carcases, and of the ashes, ^k τ all Seremoth, vnto the broke of Cedron: and from thence vnto the corner of the horsgate towarde \hat{y} east, where as the Sanctuary of the LORDE also shal be set. And when it is now buylde, τ set vp of this fashion it shall neuer be broken, ner cast downe eny more.

The xxxij. Chapter.

THESE wordes spake the LORDE vnto Jeremj, in the tenth yere of Sedechias kinge of Iuda, which was \hat{y} xviij yere of Nabuchodonosor, what tyme as the kinge of Babylons hooste layed sege vnto Ierusalem. But Jeremj the prophet laye bounde in \hat{y} court of the preson, which was in the kinge of Iudaes house: where Sedechias the kinge of Iuda caused him to be layed, because he had prophecied of this maner: ^l Thus saith the LORDE: Beholde, I will deluyer this cite in to the hondes of the kinge of Babilon, which shal take it. As for Sedechias the kinge of Iuda, he shal not be able to escape the Caldees, but surely he shall come in to the hondes of the kinge of Babilon: which shall speake with him mouth to mouth, and one of them shall loke another in the face. And Sedechias shalbe caried vnto Babilon,

^a Esa. 62. a.

^b Matt. 5. a. 11. e.

^c Deu. 28. g.

Zach. 8. c. Iere. 32. c.

^d Ese. 18. a.

^e Heb. 8. b.

/ Hebre. 10. d. Esa. 51. b. Iere. 24. b. 30. d.

^f Gene. 1. b.

^g Ro. 11. a.

^h 2 Esd. 3. a. Zach. 14. b.

ⁱ Iere. 19. b.

^j Iere. 21. c. Iere. 34. a. 27. a. 38. a. 39. a.

and there shall he be, vntill the tyme that I vyset him, saieyth the LORDE. But yf thou takest in hōde to fight agaynst the Caldees, thou shalt not prosper.

¶ And Jeremy sayde: Thus hath the LORDE spoken vnto me: Beholde, Hananeel the sonne of Sellum thine Vncles sonne shall come vnto the, and requyre the to redeme y^e londe, that lieth in Anathot vnto thy self: "for by reason of kynred it is thy parte to redeme it, and to bye it out.

And so Hananeel myne Vncles sonne came to me in the courte of the preson, (acordinge to the worde of the LORDE,) and sayde vnto me: Bye my londe (I praye the) that lieth in Anothot in the cōtre of Ben Iamyn: for by heretage thou hast right to lowse it out for thy self, therefore redeme it. Then I preceued, that this was the commaundement of the LORDE, and so I lowsed the londe from Hananeel of Anathot, myne Vncles sonne, and weyed him there the mōney: euen seuen sycles, and ten syluer pens.

I caused him also to make me a writinge, and to seale it, and called recorde there by, and weyed him there the money vpon the waigthes. So I toke the eydence with the copie (when it was orderly sealed and red ouer) and I gaue the eydence vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presence of the witnesses, that be named in the eydence, and before all the Iewes that were therby in the courte of the preson.

I charged Baruch also before them, saienge: The LORDE of hoostes the God of Israel commaundeth the, to take this sealed eydence with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORDE of hoostes the God of Israel hath determed, that houses, feldes and vynyardes shalbe possessed agayne in this londe.

¶ Now when I had delyuered the eydence vnto Baruch y^e sonne of Nerias, I besought the LORDE, sayenge: "O LORDE God, It is thou that hast made heauen and earth with thy greate power and hie arme, and there is nothinge to harde for y^e. Thou shewest mercy vpon thousandes, 'thou recompēcest the wickednes of the fathers, in to the bosome of the children that come after them.

Thou art the greate and mightie God, whose name is the LORDE of hoostes: greate in counsell, and infinite in thought: Thine eyes loke vpon all the wayes of mens children, "to rewarde euery one after his waye, and accordinge to the frutes of his inuencions: Thou hast done greate tokens and wonders in the londe of Egipte (as we se this daye) vpon the people of Israel and vpon those men: to make thy name greate, as it is come to passe this daye: "Thou hast brought thy people of Israel out of the londe of Egipte, with tokens, with wondres, with a mightie honde, with a stretched out arme and with greate terriblenes: and hast geuen them this londe, like as thou haddest promysed vnto their fathers: Namely, that thou woldest geue them a lōde, that floweth with mylke and honye.

¶ Now when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe: but all that thou commaundedest them to do, that haue they not done, and therefore come all these plagis vpon them.

Beholde, there are bulworckes made now agaynst the cite, to take it: and it shalbe wonne of the Caldees that besege it, with swearde, with hunger and death, and loke what thou hast spoken, that same shal come vpon them.

For lo, all thinges are present vnto the: Yet sayest thou vnto me (o LORDE God) and commaundest me, that I shall loose a peece of londe vnto my self, and take witnesses therto: and yet in the meane season the cite is delyuered in to the power of the Caldees.

¶ Then came the worde of the LORDE vnto me, sayenge: Beholde, I am the LORDE God of all flesh, Is there eny thinge then to harde for me? Therefore thus sayde the LORDE: beholde, I shal delyuer this cite in to the power of the Caldees, and in to the power of Nabuchodonosor^e the kinge of Babilon, they shall take it in: For the Caldees shall come, and wyne this cite, and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlors they haue made sacrifice vnto Baal, and poured drynke offerings vnto straunge goddes, to prouoke me vnto wrath.

For seinge the children of Israel and the

^a Leui. 25. d. Nu. 27. a. 36. a. Ruth 4. a. ^b Gene. 1. a. Iere. 10. b. ^c Exo. 34. a. ^d Ro. 2. a.

^e Exo. 7. vnto the 15. chapter. ^f Iudi. 2. 3. 4. 6. 8. Iere. 25. b. 39. b.

children of Iuda haue wrought wickednes before me euer from their youth vp, what haue they els done, but prouoked me with the workes of their owne hondes? saith the LORDE.

Or, what hath this cite bene els, but a prouokinge of my wrath, euer sence the daye that I buylded it, vnto this houre? Wherin I cast it out of my sight, because of the greate blasphemies of the childre of Israel and Iuda, which they haue done to prouoke me: yee they, their kinges, their prynces, their prestes, their prophetes, whole Iuda, and all the cite-syns of Ierusalem.

^a When I stode vp early, and taught them and instructe them, they turned their backs to me, and not their faces. They wolde not heare, to be reformed and correcte. They haue set their goddes in ^b house, that is halowed vnto my name, to defyle it. They haue buylded hie places for Baal in the valley of the children of Ennon, to vowe their sonnes and daughters vnto Moloch: which I neuer commaunded them, nether came it euer in my thought, to make Iuda synne with soch abomination.

³² Morouer thus hath the LORDE God of Israel spoken, concernynge this cite, which (as ye youre selues confesse) shalbe deliuered in to the honde of the kinge of Babilon, when it is wonne with the swerde, with hunger and with pestilence. Beholde, I will gather them together from all londes wherin I haue scatred them in my wrath, in my fearfull and greate displeasure: and will bringe them agayne vnto this place, where they shal dwell safely. And they shalbe my people, and I wilbe their God.

^c And I will geue them one herte and one waye, that they maye feare me all the daies of their life, that they and their children after them maye prospere. And I will set vp an euerlastinge couenaunt with them, Namely: that I will neuer cease to do them good, and that I will put my feare in their hertes, so that they shall not runne awaye from me.

^d Yee I will haue a lust and pleasure to do them good, and faithfully to plante them in this londe, with my whole herte, and with all my soule.

For thus saith the LORDE: like as I haue brought all this greate plague vpon this

people: so will I also bringe vpon them all the good, that I haue promysed them. And men shall haue their possessions in this londe, wherof ye saye now, that it shal nether be inhabited of people ner of catell, but be deliuered in to the hodes of the Caldees: Yee londe shalbe bought for money, ^e euydeces made ther vpon ^f sealed before witnesses in the countre of Ben Iamin, ^g and rounde aboute Ierusalem: in the cities of Iuda, in the cities that are vpo the mountaynes, ^h and in them that lie beneth, yee ⁱ in the cities that are in the deserte. For I wil bringe their presoners hither agayne, saith the LORDE.

The xxxij. Chapter.

MOROUER the worde of the LORDE ^a came vnto Jeremy on this maner, whē he was yet bounde in the courte of the prison: Thus saith the LORDE, which fulfilleth the thinge that he speaketh, the LORDE which performeth the thinge that he taketh in honde: euen he, whose name is the LORDE: Thou hast cried vnto me, and I haue herde the: I haue shewed greate and hie thinges, which were vnknowne vnto you.

Thus (I saye) spake the LORDE God of Israel, concernynge the houses of this cite, and the houses of the kinges of Iuda: that they shalbe broken thorow the ordinaunce and weapens, when the Caldees come to besege them: and they shalbe fylled with the deed carcasses of men, whom I will slaye in my wrath and displeasure: whē I turne my face from this cite, because of all hir wickednes. Beholde, (saith the LORDE) I will heale their woundes, and make them whole: I will open them the treasure of peace and treuth.

^b And I will returne the captiuyte of Iuda and Israel: and will set them vp agayne, as they were afore. From all mysdedes (wherin they haue offended agaynst me) I will clesse them: And all their blasphemies which they haue done agaynst me, when they regarded me not, I will forgeue them.

And this shal get me a name, a prayse and honoure, amonge all people of the earth, which shall heare all the good, that I will shewe vnto them: Yee they shall be afraied and astonied at all the good dedes and benefites, that I will do for them. Morouer, thus saith the

^a Iere. 2. d.

^b Iere. 7. a. d.

^c Deu. 30. a.

^d Psal. 118. c.

^e Eze. 36. e. / Deu. 39. b. Iere. 31. e. ^f Iere. 20. a. 32. a.

^g Esa. 43. d.

LORDE: "In this place, wherof ye saye that it shalbe a wilderness, wherin nether people ner catell shal dwell: In like maner in the cities of Iuda and without Ierusalem (which also shalbe so voyde, that nether people ner catell shal dwell there) Shal the voyce of gladnesse be herde agayne, the voyce of the brydegrome and of the bryde, the voyce of them that shall synge: ("Prayse the LORDE of hoostes, for he is louynge, and his mercy endureth for euer) and the voyce of them that shall offre vp giftes in the house of the LORDE. For I will restore the captiuyte of this londe, as it was afore, saieyth the LORDE.

Thus saieyth the LORDE of hoostes. It shall come yet therto, that in this londe, which is voyde from men and catell, and in all the cities of the londe, there shal be set vp shepherdes cotages: in the cities vpon the mountaynes, and in the cities that lie vpon the playne, and in the deserte.

In the londe of Ben Iamin, in the feldes of Ierusalem, and in the cities of Iuda shal the shepe be nombred agayne, vnder the honde of him, that telleth them, saieyth the LORDE. Beholde, "the tyme commeth (saieyth the LORDE) that I wil perfourme that good thinge, which I haue promised vnto the house of Israel and to the house of Iuda. In those daies and at the same tyme, I will bringe forth vnto Dauid, the braunch of rightuousnes, and he shall do equite and rightuousnesse in the londe. "In those daies shal Iuda be helped, and Ierusalem shall dwell safe, and he that shall call her is euen God oure rightuous maker. For thus the LORDE promyseth: "Dauid shal neuer want one, to syt vpon the stole of the house of Israel: "nether shall the prestes and Leuites want one to offere all waye before me, burntofferings, to kyndle the meatofferings, & to prepare the sacrifices.

And the worde of the LORDE came vnto Ieremy after this maner: Thus saieyth the LORDE: "Maye the couenaunt which I haue made with daye and night, be broken, that there shulde not be daye and night in due season? Then maye my couenaunt also be broken, which I made with Dauid my seruauant, and so he not to haue a sonne to reigne in his Trone. "So shall also the prestes and Leuites neuer fayle, but serue me. "For like

as the starres of heauen maye not be nombred, nether the sonde of the see measured: so will I multiplie the sede of Dauid my seruauant, and of the Leuites my ministers.

Morouer, the worde of the LORDE came to Ieremy, saienge: Cōsidrest thou not what this people speaketh? Two kynredes (saye they) had the LORDE chosen, & those same two hath he cast awaye. For so farre is my people come, y they haue no hope to come together eny more, and to be one people agayne. Therefore thus saieyth the LORDE: Yf I haue made no couenaunt with daye & night, and geuē no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruauant: so that I wil take no prynce out of his sede, to rule the posterite of Abrahā, Isaac and Iacob. But yet I will turne agayne their captiuyte, and be mercifull vnto them.

The xxxiii. Chapter.

THESE are the wordes which the LORDE spake vnto Ieremy,^a what tyme as Nabuchodonosor the kinge of Babilon, & all his hoostes (out of all the kingdomes y were vnder his power) and all his people, fought agaynst Ierusalem and all the cities therof. Thus saieyth the LORDE God of Israel: Go, & speake to Sedechias the kinge of Iuda, & tell him: "The LORDE sendeth this worde: Beholde, I will delyuer this cite in to the hōde of the kinge of Babilon, he shal burne it, and thou shalt not escape his hondes, but shalt be led awaye presoner, and delyuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the LORDE, o Sedechias thou kinge of Iuda: Thus saieyth the LORDE vnto the: Thou shalt not be slayne with the swerde, but shalt die in peace. Like as thy fore fathers, the kinges, thy progenitours were brente: so shalt thou be brente also, & in the mournynge they shal saye: oh lorde. For thus haue I determed, saieyth the LORDE.

Then spake Ieremy the prophet all these wordes vnto Sedechias kinge of Iuda in Ierusalem: what tyme as the kinge of Babilons hooste beseged Ierusalem, and the remnaunt of the cities: Namely, Lachis & Azecha,^a which

^a Iere. 7. d. ^b 1 Ma. 4. c. Psal. 117. a. ^c Iere. 23. a. ^d Esa. 32. a. ^e 2 Re. 7. e. ^f 1 Re. 2. g. ^g Gene. 8. d.

^a 1 Pet. 2. a. ^b Gen. 15. a. 22. c. ^c Iere. 39. a. ^d 4 Re. 25. a. Iere. 32. a. 39. a. ^e 1 Re. 31. c. ^f 2 Par. 11. a.

yet remainyd of the stronge defended cities of Iuda.

These are the wordes that the LORDE spake vnto Jeremy the prophet, when Sedechias was agreed with all the people at Ierusalem, that there shulde be proclaimed a libertie: "so that euery man shulde let fre go his seruaunt and handemayde, Hebrue & Hebruesse, & no lewe to holde his brother as a bonde man. Now as they had consented, euen so they were obedient, & let them go fre. But afterwarde they repented, & toke agayne the seruauntes and handemaydens, whom they had letten go fre, and so made them bonde agayne.

¶ For the which cause the wordes of the LORDE came vnto Jeremy from the LORDE himself, sayenge: Thus saith the LORDE God of Israel: I made a couenaunt with youre fathers, when I brought them out of Egypte, (that they shulde no more be bondmen,) sayenge: "When seuen yeares are out, euery man shal let go fre his bought seruaunte an Hebrue, yf he haue serued him sixe yeares. But youre fathers obeyed me not & herkened not vnto me. As for you, ye were now turned, & dyd right before me, in y^e ye proclaimed, euery mā to let his neighbour go fre, & in y^e ye made a couenaunt before me, in the temple that beareth my name: But yet ye haue turned youre selues agayne, and blasphemed my name: In this, y^e euery man hath requyred his seruaunt and hand mayden agayne, whom ye had letten go quyte and fre, and compelled them to serue you agayne, and to be youre bonde men. And therefore thus saith the LORDE: Ye haue not obeyed me, euery man to proclame fredome vnto his brother and neighbour: wherefore, I will call you vnto a fredome, saith the LORDE: euen vnto the swerde, to the pestilence, and to honger, and will make you to be plagued in all the kyngdomes of the earth. Yee those men that haue brokē my couenaunt, and not kepte the wordes of the apoyntmēt, which they made before me: "when they hewed the calfe in two, & when there wente throw the two halves therof: The prynces of Iuda, the prynces of Ierusalem, the gelded men, the prestes and all the people of the londe (which wēte throw the two sydes of the calfe.) Those men wil I geue in to the power of their enemies, and in

to the hondes of them that folowe vpon their lyues.

"And their deed bodies shall be meate for the foules of the ayre, and beestes of the felde. As for Sedechias the kinge of Iuda & his prynces, I will deluyser them in to the power of their enemies, and of them that desyre to slaye them, and in to the honde of the kyng of Babylons hooste, "which now is departed from you: But thorow my commaundement (saith the LORDE) they shal come agayne before this cite, they shall fight agaynst it, wyne it, and burne it. Morouer I will laye the cities of Iuda so waist, that no man shal dwell therein.

The xxx. Chapter.

THE wordes which the LORDE spake vnto Jeremy, (in the reigne of Ioachim the sonne of Iosias kinge of Iuda) are these: "Go vnto y^e house of the Rechabites, & call them out, & bringe thē to y^e house of the LORDE in to some commodious place, and geue them wyne to drynke. Then toke I Iasania the sonne of Jeremy, the sonne of Habazania, and his brethrē and all his sonnes, and the whole housholde off the Rechabites: and brought them to the house off the LORDE, in to the closet of the children off Hanan the sonne off Igdalia the man off God: which was by the closet off the prynces, that is aboute the closet of Maasia the sonne of Sellum, which is the chefe off the treasury. And before the sonnes of the kynred of the Rechabites, I set pottes full of wyne, and cuppes, and sayde vnto them: drynke wyne. But they sayde: we drynke no wyne, For Ionadab the sonne of Rechab oure father commaunded vs, sayenge: Ye and youre sonnes shall neuer drynke wyne,^e buylde no houses, sowe no sede, plante no vyne, yee ye shall haue no vynyards: but for all youre tyme ye shall dwell in tētes, y^e ye maye lyue lōge in the lōde, wherin ye be straūgers.

Thus haue we obeyed the cōmaundemēt of Ionadab y^e sonne of Rechab oure father, in all y^e he hath charged vs, and so we drynke no wyne all oure lyue longe: we, oure wyues, oure sonnes & oure daughters. Nether buylde we eny house to dwell therin, we haue also amonge vs nether vynyards, ner corne lōde

^a Exo. 21. a. Leuit. 25. f. Deut. 15. b. ^b Deut. 15. b.
Exo. 21. a. ^c Gene. 15. b.

^d Psal. 78. a. Iere. 7. d. ^e Iere. 37. a. ^f 4 Re. 10. c.
^g Iere. 29. b.

to sowe: but we dwell in tentes, we obeye, & do acordinge vnto all, that Ionadab oure father commaunded vs.

But now [¶] Nabuchodonosor the kinge of Babilō came vp in to the lōde, we sayde: come, let vs go to Ierusalē, [¶] we maye escape the hooste of the Caldees ad the Assiriās: & so we dwell now at Ierusalē. Then came [¶] wordes of the LORDE vnto Jeremy, sayenge: Thus saith the LORDE of hoostes the God of Israel: Go & tell whole Iuda & all the inhabitours of Ierusalē: Wyll ye not be re-fourmed, to obeye my wordes? saith the LORDE. The wordes which Ionadab the sonne off Rechab cōmaunded his sonnes, [¶] they shulde drynke no wyne, are fast & surely kepte: for vnto this daye they drynke no wyne: but obeye their fathers cōmaundement.

C But as for me, [¶] I haue stōde vp early, I haue spokē vnto you, & geuen you earnest warnyng: & yet haue ye not bene obediēt vnto me. Yee I haue sent my seruātes, all the prophetes vnto you, I rose vp early, & sent you wordes, sayenge: O turne you, euery man from his wicked waye: amēde youre lyues, & go not after straūge goddes, to worshippe the: [¶] ye maye cōtinue in the lōde, which I haue geuen vnto you and youre fathers, but ye wolde nether heare me, ner folowe me.

The childrē of Ionadab Rachabs sonne haue stedfastly kepte their fathers cōmaundement, [¶] he gaue them, but this people is not obedient vnto me. And therfore thus saith the LORDE of hoostes [¶] God of Israel: Beholde, I wil bringe vpō Iuda & vpō euery one [¶] dwelleth in Ierusalē, all the trouble [¶] I haue deuysed agaynst thē. [¶] For I haue spokē vnto thē, but they wolde not folowe: I haue called vnto them, neuertheles they wolde geue me no answer. Jeremy also spake vnto the housholde off the Rechabites: Thus saith the LORDE of hoostes the God of Israel: For so moch as ye haue obeyed [¶] cōmaundemēt of Ionadab youre father, & kepte all his preceptes, & done acordinge vnto all [¶] he hath bydden you: Therfore thus saith the LORDE of hoostes the God of Israel: [¶] Ionadab the sonne of Rechab shal not fayle, but haue one out of his stocke, to stōde allwaye before me.

^a Iere. 18. a. 25. a.

^c Iere. 33. e.

^b Pro. 1. c. Esa. 65. b. Iere. 7. b.

^d Iere. 30. a.

^e Iere. 18. a.

The xxxvi. Chapter.

IN the fourth yeaere of Ioachim the sonne ^a of Iosias kyng of Iuda, came [¶] wordes of the LORDE vnto Jeremy, sayēge: Take a boke, & ^d write therein all [¶] wordes, [¶] I haue spokē to the, to Israel, to Iuda & to all the people, frō the tyme [¶] I begāne for to speake vnto the (in [¶] reigne of Iosias) vnto this daye. That when the house of Iuda heareth of the plage, which I haue deuysed for thē, they maye peraduenture turne, [¶] euery man frō his wicked waye, that I maye forgeue their offences and synnes.

Then dyd Jeremy call [¶] Baruch the sonne of Nerias, & Baruch wrote in the boke at [¶] mouth of Jeremy, all the wordes of the LORDE, which he had spoken vnto him. And Jeremy commaunded Baruch sayenge: I am in prison, so that I maye not come in to the house of [¶] LORDE: therfore go thou thither, & rede the boke, that thou hast writtē at my mouth: Namely, the wordes off the LORDE, & rede thē in the LORDES house vpon the fastinge daye: that the people, whole Iuda, & ^b all they that come out of the cities, maye heare. Peraduenture they will praye mekely before the face of the LORDE, and turne, euery one from his wicked waye. For greate is the wrath and displeasure, that the LORDE hath taken agaynst this people.

So Baruch the sonne of Nerias dyd, acordinge vnto all that Jeremy the prophet cōmaunded him, readinge the wordes off the LORDE out off the boke in the LORDES house. And this was done in the fyfth yeaere off Ioachim [¶] sonne of Iosias kinge of Iuda, in the ix. moneth [¶] when it was commaunded, that all the people of Ierusalem shulde fast before the LORDE, and they also that were come from the cities of Iuda vnto Ierusalem.

Then red Baruch the wordes of Jeremy out of the boke within the house of the LORDE, out of [¶] treasury of [¶] Gamarias the sonne off Saphan the scribe, which is besyde the hyer loftte off the new dore of the LORDES house: that all [¶] people might heare. Now whē Micheas the sonne of Gamarias the sonne of Saphan had herde all the wordes of the LORDE out of [¶] boke, he wēt downe to the kinges palace in to [¶] scribes chābre, for

^f Iere. 45. a.

^g Ione 3. a.

^h Iere. 26. d.

there all þ̃ prynces were set: Elisama the scribe, Dalias the sonne of Semei, Elnathā the sonne off Achbor, Gamaria the sonne of Saphan, Sedechias the sonne of Hananias, with all the princes. And Micheas tolde them all the wordes, þ̃ he herde Baruch rede out of the boke before the people.

Then all the prynces sent Iehudi þ̃ sonne of Nathanias the sonne of Salamia the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the boke, wherout thou hast red before all the people, and come. So Baruch the sonne of Nerias toke þ̃ boke in his honde, and came vnto them. And they sayde vnto him: Syt downe, and rede the boke, þ̃ we maye heare also. So Baruch red, þ̃ they might heare. Now when they had herde all the wordes, they were abaszed one vpon another, and sayde vnto Baruch: We wil certifie the kinge of all these wordes. And they examined Baruch, sayenge: Tell vs, how didest thou wryte all these wordes out off his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouth, and I alone was with him, and wrote them in the boke.

Then sayde the prynces vnto Baruch: Go thy waye, and hyde the with Jeremy, so that no man knowe where ye be. And they went in to the kinge to the courte. But they kepthe the boke in the chambre off Elisama the scribe, ad tolde the kyng all the wordes, that he might heare. So the kyng sent Iehudi to fetch him þ̃ boke, which he brought out of Elisama þ̃ scribes chambre. And Iehudi red it, that the kyng and all the prynces, which were aboute him, might heare. Now the kyng sat in the wynter house, for it was in the ix. Moneth, and there was a good fyre before him. And whē Iehudi had red thre or foure leaues therof, he cut the boke in peces with a penne knyfe, and cast it in to the fyre vpō the herth, vntil the boke was all brente in the fyre vpon the herth.

Yet no man was abashed therof, or rente his clothes: nether the kyng himselfe, ner his seruantes, though they herde all these wordes. Neuertheles Elnathan, Dalias ad Gamarias, besoughte the kinge, that he wolde not burne the boke: notwithstandinge þ̃ kyng wolde not heare them, but commaunded Ieramyhel the sonne off Amalech, Sarias the

sonne of Esriel and Selamia þ̃ sonne of Abdiel, to laye hondes vpon Baruch the scribe, and vpon Jeremy the prophet: but the LORDE kepthe them out of sight. And now that the kyng had brente the boke, ad þ̃ sermōs which Baruch wrote at þ̃ mouth off Jeremy: The wordes of the LORDE came vnto Jeremy sayenge: Take another boke, and write in it all the forsayde sermons, that were written in the first boke, which Ioachim the kyng off Iuda hath brente.

And tell Ioachim the kyng off Iuda, Thus saith the LORDE: thou hast brente þ̃ boke, and thoughtest within thy self: Why hast thou written therin, that the kyng off Babilon shal come, and make this lōde waist? so that he shal make both people and catel to be out of it? Therefore thus the LORDE saith, of Ioachim the kyng of Iuda: There shal none of his generacion syt vpon the trone of David. His deed corse shalbe cast out, that the heat off the daye, and the frost of the night maye come vpon him: And I will vyset the wickednes of him, of his sede, and of his seruantes. Morouer all the euell that I haue promised thē (though they herde me not) will I bringe vpon them, vpon þ̃ inhabitants of Ierusalem, and vpon all Iuda. Then toke Jeremy another boke, and gaue it Baruch the scribe the sonne of Nerias, which wrote therin out of the mouth off Jeremy: all the sermons that were in the first boke, which Ioachim the kyng off Iuda dyd burne. And there were added vnto them many mo sermons, then before.

The xxxvij. Chapter.

SEDECHIAS þ̃ sonne of Iosias (which was made kyng thorow Nabuchodonosor kyng of Babilon) reigned in the lōde of Iuda, in the steade off Iechonias the sonne of Ioachim. But nether he, ner his seruantes, ner the people in the lōde wolde obeye the wordes of þ̃ LORDE, which he spake by the prophet Jeremy. Neuertheles Sedechias the kyng sent Iuchal the sonne of Selamia and Sophonias the sonne of Maasia the prest to the prophet Jeremy, sayenge: O praye thou vnto the LORDE oure God for vs. Now Jeremy walked fre amonge the people at that tyme, and was not put in preson as yet. Pharaos hooste also was come out of Egypt: which

^a Acto. 19. b.

^b 4 Ro. 24. b.

^c Iere. 22. c.

^d 4 Ro. 24. d.

^e Iere. 21. a. 24. a.

^f Eze. 17. b.

when the Caldees that beseged Ierusalem, perceaued, they departed from thence.

Then came the worde of the LORDE vnto Ieremy the prophet, sayēge: Thus saieſth ꝑ LORDE God of Israel, This answere ſhal ye geue to the kynge of Iuda, that ſent you vnto me for counsell: "Beholde, Pharaos hooste which is come forth to helpe you, shall returne to Egipte in to his owne lond: But the Caldees shall come agayne, & fight agaynst this cite, wyne it, and set fyre vpon it. For thus saieſth the LORDE: disceauē not youre owne myndes, thinkynge on this maner: Tush, the Caldees go now their waye from vs: No, they shall not go their waye. For though ye had slayne the whole hooste off the Caldees that besege you, and euery one of the slayne laye in his tent, yet shulde they stonde vp, and set fyre vpon this cite. Now whē the hooste of the Caldees was brokē vp from Ierusalem for feare of the Egipcians armye, Ieremy went out of Ierusalem towarde the lode of Ben Iamin, to do certayne busynesse there amōge ꝑ people. And whē he came vnder Ben Iamyns Porte, there was a porter called Ierias the sonne of Selamias ꝑ zōne of Hananias, which fell vpō him & toke him, sayēge: thy mynde is to runne to the Caldees. Then sayde Ieremy: It is not so, I go not to the Caldees. Neuertheles Ierias wolde not beleue him, but brought Ieremy boude before the princes. Wherefore the princes were angrie with Ieremy, causinge him to be beaten, & to be layed in preson in the house of Ionathas the scribe. For he was the ruler of the preson. Thus was Ieremy put in to the dongeon & preson, and so laye there a longe tyme. Then Sedechias the kynge sent for him, & called him, & axed him quietly in his owne house, sayenge: thinkest thou this busynesse (that now is in honde) cometh of the LORDE? Ieremy answerde: yee ꝑ it doth: & thou (sayde he) shalt be deluyered in to the kynge of Babilons power.

Morouer, Ieremy sayde vnto kynge Sedechias: What haue I offended agaynst ꝑ, agaynst thy seruantes, or agaynst this people, that ye haue caused me be put in preson? There are youre prophetes, which haue prophced vnto you and sayde, that ꝑ kynge of Babilō shulde not come agaynst you & this lode? And therefore heare now, o my lorde

the kynge: let my prayer be accepte before the, & sende me nomore in to ꝑ house of Ionathas the scribe, that I dye not there. Then Sedechias the kynge commaunded to put Ieremy in the fore entrie off the preson, and dayly to be geuen him a cake of bred, and els no dighte meate, vntill all the bred in the cite was eaten vp. Thus Ieremy remayned in ꝑ fore entrie off the preson.

The xxxiiij. Chapter.

SAPHATIAS the sonne off Mathā, Gedolias the sonne of Pashur, Iuchal the sonne of Selamias, & Pashur the sonne of Malchias perceaued the wordes, ꝑ Ieremy had spokē vnto all the people, namely on this maner: Thus saieſth the LORDE: Who so remayneth in this cite, shall perish, ether with the swearde, 'with hunger or with pestilence: But who so falleth vnto the Caldees, shall escape, wynnynge his soule for a pray, & shall lyue. For thus saieſth the LORDE: This cite (no doute) must be deluyered in to ꝑ power of the kige of Babilō, & he also shal wyne it. Thē sayde the prynces vnto ꝑ kynge: Syr, we besech you let this man be put to death. For thus he discourageth the hōdes of the soudyers ꝑ be in this cite, & the hōdes of all the people, whē he speaketh soch wordes vnto thē. This mā verely laboureth not for peace of ꝑ people, but mischeſe. Sedechias the kinge answered and sayde: lo, he is in youre hōdes, for ꝑ kige maye denye you nothinge. Then toke they Ieremy, and cast him in to the dongeon off Malchias the sonne off Amalech, that dwelt in the fore entrie off the preson. And they let downe Ieremy with coardes in to a dongeon, where there was no water, but myre. So Ieremy stack fast in the myre. Now when Abdemelech the Morian beyng a chamberlayne in the kynges courte, vnderstode, that they had cast Ieremy in to the dongeon: he went out off the kynges house, and spake to the kynge (which thē sat vnder the porte off Ben Iamin) these wordes: My lorde the kynge, where as these men medle with Ieremy the prophet, they do him wronge: Namely, in that they haue put him in preson, there to dye of hunger, for there is no more bred in the cite. Thē the kynge commaunded Abdemelech the Morian, and sayde: Take from hēce xxx. men whom thou wilt, & drawe

^a Iere. 46. a. ^b Iere. 28. a. ^c Iere. 38. c.

^d Iere. 28. 29. ^e Iere. 21. b. 27. a. ^f Iere. 32. a.

vp Jeremy the prophet out of the dongeon, before he dye. So Abdemelech toke the men with him, ⁊ went to ſ house of Amalech, ⁊ there vnder an almery he gat olde ragges ⁊ worned cloutes, ⁊ let the downe by a coarde, in to the dongeon to Jeremy.

And Abdemelech the Morian sayde vnto the prophet Jeremy: O put these ragges and cloutes vnder thine arme holes, betwixte the and the coardes: ad Jeremy dyd so. So they drewe vp Jeremy with coardes and toke him out of the dongeon, and he remayned in the fore entrie of the preson. The Sedechias the kynges sent and caused Jeremy the prophet be called vnto him, in to the thirde entrie, that was by the house off the LORDE.^a And the kynges sayde vnto Jeremy: I wil axe the somewhat, but hyde nothinge fro me. The Jeremy answerde Sedechias: Yf I be playne vnto the, thou wilt cause me suffre death: yf I geue the coucell, thou wilt not folowe me. So the kynges swore an ooth secretly vnto Jeremy, sayenge: As truly as the LORDE lyueth, that made vs these soules, I will not slaye the, ner geue the in to the hodes of them, that seke after thy life.

Then sayde Jeremy vnto Sedechias: Thus saith ſ LORDE off hoostes the God of Israel: Yf case be, that thou wilt go forth vnto the kynges off Babilons prynces, thou shalt saue thy life, and this cite shall not be brēt, yee both thou and thy housholde shall escape with youre lyues. But yff thou wilt not go forth to the kynges off Babilons prynces, then shal this cite be delyuered in to the hondes of the Caldees which shal set fyre vpon it, and thou shalt not be able to escape them. And Sedechias sayde vnto Jeremy: I am afrayde for the Iewes, that are fled vnto the Caldees, lest I come in their hodes, and so they to haue me in derision.

But Jeremy answerde: No, they shal not betraye the: O herken vnto the voyce off the LORDE (I beseke ſ) which I speake vnto the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the LORDE hath tolde me this planely: Beholde, all the women that are left in the kynges of Iudaes house, shal go out to the kynges of Babilons prynces. For they thynke, ſ thou art discaued: and that ſ men in whom thou didest put thy trust, haue gotten the vnder, and set

thy fete fast in the myre, and gone their waye from the. Therefore all thy wyues with their children shall fle vnto the Caldees, and thou shalt not escape their hondes, but shalt be ſ kynges of Babilons presoner, ⁊ this cite shall be brent. Then sayde Sedechias vnto Jeremy: loke ſ no body knowe off these wordes, and thou shalt not dye. But yf the prynces perceauce, that I haue talked with the, and come vnto the, sayenge: O speake, what sayde the kynges to the? hyde it not from vs, and we wil not put the to death. Tell vs (we praye the) what sayde ſ kynges to the? Se thou geue them this answer: I haue humbly besought the kynges, that he will let me lye no more in Ionathas house, that I dye not there? Then came all the prynces vnto Jeremy, and axed him, And he tolde them, after the maner as the kynges bad him.^c Then they helde their peace, for they perceaued nothinge. So Jeremy abode still in the fore entrie off the preson, vntill the daye that Ierusalem was wonne.

The xxxij. Chapter.

NOW when the cite off Ierusalē was taken^d (for in the ix. yeare of Sedechias kynges of Iuda in the tenth Moneth, came Nabuchodonosor the kynges off Babilon and all his hooste, and beseged Ierusalem. And in the xi. yeare of Sedechias in the fourth Moneth ſ ix. daye of ſ Moneth, he brake in to the cite). Then all the kynges of Babilons prynces came in, ⁊ sat the downe vnder the porte: Nergall, Sarez, Samgarnebo, Sarsechim, Rabsaris, Nergal, Sarez, Rabmag, with all the other prynces of the kynges of Babilon. And when Sedechias the kynges of Iuda with his soudyers sawe them, they fled, and departed out of ſ cite by night thorow the kynges gardē, and thorow the porte that is betwene the two walles, and so they wente towardes the wilderness.

But the Caldees hooste folowed fast after them, and toke Sedechias in the felde of Iericho, and brought him presoner to Nabuchodonosor the kynges off Babilō vnto Reblatha, that lieth in the londe off Hemath where he gaue iudgment vpon him. So the kynges of Babilon caused the children of Sedechias and all the nobles off Iuda be slayne, before his face at Reblatha. And made Sedechias

^a Iere. 37. c.^b Iere. 37. b.^c Iere. 39. c.^d Iere. 32. a. 4 Re. 25. a. Iere. 52. a.^e Iere. 34. a.

eyes be put out, and boude him with chaynes, and sent him to Babilon.

Morouer, the Caldees brēt vp the kynges palace, with þ̃ other houses of the people, and brake downe the walles off Ierusalem. As for the remnaunt of the people that were in the cite, and soch as were come to helpe them (what so euer was left of the comē sorte) Nabuzaradan the chefe captayne caried them to Babilon. But Nabuzaradā the chefe captayne let the rascall people (and those that had nothings) dwell still in the lōde off Iuda, and gaue them vynyardes and corne feldes at the same tyme. Nabuchodonosor also the kyng of Babilon gaue Nabuzaradā the chefe captayne a charge, cōcernynge Jeremý, sayenge: take and cherish him, and make moch off him: se thou do him no harme, but in-treate him after his owne desyre.

So Nabuzaradā þ̃ chefe captayne, Nabusazbā the chefe chamberlayne, Nergalsarezzer the treasurer and all the kynges of Babylons lordes, ^a sent for Jeremý, and caused him be fet out off the fore entrie off the preson, and committed him vnto Godolias the sonne off Ahicam the sonne of Saphan: that he shulde carie him home, and so he dwelt amonge the people. Now whyle Jeremý laye yet bounde in the fore entrie of the preson, þ̃ worde off the LORDE came vnto him sayenge: Go, and tell Abdemelech the Morian: Thus saieth the LORDE off hoostes þ̃ God off Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cite, will I brynge vpon them, that thou shalt se it: but I will deliyuer the (sayeth the LORDE) and thou shalt not come in the hondes off those men, whom thou fearest. For doutles I will saue the, so that thou shalt not perish with the swearde: but thy life shalbe saued, and that because thou hast put thy trust in me, saieth the LORDE.

The xi. Chapter.

THIS is the maner, how the LORDE intreated Jeremý, when Nebuzaradan the chefe captayne had let him go fre from Rama, whither as he had led him bounde, amonge all the presoners, that were caried from Ierusalem and Iuda vnto Babilon. The chefe captayne called for Jeremý, and sayde vnto him: The

LORDE thy God spake mightely before off the mysery vpon this place: Now the LORDE hath sent it, and perfourmed it, as he had promised: For ye haue synned agaynst the LORDE, and haue not bene obedient vnto his voyce, therefore commeth this plage vpon you. Beholde, I lowse the bondes from thy hōdes this daye: yf thou wilt now go with me vnto Babilon, vp thē: For I will se to the, and prouyde for the: But yf thou wilt not go with me to Babilon, then remaine here. Beholde, all the londe is at thy will: loke where thou thinkest conueniēt and good for the to Abyde, there dwell. Yf thou canst not be content to dwell alone, then remaine with Godolias the sonne off Ahicā the sonne of Saphā, whom the kyng of Babilō hath made gouernoure ouer þ̃ cities of Iuda, and dwell with him amonge the people, or remaine, where so euer it pleaseth þ̃. So the chefe captayne gaue him his expēs with a rewarde, and let him go. Then wēt Jeremý vnto Godolias þ̃ sonne of Ahicā to Masphat, and dwelt there with him amonge the people that were left in the londe.

Now when þ̃ captaynes of the hooste of Iuda (which with their felowes were scatred abrode on euery syde in þ̃ lōde) vnderstode, þ̃ the kyng of Babilō had made Godolias þ̃ sonne of Ahicā gouernoure in the lōde, and þ̃ man, wife and childe, yee and the poore men in the londe (þ̃ were not led captiue to Babilon) shulde be vnder his Iurisdiction: They came to Godolias vnto Masphat: Namely, Ismael the sonne of Nathania, Iohāna and Ionathas the sonnes of Carea, Sareas the sonne of Tanhomet, the sonnes of Opheus and Netophetie, Iesania þ̃ sonne of Machati, with their cōpanyons. And Godolias the sonne of Ahicam the sonne off Saphā, swore vnto thē and their felowes on this maner: Be not afrayed to serue the Caldees, dwell in the lōde, and do the kyng of Babilon seruyce, so shal ye prospere. Beholde, I dwell at Masphat to be an officer in the Caldees behalfe, and to satisfie soch as come to vs. Therefore gather you wyne, corne and oyle, and kepe them in youre ware houses, and dwell in youre cities, that ye haue in keepinge.

Yee all the Iewes also þ̃ dwelt in Moab vnder þ̃ Ammonites, in Idumea and in all þ̃

^a 4 Re. 25. b. Iere. 32. d. ^b Iere. 38. d. ^c Iere. 40. b.
^d Iere. 43. a. Iosue 18. d.

^e Gen. 13. b. Tob. 1. b. ^f 4 Re. 25. c. ^g Iere. 39. c.
^h 4 Re. 25. c.

countrees, whē they herde, ⁊ the kinge of Babilō had made Godolias the sonne of Ahicā the sonne of Saphā, gouernoure vpō thē ⁊ were left in Iuda: All the Iewes (I saye) returned out off all places where they were fled vnto: ⁊ came in to the lōde of Iuda to Godolias vnto Masphat, ⁊ gathered wyne and other frutes, and that very moch.

¶ Morouer Iohanna the sonne of Carea ⁊ all ⁊ captaynes of ⁊ hooste, ⁊ were scatred on euery syde in the londe, came to Godolias in Masphat, ⁊ sayde vnto him: knowest thou not ⁊ Baalis kinge of ⁊ Ammonites hath sent Ismael ⁊ sonne of Nathanas, to slaye the? But Godolias ⁊ sonne of Ahicā beleued thē not. Thē sayde Iohāna the sonne of Carea vnto Godolias in Masphat these wordes secretly: Let me go (I praye the) ⁊ I will slaye Ismael the sonne of Nathanas, so ⁊ no body shal knowe it. Wherefor will he kyll the, ⁊ all the Iewes which resorte vnto the, might be scatred, ⁊ the remnaunt in Iuda perishe? Thē sayde Godolias the sonne of Ahicam to Iohanna the sonne of Carea: Thou shalt not do it, for they are but lies, that men saye of Ismael.

The xli. Chapter.

¶ **B**UT in the seuenth Moneth it happened, ⁊ Ismael the sonne of Nathanas ⁊ sonne of Elisama (one of ⁊ kynges bloude) came with thē that were greatest aboute the kyng, ⁊ ten men that were sworne with him: vnto Godolias the sonne off Ahicam to Masphat, and eate there together. And Ismael ⁊ sonne of Nathanas with those ten men that were sworne to him, starte vp, and smote Godolias the sonne of Ahicam the sonne of Saphan with the sward, ⁊ slewe hym, whom the kyng off Babilō had made gouernoure off the londe. Ismael also slewe all the Iewes that were with Godolias at Masphat, and all the Caldees that he founde there waityng e vpon him.

¶ The nexte daye after that he had slayne Godolias (the matter was yet vnknowne) there came certayne men from Sichem, frō Silo and Samaria, to the nombre off lxxx. which had shauen their beerdes, rent their clothes, ⁊ were all heuye, bringinge meat offringes and incense in their handes, to offere it in the house off the **LORDE**. And Ismael the

sonne of Nathanas went forth of Masphat wepinge, to mete them. Now whē he met them, he sayde: Go youre waye to Godolias the sonne of Ahicam. And when they came in the myddest off the cite, Ismael the sonne off Nathanas (with them that were sworne vnto him) slewe them, euē at the myddest off the pyt. Amonge these lxxx. mē there were ten, ⁊ sayde vnto Ismael: Oh slaye vs not, for we haue yet a greate treasure in the felde, off wheate, barley, oyle and hony. So he spared thē, and slewe them not with their brethren. Now the pyt wherin Ismael dyd cast the deed bodies off the mē (whom he slewe because off Godolias) had kyng Asa caused to be made, ^a for feare off Baasa the kyng off Israel, and the same pit dyd Ismael fyll with slayne men. As for the rēnaunt off the people, the kynges daughters and all the people that were yet left at Masphat, vpon whom Nabusaradan the chefe Captayne had made Godolias the sonne of Ahicam gouernoure: Ismael the sonne off Nathanas caried them awaye presoners towarde the Ammonites. But when Iohāna the sonne off Carea and all they which had bene captaynes ouer the kynges hooste with him, ^a herde of all the wickednes that Ismael the sonne off Nathanas had done: they toke their companions, and wente out for to fight with Ismael the sōne of Nathanas, and founde him by the waters of Rabim in Gabaon. Now when all the people, whom Ismael led captiue, sawe Iohāna ⁊ sonne off Carea and all the other captaynes off the hooste, they were glad. So all the people that Ismael had caried awaye frō Masphat, were brought agayne.

And whē they returned, they came to Iohanna the sonne off Carea. But Ismael the sonne off Nathanas fled from Iohāna with eight of his sworne companions, ⁊ wente to the Ammonites. Then Iohanna the sonne of Carea and all the captaynes of the hooste that were with him, toke the remnaūt of the people, whom Ismael the sonne of Nathanas had led awaye (When he had slayne Godolias the sonne of Ahicā) whom they also had rescued from him: fightinge men, women ⁊ children, and gelded men, whom they brought agayne from Gabaon: and wente from thence, and sat them downe at Geruth Chimham, which lieth besyde Bethleē, that they might go in to

^a 4 Re. 25. d. ^b 3 Re. 15. ^c 4 Re. 25. c.

^a Gen. 14. c. 1 Re. 30. b.

Egipte for feare of the Caldees: of whom they were afrayed, because that Ismael the sonne off Nathanias had slayne Godolias Ahicams sonne, whom the kynge off Babilon had made gouernoure in the londe.

The xliij. Chapter.

SO all the rulers, and Iohāna the sonne off Carea, Iesaias the sonne off Osias came with all the people frō the leest vnto the most, & sayde vnto Ieremy the prophet: ^aO heare oure petició, that thou mayest praye for vs vnto the LORDE thy God, and for the remnant, wherof there be very few left off many, as thou seist vs: that the LORDE thy God maye shewe vs a waye to go in, & tell vs, what we shulde do. Then Ieremy the prophete sayde vnto them: I haue herde you. Beholde, I will praye vnto God youre LORDE, as ye haue requyred me: and loke what answere the LORDE geueth you, I shall certifie you theroff, and kepe nothinge back frō you. ^cAnd they sayde vnto Ieremy: The LORDE off treuth & faithfulness be oure recorde, that we wil do all, that the LORDE thy God commaundeth vs, whether it be good or euell. We will herken vnto the voyce off oure LORDE God, to whom we sende the: that we maye prospere, when we haue folowed the voyce off the LORDE oure God.

And after ten dayes came the worde off the LORDE vnto Ieremy. Then called he Iohanna the sonne of Carea, and all the captaines of the people that were with him: Yee & all the people from the leest to the most, & sayde vnto them: Thus saith the LORDE God of Israel vnto whom ye sent me, to laye forth youre prayers before him: Yf ye wil dwell in this londe, I shall buylde you vp, & not breake you downe: I shall plante you, & not rote you out: for I am pacified, as cōcernynge the trouble that I haue done to you. Feare not the kynge off Babilon, off whom ye stonde in awe: ^bŌ be not afrayed off him, saith the LORDE: for I will be with you, to helpe you, and delyuer you from his honde. I will pardon you, I wil haue mercy vpon you, and brynge you agayne in to youre owne londe.

Neuertheles, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE youre God: but will saye thus: we

will not dwell here, but go in to Egipte: where we shall nether se warre, heare the noyse off batell, ner suffre hunger, there will we dwell. Wherefore heare now the worde of the LORDE, o ye remnant of Iuda. Thus saith the LORDE of hostes the God of Israel: ^eYf ye be whole purposed to go in to Egipte, ad to be there as strangers: ^cthe swearde that ye feare, shall ouer take you in Egipte: and the hunger wheroff ye be here afrayed, shall hange vpon you in to Egipte, and there ye shall dye. For all they, that off set purpose vndertake to go in to Egipte, there to ease them selues off their mysery, shall perish with the swearde, with hunger and pestilence: not one off them shall remaine, there shal none escape the plage, that I wil bringe vpon them.

For thus saith the LORDE off hostes the God off Israel: like as my wrath and indignacion is come vpon the inhabitours of Ierusalē, so shall my displeasure go forth vpon you also, yf ye go in to Egipte: For there ye shalbe reuyled, abhorred, brought to shame and confucion: and as for this place, ye shall neuer se it more. The LORDE forbyddeth you (o ye remnant of Iuda) that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this daye els shal ye begyle youre selues. ^fFor ye sent me vnto the LORDE youre God, and sayde: O praye thou the LORDE oure God for vs: and loke what answere the LORDE oure God geueth the, that bringe vs agayne, ad we shall do thereafter. Now haue I shewed, and declared vnto you the voyce off the LORDE youre God, for the which cause he hath sent me to you. ^gYf ye will not folowe it, be sure, yf ye shall perishe with the swearde, with hunger & pestilence: euen in the same place, where youre lust was to go, and dwell.

The xliij. Chapter.

NOW when Ieremy had ended all ^hƿ words of ƿ LORDE God vnto ƿ people, (for their sakes to whom God had sent him) Asarias the sonne of Osias, & Iohāna ƿ sonne of Carea, with all the proude personnes, sayde vnto Ieremy: Thou lyst, the LORDE oure God ⁱhath not sent ƿ to speake vnto vs, that we shulde not go in to Egipte, and dwell

^a Iero. 40. a. ^b Iero. 21. a. Iero. 37. a. ^c Iosue 1. c. 1 Mac. 2. d. Iero. 43. a. ^d Iero. 27. a.

^e Iero. 42. a. ^f Deu. 28. c. ^g Iero. 42. a.

there: But Baruch the sonne of Nerias prouoketh the agaynst vs, that he might bringe vs in to the captiuyte off the Caldees: that they might slaye vs, and carie vs awaye prisoners vnto Babilon

So Iohanna the sonne of Carea, and all the captaynes of the hooste, and all the people folowed not the commaundement of the LORDE: Namely, to dwell in the londe off Iuda: But Iohanna the sonne of Carea ⁊ all the captaynes of the hooste, caried awaye all the remnaunt in Iuda, that were come together agayne from the Heithen (amōge whom they had bene scatred)* to dwell in the londe off Iuda: Men, women, childrē, the kynges doughters: all those that Nabusaradan the chefe captayne had left with Godolias the sonne of Ahicam. They caried awaye also the prophet Jeremy, Baruch the sonne of Nerias, and so came in to Egipte: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

33 And in Taphnis the worde off the LORDE happened vnto Jeremy, sayenge: Take greate stones in thine hōde, and hyde them in the brick wall, vnder the dore off Pharaos house in Taphnis, that all the men of Iuda maye se, and saye vnto them: Thus saith the LORDE of hoostes the God of Israel: 'Beholde, I will sende and call for Nabuchodonosor the kyng of Babilon my seruauant, and will set his seate vpon these stones that I haue hyd, and he shall sprede his tente ouer them.

And when he commeth, he shal smyte the lōde of Egipte with slaughter, with presonment and with the swearde. He shall set fyre vpon the temples of the Egipcias goddes, and burne them vp, ⁊ take them selues presoners. Morouer he shall araye himself with the lōde of Egipte, like as a shepherde putteth on his cote, and shall departe awaye from thence in peace. The pilers also of the temple of the Sonne that is in Egipte, shal he breake in peces, and burne the tempels of the Egipcians goddes.

The xliiij. Chapter.

34 **T**HIS is the worde ⁊ was shewed to Jeremy cōcerninge all ⁊ Iewes, which dwelt in Egipte: at Magdal, at Taphnis, at Memphis, ⁊ in the londe of Patures. Thus saith the LORDE of hoostes the God of Israel: Ye

haue sene all ⁊ mysery, ⁊ I haue brought vpon Ierusalem, and vpon all the cities of Iuda: so that this daye they are desolate, and no man dwelling therein: ⁊ ⁊ because of the greate blasphemies, which they committed, to prouoke me vnto anger: In that they wente backe to do sacrifice ad worships vnto straunge goddes: whom nether they, ner ye, ner youre fathers haue knowne. How be it, I sent vnto them my seruauites all the prophetes: 'I rose vp early, I sent vnto them, and gaue them warninge: O do no soch abhominable thinges, ⁊ things that I hate. But they wolde not folowe ner herke, to turne from their wickednes, and to do no more sacrifice vnto straunge goddes.

Wherefore my indignacion ⁊ wrath was kyn-dled, and it brente vp the cities of Iuda, the feldes with the stretes off Ierusalem: so that they were made waist and desolate, as it is come to passe this daye. Now therefore thus saith the LORDE of hoostes the God of Israel: How happeneth it, that ye do so greate euell vnto youre owne soules, thus to destroye the men and women, childrē and babes of Iuda? so that none of you is left, because ye prouoke me vnto wrath with the workes of youre owne hondes: whē ye offre vnto straunge goddes in the londe off Egipte, where as ye be gone to dwell: That ye might vtterly perishe, and that ye might be reuyled and shamfully intreated of all nacions. Or, haue ye now forgotten the wickednes off youre forefathers, the wickednes off ⁊ kynges of Iuda and their wyues, ⁊ wickednes that ye youre selues ad youre wyues haue done in the londe of Iuda, in the cite and in the londe off Ierusalem?

Yet are ye not sory this daye, ye feare not, nether walke ye in my lawe and in my commaundementes, that I haue geuē vnto you and youre forefathers.

Therefore thus saith the LORDE of hoostes the God off Israel: 'I am stedfastly advyd and determed, to punysh you, and to rote out all Iuda. 'As for the remnaunt off Iuda that purposly wente in to Egipte, there to ease them off their mysery: I will take them, and they shall all be destroyed. In ⁊ londe of Egipte shall they perishe, beyng consumed with the swearde and with hunger. For from ⁊ leest vnto ⁊ most, they shal perishe with the

* Iere. 41. c.

⁊ Iere. 46. c.

⁊ Iere. 25. a. 29. c.

⁊ Amo. 9. b.

⁊ Iere. 42. c. 43. a.

swearde and with honger. Morouer they shalbe reuyled, abhorred, shamed, and confounded. For I will viset them that dwell in Egipte,^a as I haue visited Ierusalem: with the swearde, with honger and with pestilence: So that none off the remnaunt off Iuda, which are gone to dwell in Egipte, shall be left to come agayne in to þe londe off Iuda: all though they thinke to come thither agayne, and to dwell there. For none shal come agayne, but such as are fled awaye.

Then all the men which knewe that their wyues had offred vnto straunge goddes, & a greate sorte off wyues that stode there, yee and all the people that dwelt there in Egipte in the cite of Patures, answerde Jeremy, & sayde: As for the wordes that thou hast spoken vnto vs in the name of the LORDE, we will in no wyse heare them: but what so euer goeth out of oure owne mouth, that wil we do: We will do sacrifice, and offre oblacions vnto the Quene off heauen: ^clike as we and oure forefathers, oure kynges and oure heades haue done in the cities off Iuda, and in the stretes and feldes of Ierusalem. For then had we plenteousnesse off vytales, then were we in prosperite, and no mysfortune came vpon vs.

But sens we left of, to offre, and to do sacrifice vnto the Quene of heauen, ^ewe haue had scarcenes of all thinges, and perish with the swearde and honger. Last of all, when we womē did sacrifice and offred vnto the Quene of heauē, did we make her cakes ād poure vnto her drinkofferings, to do her seruyce, without oure huszbondes wylles?

Then sayde Jeremy vnto all the people, to the men, to the women and to all the folke, which had geuen him that answer: Dyd not the LORDE remembre the sacrifices that ye, youre forefathers,^d youre kiges & rulers (with all the people) haue offred in the cities of Iuda, in the stretes and londe off Ierusalem? and hath he not considered this in his mynde? In so moch, that the LORDE might no longer suffre the wickednes off youre inuencions, and the abhominable thynges which ye dyd? ^fIs not youre londe desolate & voyde, yee and abhorred, so that no mā dwelleth therein eny more, as it is come to passe this daye?

⁊ Dyd not all this happen vnto you, because

ye made soch sacrifice, and synned agaynst the LORDE? Ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes.^g

Yee this is the cause, that all mysfortune happened vnto you, as it is come to passe this daye.

Morouer, Jeremy spake vnto all the people and to all the women: Heare the worde off the LORDE all Iuda, ye that be in the londe off Egipte: Thus saieth the LORDE off hoostes the God of Israel: Ye and youre wyues haue spoken with youre owne mouth, the thinge that ye haue fulfilled in dede.

Yee thus haue ye sayde: ^hWe will not fayle, but do the thyng that pleaseth vs: we wil do sacrifice and poure out drynkoferinges to the Quene of heauen. Purposly haue ye set vp youre owne good meanynges, & hastily haue ye fulfilled youre owne intente. And therefore, heare the worde of the LORDE all Iuda, ye that dwell in the londe off Egipte.

Beholde, ⁱI haue sworne by my greate name (saieth the LORDE) that my name shal not be rehearsed thorow eny mans mouth of Iuda, in all the londe of Egipte: to saye: The LORDE God lyueth, for I wil watch, to plage them, and not for their wealth. And all the men of Iuda that be in the lōde of Egipte, ^kshal perish with the swearde and with hōger, vntill they be vtterly destroyed.

Neuertheles, those that fled awaye for þe swearde, shal come agayne in to the lōde of Iuda (but there shal be very fewe of them) And all the remnaunt off Iuda, that are gone in to Egipte, there to dwell, shall knowe, whose wordes shalbe founde true: theirs or myne. Take this for a token, that I wil viset you in this place (saieth the LORDE) and that ye maye knowe, how that I (without doute) wil perourne my purpose vpon you, to punysh you. Beholde (saieth the LORDE) I wil delyuer Pharaō Ophram kyng of Egipte in to the hondes of his enemies, ^l⁊ seke after his life: euen as I gaue Sedechias the kyng of Iuda ^min to the hondes of Nabuchodonosor kige of Babilō, which sought after his life.

The xlv. Chapter.

THESE are the wordes ⁿ⁊ Jeremy the prophet spake vnto Baruch the sonne

^a Iere. 39. ^b Iere. 7. b. ^c 1 Mach. 1. b. ^d Iere. 39. ^e Esa. 1. a. ^f 3 Re. 18. b. Iere. 2. c. 3. e. 5. e.

^g Baruc 3. a. ^h Iere. 44. c. ⁱ Gen. 22. a. ^k Iere. 42. c. ^l 4 Re. 25. a. Iere. 39. b.

of Nerias, "after that he had written these Sermons in to a booke at the mouth of Ieremy, In the fourth yere of Ioachim the sonne of Iosias kynge of Iuda.

Thus saith the **LORDE** God of Israel vnto the, O Baruch: In so much as thou thoughtest thus (when thou wast writinge) Wo is me, the **LORDE** hath geuen me payne for my trauayle: I haue weered my self with sighinge, and shall I fynde no rest? Therefore tell him (O Ieremy) \hat{y} the **LORDE** saith thus: Beholde, The thige that I haue buylded, wil I breake downe agayne, and rote out the thinge, that I haue planted, yee this whole londe. And sekest thou yet promociō? Loke not for it, and desyre it not. For I will bringe a miserable plage vpon all flesh, saith the **LORDE**. ¹But thy life will I geue the for a pray, where so euer thou goest.

The xlii. Chapter.

HERE folowe the wordes off the **LORDE** to the prophet Ieremy, which he spake vnto the Gentiles. "These wordes folowinge preached he to the Egipcias concernynge the hoost off Pharaō Necho kynge off Egipte, when he was in Charcamis besyde the water off Euphrates: what tyme as Nabuchodonosor the kynge of Babilon slewe him, In the fourth yere off Ioachim the sonne off Iosias kynge off Iuda.

²Ye make redy buckler and shyld, ye go forth to fight: Yee harness your horses, & set your selues vpon them: Ye set your salettes fast on, ye bringe forth speares, ye scour your swerdes, & put on your brest plates.

But alas, how happeneth it, that I se you so afraied? why shreke ye backe? wherefore are your worthies slayne? Yee they runne so fast awaye, that none off them loketh behynde him. Fearfulnesse is fallen vpon euerychone off them, saith the **LORDE**. The lightest off fote shall not fle awaye, and the worthies shall not escape.

³Towarde the north by the water of Euphrates they shall stamble and fall. But what is he this, that swelleth vp, as it were a floude, roaringe & raginge like the streames off water? It is Egipte that ryseth vp like the floude, and casteth out the waters with so greate noyse.

For they saye: We will go vp, and will couer the earth: we will destroye \hat{y} cities, with them that dwell therein. Get you to horse backe, roll forth \hat{y} Charettes, come forth ye worthies: ye Morians, ye Libeans with your buclers, ye Lideans with your bowes: So shall this daye be vnto the **LORDE** God of hoostes, a daye of vengeaunce, that he maye auēge him of his enemies. The swerde shal deuoure, it shal be satisfied and bated in their bloude: For the **LORDE** God off hoostes shall haue a slayneoffringe towards the North, by the water of Euphrates. Go vp (o Galaad) & bringe triacle vnto the daughter off Egipte:

But in vayne shalt thou go to surgery, for thy wounde shall not be stopped. The Heithen shall heare off thy shame, and the londe shalbe full of thy confucion: for one stronge man shall stamble vpon another, how then shulde they not fall both together?

These are the wordes that the **LORDE** spake to the prophet Ieremy, "concernynge \hat{y} hoost of Nabuchodonosor the kynge of Babilon, which was to destroye the londe off Egipte: Preach out thorow the londe of Egipte, and cause it be proclaimed at Migdal, Memphis and Taphnis, and saye: Stonde still, make the redie, for the swerde shal consume the rounde aboute.

How happeneth it that thy mightie worthies are fallen? why stode they not fast? Euen because the **LORDE** thrust them downe. The slaughter was greates, for one fell euer still vpon another. One cried vpon another: Vp, let vs go agayne to our owne people, and to our owne naturall countre, from the swerde of our enemye.

Crie euen there: O Pharaō kynge of Egipte, the tyme will bringe sedicion. ⁴As truly as I lyue (saith the kynge, whose name is the **LORDE** of hoostes) it shall come as \hat{y} mount of Thabor, and as Libanus yf it stode in the see. O thou daughter of Egipte, make redy thy geer to flyt. For Memphis shalbe voyde and desolate, so that nomā shal dwell therein. The londe of Egipte is like a goodly fayre calfe, but one shall come out of the north to drye her forwarde. Hir wagied souldyers that be with her, are like fat calves.

They also shall fle awaye together, and not abyde: for the daye off their slaughter and

¹ Iere. 36. a.

² Iere. 21. b.

³ Esa. 19. a. 30. a.

Eze. 29. a. 30. 31. ⁴ Re. 24. b.

⁴ Iere. 36. a.

⁵ Iere. 45. b.

⁶ Isa. 48. a. 11. e.

the tyme of their visitacion shall come vpon them.

The crie off their enemies shall make a noyse, as the blast of a trompet. For they shall entre in with their hooste, and come with axes, as it were hewers downe of wod. And they shall cut downe hir wod (saith the LORDE) with out eny discrecion. For they shal be mo in nobre then the greshoppers, so that no man shalbe able to tell thē. The daughter of Egipte shalbe confounded, whē she shalbe deluyered in to the hondes off the people off the north.

Moreover thus saith the LORDE of hoostes the God of Israel: Beholde I will vsyet that restless people off Alexandria, Pharaο and Egipte, yee both their goddes and their kynges: euen Pharaο, and all them y litten vnto him. "Yee I will deluyet them in to the hondes off those, that seke after their lyues: Namely, in to the power off Nabuchodonosor the kyng off Babilon, and in to the power off his seruantes. And after all these thinges, it shalbe inhabited as afore tyme, saith the LORDE.

But be not thou afayed (o my seruaut Iacob) feare not thou, o Israel. For lo, I will helpe the from farre, and thy sede from the londe of thy captiuyte. Iacob also shall come agayne, and be in rest: he shall be rich, and no man shall do him harme. Feare thou not (o Iacob my seruaut) saith the LORDE, for I am with the: and will destroye all nacions, amonge whom I haue scatred the. Neuertheles I will not consume the, but chasten the and correcke the: yee and that with discrecion: nether wil I spare the, as one that were faultlesse.

The xliij. Chapter.

THESE are the wordes, that the LORDE spake vnto Ieremy the prophet agaynst the Phylistines,^a before that Pharaο smote the cite off Gaza. Thus saith the LORDE: Beholde, there shall waters arise out off the north: and shall growe to a greate floude, runnyng ouer and couerynge the londe, the cities and them that dwell therein.

And the men shall crie, and all they that dwell in the londe, shall mourne at the noyse and stampynge off their stronge barded horses,

at the shakynge off their charettes, and at the romblinge off the wheles. The fathers shall not loke to their children, so feable and weery shall their hondes be: at the same tyme, when he shal be there, to destroye the whole londe off the Phylistynes. He shall make waist both Tirus, Sidon and all other that are sworne vnto them.

For the LORDE will destroye all Palestina, and the other Iles, that be deuyded fro the countre. Baldnesse is come vpon Gaza, Ascalon with hir other valleys shall kepe hir peace.

How longe wilt thou slaye, O thou swearde off the LORDE? Turne agayne in to thy sheeth, reste, and leaue off. But how can it cease, when the LORDE himself hath geuen it a charge agaynst Ascalon, and raysed it vp agaynst the cities off the see coast?

The xliij. Chapter.

THUS saith y LORDE off hoostes y God of Israel agaynst Moab: Wo be to y cite of Nebo, for it shal be layed waist, brought to confucion and taken. Yee thy strōge cite of Cariatharim shalbe brought to shame, and afrayed: Moab shall nomore be had in honoure: Wicked counsell shalbe taken vpon Hesebon. Come (shall they saye) let vs rote them out, that they maye be nomore amonge the nombre of the Gentiles, yee that they maye nomore be thought vpon: Thus the swearde shall persecute y. A voyce shall crie from Horonaim: With greate waistinge and destruction, is Moab made desolate.

And this crie shalbe herde in all hir cities. At the goinge vp vnto Luhith there shall arise a lamētacion: and downe towarde Horonaim, there shall be herde a cruell and a deedly crie: Get you awaye, saue youre lyues and be like vnto the heeth in y wilderness. For, because thou hast trusted in thy stronge holdes and treasure, thou shalt be taken. Chamos with his prestes and prynces shall go awaye in to captiuyte.

The destroyer shal come vpon all cities, none shall escape. The valleys shalbe destroyed, and the feldes shall be layed waist: like as the LORDE hath determed.

Make a token vnto Moab, that she get hir awaye spedely: for hir cities shalbe made so desolate, that no man shall dwell therein.

^a Iere. 14. b. ^b Eze. 29. b. ^c Esa. 44. a. Iere. 30. b. ^d Agg. 2. a. ^e Esa. 14. c. ^f Eze. 25. c. ^g Soph. 2. a.

^f Esa. 15. a. 16. a. 25. b. ^g Eze. 25. b. ^h Soph. 2. b. ⁱ Iosue 13. c. ^j Iere. 17. b. ^k Eze. 29. a. ^l Esa. 2. b.

Cursed be he that doth the worke of the LORDE negligently, and cursed be he that kepeth backe his swearde from sheddynge off bloude."

Moab hath euer bene rich and carlesse from hir youth vp, she hath sytten and takē hir ease with hir treasure. She was neuer yet put out off one vessell in to another (ȝ is) she neuer wente awaye in to captyuete, therefore hir taist remayneth, and hir sauoure is not yet chaunged.

But lo, the tyme commeth (saieth the LORDE) that I shall sende hir trussers to trusse her vp, to prepare and season hir vessels: yee hir tankerdess rattell, and shake to & fro. And Moab shalbe ashamed off Chamos, like as Israel was ashamed off Bethel, wherin she put hir trust.

Wherefore do ye thinke thus: we are mightie, and stronge men off warre?" Moab shal be destroyed, and hir cities brente vp: hir chosen yonge men shall be slayne, saieth the kinge, whose name is the LORDE off hoostes. The destruction off Moab commeth on a pace, and hir fall is at hande.

All hir neighbours shall mourne for her, and all they that knowe hir name, shall saye: O how happeneth it, that the stronge staff and the goodly rod is thus broken? And thou daughter Dibō, come downe from thy glory, and syt in pouerte. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to ȝ strete, & loke aboute the: axe them that are fled and escaped, and saye: what thyng is happened? O, Moab is confounded and ouercome.

Mourne and crie, tell it out at Arnon, that Moab is destroyed. And mysery shall come vpon the playne londe: Namely, vpō holon, and Iaza: vpon Mephat and Dibō, vpon Nebo and the house of Diplathaim, vpon Cariatharim and Bethgamul, vpon Bethmaon and Carioth, vpon Bosra and all the cities in the lōde off Moab, whether they lye farre or neare.

The horne of Moab shal be smytē downe, & hir arme broken, saieth the LORDE. Make hir dronken (for she magnified hir self above the LORDE:) that men maye clappe their hondes at hir vomyte, and that she also maye

be laughed to scorne. O Israel, shalt thou not laugh him to scorne, when he is taken amōge theues? "Yee because off thy wordes that thou hast spoken agaynst him, thou shalt be dryuen awaye. Ye Moabites shal leaue the cities, and dwell in rockes off stone, and become like doudes, that make their nestes in holes.

As for Moabs pryde, we haue herde off it, she is very hie mynded. "I knowe hir stoutnesse, hir boastinge, hir arrogācy and the pryde off hir stomach, saieth the LORDE. For hir furiosnes maye nether vpholde hir with strength, ner dede. Therefore shal there mournynge be made for Moab, and euery mā shal crie for Moabs sake: a lamentacion shalbe made, to the men that stonde vpon the wall. So will I mourne for the also (o Iazer) and for the, O thou vynyarde off Sybma.

Thy wyne brāunches shal come ouer ȝ see, and the brāunches off Iazer but vnto the see: the destroyer shall breake in to thy haruest and grape gatheringe. Myrth and cheare shalbe taken awaye from the tymbre felde, and from the whole londe off Moab.

There shall be no swete wyne in the presse, the treader shall haue no stomacke to crie, yee there shall be none to crie vnto him: which afore tyme were herde from hesebon to Eleale and Ioaz, which lifted vp their voyce from Zoar vnto Horonaim, that bullock off thre yere olde. The waters also off Nemrim shalbe dried vp.

Morouer I will make Moab cease (saieth the LORDE) from the offringes and censinge that she hath made vnto hir goddes in hie places. Wherefore my herte mourneth for Moab, like a crowde playenge an heuy songe: and for the mens sake off the bricke wall my herte mourneth also, euen as a pype, that pipeth a dolefull songe: for they shalbe very fewe, and destroyed.

All heades shall be shauen, and all beerdes clipped off: all hondes bounde, and all loynes gyrded aboute with sack cloth. Vpō all the house toppes and stretes off Moab, there shalbe mournynge: For I will breake Moab like an vnprofitable vessell saieth the LORDE. O how fearfull is she? O how mourneth she? O how doth Moab hange downe hir heade, and is ashamed? Thus shall Moab be a laughinge stocke, and had in derision off all them, that be rounde aboute her.

^a Iere. 47. b.^b 3 Re. 13. e.^c 3 Re. 11. g.^d Nu. 27. a.^e Esa. 16. b. Iere. 49. c.^f Esa. 15. a.

For thus saith the LORDE: "Beholde, the enemie shal come flyenge as an Aegle, and sprede his wynges vpon Moab. They shal clymme ouer the walles, and wyne the stronge holdes. Then the mighty mens hertes in Moab, shalbe like the herte off a woman trauelinge with childe.

And Moab shalbe made so desolate, that she shal nomore be a people, because she hath set vp her selfe agaynst the LORDE. Feare, pyt, and snare shal come vpo the (o Moab) saith the LORDE. Who so escapeth the feare, shal fall in the pyt: and who so getteth out off the pyt, shal be taken in the snare."

For I will bringe a yeaere off visitacion vpon Moab, saith the LORDE. They that are able to fle, shal stonde vnder the shadowe off Hesebon. For there shall go a fyre out off Hesebon, and a flame from Sion, & shal burne vp that proude people off Moab, both before and behynde.

Wo be vnto the (o Moab) for thou people off Chamos shalt perish: Yee thy sonnes and daughters shal be led awaye captiue. Yet at the last will I bringe Moab out off captiue agayne, saith the LORDE. Thus farre off the place off Moab.

The xlii. Chapter.

AS concerninge the Ammonites, thus the LORDE saith: Hath Israel no children, or is he without an heyre? Why hath youre kynge then taken Gad in? wherefore doth his people dwell in his cities? Beholde therefore, the tyme commeth (saith the LORDE) that I will brynge a noyse off warre in to Rabath off the Ammonites. Lahel shalbe desolate, and hir cities brent vp: and the Israelites shal be lordes ouer those, that had the in possession afore, saith the LORDE. Hesebon shall mourne, for it shal be roted out off the grounde, saith the LORDE. The cities off Rabath shall crie out, and gyrded them selues with sack cloth: they shall mourne, and runne aboute the walles: for their kynge shal be led awaye presoner: yee his preestes and prynces with him.

Wherefore trustest thou in the water streames, that flowe to and fro, o thou fearece daughter: and thinkest thou art so safe (by reason off thy treasure) that no man shal come to the?

Beholde, I will brynge a feare vpon the, saith the LORDE God off hostes, from all those that be aboute the: so that ye shal be scatred euery man from another, and no mā shal gather them together agayne, that be fled. But after that, I will bringe the Ammonites also out off captiue agayne.

Vpon the Edomites hath the LORDE off hostes spoken on this maner: "Is there no more wysdome in Theman? Is there no more good counsell amonge his people? Is their wysdome then turned cleue to naught? Get you hence, turne youre backes, crepe downe in to the depe, O ye citiesyns off Dedan.

For I will bringe destructiō vpon Esau, yee and the daye off his visitacion. Yff the grape gatherers came vpon the, shulde they not leaue some grapes? Yff the night robbers came vpon the, shulde they not take so moche, as they thought were ynough?

But I will make Esau bare, and discouer his secretes, so that he shal not be able to hyde them. His sede shalbe waisted awaye, yee his brethren and his neighbours, ad he himselfe shal not be left behinde.

Thou shalt leaue thy fatherlesse children behinde the, and I will kepe them and thy wydowes shall take their comfort in me. For thus hath the LORDE spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the first: and thynkest thou then to be fre?

No, no: thou shalt nether be quyte nor fre, but thou must drynke also: For why, I haue sworne by my self (saith the LORDE) that Bosra shall become a wyldernes, an open shame, a laughing stocke and cursynge: and hir cities shalbe a continuall deserte.

For I am perfectly informed of the LORDE, that he hath sent a message all ready vnto the Heithen. Gather you together, and go forth agaynst them: make you ready to the battayle, for lo: "I will make the but small amonge the Heithen, and litle regarded amonge men.

Thy hie stomack & the pryde of thy herte haue discaued y, because thou wilt dwell in the holes of stony rockes, and haue the hie mountaynes in possession. Neuertheles though thy nest were as hie as the Aegles, yet will I cast the downe, saith the LORDE. Morouer

^a Deu. 28. c. Iere. 49. d. ^b Iere. 49. d. ^c Esa. 24. e.

^d Eze. 21. d. 25. a. Amos 1. a. ^e Esa. 21. b. Eze. 25. b.

32. f. 35. a. ^f Iere. 25. b. Eze. 9. b. 1 Po. 4. c.

^g Abdie 1. a. Esa. 47. b. Iere. 48. d.

Idumea shall be a wilderness: "who so goeth by it, shalbe abashed, and wondre at all hir miserable plages. Like as Sodom, Gomor and the cities that laye there aboute, were turned vpsyde downe (saith f LORDE) so shal no body dwell in Idumea, and no man shal haue his habitacion there. Beholde, like as the Lyon cometh vp from the pleasaunt medowes of Iordane vnto f grene pastures of Ethā, so wil I dryue him, g make him runne agaynst her. But who is the yonge man that I will ordene therto? Who is like, vnto me? What is he that will stryue with me? What shepherde maye stonde in my hondes?

f Therefore heare the counsell of the LORDE, b that he hath taken vpon Idumea: g his purpose, that he hath deuynd vpon the citisyns of Theman: The leest of the flocke shal teare them in peces, g loke what fayre thynges they haue, they shal make it waist, g themselves also. At the noyse of their fall f earth shal quake, the crie of their voyce shalbe herde vnto the reed see. Beholde, f enemie shall come and fle vp hither, like as it were an Aegle, g sprede his wynges vpon Bosra. Then shal the hertes of the worthies in Edom be "as the herte of a woman trauelinge of childe. Vpon Damascus, Hemath and Arphad shall come confucion, for they shall heare euell tydings: they shal be tossed to and fro like the see that can not stonde still. Damascus shalbe sore afrayde, g shal fle, tremblinge shal come vpon her. Sorowe and payne shal ouer take her as a woman trauelinge of childe. But how shulde so worshipfull and glorious a cite be forsaken? Heare therefore: hir yonge men shal fall in the stretes, and all hir men of warre shal be takē awaye in that tyme, saith the LORDE of hoostes. I wil kyndle a fyre in the walles of Damascus, which shal cōsume the palace of Benadad.

f As for Cedar and the kyngdome of Hasor, "whom Nabuchodonosor the kyng of Babilon smote downe, the LORDE hath spoken thus vpon them: Arise, and get you vp vnto Cedar, and destroye the people towarde the easte. Their tentes and their flockes shal they take awaye, yee their hanginges and their vessel. Their Camels also shall they carie awaye with them. They shall come aboute them on eury syde with a fearfull crie.

a Iere. 18. b. 19. b. 50. b. Gene. 136. b.

c Iere. 48. f. Esa. 17. e. Amos 1. a.

b Psal. 136. b.

d Esa. 21. c.

Fle, get you soone awaye, crepe in to caues, that ye maye dwell there: O ye inhabitours of Hasor, saith the LORDE: for Nabuchodonosor f kinge of Babilon hath holden a counsell concernynge you, g concluded his deuyce agaynst you. Arise, g get you vp agaynst yonder rich g carelesse people (saith the LORDE) which haue nether gates ner dore barres, g that dwell not together. Their Camels shalbe stollen, g the droues of their catell dryuen awaye.

Morouer, these that be shauen wil I scatre towarde all the wyndes, g bringe them to destruction: Yee g that thorow their owne familiers, saith the LORDE. Hasor also shall be a dwellinge for Dragons, and an euerlastinge wilderness: so that no body shal dwell there, and no man shal haue there his habitacion.

f These are the wordes, that the LORDE "spake to the prophet Jeremy concernynge Elam, in the begynnyng of the reigne of Sedechias kinge of Iuda. Thus saith the LORDE of hoostes: Beholde, I wil breake the bowe of Elam, and take awaye their strength: and vpon Elam I wil bringe the foure wyndes from f foure quarters of heauen, g wil scatre them agaynst the same foure wyndes. And there shal be no people, but some of Elam shal fle vnto them.

For I wil cause Elam be afrayed of their enemies, g of them that seke their lyues: g wil bringe vpō them the indignacion of my wrath, saith the LORDE. And I wil persecute them with the swearde so longe til I haue brought them to naught. I wil set my stole in Elam, I wil destroye both the kinge g f prynces from thence, saith the LORDE. But in processe of tyme, I wil bringe Elam out of captiuyte agayne, saith the LORDE.

The I. Chapter.

f THE wordes f the LORDE spake vnto the prophet Jeremy, concernynge Babilon, g the londe of the Caldees: f Preach amonge the Gentiles, let youre voyce be herde, make a tokē: crie out, kepe no sylence, but saye: Babilon shal be wonne, Bel shalbe cōfounded, and Merodach shalbe ouercome.

Yee their goddes shal be brought to shame, and their ymages shal stonde in feare. For

a Eze. 32. d. Dan. 8. a. f Esa. 13. a. 47. a. Iere. 25. b. 31. a. Esa. 46. a. Dan. 5. a.

out of the north there shal come a people agaynst her, which shal make hir londe so waist, that no body shal dwell therein: nether man ner beast, for they shall fle and departe from thence. In those dayes & at that tyme (saith the LORDE) "the childre of Israel shall come, they & the children of Iuda, weping & makinge haist, & shal seke the LORDE their God. They shall axe the waye to Sion, thither shall they turne their faces, & come, and hange vpon the, in a couenaunt that neuer shal be broken.

¹ My people hath bene a lost flocke, my sheperdes haue disceaued them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the litle hill, & forgotten their folde. All they & came vpon them, haue deuoured thē: & their enemies sayde: We haue made no faute agaynst them, for they haue displeased the LORDE, yee euen the LORDE which is the bewtie of their rightuousnes, & & defended their fathers. Yet shal ye fle from Babilon, & departe out of & londe of the Caldees, and ye shall be as the rammes that go before the flocke. ² For lo, I will wake vp an hoost of people from & northren londe, & bringe them vpon Babilon: these shal laye sege to it, & wyne it: Their arrowes shal not mysse, like as a connyng archer shuteth not wronge. And the Caldees shalbe spoyled, & all they that spoyle them, shalbe satisfied, saith the LORDE: "because ye were so chearfull & glad, to treade downe myne heretage, & fulfilled youre pleasures, as the calues in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. Your mothers shalbe sore confounded, and they that bare you, shal come to shame. She shall be the leest set by amonge the nacions, voyde, waist, & dried vp. No man shal be able to dwell there, for the feare of & LORDE, but she shal be whole desolate. All they that go by Babilon, "shall stonde still, & be abashed, & shal wondre at all hir places.

³ Go forth in youre araye agaynst Babilon rounde aboute, all ye that can handle bowes: shute at her, spare no arrowes, for she hath synned agaynst the LORDE. Crie out: vpon her, vpon her, agaynst her roude aboute: she shal yelde her selfe, her foundations shal fall,

& hir walles shal come downe, for it shalbe the vengeance of the LORDE. ⁴ Yee vengeance shalbe taken of her, & as she hath done, so shal she be dealt withall. They shal rote out the sower from Babilon, & him & handleth the sickle in haruest. For feare of the swearde of the enemye, euery man shall get him to his owne people, & euery man shal fle to his owne londe. Israel is a scatred flocke, the Lyons haue dispersed them. ⁵ First the kinge of the Assirians deuoured them, last of all this Nabuchodonosor kynge of Babilon hath brusled all their bones.

Therefore thus saith the LORDE of hoostes the God of Israel: Beholde, I will viset the kinge of Babilon & his kingdome, ⁶ as I haue visited the kinge of the Assirians: and will bringe Israel agayne to his pleasaunt pasture, that he maye fede vpon Chamel & Basan, and be satisfied vpon the mount of Ephraim & Galaad. In those dayes and at the same tyme (saith the LORDE) ⁷ yf the offence of Israel be sought for, there shal none be founde: Yf men enquire for the synne of Iuda, there shal be none: for I wil be mercifull vnto them, whom I suffre to remayne ouer.

Go downe (o thou avenger) in to the enemies londe, & viset them that dwell therein: downe with them, and smyte them vpon the backes, saith the LORDE: do accordinge to all, that I haue commaunded the. There is gone aboute the londe a crie of a slaughter & greate murthur, namely on this maner: How happeneth it, that the hammer of the whole worlde is thus broken & brusled in sonder? How chaunceth it, that Babilon is become a wildernes amonge the Heithen on this maner? I my self haue layed wayte for the, & thou art taken: vnawares art thou trappd & snared: for why, thou hast prouoked & LORDE vnto anger: The LORDE hath opened his house of ordinance, & brought forth the wepens of his wrath. For the thinge that is done in the londe of the Caldees, it is the LORDE of hoostes worke.

These thinges shal come vpon her at the last, they shal breake in to hir prey chabres, they shall leaue her as bare as stones, that be layed together vpon heapes. They shall so destroy her, & nothinge shal be left. They shal slaye all hir mightie souldyers, and put

¹ 1 Esd. 1. a. ² Iero. 25. a. Eze. 36. f. ³ Iero. 50. g.
⁴ Esa. 47. a. ⁵ Iero. 18. b. 19. b. 49. c. ⁶ Exo. 21. b.

Leu. 24. d. Iohel 3. b. ⁷ 4 Reg. 17. e. Esa. 10. a.
4 Re. 25. b. ⁸ 4 Re. 19. g. Esa. 14. d. ⁹ Iero. 51. a.

them to death. Wo be vnto the, for the daye
 ¶ tyme of their visitacion is at honde. Me-
 thinke I heare already a crie, of them that be
 fled & escaped out of the londe of Babilon,
 which shewe in Sion the vengeance of the
 LORDE oure God, the vengeance of his
 temple: Yee a voyce of them, that crie
 agaynst Babilon: Call vp all the archers
 agaynst Babilon, pyth youre tentes rounde
 aboute her, that none escape. ^aRecompence
 her, as she hath deserued: and acordinge as
 she hath done, so deale with her agayne: for
 she hath set vp her self agaynst the LORDE,
 agaynst y^e holy one of Israel. Therefore shal
 hir yonge men fall downe in the stretes, & all
 hir men of warre shal be roted out in y^e daye,
 saith the LORDE. Beholde, I speake vnto
 the (o thou proude) saith the LORDE God
 of hostes: for thy daye shal come, euē the
 tyme of thy visitacio. And the proude shal
 stomble ¶ fall, & no man shal helpe him vp.
 I wil burne vp his cities with fyre, & it shal
 consume all that is rounde aboute him.

¶ Thus saith the LORDE of hostes: The
 children of Israel & Iuda suffre violence to-
 gether. All they that haue them in captiuyte,
 kepe them fast, & wil not let them go: but
 their auēger & redemer is mightie, whose name
 is the LORDE of hostes: he shal manteyne
 their cause, he shal make the londe shake, &
 iudge them that dwell therin, one with another.
 The swearde shall come vpon the Caldees
 (saith the LORDE) vpon them that dwell
 in Babilon, vpon their prynces, & vpō their
 wyse mē: The swearde vpon their soysayers,
 (as for those, they shall become fooles.) The
 swearde vpō their worthies, so that they shal
 stonde in feare: The swearde vpon their
 horsmen and charettes, & vpon all the comon
 people that dwell vnder thē: so that they all
 shal become like women: The swearde vpon
 their treasure, so that it shal be stollen awaye:

¶ The swearde vpon their waters, so that they
 shalbe dried vp: For the londe worshippeth
 ymages, & delyteth in straunge wondrefull
 thinges. Therefore shal wilde beestes, Apes &
 Estriches dwell therin: for there shal neuer
 man dwell there, nether shal any man haue
 his habitacion there for euer more. ^bLike
 as God destroyed Sodom & Gomorre, with
 the cities that laye there aboute, saith the

LORDE: So shal noman dwell there also,
 nether shal eny mā haue there his habitacion.
^cBeholde, there shal come a people from the
 north, with a greate bonde of men, & many
 kinges shal stonde vp from the endes of the
 earth: They beare bowes & buclers, cruell are
 they & vmerciuful.

Their voyce roareth like the raginge see, ^dthey
 ryde vpon horses, & come weapened to
 fight agaynst the: O Babilon. As soone as
 the kinge of Babilon heareth tell of them, his
 hondes shal waxe feable: Sorowe and heynyes
 shall come vpon him, as a woman traueling
 with childe. Beholde, ^elike as the Lyon
 commeth vp from the pleasaunt medowes of
 Iordane vnto the grene pastures of Ethan, so
 wil I dryue thē forth, and make them runne
 agaynst her. But whom shal I chose out, &
 ordene to soch thinge? ^fFor who is like me,
 or who wil stryue with me? or what shepherde
 maye stonde agaynst me? Therefore heare
 the council that the LORDE hath geuen
 agaynst Babilon, and the deuyce that he hath
 taken vpon the londe of the Caldees. The
 leest amōge the people shal teare them in
 peces, & loke what pleasaunt thinge they haue:
 they shal laye it waist. The noyse at y^e wyn-
 nyng of Babilon shal moue the earth, & the
 crie shalbe herde amonge the Gētiles.

The li. Chapter.

¶ Thus hath the LORDE sayde: ^gBe-
 holde, I will rayse vp a perloous wynde
 agaynst Babilon & hir citisens, y^e beare euell
 will agaynst me. I wil sende also in to Babilō
 fanners, to fanne her out, & to destroye hir
 londe: for in the daye of hir trouble they shal
 be aboute her on euery syde. Morouer, the
 LORDE hath sayde vnto the bowe men, & to
 them y^e clymme ouer the walles in brest plates:
 Ye shal not spare hir yonge mē, kyll downe
 all hir hoost. Thus the slayne shal fall downe
 in the londe of the Caldees, and the wounded
 in the stretes. ^hAs for Israel & Iuda, they
 shall not be forsakē of their God, of the
 LORDE of hostes, of the holystone of Israel:
 no, though they haue fylled all their londe full
 of synne. ⁱFle awaye from Babilon, euery
 man saue his life. Let no man holde his
 tunge to hir wickednes, for the tyme of the
 LORDES vengeance is come, yee he shal

^a Apoc. 18. b.

^b Gene. 19. d.
 Deut. 28. c.

^c Iere. 50. b.

^d Iere. 49. c.

^e Iob 41. a.

^f Iere. 25. b. 50. a.

^g Iere. 50. d. ^h Esa. 48. d.

rewarde her agayne. Babilon hath bene in the LORDES honde a golden cuppe, ^a ſ maketh all londes droncken. Of hir wyne haue all people droncken, therefore are they out of their wittes. ^b But sodenly is Babilon fallen, and destroyed. Mourn for her, brynge plasters for hir woundes, yf she maye peraduenture be healed agayne. We wolde haue made Babilon whole (saye they) but she is not recovered. Therefore wil we let her alone, ^c go euery mā in to his owne countre. For hir iudgmēt is come in to heauen, ^d is gone vp to the cloudes. And therefore come on, we will shewe Sion the worke of the LORDE oure God.

Make sharpe the arrowes, and fyll the quyuers: ^e for the LORDE shall rayse vp the sprete of the kyng of the Meedes, which hath already a desyre to destroye Babilon. This shalbe the vengeance of the LORDES, and the vengeance of his temple.

Set vp tokens vpon the walles of Babilon, make youre watch stronge, set youre watchmen in araye, yee holde preuye watches: ^f yet for all that shall the LORDE go forth with the deucey, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greате waters, o thou that hast so greате treasure and riches, thyne ende is come: ^g the rekenyng of thy wyngnynges. ^h The LORDE of hoostes hath sworne by himself, that he wil ouerwhelme the with men like greshoppers in nombre, which with a corage shall crie Alarum Alarum agaynst the. ⁱ Yee euen the LORDE of hoostes, that with his power made the earth, with his wysdome prepayred ^j ſ rounde worlde, ^k with his discrecion spred out the heauens. As soone as he letteth his voyce be herde, the waters in the ayre waxe feare: ^l He draweth vp the cloudes from the endes of the earth. He turneth ^m ſ lightenynges to rayne, he bringeth the wyndes out of their secrete places. By the reason of wysdome, all men are become foolles. ⁿ Confounded be all the casters of ymages: for ^o ſ thinge that they make, is but disceate, ^p hath no breath. Vayne is it, ^q worthy to be laughed at: ^r in the tyme of visitacion it shal perish.

Neuertheles, the porcion of Iacob is none soch: but he that made all thinges, whose

name is the LORDE of hoostes, he is the rodde of his enheritaunce. Thou breakest my weapens of warre, ^s yet thorow the I haue scatred the nacions ^t kyngdomes: Thorow the haue I scatred horse ^u horse man, yee the charettes, ^v soch as sat vpon them: Thorow the I haue scatred man ^w woman, olde and yonge, bachelor ^x mayden. Thorow the I haue scatred the shepherde ^y his flocke, the husband man ^z his catell, the prynces ^{aa} the rulers. Therefore wil I rewarde the cite of Babilon ^{ab} all hir citesyns the Caldees, with all the euell which they haue done vnto Sion: Yee that ye youre selues shall se it, saith the LORDE. Beholde, I come vpon the (thou noysome hill) saith the LORDE, thou that destroyest all londes. I wil stretch out my honde ouer the, ^{ac} cast the downe from the stony rockes: ^{ad} wil make the a brente hill, so that nether corner stones, ner pinnacles, ner foundacion stones shalbe taken eny more out of the, but waist ^{ae} desolate shalt thou lie for euermore, saith the LORDE.

Set vp a tokē in the londe: blowe the trompettes amonge the Heithen, prouoke the nacions agaynst her, call the kyngdomes, of Ararat, Menni ^{af} Ascanes agaynst her: nombre out Taphsar agaynst her, bringe as greате a sorte of horses agaynst her, as yf they were greshoppers. Prepare agaynst them ^{ag} ſ people of the Meedes with their kynges, prynces ^{ah} all their chefe rulers, yee and the whole londe that is vnder them.

The londe also shal shake ^{ai} be afraied, when the deucey of the LORDE shall come forth agaynst Babilon: to make the londe of Babilon so waist, that no mā shal dwell eny more therin. The Worthies of Babilon shal leaue the batell, ^{aj} kepe them selues in stronge holdes, their strength hath fayled them, they shalbe like women. Their dwellinge places shal be brent vp, their barres shalbe broken. One pursueaunt shal mete another, yee one poste shal come by another, to bringe the kinge of Babilon tydinges: that his cite is taken in on euery syde, the foordes occupyde, the fennes brent vp, and the souldyers sore afraied.

For thus saith the LORDE of hoostes the God of Israel: The daughter of Babilon hath bene in hir tyme like as a threshinghe floore,

^a Iere. 25. c. ^b Esa. 21. b. Apo. 18. a. 14. b. ^c Iud. 2. c. 3 Re. 11. c.

^d Amos 6. c. Iere. 22. a. ^e Iere. 10. b. ^f Psal. 134. b. ^g Esa. 44. c. Baru. 6. a.

but shortly shal hir harness come. Nabuchodonosor the kinge of Babilon hath deuoured and distroyed me, he hath made me an emptie vessell. He swallowed me vp like a Dragon, and fylled his bely with my delicates: he hath cast me out, he hath takē my substaunce awaye, & the thinge that was left me hath he caried vnto Babilon, saith the doughter, that dwelleth in Sion: Yee & my bloude also, vnto the Caldees, saith Ierusalem. Therefore thus saith the LORDE: Beholde, I wil defende thy cause, & avenge the: I will drynke vp hir see, & drye vp hir water sprynges.

“Babilon shal become an heape of stones, a dwellinge place for dragons, a fearfulness & wondringe, because no man dwelleth there. They shall roare together like lyons, & as the yonge lyons when they be angrie, so shal they bēde them selues. In their heate I shal set drynke before thē, & they shalbe droncken for ioye: Then shal they slepe an euerlastinge slepe, & neuer wake, saith the LORDE. I shal carie them downe to be slayne like shepe, like wethers & gootes. O, how was Sesah wonne? O, how was the glory of § whole londe taken? how happeneth it, that Babilon is so wondred at amonge the Heithē? The see is rysen ouer Babilon, & hath couered her with his greate waves. Hir cities are layed waist, the londe lieth vnbuylded and voyde: it is a londe where no man dwelleth, & where no mā traueleth thorow. Morouer, I wil vyset Bel at Babilō: & the thinge that he hath swallowed vp, that same shal I plucke out of his mouth. The Gentiles also shall runne nomore vnto him, yee and the walles of Babilon shal fall.

“O my people, come out of Babilon, that euery man maye saue his life, from the fearfull wrath of the LORDE. Be not faynte herted, & feare not at euery rumoure that shalbe herde in the londe: for euery yeare bringeth new tydings, yee straunge wickednes and lordshipe. And lo, the tyme cometh that I wil vyset the ymages of Babilō, and the whole londe shalbe confounded, yee and hir slayne shal lie in the myddest of her. Heauen and earth with all that is therein, shall reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saith § LORDE.

“Like as Babilō hath beaten downe and

slayne many out of Israel, so shal there fall many, and be slayne in all hir kyngdome. Ye that haue escaped the swearde, haist you, stōde not still, remembre the LORDE afarre of: and thinke vpon Ierusalem, for we were ashamed to heare the blasphemies: oure faces were couered with shame, because the straunge aleautes came in to the Sanctuary of the LORDE. Wherefore beholde (saith the LORDE) the tyme cometh, that I wil vyset the ymages of Babilon, and thorow the whole lōde they shal mourne and fall. “Though Babilon clymmed vp in to heauē, and kepte her power an hie: yet shal I sende her destroyers saith the LORDE.

A piteous crie shall be herde from Babilon, and a greate mysery from the londe of the Caldees: when the LORDE destroyeth them, and when he dryneth out the hie stomach & proude boostinge, where with they haue bene as furious, as the waves of greate water floudes, and made greate crakes with their wordes. For the destroyers shall come vpon her (euen vpon Babilon) which shal take hir worthies, and brake their bowes: for God is disposed to avenge him self vpon them, & sufficiently to recompence thē. Yee (saith the LORDE) I wil make their prynces, their wyse men, their chefe rulers & all their worthies, dronckē: so that they shal slepe an euerlastinge slepe, and neuer wake: Thus saith the kinge, whose name is § LORDE of hoostes.

Morouer, thus saith the LORDE of hoostes: The thicke wall of Babilon shal be broken, and hir proude gates shalbe brente vp. And the thinge that the Gētiles and the people haue wrought with greate trauallye and labour, shal come to naught, and be consumed in the fyre.

This is the charge that Ieremy gaue vnto Sarias the sonne of Nerias, the sonne of Maasia, when he wente towarde Babilon with Sedechias the kinge of Iuda, in the fourth yeare of his reigne. Now this Sarias was a peaceable prync. Ieremy wrote in a boke, all the misery that shulde come vpon Babilon, yee and all these sermons that be written agaynst Babilon, and gaue Sarias this charge: When thou comest vnto Babilon, se that thou rede all these wordes, and saye: O LORDE, thou art determed to rote out this

“ Esa. 21. c. § Iera. 51. b. § Iero. 50. a. Esa. 46. a.
Dan. 14. d. § 2 Cor. 6. c. Esa. 52. b. § Apoc. 18. e.

§ Iero. 50. c. § Iero. 49. d.

place, so that nether people ner catell shal dwell there eny more, but to lie waist for euer: and when thou hast redde out the boke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: "Euē thus shal Babilon syncke, & be thrust downe with the burthen of trouble, that I will bringe vpon her: so that she shal neuer come vp agayne. Thus farre are ⁊ preachinges of Ieremy.

The liij. Chapter.

A SEDECHIAS was xxj. yeare olde, when he was made kynge, ^a & he reigned xj. yeare in Ierusalem. His mothers name was Hamithal, Ieremies daughter of Lobna. He lyued wickedly before the LORDE euen as ioachim dyd. Wherefore the LORDE was angrie at Ierusalem & Iuda, so longe till he had cast the out of his presence. And Sedechias fel from the kynge of Babilon. ^c But in ⁊ ix. yeare of his raigne, In the tēth Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kynge of Babilon with all his hooste came before Ierusalem, & beseged it, & made them bulworkes rounde aboute it. And this beseginge of the cite endured vnto the xj. yeare of kynge Sedechias.

And in the fourth Moneth, the ix daye of the Moneth, there was no greate honger in the cite: that there were no more vitayles for the people of the londe. ^d "So all the souldyers brake awaye, and fled out of the cite by night, thorow the waye of the porte betwene the two walles by the kynges garden. Now ⁊ Caldees had cōpassed the cite rounde aboute, yet wente these men their waye towarde the wilderness.

And so the Caldees folowed vpon them, and toke Sedechias the kinge in the felde of Iericho, when his hoost was runne from him. So they caried the kynge awaye presoner to Reblatha, vnto the kinge of Babilon in the londe of Hemath, ^e where he gaue iudgment vpon him.

The kinge of Babilō also caused Sedechias sonnes be slayne before his face, yee & put all the prynces of Iuda to death at Reblatha. Morouer he put out the eyes of Sedechias, caused him be bounde with cheynes, to be

caried vnto Babilon: & let him lie in preson, till he dyed.

Now ⁊ tenth daye of the fyfth Moneth in the xix yeare of Nabuchodonosor kynge of Babilon, Nabusaradan the chefe captayne and the kinge of Babilons seruantes came vnto Ierusalem, & brent vp the house of the LORDE. ^f He brent vp also the kynges palace, all the houses & all the gorgeous buyldinges in Ierusalē. And the whole hoost of the Caldees ⁊ were with the chefe captayne, brake downe all the walles of Ierusalem rounde aboute.

As for the poore people & soch folke as yet was left in the cite, which also were fallen to the kinge of Babilon, yee & what people as yet remainyd: Nabusaradan the chefe captayne caried them awaye presoners. ^g But ⁊ poore people of the cowntre, dyd Nabusaradan the chefe captayne leaue in the londe, to occupie the vynyardes & felde. The Caldees also brake the brasen pilers, that were in the house of the LORDE, yee the seate and the brasen lauer that was in the house of ⁊ LORDE: & caried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shouels, flesh hokes, sprinklers, spones & all the brasen vessel that was occupide in the seruyce: with the basens, colepannes, sprinklers, pottes, candilstickes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chefe captayne toke also the two pilers, the lauer, the xij brasen bullockes ⁊ stode vnder ⁊ seate, ^h which kinge Salomon made in the house of the LORDE: & all the vessell conteyned so moch metall, that it might not be weyed. For euery piler was xviij cubites hie, & the rope that went aboute it, was xij cubites, & foure fingers thick and rounde: Now vpon the rope were brasen knoppes, & euery knoppe was fyue cubites hie: & vpon the knoppes were whopes, & pomgranates rounde aboute of clene brasse.

After this maner were both the pilers fashioned with the pomgranates, wherof there were an hundredth and xcvi, which hanged vpon the whoopes rounde aboute. The chefe captayne also toke Sarias ⁊ hie prest, & Sophonias that was chefe next him, and the thre keepers of the treasury. He toke out of the

^a Apoc. 18. e. ^b 4 Re. 24. d. 2 Par. 36. b. ^c Iere. 39. a. 4 Re. 25. a. ^d Iere. 38. b. 39. a.

^e Iere. 39. b. ^f 3 Re. 7.

cite a chamberlayne which was a captayne of the souldyers, ⁊ seuen men that were the kinges seruautes, which were founde in the cite: ⁊ Sepher a captayne that vsed to muster the men of warre: with lx men of the countre that were taken in the cite. These Nabusaradan the chefe captayne toke, ⁊ caried them to the kinge of Babilon vnto Reblatha: and the kinge of Babilon caused them to be put to death at Reblatha in the londe of Hemath. And thus Iuda was ledde awaye captiue, out of his owne londe.

This is the summe of the people, whom Nabuchodonosor ledde awaye captiue.

¶ In the seuenth yeare of his reigne, he caried awaye of ȝ Iewes, thre thousande thre and twenty. In the xviij yeare Nabuchodonosor caried awaye from Ierusalem eight hundredth and xxxij personnes. In the xxij yeare of

Nabuchodonosor Nabusaradan the chefe captayne, toke awaye seuen hundredth xlv Iewes presoners. The whole summe of all the presoners, is foure thousande and sex hundredth.

“In the xxxvij yeare after that Ioachim the kinge of Iuda was caried awaye in the xxv daye of the xij Moneth, Euilmerodach kinge of Babilon (the same yeare ȝ he reigned) gaue Ioachim the kinge of Iuda his pardon, and let him out of preson, and spake louyngly to him: And set his trone aboute ȝ trones of the other kinges that were with him in Babilon. He chaunged also the clothes of his preson, yee and he att with him all his life longe. And he had a cōtinuall lyuyng geuen him of the kinge of Babilon, euery daye a certayne thinge alowed him, all the dayes of his life, vntill he dyed.

⁊ 4 Re. 25. d.

The ende of the prophet Jeremy.

The Lamentacions of Jeremy.

AND it came to passe (after Israel was brought in to captiuyte, and Ierusalem destroyed:) that Ieremy the prophet sat wepinge, mournyng and makinge his mone in Ierusalem: so that with an heuy herte he sighed, ⁊ sobbed, sayenge:

The first Chapter.

¶ A LAS, how sitteth the cite so desolate, ȝ some tyme was full of people? how is she become like a wedowe, which was the lady of all nacions? “How is she brought vnder tribute, that ruled all londes?

⁊ 2 Re. 4. b. 4 Re. 15. a.

She wepeth sore in the night, so that ȝ teares runne downe hir chekes: for amonge all hir louers, there is none, that geueth her eny comforte: yee hir nexte frendes abhorre her, ⁊ are become hir enemies.

Iuda is taken presoner, because she was defyled: ⁊ for seruynge so many straunge goddes, she dwelleth now amonge the Heithen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth amonge hir enemies.

The stretes of Sion mourne, because no man commeth more to the solempne feastes: All hir gates are desolate, hir prestes make

lamentacion, hir maydens are carefull, and she herself is in greate heuynesce.

Hir enemies are fallen vpon hir heade, & haue put her to shame: because the LORDE hath chastened her for hir greate wickednes: "hir children are ledde away captiue before their enemye.

All the bewtie of the daughter of Sion is awaye, hir prynces are become like wethers, that fynde no pasture. They are dryuē awaye before their enemye, so that they haue no more power.

Now doth Ierusalem remembre the tyme of hir misery & disobedience, yee the ioye & pleasure y she hath had in tymes past: seynge hir people is brought downe thorow the power of their enemye, & there is no man for to helpe her: hir enemies stōde lokinge at her and laugh hir Sabbath dayes to scorne.

Ierusalem synned euer more & more, therefore is she come in decaye. All they that had her in honoure, despise her: for they haue sene hir fylthinesse. Yee she sigheth, and is a shamed of herselfe.

Hir skyrtes are defyled, she remēbred not what wolde folowe: therefore is hir fall so greate, and there is no mā to comforte her. O LORDE, cōsidre my trouble, for myne enemye hath the vpper honde.

The enemye hath put his honde to all the precious thinges that she had, yee euen before hir eyes came the Heithen in and out of the Sanctuary: whom thou (neuertheles) hast forbydden to come within thy congregacion.

All hir people seke their bred with heuynes, & loke what precious thinge euery man hath, that geueth he for meate, to saue his life. Considre (O LORDE) and se, how vyle I am become.

O ye all that go fore by, beholde and se, yf there be eny sorowe like vnto myne, wher with the LORDE hath troubled me, in the daye of his fearefull wrath.

From aboue hath he sent downe a fyre, in to my bones and chastened me: he hath layed a net for my fete, and throwne me wyde open: he hath made me desolate, so that I must euer be mournyng.

The yocke of my transgression is come at the last, with his honde hath he taken it vp, and put it aboute my neck. My strength is

gone: the LORDE hath delyuered me in to those hondes, wherout I can not quyte myself.

The LORDE hath destroyed all the mightie men, that wēre in me. He hath proclaimed a feast, to slaughter all my best mē. The LORDE hath troden downe the daughter of Iuda, like as it were in a wyne presse.

Therefore do I wepe, and myne eyes gusse out of water: "for the cōforter that shulde quycken me, is farre fro me. My children are dryuen awaye, for why? the enemye hath gotten the ouer honde.

Sion casteth out hir hōdes, and there is no man to comforte her. The LORDE hath layed the enemies rounde aboute Iacob, and Ierusalem is as it were a menstruous womā, in the myddest of them.

The LORDE is rightuous, for I haue provoked his countenance vnto anger. O take hede all ye people, and considre my heuynes: My maydens and my yonge men are led awaye in to captiuyte.

I called for my louers (but they begyled me:) for my prestes and councelers, but they perished: euen while they sought for meate, to saue their lyues.

Considre (O LORDE) how I am troubled, my wombe is disquieted, my herte turneth aboute in me, and I am full of heuynes. The swearde hurteth me without, and within I am like vnto death.

They heare my mournyng, but there is none that wil comforte me. All myne enemies haue herde of my trouble, and are glad therof, because thou hast done it. But thou shalt brynge forth the tyme, when they also shal be like vnto me.

From the shall come all their aduersite: thou shalt plucke them awaye, euē as thou hast plucked me, because of all my wickednesse. For my sorow is very greate, and my herte is heuy.

The ij. Chapter.

ALAS, how hath the daughter of Sion¹ so sore in his wrath? As for the honoure of Israel, he hath casten it downe from heauen: "How happeneth it, that he remembered not his owne fote stole, when he was angrie?

^a Iere. 25. a. ^b Deu. 23. a. ^c 4 Re. 6. f. ^d Tren. 2. c.
^e Iere. 14. c. ^f Tren. 2. e. ^g Dan. 9. a. ^h Tren. 4. b.

ⁱ 1 Par. 19. a. ^j Psal. 98. a.

1 The LORDE hath cast downe all the glory of Iacob without eny fauoure: All the stronge places of the daughter Iuda hath he broken in his wrath, & throwne them downe to the grounde: hir kyngdome & hir prynces hath he suspended.

2 In the wrath of his indignacion he hath broken all the horne of Israel: he hath with drawē his right honde from the enemye: yee a flame of fyre is kyndled in Iacob, & hath consumed vp all rounde aboute.

3 He hath bent his bowe like an enemye, he hath fastened his right honde as an aduersary: and euery thinge that was pleasauit to se, he hath smytē it downe. He hath poured out his wrath like a fyre, in to the tabernacle of the daughter Sion.

4 The LORDE is become, like as it were an enemye, he hath cast downe Israel & all his places: yee all his stronge holdes hath he destroyed, and fylled the daughter of Iuda with moch sorow and heuynesse.

5 Hir tabernacle (which was like a garden of pleasure) hath he destroyed: hir hie solēpne feastes hath he put downe. "The LORDE hath brought it so to passe, that the hie solempne feastes and Sabbathes in Sion, are elene forgottē. In his heuy displeasure hath he made the kyng & prestes to be despised.

6 The LORDE hath forsaken his owne aulter, & is wroth with his owne Sanctuary, & hath geuen the walles of their towres in to the hondes of the enemye. Their enemies made a noyse in the house of the LORDE, as it had bene in a solempne feast daye.

7 The LORDE thought to breake downe the walles of the daughter Sion, he spred out his lyne, & drewe not in his honde, till he had destroyed them. Therefore mourne the turrets and the broken walles together.

8 Hir portes are casten downe to the grounde, hir barres are broken & smytē in sonder: hir kyng & prynces are caried awaye to the Gētiles.^a They haue nether lawe ner prophetes, ner yet eny vision from the LORDE.

9 The Senatours of the daughter Sion sit vpon the grounde in sylence, they haue strowed aszshes vpon their heades, and gyrded them selues with sack cloth. The maydens of Ierusalem hange downe their heades to the grounde.

10 "Myne eyes begynne to fayle me thorow

wepinge, my body is disquieted, my leuer is poured vpon the earth, for the greate hurte of my people, seynge the children and babes dyd swowne in the stretes of the cite.

11 Euen when they spake to their mothers: where is meate and drynke? for whyle they so sayde, they fell downe in the stretes of the cite, like as they had bene wounded, and some dyed in their mothers bosome.

12 What shal I saye of the (O thou daughter Ierusalem) to whom shall I lickē the? To whom shal I cōpare the (o thou daughter Sion) to comforte the withall? Thy hurte is like a mayne see, who maye heale the?

13 Thy prophetes haue loked out vayne & folish thinges for the,^d they haue not shewed the of thy wickednesse, to kepe the from captiuyte: but haue ouerladen the, and thorow falsede scatred the abrode.

14 All they that go by the, clappe their hondes at the: hissing and wagginge their heades vpon the daughter Ierusalem, and saye: is this the cite that men call so sayre, wherin the whole londe reioyseth?

15 All thine enemies gape vpon the, whisperinge and bytinge their teth, sayenge: let vs deuoure, for the tyme that we loked for, is come: we haue founde and sene it.

16 The LORDE hath fulfilled the thinge, that he was purposed to do: and perfourmed that he had deuysed longe agoo: he hath destroyed, and not spared. He hath caused thine aduersary to tryumphe ouer the, and set vp the horne of thine enemye.

17 Let thine hert crie vnto the LORDE, O thou cite of the daughter Sion: 'let thy teares rūne downe like a ryuer daye & night: rest not, & let not the aple of thine eye leaue of.

18 Stonde vp, and make thy prayer in the first watch of the night, poure out thine hert like water before the LORDE: lift vp thine hondes, for the lyues of thy yonge children, that dye of hunger in the stretes.

19 Beholde (O LORDE) & considre, why hast thou gathered me vp so elene? Shal the women then eate their owne frute, euen children of a spanne longe? Shal the prestes and prophetes be slayne thus in the Sanctuary of the LORDE?

20 Yonge & olde lye behinde the stretes vpon the grounde, my maydens & yonge men are slayne with the swearde: whom thou in the

^a Iere. 7. b. ^b Iere. 52. b. ^c Tren. 1. c. ^d Iere. 5. b.

14. b. 23. c. 27. b. 29. b. ^e Deu. 4. c. 30. a. Iere. 29. c.

daye of thy wrothfull indignacion hast put to death: Yee euen thou hast put them to death, ⁊ not spared them.

My neighbours that are rounde aboute me, hast thou called, as it were to a feast daye: so that in the daye of the LORDES wrath none escaped, nether was eny left behinde. Those that I had brought vp ⁊ norished, hath myne enemy destroyed

The iij. Chapter.

I AM the mā, that (thorow the rodd of his wrath) haue experiēce of misery.

He droue me forth, and led me: yee in to darcknesse, but not in to light.

Agaynst me only he turneth his honde, ⁊ layeth it euer vpon me.

My flesh ⁊ my skynne hath he made olde, and my bones hath he brusshed.

He hath buylded rounde aboute me, ⁊ closed me in with gall and trauayle.

He hath set me in darcknesse, as they that be deed for euer.

He hath so hedged me in, that I can not get out, ⁊ hath layed heuy lynckes vpon me.

Though I crie ⁊ call piteously, yet heareth he not my prayer.

He hath stopped vp my wayes with foure squared stones, ⁊ made my pathes croked.

He layeth waite for me like a Bere, and as a lyon in a hole.

He hath marred my wayes, and brokē me in peces, he hath layed me waist altogether.

He hath bent his bowe, and made me as it were a marck to shute at.

The arrowes of his quyuer hath he shot, euen in to my reynes.

I am laughed to scorne of all my people, they make songes vpon me all y daye lōge.

He hath fylled me with bytternesse, ⁊ geuen me wormwod to drynke.

He hath smytten my teth in peces, ⁊ rolled me in the dust.

He hath put my soule out of rest, I forget all good thinges.

I thought in my self: I am vndone, there is no hope for me in the LORDE.

O remembre yet my misery and my trouble, the wormwod and the gall.

Yee thou shalt remēbre them, for my soule melteth awaye in me.

Whyle I cōsidre these thinges in my hert, I get a hope agayne.

Namely, that the mercies of the LORDE are not clene gone, ⁊ that his louynge kyndnesse ceaseth not.

His faithfulness is greate, and renueth itself as the mornynge.

The LORDE is my porcion (saieith my soule) therefore wil I hope in him.

O how good is the LORDE vnto thē, that put their trust in him, and to the soule that seketh after him?

O how good is it with stilnesse to wate and tarie, for the health of the LORDE?

O how good is it for a man, to take the yock vpon him from his youth vp?

He sitteth alone, he holdeth him still, and dwelleth quietly by him self.

He layeth his face vpon the earth, yf (per case) there happen to be eny hope.

He offreth his cheke to the smyter, he will be content with reprocues.

For the LORDE wil not forsake for euer. But though he do cast of, yet (acordinge to

¶ multitude of his mercies) he receaueth to grace agayne.

For he doth not plage, ⁊ cast out the children of men from his herte.

To treade all the presoners of the earth vnder his fete.

To moue the iudgment of man before the most highest.

To condemne a man in his cause: The LORDE hath no pleasure in soch thinges.

What is he then that saieith: there shulde somthinge be done without the LORDES cōmaundement?

Out of the mouth of the most highest goeth not euell and good.

Wherefore then murmureth the luyng man? let him murmoure at his owne synne.

Let vs loke well vpon oure owne waies, ⁊ remembre oure selues, and turne agayne to y LORDE.

Let vs lift vp oure hertes with oure hondes vnto the LORDE, that is in heauen.

We haue bene dyssemblers ⁊ haue offended, wilt thou therefore not be intreated?

Thou hast couered vs in thy wrath, ⁊ persecuted vs, thou hast slayne vs without eny fauoure.

Thou hast hyd thy self in a cloude, that oure prayer shulde not go thorow.

Thou hast made vs outcastes, and to be despyed amonge the Heithen.

v All oure enemies gape vpon vs.
 v Feare and snare is come vpon vs, yee des-
 pite and destruction.
 v Whole ryuers of water guszhe out of myne
 eyes, for the greate hurte of my people.
 d Myne eyes runne, and can not cease, for
 there is no rest.
 d O LORDE, when wilt thou loke downe frō
 heauen, and considre?
 d Myne eye breaketh my herte, because of
 all the daughters of my cite.
 v Myne enemies hunted me out sharpely like
 a byrde, yee and that with out a cause.
 v They haue put downe my life in to a pitte,
 and layed a stone vpon me.
 v They poured water vpon my heade, then
 thought I: now am I vndone.
 p I called vpon thy name (O LORDE) out
 of the depe pitte.
 p Thou hast herde my voyce, & hast not
 turned awaye thine eares fro my sighinge and
 crienge.
 p Thou hast enclnyed thy self vnto me, whē
 I called vpon the, & haist sayde: feare not.
 r Thou (O LORDE) hast mayntened the
 cause of my soule, and hast redeemed my life.
 r O LORDE, thou hast sene my blasphemers,
 take thou my cause vpon the.
 r Thou hast well considred how they go aboute
 to do me harme, & that all their counceles are
 agaynst me.
 w Thou hast herde their despytefull wordes
 (O LORDE) yee and all their ymaginacions
 agaynst me.
 w The lippes of myne enemies, & their deuyces
 that they take agaynst me, all the daye longe.
 w Thou seist also their sittinge downe and
 their rysinge vp, they make their songes of
 nothinge but of me.
 r Rewarde them (O LORDE) accordinge to
 the workes of their hondes.
 r Geue them ſ thinge, that their owne herte
 is afraied of: euen thy curse.
 r Persecute them, (O LORDE) with thy
 indignacion, & rote them out from vnder the
 heauen.

The iiii. Chapter.

a HOW is the golde become so dymme?
 n How is the goodly coloure of it so
 sore changed? and the stones of ſ Sanctuary
 thus seatred in the corner of euery strete?

The children of Sion that were all waye in
 honoure, & clothed with ſ most precious golde:
 how are they now becomene like the erthen
 vessels which be made with the potters honde?

The Lamyes geue their yonge ones suck
 with bare brestes: but the daughter of my
 people is cruel, and dwelleth in the wylder-
 nesse: like the Estriches.

The tonges of the suckinge children, cleue
 to ſ rofe of their mouthes for very thirst. The
 yonge children axe bred, but there is noman,
 that geueth it them.

They that were wonte to fayre delicatly,
 perishe in the stretes: they that afore were
 brought vp in purple, make now moch of
 donge.

The synne of the daughter of my people is
 become greater, then ſ wickednesse of Sodome,
 that sodely was destroyed,^a and not taken with
 hondes.

Hir abstayners (or Nazarees) were whyter
 then ſ snowe or mylke: their coloure was
 fresh read as the Corall, their beutie like the
 Saphyre.

But now their faces are very black: ^d In so
 moch, that thou shuldest not knowe them in
 the stretes. Their skynne cleueth to their bones,
 It is wythered, and become like a drye stock.

They that be slayne with the swearde, are
 happier, then soch as dye of hunger, and
 perishe awaye famishinge for the frutes of the
 felde.

The womē (which of nature are pitefull)
 haue sodden their owne children^c with their
 hondes: that they might be their meate, in ſ
 miserable destruction of the daughter of my
 people.

The LORDE hath performed his heuy
 wrath: ^d he hath poured out the furiousnes of
 his displeasure. He hath kindled a fyre in Sion,
 which hath consumed the foundacions therof.

Nether the kinges of the earth, ner all ſ
 inhabitours of the worlde, wolde haue beleued,
 that the enemye & aduersary shulde haue come
 in at the gates of the cite of Ierusalē.

Which neuertheles is come to passe for ſ
 synnes of hir prophetes, and for the wickednes
 of hir prestes, that haue shed innocentes
 bloude within her.

So that these blynde men wēte stomblinge
 in the stretes, and stayned them selues with
 bloude, which els wolde touche no bloudy cloth.

^a Gen. 19. c.^b Psal. 101. a.^c Den. 28. e. 4 Re. 6. f. Tren. 2. e.^d Tren. 2. a.

D But they cried vnto euery mā: fle the staynyng, awaye, get you hēce, touch it not. Yee (sayde they) ye must be brent, ye must dwell amonge the Gentiles, & byde no longer here.

V The countenance of the LORDE hath banyshed them, & shal neuer loke more vpon them: For they them selues nether regarded the prestes, nor pitied their elders.

E Wherefore yet oure eyes fayle vs, whyle we loke for vayne helpe: seynge we be euer waitynge vpon a people, that can do vs no good.

V They laye so sharpe waite for vs, that we can not go safe vpon the stretes: for oure ende is come, oure dayes are fulfilled, oure ende is here.

P Oure persecuters are swifter then the Aegles of the ayre: they folowed vpon vs ouer the mountaynes, and layed wait for vs in y^e wilderness.

T The very breth of oure mouth:^a euen the anoynted LORDE himself shalbe takē in oure synnes, of whom we saye: Vnder his shadowe we shalbe preserued amonge the Heithen.

W And thou (O daughter Edom) that dwellest in the londe of Hus, be glad and reioyce: for the cuppe shal come vnto the also, which whē thou suppest of, thou shalt be dronckē.

T Thy synne is wel punished (O thou doughter Sion) he shall not suffre the to be caried awaye any more. But thy wickednesse (O doughter Edom) shall he vyset, and for thy synnes sake, he shal lede the in to captiuite.

The v. Chapter.

A CALL to remēbraunce (O LORDE) what we haue suffred, cōsidre and se oure cōfucion. Oure enheritaunce is turned to the straungers, & oure houses to the aleauntes. We are become careful and fatherlesse, and

oure mothers are as the wydowes. We are fayne to drynke oure owne water for moneye, and oure owne wod must we bye with moneye. Oure neckes are vnder persecucion, we are weery, and haue no rest.

Afore tyme we yelded oure selues to the Egipcians, and now to the Assirians, only that we might haue bred ynough. Oure fathers (which now are gone) haue synned, & we must beare their wickednesse. Seruauntes haue the rule of vs, and no man delyuereth vs out of their hōdes. We must get oure lyuynge with the parell of oure lyues, because of the drouth of the wilderness.

Oure skynne is as it had bene brent in an ouen, for very sore hunger. The wyues are raushed in Sion, & the maydens in the cities of Iuda. The prynces are hanged vp with the honde of the enemies, they haue not spared the olde sage men, they haue taken yonge mens lyues from them, and the boyes are hanged vp vpon trees. The elders syt no more vnder the gates, and the yonge men vse no more playenge of Musick. The ioye of oure herte is gone, oure mery quere is turned in to mourninge. The garlande of oure heade is fallen: alas, that euer we synned so sore.

Therefore oure hert is full of heuynesse, & oure eyes dymme: because of y^e hill of Sion that is destroyed. In so moch, that the foxes runne vpon it. But thou (O LORDE) that remainest for euermore, and thy seate worlde with out ende: Wherefore wilt thou still forget vs, and forsake vs so longe? O LORDE: Turne thou vs vnto the, & so shal we be turned. Renue oure daies as in olde tyme, for thou hast now banished vs longe ynough, and bene sore displeased at vs.

^a Gen. 2. b. ^b Iere. 31. e. Eze. 18. a.

^c Iere. 31. e.

The ende of the Lamentacions of Jeremy.

The Prophet Baruch.

What Baruch conteyneth.

Chap. I.

Baruch readeth the boke before the kyng and all the people, which sende money to Ierusalem.

Chap. II.

They knowlege, that they haue deserved punyshment : God promyseth them forgeuenesse.

Chap. III.

They praye hartely beinge in preson, and he exorteth them to amende.

Chap. IIII.

A sermon to the people, with an exortacion to pacience.

Chap. V.

He comforteth them, and sheweth the vocacion of the Heithen.

Chap. VI.

A copie of the epistole, that Jeremy sent to the Iewes, which were led away presoners vnto Babilon.

THESE are the wordes of the boke, that Baruch the sonne of Nerias the sonne of Maasia, the sonne of Sedechias, the sonne of Sedi, the sonne of Helchia, wrote at Babilon in the fifth yere the seüth daye of the moneth : " what tyme as the Caldees wanne Ierusalem and brent it.

The first Chapter.

AND Baruch dyd rede the wordes of this boke, that Iechonias the sonne of Ioachim kyng of Iuda might heare : and in the presence of all the people, that were come to heare the boke : yee and before all the noble kinges sonnes, before y lordes of the counsell and elders : and before the whole people, from y lowest vnto the hiest : before all them that dwelt at Babilon, by y water of Sodi. Which when they herde it, wepte, fasted, and prayed before the LORDE.

They made a colleccion also of money, accordinge to euery mans power, and sent it to Ierusalem vnto Ioachim the sonne of Helchia the sonne of Salon prest, with y other prestes : and to all the people which were with him at Ierusalē, what tyme as they had gotten the ornaments of the temple of y LORDE (that were taken awaye out of the temple) that they might brynge them agayne in to the londe of Iuda, the x. daye of the moneth Siban :

namely, syluer vessel, (which Sedechias the sonne of Iosias kinge of Iuda had made.) After that Nabuchodonosor kinge of Babilon had takē Iechonias, with all his prynces, lordes, and all the people, and led them captiue from Ierusalem vnto Babilon.

And they sayde : " Beholde, we haue sent you money, to bye you burntofferynges and incense withall : make you vnuenuded bred, & offre for synne vpon the alther of the LORDE oure God. " And praye for the prosperite of Nabuchodonosor kinge of Babilon, and of Balthasar his sonne : y their dayes maye be vpon earth, as the dayes of heauen : that God also maye geue vs strength, and lighten oure eyes : that we maye lyue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the proteccion of Balthasar his sonne : that we maye longe do them seruyce, and fynde fauoure in their sight. Praye for vs also vnto the LORDE oure God, for we haue synned agaynst the LORDE oure God, and vnto this daye is not his wrath turned yet awaye from vs. And se that ye rede this boke (which we haue sent vnto you to be reheared in the temple of the LORDE) vpon the hye dayes, and at tyme conuenient.

Thus shal ye saye : " The LORDE oure God is righteous, but we are worthy of cōfucion & shame : like as it is come to passe this

^a 4 Re. 25. b.

^b Deu. 14. c.

^c Iere. 39. b. 1 Tim. 2. a.

^d Baruc 2. b. Dan. 9. a.

daye, vnto all Iuda, ⁊ to euery one ⁊ dwelleth at Ierusalem: to oure kinges, prynces, prestes, prophetes ⁊ to oure fathers. We haue synned before the LORDE oure God, we haue not put oure trust in him, ner geuen him credence: we haue not obeyed him, we haue not herkened vnto the voyce of the LORDE oure God, to walke in the commaundementes that he gaue vs. Sens the daye that he brought oure forefathers out of the londe of Egipte vnto this present daye, we haue bene euer a mysbeleuyng and an vnfaithful people vnto ⁊ LORDE oure God: destroyenge oure selues vtterly, and shrenckinge backe, that we shulde not heare his voyce.

³² Wherefore there are come vpon vs greate plagis ⁊ dyuerse curses, ^alike as the LORDE deuysed by Moses his seruauit: which brought oure forefathers out of the lode of Egipte, to geue vs a lode, that floweth with mylcke and hony, like as it is to se this daye. Neuertheles, we haue not herkened vnto the voyce of the LORDE oure God, acordinge to all the wordes of the prophetes, whom he sent vnto vs and to oure rulers: but euery man folowed his owne mynde and wicked ymaginacion: to offre vnto straunge goddes, and to do euel in the sight of the LORDE oure God.

The ij. Chapter.

^a **F**OR the which cause the LORDE oure God hath perfourmed his deuyce, ^awherof he certified vs, and oure heades that ruled in Ierusalē: yee and oure kynges, oure princes, with all Israel and Iuda. And soch plagis hath ⁊ LORDE brought vpon vs, as neuer came to passe vnder the heauē: like as it is fulfilled in Hierusalem, acordinge as it is written in the lawe of Moses: ^athat a man shulde eate ⁊ flesh of his owne sonne, ⁊ the flesh of his owne daughter. Morouer, he hath delyuered them in to the hondes of all the kinges, ⁊ are rounde aboute vs (to be confounded and desolate) ^a⁊ scattered the abrode in all londes ⁊ ³³ naciōs. Thus are we brought beneth ⁊ not aboue, for we haue synned against the LORDE oure God, ⁊ not bene obedient vnto his voyce. ^aTherefore ⁊ LORDE oure God is righteous, ⁊ we with oure fathers (as reason is) are brought to opē shame, as it is to se this daye. And as for these plagis ⁊ are come

vpon vs already, ⁊ LORDE had deuycd the for vs: yet wolde we not praye vnto ⁊ LORDE oure God, ⁊ we might euery mā turne frō his vngodly wayes. So ⁊ LORDE hath caused soch plagis to come vpon vs, for he is righteous in all his workes, which he hath cōmaunded vs: which we also haue not done, ner harkened vnto his voyce, for to walke in ⁊ cōmaundementes of ⁊ LORDE, ⁊ he had geuē vnto vs.

And now o LORDE God of Israel, thou ^cthat hast brought thy people out of the londe of Egipte with a mightie honde, with tokens and wōdres, with thy greate power ad outstretched arme: and hast gotten thy self a name, as it is come to passe this daye: O LORDE oure God, ^cwe haue synned, we haue done wickedly, we haue behaued oure selues vngodly in all thy rightuousneses. Turne thy wrath frō vs (we beseke the) for we are but a few left amonge the Heithen, where thou hast scatred vs. Heare oure prayers (o LORDE) ⁊ oure peticiōs, ^cbringe vs out of captiuyte, for thine owne sake: get vs fauoure in the sight of thē, which haue led vs awaye: ⁊ all lōdes maye knowe, that thou art the LORDE oure God, and that Israel and his generacion calleth vpon thy name.

^aO LORDE, loke downe frō thy holy house vpon vs: enclyne thine eare, ⁊ heare vs. For the deed, ⁊ be gone downe to their graues, ⁊ whose soules are out of their bodies, ^aascribe vnto the LORDE nether prayse ner rightuousmakyng: but the soule that is vexed for the multitude of hir synnes, which goeth on heuely and weakely, whose eyes begynne to fayle: yee soch a soule ascribeth prayse and rightuousnesse vnto the LORDE. ^dO LORDE, we poure out our prayers before the, and requyre mercy in thy sight, O LORDE oure God: not for eny godlynesse off oure forefathers, but because thou hast sent out thy wrath ⁊ indignacion vpon vs: acordinge as thou dydest threaten vs, by thy seruantes the prophetes, sayenge:

^aThus sayeth the LORDE: Bowe downe youre shulders and neckes, and serue the kyng of Babilon, so shal ye remayne still in the londe, that I gaue vnto youre fathers. Yff ye will not do this, ner heare the voyce of ⁊ LORDE youre God, to serue the kyng of Babilon: I shall destroye you in the cities of

^a Leui. 26. Deu. 28. Exo. 12. 13. 14. ^b Dan. 9. b.

^c Deu. 28. e. 4 Re. 6. f. Tren. 4. b. ^d Baruc 1. d. ^e Exo.

7. 8. 9. 10. 11. 12. 13. 14. ^f Dan. 9. c. ^g 2 Par. 6. e.

^a Deu. 26. c. Esa. 63. c. ^b Psal. 113. c. ^c Iere. 27. a. b.

Iuda, within Ierusalem and without. I will also take from you the voyce off myrth and the voyce of ioye, the voyce of the brydegrome and the voyce of the bryde, ad there shal no man dwell more in the londe. But they wolde not herken vnto thy voyce, to do the kynge of Babilon seruyce: and therfore hast thou performed the wordes, that thou spakest by thy seruantes the prophetes: namely, that the bones of oure kynges and the bones of oure fathers shulde be traslated out of their place.

And lo, now are they layde out in the heate of \hat{y} Sonne, τ in the colde of \hat{y} night, ad deed in greate mysery: with hunger, with swearde, with pestilence τ are clene cast forth. As for the tēple wherin thy name was called vpon thou hast layde it waist, as it is to se this daye: τ \hat{y} for the wickednes of the house of Israel τ the house of Iuda. O LORDE oure God, thou hast intreated vs after all thy goodnes τ according to all \hat{y} greate louinge mercy of thyne, like as thou spakest by thy seruante Moses, in the daye when thou didst cōmaūde him, to wryte thy lawe before the children of Israel, sayenge: Yf ye will not herke vnto my voyce, 'the shal this greate multitude be turned in to a very smal people, for I wil scatre thē abrode. Not withstōdinge I am sure, that this folke will not heare me: for it is an hardnecked people. But in \hat{y} lōde of their captiuyte, they shall remembre them selues, τ lerne to knowe, \hat{y} I am the LORDE their God: when I geue thē an herte to vnderstōde, τ eares to heare. Then shal they prayse me in the lōde of their captiuyte, τ thynke vpon my name. Then shall they turne them frō their harde backs, τ from their vngodlynnes: Then shal they remembre the thynges, \hat{y} happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne in to the londe, which I promised with an ooth vnto their fathers: Abrahā, Isaac τ Iacob: τ they shal be lordes of it, yee I wil increase thē, and not minysh thē. And I wil make another couenaūt with them: soch one as shal endure for euer: namely, \hat{y} I will be their God, and they shalbe my people: and I wil nomore dryue my people the children off Israel, out of the londe \hat{y} I haue geuē thē.

^a Deu. 4. d. 28. d.

^c Ephe. 2. a.

^b Heb. 8. c. Zach. 8. b. Apoc. 21. b.

^d Dani. 3. c. Iere. 2. c. 3. e. 5. e.

The iij. Chapter.

AND now o LORDE allmightie, thou God of Israel: oure soule \hat{y} is in trouble, τ oure sprete \hat{y} is vexed, crieth vnto the: heare vs (o LORDE) τ haue pite vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before \hat{y} . Thou endurest for euer, shulde we thē vtterly perishe? O LORDE almightie, thou God of Israel: Heare now \hat{y} prayer of \hat{y} 'deed Israelites τ of their childrē, which haue synned before \hat{y} , 'ad not herkened vnto the voyce of the LORDE their God, for the which cause these plaghes hang vpon vs. O LORDE, remēbre not \hat{y} wickednes of oure forefathers, but thinke vpō thy power τ name now at this tyme: for thou art \hat{y} LORDE oure God, τ \hat{y} (o LORDE) wil we prayse. For thou hast put thy feare i oure hartes, to \hat{y} intēt \hat{y} we shulde call vpon thy name, τ prayse \hat{y} in oure captiuyte: 'and \hat{y} we might turne from the wickednesse of oure forefathers, \hat{y} synned before the.

Beholde, we are yet this daye in oure captiuyte, where as thou hast scatred vs, to be an abhominacion, curse, and synne: like as it hath happened vnto oure fathers also, because of all their wickednesse and departynge from the.

O Israel, heare the commaundementes of life: pondre them well with thine eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thynne enemies lōde? thou art waxen olde in a straūge cōuntrie, and defyled with the deed. Why art thou become like them, that go downe to their graues? 'Euē because thou hast forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shuldest haue remainyd still safe i thine owne londe.

O lerne then where discrecion is, where vertu is, where vnderstōdinge is: that thou mayest knowe also frō whence cōmeth longe life, 'a necessary lyuynge, the light of the eyes τ quyetnes. Who euer foude out hir place? or who came euer in to hir treasures?

Where are \hat{y} prynces of the Heithen become, and soch as ruled the bestes vpon the earth? They that had their pastyme with the foules of the ayre, they that hoorded vp syluer and golde (wherin men trust so moch) and made no ende of their gatheringe? What

^e Nu. 14. a. Psal. 77. a.

^b Pro. 1. a. 3. a.

^f Psal. 73. a. ^g Iere. 2. b.

^h Psal. 18. b. 118. r.

is worth of them, that coyned siluer, and were so careful, and coude not bringe their workes to passe? They be roted out, and gone downe to hell, and other men are come vp in their steade: Yonge men haue sene light, and dwelt vpon earth: but the waye of reformation haue they not knowne, ner vnderstonde the pathes therof: nether haue their children receaued it, yee right farre is it frō thē. It hath not bene herde in the lōde of Canaan, nether hath it bene sene at Theman.

☞ The Agarenes sought after wisdom, but that which is earthly, like as the marchauntes of the lōde do. They of Theman are conynge also, & they laboure for wisdom & vnderstondinge: but y waye of true wisdom they knowe not, nether do they thynke vpon the pathes therof. O Israel, how greate is the house of God? and how large is the place of his possession? "Greate is he, and hath none ende: hye and vnmeasurable. What is become of those famousse gyauntes, that were so greate of bodyes, and so worthy men of warre? Those had not the LORDE chosen, nether haue they founde the waye of reformation, therefore were they destroyed: and for so much as they had no wisdom, they perished because of their foolishnesse.

☞ Who hath gone vp in to heauen, to take wisdom there, & brought her downe frō the cloudes? Who hath gone ouer the see to fynde her, & hath chosen her aboue golde, and so brought her hither? No man knoweth the wayes of wisdom, nether is there eny y can seke out hir pathes. But he that woteth all thynges, knoweth her, & he hath founde her out with his fore knowlege. "This same is he which prepared the earth at the begynnyng, & fylled it with all maner of foules & beestes. When he sendeth out the light, it goeth: & whē he calleth it agayne, it obeyeth hī with feare. The starres kepe their watch, & geue their light, yee and y gladly. When he calleth them, they saye: here we be. And so with chearfulness they shewe light vnto him y made thē. This is oure God, ad there shall none other be cōpared vnto him: It is he, y hath founde out all wisdom, "and hath geuen her vnto Iacob his seruauit, & to Israel his beloued. "Afterwarde dyd he shewe himself vpon earth, and dwelt amonge men.

☞ Deu. 4. f. Iere. 23. d. Psal. 144. a. ☞ Gen. 1. Iosu. 1. c. Esa. 38. b. Eccli. 46. a. ☞ Psal. 147. a. Deu. 4. a.

The iiii. Chapter.

THIS is the boke off the commaundemētes of God, and the lawe y endureth for euer. All they y kepe it, shall come to life: but such as forsake it, shall come to death. Turne the o Iacob, and take holde of it: walke by this waye, throw his brightnesse and shyne. Geue not thyne honour to another, and thy worshippe to a straunge people. "O Israel, how happie are we, seige that God hath shewed vs soch thynges as are pleasānt vnto him? Be of good cheare, thou people of God, o thou awnciet Israel. Now are ye solde amonge the Heithen, howbeit not for youre vtter destruction: but because ye prouoked God the LORDE to wrath and displeasure, therefore were ye deluyered vnto youre enemies: For ye displeased the euerlastinge God that made you, offerynge vnto deuels and not God. Ye haue forgotte him that brought you vp, ad youre nurse haue ye greued, o Ierusalem.

When she sawe that the wrath off God was commynge vpon you: she sayde: Herkē o ye that dwell aboute Sion, for God hath brought me in to greate heuynesse: ad why? I se the captiuyte of my people, of my sonnes and daughters, which the euerlastyng God will bryng vpon them. With ioye dyd I norish them, but now must I leaue them with wepyng and sorow.

Let no man reioyce ouer me wyddowe ad forsaken: which for the synnes off my children, am desolate of euery man. For why, they departed from the lawe of God: they wolde not knowe his rightuousnes, ner walke in the waye off his cōmaundementes: and as for the pathes off the truth and godlynesse, they had no lust to go in them.

O ye dwellers aboute Sion: come, and let vs call to remembrance the captiuyte, that the euerlastinge God hath brought vpon my sonnes and my daughters. He hath brought a people vpon them from farre, an vncreteous people, and of a straunge lāguage: which nether regarde the olde, ner pyte the yonge.

These haue caried awaye the deare beloued of my wyddowes, leauynge me alone, both desolate and childlesse. But alas, what can I helpe you? Now he y hath brought these

☞ Ioh. 1. a. 1 Ioh. 1. a. ☞ Psal. 93. b. ☞ Deu. 28. e. Ieru. 5. c.

plages vpon you, delyuer you also fro the hondes of youre enemies.

Go youre waye (O my children) go youre waye: for I am desolate and forsaken. I haue put of the clothinge of peace, and put vpon me the sackcloth off prayer, and for my tyme I will call vpon the most hiest. Be off good cheare, o my children: "crie vnto the **LORDE**, and he shal delyuer you from the power of the prynces, youre enemies.

For verely, I haue euer a good hope off youre prosperous health: yee a very gladnesse is come vpon me from the holy one, because of the mercy that yeshall haue offoure euerlastinge Sauoure.

B With mournynge and wepinge dyd I let you go fro me, but with ioye and perpetuall gladnesse, shall the **LORDE** brynge you agayne vnto me. Like as the neighbours of Sion sawe youre captiuite from God, Euē so shal they also se shortly youre health in God, which shal come on you with greate honoure and euerlastinge worship.

E O my children, suffre paciētly the wrath that shal come vpon you, For the enemie hath persecuted the, but shortly thou shalt se his destruction, and shalt treade vpon his necke. My derlinges haue gone rough harde wayes, for they are led awaye as a flocke that is scatred abrode with the enemies. But be of good cōforte (o my children) ¶ crie vnto the **LORDE**: For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene mynded to swarue from youre God, so shal ye now endeouore youre selues x. tymes more, to ⁴turne agayne, and to seke him. For he that hath brought these plagis vpō you, shal brynge you euerlastinge ioye agayne with youre health. Take a good herte vnto the, o Ierusalē: for he which gaue ſ that name, exorteth the so to do.

"The wicked doers that now put the to trouble, shall perish: and such as haue reioysed at thy fall, shalbe punyshed. The cities whome thy children serue, and that haue caried awaye thy sonnes, shal be correcte. For like as they be now glad of thy decaye, so shal they mourne in their owne destruction. The ioye off their multitude shalbe taken awaye ad their cheare shalbe turned to sorowe. For a fyre shal fall vpon them from the euerlastinge God, longe to endure: and it shalbe inhabited of deuels for a greate season.

^a Deu. 4. e. 30. a. Psal. 129. a.

^b Esa. 55. b.

The ii. Chapter.

O IERUSALEM, loke aboute the towarde the east, and beholde the ioye, that commeth vnto the from God. For lo, thy sonnes, (whom thou hast forsakē, and that were scatred abrode) come gathered together from the east and west, reioysing in the worde of the holy one, vnto the honoure off God.

Put of thy mournynge clothes (o Ierusalem) and thy sorow, and decke the with the worshipec and honoure, that commeth vnto the from God, with euerlastinge glory. God shal put the cloake off rightuousnesse vpon the, and set a crowne off euerlastinge worship vpon thine heade: for vpon the will God declare his brightnes, that is vnder the heauen: Yee an euerlastinge name shalbe geuen the of God, with peace of rightuousnesse, ¶ ſ honoure of Gods feare.

B Arise o Ierusalem, stōde vp on hye: loke aboute the towarde the east, and beholde thy children gathered from the east vnto the west: which reioyce in the holy worde, hauynge God in remembrance. They departed from the on fote, and were led awaye of their enemies: but now shal the **LORDE** bringe them caried with honoure, as children off ſ kyngdome. For God is purposed to brynge downe all stoute mōtaynes, yee and all hye rockes, to fyll the valleys, ¶ so to make them eauen with the grounde: ſ Israel maye be diligēt to lyue vnto ſ honoure of God. The woddes ¶ all pleasaūt trees shal ouersadowe Israel, at the cōmaundement of God. For hyther shal God brynge Israel with ioyfull myrth, and in the light of his magesty: with the mercy and rightuousnesse, that cōmeth of himself.

A copie off the epistle, that Ieremy the prophet did sende vnto the Iewes, which were led awaye prisoners by the kynge of Babilō. Wherin he certifieth them of the thinge, that was cōmaunded him of God

The iii. Chapter.

BECAUSE of the synnes that ye haue done agaynst God, "ye shal be led awaye captiue vnto Babilon, euen off Nabuchodonosor the kynge of Babilon. So when ye be come in to Babilon, ye shall remayne there many yeares, and for a longe season: namely, vij. generacions: ¶ after that wil I bringe you awaye peaceably from thēce. Now shal ye se

^c Iere. 50. a. b. c.

^d Ier. 25. a. b.

in Babilō, goddess of golde, of syluer, of wodd and of stone: borne vpon mens shulders, to cast out a fearfulness before the Heithen. But loke that ye do not as the other: be not ye afayed, and let not the feare of them ouercome you.

Therefore, when ye se the multitude of people worshippinge them behinde & before, saye ye in youre hertes: O LORDE, it is thou, that oughtest only to be worshipped? ^a Myne angel also shal be with you, and I myself wil care for youre soules. As for the tymbre of those goddesses, [†] carpēter hath polished them: yee gylted be they, & layed ouer with syluer, yet are they but wayne thinges, & can not speake. Like as a wench [†] loueth peramours is trymly deckte, euen so are these made & hanged with golde. Crownes of golde verely haue their goddesses vpon their heades: so the prestes them selues take the golde and syluer from them, & put it to their owne vses: yee they geue of the same vnto harlottes, & d ttrimme their whores withall: Agayne, they take it from the whores, and decke their goddesses therewith. Yet can not these goddesses delyuer them selues from rust and mothes. ^b Whē they haue couered them with clothynge off purple, they wpe their faces for the dust of the temple, wherof their is moch amōge thē. One hath a sceptre in his honde, as though he were iudge of the cowntre: yet can he not slaye such as offende him. Another hath a swearde or an axe in his honde, for all that, is he nether able to defende him selfe from batayll, ner fro murthers.

By this ye maye vnderstonde, that they be no goddesses: therefore se [†] ye nether worshipec them, ner feare them. For like as a vessel [†] a man vseth, is nothinge worth when it is broken, euen so is it with their goddesses. When they be set vp in the temple, their eyes be full of dust, thorow the fete of those that come in. And like as [†] dores are shut in roude aboute vpō him, [†] hath offended the kinge: Or as it were a deed body kepte besyde the graue: Euen so the prestes kepte the dores with barres and lockes, lest their goddesses be spoyled with robbers. They set vp cādels before thē (yee verely & [†] many) wherof they can not se one, but euen as blockes, so stonde they in the temple. It is sayde, [†] the serpent and wormes, which come off the earth, gnawe out their hertes, eatinge them & their clothes

also, and yet they fele it not. Their faces are blacke, thorow the smoke [†] is in the temple. The oules, swallowes & byrdes fle vpon them, yee and the cattles runne ouer their heades.

By this ye maye be sure, that they are not goddesses, therfore feare them not. The golde that they haue, is to make them beutifull: for all that, excepte some body dight off their rust, they wil geue no shyne: and when they were cast in to a fourme, they felt it not. They are bought for money, and haue no breth off life within them. They must be borne vpon mens shulders, as those that haue no fete: wherby they declare vnto men, that they be nothyng worth. Confounded be they then, that worshipec them. For yf they fall to the grounde, they can not ryse vp agayne of thē selues: Yee though one helpe them vp and set them right, yet are they not able to stonde alone: but must haue propes set vnder them, like deed men. As for the thinge that is offred vnto them, their prestes sell it, & abuse it: yee the prestes wyues take therof, but vnto the sicke and poore they geue nothinge of it, the women with childe & the mēstruous laye hondes of their offerynges. By this ye maye be sure, that they are not goddesses, therfore be not ye afayde of them. From whence cōmeth it thē, that they be called goddesses? The women syt before the goddesses of syluer, golde and wodge, and the prestes syt in their temples, hauynge open clothes, whose heades and beerdes are shauen, and haue nothynge vpon their heades: roaringe and cryenge vpon their goddesses, as men do at the feast, when one is deed.

The prestes also take awaye the garmentes of the ymages, and decke their wyues & children withall. Whether it be good or euell [†] any man do vnto them, they are not able to recompence it: they can nether set vp a kynge, ner put him downe. In like maner they maye nether geue riches, ner rewarde euell. Though a man make a vowe vnto them & kepe it not, they wil not requyre it. They can not restore a blynde mā to his sight, ner helpe any mā at his nede. They cā shewe no mercy to the wyddowe, ner do good to [†] fatherles. Their goddesses of wodd, stone, golde & syluer, are but euen as other stones, [†] be hewē of [†] mountayne. They [†] worshipec thē, shal be cōfounded. How shulde they

^a Deu. 6. c.^b Iere. 10. a.^c Eccls. 5. a.

then be taken for goddes? yee how darre men call thē goddes? And though the caldees worshiped thē not, hearinge ſ they were but domme & coude not speake: Yet they them selues offre vnto Bel, and wolde fayne haue him to speake: as who saye, they coude fele, ſ maye not moue. But when these mē come to vnderstōdinge, they shall forsake them, for
 ff their goddes haue no felinge. A greате sorte off women gyrded with coardes, syt in the stretes, & burne olyue beries. Now yf one off them be conueyed awaye, & lye with eny soch as come by: she casteth hir neghburesse in the teth, because she was not so worthely reputed, ner hir coorde broken. What so euer is done for them, it is but in vayne ad lost: How maye it thē be thought or sayde, ſ they are goddes? Carpenters & goldsmithes make thē, nether be they eny other thinge, but euen what the worke men wil make of them. Yee the goldsmithes them selues that make thē, are of no longe cōtynuaunce: How shulde then the thinges that are made of them, be goddes? Vayne therfore are the thinges (yee very shame is it) that they leaue behinde thē for their posterite. For as soone as there cōmeth eny warre or plage vpon thē, then the prestes ymagyn, where they maye hyde thē selues with thē. How can men thynke then, that they be goddes, which nether maye defende them selues from warre, ner delyuer thē fro mysfortune? For seynge they be but of wodd, of stone, of syluer and of golde: all people & kynges shal knowe hereafter, that they be but vayne thinges: yee it shalbe openly declared, that they be no goddes: but euen the very workes off mēs hōdes, & that God hath nothinge to do with thē. They can set no kynge in the londe ner geue rayne vnto men. They can geue no sentence of a matter, nether defende the londe frō wronge: For they are not able to do so much as a crowe, that flyeth betwixte heuen and earth.

6 Whē there happeneth a fyre in to the house of those goddes of wodde, of syluer and of golde, the prestes wil escape & saue thē selues, but the goddes burne as the balikes therin. They can not withstōde eny kynge or batell: how maye it then be thought or graunted, that they be goddes? Morouer, these goddes

of wodde, of stone, of golde & syluer maye nether defende thē selues from theues ner robbers: yee ſ very wicked are stronger thē they. These strype them out off their apparell, that they be clothed withall, these take their golde & syluer frō thē, and so get thē awaye: yet cā they not helpe thē selues. Therfore it is moch better for a man, to be a kinge & so to shewe his power: or els a profitable vessel in a house, wherin he ſ oweth it, might haue pleasure: yee or to be a dore in a house, to kepe soch thinges safe as be therin: thē to be soch a vayne god. The Sōne, the Mone & all the starres when they geue their shyne & light, are obedient, & dō men good: When the lightenyng glistreth, all is cleare: The wynde bloweth in euery cōuntre, & whē God cōmaundeth the cloudes to go rounde aboute the whole worlde, they do as they are bydden: when the fyre is sent downe frō aboue & cōmaunded, it burneth vp hilles ad woddos: But as for those goddes, they are not like one off these thynges, nether in beuty ner strēgh. Wherefor mē shulde not thynke, ner saye that they be goddes, seynge they cā nether geue sentence in iudgment, ner dō men good. For so moch now as ye are sure, that they be no goddes, then feare them not: For they can nether speake euell ner good of kynges. They cā shewe no tokens in heauē for ſ Heithen, nether shyne as the Sōne, ner geue light as the Mone: yee ſ vnreasonable beastes are better then they: for they can get thē vnder the rofe, and do them selues good: So can ye be certified by no maner off meanes, that they be goddes: therfore feare thē not. For like as a frayboggarde in a garden off Cucumbers kepeth nothinge, euen so are their goddes of wod, of syluer & golde: and like as a whyte thorne in an orcharde, that euery byrde sytteth vpon: yee like as a deed body that is cast in the darcke, Euen so is it with those goddes of wodde, syluer and golde. By the purple and scarlet which they haue vpon thē, ad soone faydeth awaye, ye maye vnderstonde, that they be no goddes: yee they them selues shal be cōsumed at the last, which shal be a greате cōfucion of the londe. Blessed is the godly man, ſ hath no ymages & worshipeth none, for he shalbe farre from reprove.

The ende of the prophet Baruch which is not in the Canon of the hebrue.

The Prophet Ezechiel.

What Ezechiel conteyneth.

Chap. I.

The vision of the iiij. beestes and wheles.

Chap. II.

The sendinge out of the prophet.

Chap. III.

The office of a prophet.

Chap. IIII.

A prophecy of the sege of Ierusalem.

Chap. V.

With what plagues God punished Ierusalem.

Chap. VI.

Punishment for Idolatry.

Chap. VII.

The longe captiuyte of the people and causes therof.

Chap. VIII.

Ezechiel seyth greate abhominacion thorow the hole in the wall.

Chap. IX.

The slaughter of the people. Soch as haue the signe of **N** Thau, are saued.

Chap. X.

The visiō of the iiiij. beestes agayne.

Chap. XI.

The vision of the xxv. men.

Chap. XII.

A prophecy of the captiuyte of Iuda.

Chap. XIII.

A sermon agaynst false prophetes

Chap. XIIIII.

Punyshment for wylfulnesse and presumpciō of synne. God letteth soch people be disceaued.

Chap. XV.

Agaynst Ierusalem that vnfrutfull vyne.

Chap. XVI.

A maruelous goodly descripcion of the Idolatry of Ierusalem, for the which he calleth them whores.

Chap. XVII.

A prophecy of the destruccion off Ierusalem. A promyse of Christ.

Chap. XVIII.

Euery man shall beare his owne synne, and not anothers.

Chap. XIX.

The captiuyte off the kynges of Iuda. The crueltie of kinges and princes.

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The greate vnthanfulnessse off the people. Agayne, the merciful longe sufferance of God.

Chap. XXI.

The swearde, prophecied to come vpon Israel and the Ammonites, by the kynge of Babilon.

Chap. XXII.

The synnes, wherfore Ierusalē was punished: both the prophetes, prestes, rulers and comon people.

Chap. XXIII.

The Idolatry or whordome of Samaria and Ierusalem.

Chap. XXIII.

The destruccio off Ierusalem and captiuyte of the people signified by the pot.

Chap. XXV.

Agaynst Ammon, Moab, Seir, and the Palestynes.

Chap. XXVI.

He mourneth vpon the cite off Tyre (otherwyse called Zor) for the destruccio that was to come vpon her.

Chap. XXVII. XXVIII.

Agaynst the prince of Tyre, and agaynst Sidon.

Chap. XXIX. XXX. XXXI. XXXII.

Plages vpon Egipte and the kynges therof.

Chap. XXXIII.

The office off a preacher. The worde of God must be folowed in very dede, and not only in mouth.

Chap. XXXIII.

Agaynst euell shepherdes, Christ the only true shepherde is promised.

Chap. XXXV.

Agaynst the mount Seir, that is, agaynst the Edomites.

Chap. XXXVI.

A promyse of the delyuerance of Israel.

Chap. XXXVII.

A consolacion for the Israelites, and a figure of the generall resurreccio, signified by the drye bones.

Chap. XXXVIII. XXXIX.

Of Gog and Magog, with their destruccio.

Chap. XL.

From this chapter vnto the ende, the prophet seith in a vision the buyldinge agayne of Ierusalē, ad the temple: Wherby is descrybed the mystery off the church off christ, and saluacion of the faithfull in him.

The first Chapter.

¶ I T chaused, in the xxx. yeaere the fifth daye off the fourth Moneth, that I was amonge the presoners by the ryuer off Cobar: where the heauens opened, & I sawe a vision of God. Now the fifth daye off the Moneth made out the fyfth yeaere off kyng Ieoaquims captiuyte. At the same tyme came ſ̄ worde off the LORDE vnto Ezechiel the sonne off Buzi prest, in the londe off the Caldees by the water off Cobar, where the honde off the LORDE came vpo him. "And I loked: & beholde, a stormy wynde came out off the north with a greate cloude full of fyre, which with his glistre lightened all rounde aboute.

And in ſ̄ myddest off the fyre it was all cleare, and as it were the licknesse of foure beastes, which were fashioned like a man: sauynge, that euery one had foure faces and foure wynges.

¶ Their legges were straight, but their fete were like bullockes fete, and they glistred, as

it had bene fayre scoured metall. Vnder their wynges vpon all the foure corners, they had mens hondes. Their faces and their wynges were towarde the foure corners: yet were the wynges so, that one euer touched another. When they wente, they turned them not aboute: but ech one wente straight forwarde.

Vpon the right side off these foure, their faces were like the face off a man and the face off a Lyon: But vpon the left side, they had the face off an oxe and the face off an Aegle.

Their faces also and their wynges were spred out aboue: so that two wynges off one touched euer two wynges off another, and with the other two they couered their bodie. Euery one when it wente, it wente straight forwarde.

Where as the sprete led them, thither they wente, and turned not aboute in their goynge.

The fashion and countenaunce of the beestes was like hote coales off fyre, euen as though burnynge cresshettes had bene amonge the beestes: and the fyre gaue a glistre, and out

^a Eze. 10. c.

^b Eze. 10. b. ^c Eze. 10. c.

off the fyre there wente lighteninge. Whē ŷ beestes wēte forwarde ⁊ backwarde, one wolde haue thought it had lightened. Now whē I had well considered the beestes, I sawe a worke off wheles vpon the earth with foure faces also like the beestes.

13 The fashion ⁊ worke of the wheles was like the see. The foure wheles were ioyned and made (to loke vpon) as it had bene one whele in another. When one wente forwarde, they wente all foure, and turned thē not aboute i their goinge. They were large, greate and horrible to loke vpon.

Their bodies were full off eyes rounde aboute them all foure. Whē the beestes wēte, the wheles wente also with them: And when the beestes lift them selues vp from ŷ earth, the wheles were lift vp also. Whyther so euer the sprete wente, thither wente they also, ⁊ ŷ wheles were lift vp ⁊ folowed thē, for ŷ sprete of life was in the wheles. When ŷ beestes wēte forth, stode still, or lift them selues vp from the earth: then the wheles also wente, stode still, ⁊ were lift vp, for ŷ breth off life was in the wheles.

32 Aboute ouer ŷ heades of the beestes there was a firmament, which was fashioned as it had bene off the most pure Christall, ⁊ that was spred out aboue vpon their heades: vnder the same firmament were their wynges layed abrode, one towarde another, and two wynges couered the body of euery beest. And when they wente forth, I herde the noyse off their wynges, like the noyse of greate waters, as it had bene the voyce off the greate God, and a russhinge together as it were off an hoost off men. And when they stode still, they let downe their wynges. Now when they stode still, and had letten downe their wynges, it thondred in the firmament, that was aboute their heades.

Aboute the firmament that was ouer their heades, there was the fashion off a seate, as it had bene made off Saphir. Apon the seate there sat one like a mā. I behelde him, and he was like a cleare light, as it had bene all off fyre with in from his loynes vpwarde.

And beneth when I looked vpon him vnder ŷ loynes, me thought he was like a shyninge fyre, that geueth light on euery syde. Yee the shyne and glistre ŷ lightened rounde aboute, was like a raynbowe, which in a raynie daye apeareth in the cloudes. Euē so

was the similitude, wherin the glory off the LORDE apeared. Whē I sawe it, I fell vpon my face, and herkened vnto the voyce off him, that spake.

The ij. Chapter.

1 THEN sayde he vnto me: Stonde vp ⁊ vpon thy fete (O thou sonne of mā) and I will talke with the. "And as he was commonyng with me, the sprete came in to me, and set me vp vpon my fete: so that I marked the thinge, that he sayde vnto me. And he sayde: Beholde, thou sonne off man: I will sende the to the children off Israel, to those runnagates and obstinate people: for they haue takē parte agaynst me, and are runne awaye from me: both they, and their forefathers, vnto this daye.

Yee I will sende ŷ vnto a people ŷ haue rough vysages and stiff stomackes: vnto whom thou shalt saye on this maner: This the LORDE God himself hath spoken, ŷ whether they be obedient or no (for it is a frauwarde housholde) they maye knowe yet that there hath bene a prophet amonge them.

Therefore (thou sonne off man) feare thē 35 not, nether be afrayed off their wordes: for they shall rebell agaynst the, and despise ŷ. Yee thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frauwerde housholde.

Se that thou speake my wordes vnto them, whether they be obediēt or not, for they are obstinate. Therefore (thou sonne of man) obeye thou all thinges, that I saye vnto ŷ, and be not thou stiffnecked, like as they are a stiffnecked housholde. Open thy mouth, and eate that I geue the.

So as I was lokyng vpon, beholde, there was sent vnto me an hande, wherin was a closed boke: and the hande opened it before me, and it was written within and without, full off carefull mourninges: alas, and wo.

The iij. Chapter.

1 THEN sayde he vnto me: thou sonne of mā, eate that, what so euer it be: Yee eate that closed boke, and go thy waye, and speake vnto the children off Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me: Thou sonne off man, thy bely shal eate, and thy bowels

* Eze. 3. d. b Exo. 32. a. c Iere. 1. c. d Apo. 5. a.

* Iere. 15. c. 4 Es. 14. e. Apo. 10. b.

shalbe fylled with \hat{y} boke, that I geue the. Then dyd I eate the boke, and it was in my mouth sweter then hony.

And he sayde vnto me: thou sonne of mā, get the soone vnto the house off Israel, \hat{a} d shewe the \hat{y} wordes, that I comaunde the: for I sende the not to a people that hath a straige, vnknowne or harde speache, but vnto the house off Israel: Not to many nacions, which haue diuerse speeches and harde languages, whose wordes thou vnderstōdest not: Neuertheles, \hat{y} f I sent the to those people, they wolde folowe the: But the house off Israel wil not folowe \hat{y} , for they wil not folowe me: \hat{y} ee all the house off Israel haue stiff foreheades and harde hertes. Beholde therefore, I will make thy face preuayle agaynst their faces, and harden thy foreheade agaynst their foreheades: so that thy foreheade shall be harder then an Adamāt or flynt stone: \hat{c} that thou mayest feare them \hat{y} lesse, and be lesse afraied off them, for they are a frauwerde housholde.

13 He sayde morouer vnto me: thou sonne off man, take diligent hede with thine eares, to \hat{y} wordes that I speake vnto the, fasten them in thine herte: and go to the presoners off thy people, speake vnto them, \hat{a} d saye on this maner:

Thus the LORDE God hath spokē: Whether ye heare, or heare not. With that, the sprete toke me vp. And I herde the noyse of a greate ruschinge and remouynge off the most blessed glory off the LORDE out off his place.

I herde also the noyse off the wynges off the beestes, that russed one agaynst another, yee and the ratlyng off the wheles, that were by them, which ruschinge \hat{t} noyse was very greate.

\hat{y} Now when the sprete toke me vp, and caried me awaye, I wente with an heuy and a soroufull mynde, but the honde off \hat{y} LORDE comforted me right soone.

And so in the begynnynge off the Moneth Abib, I came to the presoners, that dwelt by the water off Cobar, \hat{a} nd remayned in that place, where they were: and so continued I amonge them seuen dayes, beinge very sory.

C And when the seuen dayes were expyred, the LORDE sayde vnto me: Thou sonne off man, \hat{a} I haue made the a watch man vnto the

house of Israel: therfore take good hede to the wordes, and geue them warnynge at my commaundement.

\hat{y} f I saye vnto the, concernynge the vngodly mā, that (without doute) he must dye, and thou geuest him not warnynge, ner speakest vnto him, that he maye turne from his euell waye, and so to lyue: Then shall the same vngodly man dye in his owne vnrightuosnes: but his bloude will I requyre off thyne honde. Neuertheles, \hat{y} f thou geue warnynge vnto the wicked, and he yet forsake not his vngodlynnesse: then shall he dye in his owne wickednesse, but thou hast discharged thy soule.

Now \hat{y} f a righteous mā go frō his righteousnesse, \hat{a} nd do the thinge that is euell: I will laye a stomblinge blocke before him, and he shall dye, because thou hast not geuen him warninge: Yee dye shall he in his owne synne, so that the vertue, which he did before, shall not be thought vpon: but his bloude will I requyre of thine honde.

Neuertheles, \hat{y} f thou exhorte the righteous, that he synne not, and so \hat{y} righteous do not synne: Then shall he lyue, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came the hōde off the LORDE vpon me, and he sayde vnto me: Stonde vp, and go in to the felde, \hat{y} I maye there talke with the.

So when I had rysen vp, and gone forth in to the felde: \hat{a} Beholde, the glory off the LORDE stode there, like as I sawe it afore, by the water off Cobar.

\hat{y} Then fell I downe vpon my face, and \hat{y} sprete came in to me, which set me vp vpon my fete, and sayde thus vnto me: Go thy waye, and sparre thy self in thyne house. Beholde (O thou sonne off man) there shall chaynes be brought for the, to bynde the withall, so that thou shalt not escape out off the. And I will make thy tunge cleue to the rofe off thy mouth, that thou shalt be domme, and not be as a chider with them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saieih the LORDE God: who so heareth, let him heare: who so will not, let him leaue: for it is a frauwarde housholde.

\hat{a} Psal. 18. b. Psal. 118. n. Apo. 10. b. \hat{b} Iere. 1. e.
 \hat{c} Ione 3. a. \hat{d} Mich. 3. b. \hat{e} Esa. 50. b.

\hat{f} Eze. 8. a. 11. d. \hat{g} Psal. 136. a. \hat{h} Eze. 33. b.
 \hat{i} Eze. 18. a. \hat{k} Eze. 1. a. Eze. 2. a. \hat{l} Eze. 1. g.

The iiii. Chapter.

THOU sonne off man: take a tyle stone, and laye it before the, and descrybe vpon it the cite off Ierusalem: how it is beseged, how bulworkes and ströge diches are grauen on euery syde off it: descrybe also tentes, and an hoost off men rounde aboute it.

Morouer, take an yron panne, and set it betwixte the τ γ cite in steade off an yron wall. Then set thy face towarde it, besege it, and laye ordinaunce agaynst it, to wynde it. This shal be a token vnto the house off Israel. But thou shalt slepe vpon thy left syde, and laye the synne of the house off Israel vpon the.

Certaine dayes apoynted, thou shalt slepe vpon that syde, and beare their synnes.^a Neuertheles I will apoynte the a tyme (to put off their synnes) and the nombre off the daies: Three hundredth τ xc. dayes must thou beare the wickednesse off the house of Israel. When thou hast fulfilled these dayes, lye downe agayne, and slepe vpon thy right syde xl. dayes, and beare the synnes off the house of Iuda.

13 A daye for a yere, ^a a daye (I saye) for a yere, will I euer laye vpon the. Therfore set now thy face agaynst that beseged Ierusalem, and discouer thine arme, that thou mayest prophecie agaynst it.

Beholde, I will laye chaynes vpon the, that thou shalt not turne the from one syde to another, till thou hast ended the dayes of thy sege.

Wherfore, take vnto the wheate, barly beanes, growell sede, milium and fitches: and put these together in a vessell, and make the loaves of bred therof, accordinge to the nombre of the dayes that thou must lye vpon γ syde: that thou mayest haue bred to eate, for three hundredth and XC. dayes.

And the meate that thou eatest, shall haue a certayne waight apoynted: Namely, twentie cycles euery daye. This apoynted meate shalt thou eate daylie, from the begynnyng to the ende.

Thou shalt dryncke also a certayne measure off water: Namely, the sixte parte of an Hin shalt thou dryncke daylie from the begynnyng to the ende. Barly cakes shalt thou eate, yet shalt thou first strake the ouer with mas donge, γ thy maye se it. And with that, sayde the **14** **LORDE**: 'Euen thus shal the children of Israel eate their defyled bred in the myddest

off the Gentiles, amonge whom I will scatere them.

Then sayde I: Oh **LORDE** God, Beholde, my soule was yet neuer stayned: for fro my youth vp vnto this houre, I dyd neuer eate of a deed carcase, or of that which was slayne of wilde beestes, nether came there euer eny vnclene flesh in my mouth.

Where vnto he answered me, and sayde: Well than, I will graunte the to take cowes donge, for the donge off a man, and to strake the bred ouer with all, before the.

And he sayde vnto me: ^a Beholde thou sonne off man, I will mynyshe all the prouision of bred in Ierusalem, so that they shall weye their bred, and eate it with scarcenesse. But as for water, they shall haue a very litle measure theroff, to dryncke. And when they haue nomore bred ner water, one shal be destroyed with another, and famish awaye for their wickednesse.

The 5. Chapter.

TAKE the then a sharpe knyfe (O thou sonne of man) namely, a rasoure. Take that, and shaue the hayre off thy heade and beard: Then take the scales and the waight, and deuyde the hayre a sunder. And burne the thirde parte therof in the fyre in the myddest off the cite, and cut the other thirde parte in peces with a knyfe.^a As for the thirde parte that remaineth, cast it in the wynde, and then shewe the bare knyfe.

Yet afterwarde take a litle off the same, τ bynde it in thy cote lappe. Then take a curtesy of it, and cast it in the myddest of γ fyre, and burne it in the fyre. Out of the same fyre shall there go a flame, vpon the whole house of Israel.

Morouer, thus sayde the **LORDE** God: **15** This same is Ierusalem. I set her in the myddest of the Heithen and nacions, that are rounde aboute her, but she hath despised my iudgmētes more then γ Gentiles the selues, and broken my cōmaundementes more then the nacions, that lye rounde aboute her: For they haue cast out myne ordinaunces, and not walked in my lawes. ^a Therefore, thus saith the **LORDE** God: For so moch as ye with youre wickednesse farre exceede the Heithē, that dwell rounde aboute ye: (For ye haue not walked in my lawes, nether haue

^a Dan. 9. d. ^b Nu. 14. e. ^c Osee 9. a. ^d Eze. 5. d.

Eze. 14. d. ^a Re. 25. a. ^c Iere. 2. d. ^d Leui. 18. d.

ye kepte myne ordinaūces) Therefore thus saith **ȝ** LORDE God:

I will also come vpon the, for in the myddest of the will I syt in iudgmēt, in the sight of the Heithen, and will handle the of soch a fashion, as I neuer dyd before, and as I neuer wil do from that tyme forth, and that because of all thy abhominacions. ^aFor in the fathers shal be fayne to eate their owne sonnes, and the sonnes their owne fathers. Soch a courte will I kepe in the, and the whole remnaunt will I scatre in to all the wyndes.

C Wherefore, as truly as I lyue (saith the LORDE God) seyng thou hast defyled my Sanctuary, with all maner off abhominacions and with all thy shameful offencess: For this cause will I also destroye the. Myne eye shall not oursee the, nether will I spare the.

^bOne thirde parte within the, shall die of the pestilence and of hunger: Another thirde parte shal be slayne downe rounde aboute the, with the swerde: The other thirde parte that remaineth, will I scatre abroad towarde all the wyndes, and drawe out the swerde after them. Thus wil I perfourme my indignacion and set my wrath agaynst them, and ease my self. So that when I haue fulfilled myne anger agaynst them, they shall knowe, that I am the LORDE, which with a feruent gelusy haue spoken it.

D Morouer I will make the waist and abhorred, before all the Heithen that dwell aboute the, and in the sight off all them, that go by the: so that when I punysh the in my wrath, in myne anger, and with the plage off my whote displeasure: thou shalt be a very abhominacion, shame, a gasinge and wondrous stocke, amonge the Heithen that lye aboute the.

Euen I the LORDE haue spoken it, and it shall come to passe, when I shute amonge them the perlois darts of hōger, which shalbe but death: ^cYee therfore shall I shute them, because I will destroye you. I will encrease hunger, and mynish all the prouysion off bred amonge you.

Plages and mysery will I sende you, yee and wilde beestes also to destroye you. Pestilence and bloudsheddinge shall come vpon you, and the swerde wil I bringe ouer you. Euen I the LORDE, haue sayde it.

^a Deu. 28. e. Tren. 4. b. 4 Reg. 6. f. ^b Iers. 15. a.

The vi. Chapter.

THE worde of the LORDE came vnto me, sayenge: Thou sonne off man, ^dturne thy face to the mountaynes of Israel, that thou mayest prophecie vnto them, and saye: Heare the worde of the LORDE God, o ye mountaynes off Israel: Thus hath the LORDE God spoken to the mountaynes, hilles, valleys and dales:

Beholde, I will brynge a swerde ouer you, and destroye youre hie places: I wil cast downe youre altuers, and breake downe youre temples. Your slayne men will I laye before youre goddes, and the deed carcases off the children off Israel will I cast before their ymages, youre bones wil I strowe rounde aboute youre altuers, and dwellinge places.

The cities shalbe desolate, ^eȝ hillechapels layed waist: youre altuers destroyed, ^fȝ broken: youre goddes cast downe, and taken awaye, youre tēpels layde eauē with the grouēde, youre owne workes clene roted out. Your slayne men shall lie amonge you, that ye maye lerne to knowe, how ^gȝ I am the LORDE. Those ^hȝ amōge you haue escaped the swerde, will I leaue amonge the Gentiles, for I wil scatre you amonge the nacions. ⁱAnd they that escape from you, shall thinke vpon me amonge the heithen, where they shalbe in captiuyte.

As for that whorish and vnfaithfull herte of theirs, wherwith they runne awaye fro me, I will breake it: yee ^jȝ put out those eyes off theirs, that committe fornicacion with their Idols.

Then shall they be ashamed, and displeased with their selues, for the wickednesses ad abhominacions, which they haue done: and shal lerne to knowe, how that it is not in vayne, that I the LORDE spake, to bringe soch mysery vpon them.

The LORDE sayde morouer vnto me: **C** Smyte thine hondes together, and stampe with thy fete, and saye: Wo worth all the abhominacions and wickednesses of the house of Israel, for because of the, they shal perish with the swerde, with hōger and with pestilence. Who so is farre off, shall dye off the pestilence: he that is nye at hande, shall perish with the swerde: and ^kȝ other that are beseged, shall dye of hunger.

Thus wil I satisfie my wrathfull displeasure

^c Eze. 4. c. ^d Eze. 36. c. ^e Baru. 3. f.

upon them. And so shall ye lerne to knowe, that I am the LORDE, whē your slayne men lye amōge your goddesses, and aboute your altars: vpon all hie hilles and toppes off mountaynes, amōge all grene trees, amonge all thicke okes: euen in the places, where they dyd sacrifice to all their Idols. I will stretch myne honde out vpon them, & will make the londe waist: So that it shall lye desolate and voyde, from the wilderness: off Deblat forth, thorow all their habitacions: to lerne them for to knowe, that I am the LORDE.

The vij. Chapter.

THE worde off the LORDE came vnto me, on this maner: The I call, O thou sonne off man. Thus saith the LORDE God vnto the londe off Israel: The ende commeth, yee verely the ende commeth vpon all the foure corners off the earth.

But now shall the ende come vpon the: for I will sende my wrath vpō the, and wil punysh the: accordinge to thy wayes, and rewarde the after all thy abhominaciōs. ^a Myne eye shall not ouersee the, nether will I spare the: but rewarde the, accordinge to thy waies, and declare thy abhominacions. Then shall ye knowe, that I am the LORDE.

Thus saith the LORDE God: Beholde, one misery and plage shall come after another: the ende is here. The ende (I saye) that waiteth for the, is come already, & houre is come agaynst the, that dwellest in the londe.

The tyme is at honde, the daye of sediciō is hard by, & no glad tidings vpō the mountaynes. Therefore, I will shortly poure out my sore displeasure ouer the, and fulfill my wrath vpon the. I will iudge the after thy waies, and recompence the all thy abhominacions.

^b Myne eye shal not ouersee the, nether wil I spare the: but rewarde the after thy waies, and shewe thy abhominacions: to lerne you for to knowe, how & I am the LORDE, & smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, the rotte florisheth, wyfulnessse waxeth grene, malicious violence is growne vp, and the vn-godly waxen to a staff. Yet shall there no complaynte be made for them, ner for the trouble that shall come of these thinges.

The tyme cometh, the daye draweth nye:

^c Who so byeth, let him not reioyce: he that selleth, let him not be sory: for why, ^d Trouble shall come in the myddest off all rest: so that the seller shall not come agayne to the byer, for nether off them both shall lye. For the vision shal come so greatly ouer all, & it shal not be hyndered: No mā also with his wickednesse shall be able to saue his owne life.

The trompettes shall ye blowe, and make you all ready, but no man shall go to the batell, for I am wroth with all the whole multitude.

The swearde shalbe without, pestilence and hunger within: so that who so is in the felde, shalbe slayne with the swearde: and he that is in the cite, shall perish with hunger and pestilence.

And such as escape and fle from amonge them, shal be vpon the hilles, like as the doutes in the felde: euery one shalbe afraied, because off his owne wickednesse.

^e All hondes shalbe letten downe, and all knees shalbe weake as the water: they shall gyrd the selues with sack cloth, feare shal fall vpon them. Their faces shal be confounded, and their heades balde: their syluer shall lye in the stretes, and their golde shalbe despised: ^f Yee their syluer and golde maye not deluyer them, in the daye of the fearfull wrath of the LORDE.

They shall not satisfie their hongrie soules, nether fyll their emptie belies therwith: For it is become their owne decaye thorow their wickednesse: because they made therof, not only costly Ieweles for their pompe and pryde, ^g but also abhominable ymages and Idols. For this cause will I make them to be abhorred. Morouer, I will geue it in to & hondes off the straungers to be spoyled: and to & wicked, for to be robbed, and they shall destroye it.

My face wil I turne from the, my Treasury shall be defyled: for the theues shall go in to it, and suspende it. I wil make clene ryd-daunce, for the londe is whole defyled with vnrightuous iudgment of innocent bloude, & the cite is full off abhominacions.

Wherefore, I will bringe the most cruell tyrautes from amonge the Heithen, to take their houses in possession. I will make the pompe off the proude to cease, ad they shal

^a Eze. 7. b. 9. c.

^b Eze. 7. b. 9. c.

^c 1 Cor. 7. d.

^d 2 Tess. 5. a. Iero. 15. b.

^e Deu. 32. d.

^f Esa. 15. e.

^g Soph. 1. c. Ecc. 5. b.

^h Osce 8. a.

take in their Sanctuary. When this trouble cometh, they shal seke peace, but they shal haue none. One myschefe and sorowe shal folowe another, and one rumoure shal come after another: Then shall they seke visions in wayne at their prophetes. "The lawe shal be gone from the prestes, and wysdome from the elders. The kynges shall mourne, the princes shalbe clothed with heynesse, and y^e hōdes off the people in the londe shall tremble for feare. I will do vnto them after their owne waies, and accordinge to their owne iudgements will I iudge them: to lerne them for to knowe, that I am the LORDE.

The viij. Chapter.

IT happened, that in the sixte yere, the fifth daye of the sixte Moneth I sat in my house, and the lordes off the counsell off Iuda with me: and the honde off the LORDE God fell euen there vpo me.

And as I loked vp, I sawe as it were a licknesse off fyre from his loynes downwarde,^a and from his loynes vwarde it shyned maruelous cleare.

This symilitude stretched out an honde, and toke me by the hayrie lockes off my heade, and the sprete lift me vp betwixte heauen and earth: and God brought me in a vision to Ierusalem, in to the courte off the inwarde porte that lieth towarde the north: there stode an ymage, with whom he that hath all thinges in his power, was very wroth.

And beholde, the glory off the God off Israel was in the same place: 'euē as I had sene it afore in the felde. And he sayde vnto me: Thou sonne off man, O lift vp thine eyes, and loke towarde the north. Then lift I vp myne eyes towarde the north, and beholde: Besyde the porte northwarde, there was an aulter made vnto the ymage off prouocation in the very entrynge in.

And he sayde furthermore vnto me: Thou sonne off man, Seist thou what these do? Seist thou the greates abhominacions that the house off Israel commytte in this place? which ought not to be done in my sanctuary?

But turne the aboute, and thou shalt se yet greater abhominacions. And with that brought he me to the courte gate: and whē I loked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, dygge thorow the wall. And when I dygged thorow the wall, beholde, there was a dore. And he sayde vnto me: go thy waye in, and loke what wicked abhominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages off wormes & beastes, all Idols and abhominacions of y^e house off Israel paynted euerychone rounde aboute the wall.

^d There stode also before the ymages lxx. lordes of the counsell off the house off Israel: and in the myddest off them stode Iaasanias the sonne off Saphan: And euery one off them had a censoure in his honde, and outt off the incense, there wente a smoke, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, hast thou sene what the Senatours off the house off Israel do secretly, euery one in his chambre? For they saye: Tush, the LORDE seth vs not, the LORDE regardeth not the worlde. And he sayde vnto me: Turne the yet agayne, and thou shalt se the greates abhominacions that they do.

And with that, he brought me to the dore off the porte off the LORDES house, towarde the north. And beholde, there sat women mournyng for Thamus. Then sayde he vnto me: hast thou sene this, thou sonne of mā? Turne y^e aboute, and thou shalt se yet greater abhominacions. And so he brought me in to the inwarde courte of the LORDES house: and beholde, at the porte of the LORDES house, betwixte the fore entrie and the aulter, there were fyue and twenty men, that turned their backs vpon the Temple of the LORDE, and their faces towarde the easte, and these worshipped the Sonne.

And he sayde vnto me: hast thou sene this, thou sonne of man? Thinketh the house of Israel, that it is but a trifle, to do these abhominacions here? Shulde they fyll the londe full of wickednesse, and vndertake to prouoke me vnto anger? Yee and purposely to cast vp their noses vpon me? Therefore wil I also do some thinge in my wrothfull displeasure, so that myne eye shall not oersee them, nether wil I spare them. Yee and though they crie in myne eares with loude voyce, yet wil I not heare them.

^a Iere. 38. c.^b Eze. 3. b. 11. d.^c Eze. 1. a.^d Exo. 18. d. Num. 11. d.^e Esa. 29. c. Iob 22. b. Iere. 23. d. Eze. 9. c.

1. c. Iere. 11. c. 14. b. Mich. 3. a.

/ Pro.

The ix. Chapter.

A HE cried also with a loude voyce in myne eares, sayenge: Come here ye rulers of the cite, euery man with his weapened honde to the slaughter. Then came there sixe men out of the strete of the vpper porte toward the north, and euery man a weapen in his honde to the slaughter. There was one amongst them, that had on him a lynnynge rayment, and a wryters ynckhorne by his syde.

These wente in, and stode beside the brasen altar: "for the glory of the LORDE was gone awaye from the Cherub, and was come downe to the thresholde of the house, & he called the mā, that had the lynnynge rayment vpon him, and the wryters ynckhorne by his syde, and the LORDE sayde vnto him: Go thy waye thorow the cite of Ierusalem, and set this marck **¶** Thau vpō the foreheades of them, that mourne, and are sory for all the abhominacions, that be done therein. And to the other, he sayde that I might heare: Go ye after him thorow the cite, slaye, ouerseer none, spare none: ^a Kyll, & destroye both olde men and yonge, maydens, children, and wyues.

But as for those, that haue this marck **¶** Thau vpō them: se that ye touch them not, and begynne at my Sanctuary. "Then they begāne at the elders, which were in the Temple, for he had sayde vnto them: When ye haue defyled the Temple, and fylled the courte with the slayne, then go youre waye forth. So they wēte out and slewe downe thorow [¶] cite. Now when they had done [¶] slaughter, & I yet escaped: I fell downe vpon my face, & cried, sayenge: O LORDE, wilt thou then destroye all the resydue of Israel, in thy sore displeasure, that thou hast poured vpō Ierusalem?

Then sayde he vnto me: The wickednesse of the house of Israel and Iuda is very greate: so that the lōde is full of bloude, and [¶] cite full of vnfaithfulnesse: ^a For they saye: Tush, [¶] LORDE regardeth not the earth, he seyth vs not. Therefore will I vpon them, myne eye shall not ouerseer them, nether will I spare them, but will recompence their wickednesse vpon their heades.

And beholde, the mā that had the lynnynge

rayment vpon him, and the wryters ynckhorne by his syde: tolde all the matter how it happened, and sayde: LORDE, as thou hast commaunded me, so haue I done.

The r. Chapter.

A ND as I loked, beholde, In the firmament that was aboute the Cherubins there appeared the similitude of a stole of Saphir vpō them: "Then sayde he that sat therein, to him that had the lynnynge rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubins, and take thine honde full of hote coales out from betwene the Cherubins, and cast them ouer the cite. And he crepte in, that I might se.

Now the Cherubins stode vpō the right syde of the house, when the man wēte in, and the cloude fylled the ynnermer courte. [¶] But the glory of the LORDE remoued from the Cherubins, and came vpon the thresholde of the house: so that the Temple was full of cloudes, and the courte was full of the shyne of the LORDES glory. Yee and the sounde of the Cherubins wynges was herde in to the forecourte, like as it had bene the voyce of the almightie God, when he speaketh. Now when he had bydden the man [¶] was clothed in lynnynge, to go and take the hote coales from the myddest of [¶] wheles, which were vnder the Cherubins: he wente and stode besyde the wheles. Then the one Cherub reached forth his honde from vnder the Cherubins, vnto [¶] fyre that was betwene the Cherubins, and toke therof, and gaue it vnto him (that had on the lynnynge rayment) in his honde: which toke it, and wente out. And vnder the wynges of [¶] Cherubins, there appeared the licknes of a mā's hōde: I sawe also foure wheles besyde the Cherubins, so that by euery Cherub there stode a whele. And the wheles were (to loke vpon) after [¶] fashion of [¶] precious stone of Tharsis: Yet (vnto the sight) were they fashioned & like, as yf one whele had bene in another.

When they wente forth, they wēte all iiij together, not turnynge aboute in their goinge: But where the first wente, thither wente they after also, so that they turned not aboute in their goinge. ^a Their whole bodies, their backs, their hōdes & wynges, yee & the wheles

^a Ex. 40. e. Nu. 9. c. 3 Re. 8. b. ^b Iudith 2. a. ^c Iere. 25. d. 49. b. 1 Pet. 4. c. ^d Iob 22. b. Esa. 29. c.

EccI. 23. d. Ezech. 7. a. ^e Eze. 9. a. ^f 2 Par. 7. a. ^g Eze. 1. b.

also, were all full of eyes rounde aboute them all foure. And I herde him call f wheles, Galgal (that is) a rounde boull. Euery one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, t they were lifted vp aboue. This is the beest, that I sawe at the water of Cobar. C Now when the Cherubins wente, the wheles wente with them: t when the Cherubins shoke their wynges to lift them selues vpwarde, the wheles remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they were lift vp, f wheles were lift vp also with thē, for the sprete of life was in the wheles.

*Then the glory of the LORDE was lift vp from the thresholde of the temple, and remayned vpon the Cherubins: And the Cherubins flacked with their wynges, and lift thē selues vp from the earth: so that I sawe when they went, and the wheles with them. And they stode at the east syde of the porte that is in the house of the LORDE. So the glory of the LORDE was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Euery one had foure faces, t euery one foure wynges, t vnder their winges, as it were mēs hondes. Now the figure of their faces was, euen as I had sene them, by the water of Cobar, t so was the countenance of thē: Euery one in his goinge wente straight forward.

The xi. Chapter.

A **M**OROUER, the sprete of the LORDE lift me vp, t brought me vnto f east porte of the LORDES house. And beholde, there were xxv men vnder the dore: amōge whom I sawe Iaasanias the sonne of Asur, t Pheltias the sonne of Banias, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin myschefe, and a wicked counceill take they in this cite, sayenge: Tush, there is no destruction at honde, let vs buylde houses: This Ierusalem is the cauldron, t we be the flesh. Therefore shalt thou prophecie vnto them, yee prophecie shalt thou vnto them, O sonne of man. And with that, fell the sprete of the LORDE vpon me, and sayde vnto me:

Speake, thus saith the LORDE: On this maner haue yee spokē (O ye house of Israel) and I knowe the ymaginaciōs of youre hertes. Many one haue ye murthured in this cite, t filled the stretes full of the slayne.

Therefore, thus saith the LORDE God: 33
The slayne men that ye haue layed on the grounde in this cite, are the flesh, t this cite is the cauldron: ^aBut I wil bringe you out of it: ye haue drawē out f swearde, eue so wil I also bringe a swearde ouer you, saith f LORDE God. I will dryue you out of this cite and delyuer you in to youre enemies honde, t wil condemne you. Ye shal be slayne in all the coastes of Israel, I wil be avenged of you: to lerne you for to knowe, that I am the LORDE. This cite shal not be youre cauldron, nether shal ye be the flesh therin: but in the coastes of Israel wil I punysh you, that ye maye knowe, that I am the LORDE: in whose commaundementes ye haue not walked, ner kepte his lawes: but ^chaue done after the customes of the Heithen, that lie rounde aboute you.

C Now when I preached, Pheltias the sonne of Banias dyed. Then fell I downe vpo my face, t cried with a loud voyce: O LORDE God, wilt thou then vterly destroye all the remnaunt in Israel? And so the worde of the LORDE came to me on this maner: Thou sonne of man: Thy brethren, thy kynsfolke, t f whole house of Iuda, which dwell at Ierusalem, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therefore tell them, thus saith the LORDE God: I wil sende you farre of amōge the Gentiles, t scatere you amonge the nacions, t I wil halowe you but a litle, in the londes where ye shall come. Tell them also, thus saith the LORDE God: I wil gather you agayne out of the nacions, t bringe you from the countrees where ye be scatred, t will geue you the londe of Israel agayne: t thither shal ye come. And as for all impedimentes, t all youre abominacions: I wil take them awaye.

And I wil geue you one herte, t wil plante 34
a new sprete within youre bowels. ^dThat stony herte wil I take out of youre body, t geue you a fleshy herte: that ye maye walke in my commaundementes, and kepe myne ordinaunces, t do them: that ye maye be my people, and

^a Eze. 11. d. 43. a. ^b Eze. 24. a. Matt. 26. e. ^c Leuit. 18. a.

Deut. 12. d. ^d Iera. 31. f. Eze. 18. e. 36. e. Eze. 36. f.

I youre God. But loke whose hertes are disposed to folowe their abhominacions and wicked luynges: Those mens dedes will I bringe vpon their owne heades, saith the LORDE God. After this dyd the Cherubins lift vp their wings, and the wheles wente with them, and the glory of the LORDE was vpon them. ^a So the glory of the LORDE wente vp from the myddest of the cite, ⁴ and stode vpon the mount of the cite toward the east. But the wynde toke me vp, and in a vision (which came by the sprete of God) it brought me agayne in to Caldea amonge the presoners. Then the vision that I had sene, vanysht awaye fro me. So I spake vnto the presoners, all the wordes of the LORDE, which he had shewed me.

The xij. Chapter.

THE worde of the LORDE came vnto me, sayenge: ^a Thou sonne of mā, thou dwellest in the myddest of a frauwerde housholde: which haue eyes to se, and yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate housholde. Therefore (O thou sonne of man) make thy gere redy to flit, and go forth by fayre daye light, ⁵ they maye se. Yee euē in their sight shalt thou go from thy place to another place: yf peraduenture they wil conside, ⁶ they be an vnobedient housholde. Thy gere that thou hast made redy to flit withall, shalt thou beare out by fayre daye light, that they maie se: and thou thy self shalt go forth also at euē in their sight, as a mā doth whē he flitteth.

Dygge thorow the wall, that they maye se, and beare thorow it the same thinge, that thou tokest vp in their sight. As for thy self, thou shalt go forth in the darcke. Hyde thy face that thou se not ⁷ earth, for I haue made the a shewtokē vnto the house of Israel. Now as ⁸ the LORDE comaunded me, so I dyd: ⁹ they gere that I had made redy, brought I out by daye. At euen I brake downe an hole thorow the wall with my honde: and when it was darcke, I toke the gere vpon my shulders, and bare them out in their sight.

And in the mornynge, came the worde of the LORDE vnto me, sayenge: Thou sonne of man, yf Israel, ¹⁰ the frauwerde housholde axe the, and saye: what dost thou there? Then

tell them: Thus saith the LORDE God: This punyshment toucheth the chefe rulers at Ierusalem, and all the house of Israel, that dwell amonge them: Tell them: I am youre shewtoken: like as I haue done, so shal it happen vnto you: Flyt shal ye also, and go in to captiuyte. ¹¹ The chefest that is amonge you, shall lade his shulders in the darcke, and get him awaye. He shal breake downe the wall, to carie stuff there thorow: He shal couer his face, that he se not the grounde, with his eyes.

My lyne will I sprede out vpon him, and catch him in my net, and carie him to Babylon, in the lode of the Caldees: which he shal not se, and yet shal he dye there. As for all his helpers, and all his hoostes that be aboute him: I will scatere them toward the wyndes, and drawe out a swearde after them. ¹² So when I haue scatred them amonge the Heithen, and strowed them in the londes: they shal knowe, that I am ¹³ the LORDE. But, I will leaue a litle nombre of them, from the swearde, hunger and pestilence: to tell all their abhominacions amonge the Heithen, where they come: that they maye knowe, how that I am the LORDE.

Morouer, the worde of the LORDE came vnto me sayenge: Thou sonne of man: with a fear full treblinge shalt thou eate thy bred, with carefulnesse and sorowe shalt thou drynke thy water. And vnto the people of the londe, speake thou on this maner: Thus saith the LORDE God, to them that dwell in Ierusalem, and to the londe of Israel: Ye shall eate youre bred with sorowe, and drynke youre water with heuynesse: Yee the londe with the fulnesse therof shalbe layde waist, for ¹⁴ the wickednesse of them that dwell therin. And the cities that now be well occupied, shal be voyde, and the londe desolate: that ye maye knowe, how that I am the LORDE.

Yet came the worde of the LORDE vnto me agayne, sayenge: Thou sonne of man, what maner of byworde is that, ¹⁵ which ye vse in the londe of Israel, sayenge: Tush, seynge that the daies are so slacke in commynge, ¹⁶ all the visioēs are of none effecte: Tell them therefore, thus saith the LORDE God: I wil make that byworde to cease, so that it shal nomore be comonly vsed in Israel.

^a Ezec. 10. c. 43. a. ^b Ezec. 3. b. 8. a. ^c Esa. 6. b. Matt. 13. b. Mar. 4. a. Luc. 8. b. Act. 28. d. Ro. 11. b.

^d Iere. 21. b. ^e Ezec. 17. c. 32. a. ^f Esa. 15. b. 22. b. ^g Ro. 2. a. ^h 2 Pet. 3. b.

But saye this vnto them: The daies are at honde, that euery thinge which hath bene prophecied, shalbe fulfilled. There shall no vision be in wayne, nether eny prophecie fayle amonge the children of Israel: For it is I the LORDE, that speake it: and what so euer I ſay LORDE speake, it shal be performed, and not be slacke in comynge.

Yee euen in youre dayes (O ye frauwarde housholde) will I deuyse some thinge, & bringe it to passe, saith the LORDE God. And the worde of the LORDE came vnto me sayenge: Beholde, thou sonne of man: The house of Israel saye in this maner: Tush, as for the vision that he hath sene, it will be many a daye or it come to passe: It is farre of yet, the thinge that he prophecieth. Therefore saye vnto them: Thus saith the LORDE God: All my wordes shal nomore be slacke: Loke what I speake, that same shal come to passe, saith the LORDE.

The xiiij. Chapter.

THE worde of the LORDE came vnto me, sayenge: Thou sonne of man, Speake prophecie agaynst those prophetes, that preach in Israel: & saye thou vnto them that prophecie out of their owne hertes: Heare the worde of the LORDE, thus saith the LORDE God: ^aWo be vnto those folish prophetes, that folowe their owne sprete, and speake, where they se nothinge. O Israel, thy prophetes are like the foxes vpon the drie felde: For they stonde not in the gappes, nether make they an hedge for the house of Israel, ^bthat mē might abyde the parell in the daye of the LORDE. Wayne thinges they se, & tell lies, to mayntene their preachings withall. The LORDE (saye they) hath spokē it, when in very dede the LORDE hath not sent them. Wayne visiōs haue ye sene, & spokē false prophecies, when ye saye: the LORDE hath spoken it, where as I neuer sayde it.

^{b3} Therefore, thus saith the LORDE God: Because youre wordes be wayne, & ye seke out lies: Beholde, I wil vpon you, saith ſ LORDE. Myne hondes shal come vpon the prophetes, that loke out wayne thinges, and preach lies: they shal not be in the counsell of my people, ner written in the boke of the house of Israel, nether shal they come in the

londe of Israel: that ye maye knowe, how that I am the LORDE God. And that for this cause: ^cthey haue disceaused my people, & tolde them of peace, where no peace was. One setteth vp a wall, & they dawbe it with lowse claye. ^dTherefore tell them which dawbe it with vntempered morter, that it shal fall. For there shal come a greateshower of rayne, greates stones shall fall vpon it, & a sore storme of wynde shal breake it, so shal ſ wall come downe. Shal it not then be sayde vnto you: where is now the morter, that ye dawbed it withall? Therefore thus saith the LORDE ^e God: I will breake out in my wrathfull displeasure with a stormy wynde, so that in myne anger there shal come a mightie shower of rayne, & hale stones in my wrath, to destroye withall.

As for ſ wall, that ye haue dawbed with vntempered morter, I wil breake it downe, & make it eauen with the grounde: so that the foundation therof shal remoue, & it shal fall, yee & ye youre selues shall perish in the myddest therof: to lerne you for to knowe, that I am the LORDE. Thus wil I perfourme my wrath vpon this wall, & vpon them that haue dawbed it with vntempered morter, and then will I saye vnto you: The wall is gone, & the dawbers are awaye. These are the prophetes of Israel, which prophecie vnto the cite of Ierusalem, & loke out visions of peace for them, where as no peace is, saith the LORDE God. Wherefore (o thou sonne of mā,) set thy face agaynst the daughters of thy people, which prophecie out of their owne hertes: & speake thou prophecie agaynst them, & saye: Thus saith the LORDE God: Wo be vnto you, that sowe pilowes vnder all arme holes, and bolsters vnder the heades both of yonge and olde, to catch soules withall. For when ye haue gotten the soules of my people in youre captiuyte, ^fye promyse them life, and dishonoure me to my people, for an hand full of baryl, & for a pece of bred: when ye kyl the soules of them that dye not, & promyse life to them, that lyue not: Thus ye dyssemble with my people, ſ beleueth youre lies.

Wherefore thus saith the LORDE God: Beholde, I wil also vpō the pillowes, wherewith ye catch the soules in flyenge: thē will I take from youre armes, & let the soules go, that ye catch in flyenge. Your bolsters also wil I

^a Eze. 34. a.^b Iere. 27. a.^c Iere. 8. b.^d Matt. 7. c.^e Esa. 5. e. Mich. 3. b.

teare in peces, ⁊ delyuer my people out of youre honde: so that they shal come no more in youre hōdes to be spoyled, ⁊ ye shal knowe, that I am the LORDE. Seinge ȳ with youre lyes ye discomferte the herte of the righteous, whom I haue not discomforted: Agayne: "For so much as ye corage the honde of the wicked, so that he maye not turne from his wicked waye, ⁊ lyue: therefore shall ye spie out nomore vanyte, ner prophecie youre owne gessinges: for I wil delyuer my people out of youre honde, that ye naye knowe, how that I am the LORDE.

The xiiij. Chapter.

THERE resorted vnto me certayne of ȳ elders of Israel, ⁊ sat downe by me. Then came the worde of the LORDE vnto me, sayenge: Thou sonne of man, these men beare their Idols in their hertes, ⁊ go purposely vpon the stomblinge block of their owne wickednesse: how darre they then axe counsell at me? Therefore speake vnto them, ⁊ saye: thus saith the LORDE God: Euery man of the house of Israel that beareth his Idols in his herte, purposynge to stombe in his owne wickednesse, and commeth to a prophet, to enquire eny thinge at me by him: vnto that man wil I the LORDE myself geue answer, accordinge to the multitude of his Idols: that the house of Israel maye be snared in their owne hertes, because they be clene gone fro me, for their Idols sakes.

Wherefore, tell the house of Israel: thus saith the LORDE God: "Be conuerted, forsake youre Idols, and turne youre faces from all youre abominacions. For euery man (whether he be of the house of Israel, or a straunger, that sojourneth in Israel) which departeth fro me, and carieth Idols in his herte, purposinge to go still stomblinge in his owne wickednesse, and commeth to a prophet, for to axe counsell at me thorow him: vnto ȳ man wil I the LORDE geue answer, by myne owne self.

I wil set my face against that man, and wil make him to be an example for other, yee and a comon byworde: and wil rote him out of my people, that he maye knowe, how ȳ I am the LORDE. "And yf that prophet be disceaued, when he telleth him a worde: then I the LORDE myself haue disceaued that

prophet, and wil stretch forth myne honde vpon him, to rote him out of my people of Israel: and they both shall be punyshed for their wickednesse.

Accordinge to ȳ synne of him that axeth, shal the synne of the prophet be: that ȳ house of Israel be led nomore fro me thorow erreure, and be nomore defyled in their wickednesse: but that they maye be my people, and I their God, saith the LORDE God. And the worde of the LORDE came vnto me, sayenge: Thou sonne of man, when the londe synneth agaynst me, and goeth forth in wickednesse: I will stretch out myne hōde vpon it, and destroye all the prouysion of their bred, and sende derth vpon them, to destroye man ⁊ beest in the londe. "And though Noe, Daniel and Iob these thre men were amonge them, yet shal they in their righteousness delyuer but their owne soules, saith the LORDE God.

Yf I bringe noysome beestes in to the londe, to waist it vp, and it be so desolate, that no man maye go therein for beestes: yf these thre men also were in the londe, as truly as I lyue (saith the LORDE God) they shal saue nether sonnes ner daughters, but be only delyuered them selues: and as for the londe, it shal be waist.

Or, yf I bringe a swearde in to the londe, and charge it to go thorow the londe: so that I slaye downe man and beest in it, and yf these thre men were therein: As truly as I lyue (saith the LORDE God) they shal delyuer nether sonnes ner daughters, but only be saued them selues.

Yf I sende a pestilence in to the londe, and poure out my sore indignacion vpon it in bloude, so that I rote out of it both man and beest, and yf Noe, Daniel and Iob were therein: As truly as I lyue (saith the LORDE God) they shal delyuer nether sonnes ner daughters, but saue their owne soules in their righteousness.

Morouer, thus saith the LORDE God: "Though I sende my foure trubulous plagis vpon Ierusalem: the swearde, hunger, perulous beestes and pestilence, to destroye man and beest out of it: yet shal there a remnaunt be saued therein, which shal bringe forth their sonnes and daughters. Beholde, they shal come forth vnto you, and ye shall se their

^a Ose. 4. b. ^b Eze. 20. a. ^c Eze. 20. e. ^d 3 Re. 22. d.

Iob 12. c. ^e Eze. 4. d. 5. d. Iere. 15. a. ^f Iere. 27. b.

waye, and what they take in honde, ⁊ ye shal be cōforted, as touching all the plagis that I haue brought vpon Ierusalem.

They shall comforte you, when ye se their waye and workes : and ye shal knowe, how ⁊ it is not without a cause, that I haue done so agaynst Ierusalem, as I dyd, saith the LORDE God.

The xv. Chapter.

THE worde of the LORDE came vnto me, sayenge : Thou sonne of man : What commeth of the vyne amonge all other trees ? and of the wyne stocke, amōge all other tymbre of the groaue ? Do me take wodd of it, to make eny worke withall ? Or maye there a nale be made of it, to hange eny thinge vpon ? Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to aszshes. Is it mete then for eny worke ? No.

Seinge then, that it was mete for no worke, beinge whole : moch lesse maye there eny thinge be made of it, when the fyre hath consumed and brent it. And therefore thus saith the LORDE God : Like as I cast the vyne in to the fyre for to be brent, as other trees of the wod : Euen so wil I do with them that dwell in Ierusalem, and set my face agaynst them : they shall go out from the fyre, and yet the fyre shall consume them. Then shal ye knowe, that I am the LORDE, when I set my face agaynst them, and make the londe waist : because they haue so sore offended, saith the LORDE God.

The xvi. Chapter.

AGAYNE, the worde of the LORDE spake vnto me, sayenge : Thou sonne of man, shewe the cite of Ierusalem their abhominacions, and saye : thus saith the LORDE God vnto Ierusalem : Thy progeny and kynred came out of the londe of Canaan, thy father was an Amorite, thy mother a Cethite. In ⁊ daye of thy byrth when thou wast borne, ⁊ stringe of thy navel was not cut of : thou wast not bathed in water to make the clene : Thou wast nether rubbed with salt, ner swedled in cloutes : No man regarded the so moch, as to do eny of these thinges for ⁊, or to shewe the soch fauoure, but thou wast

vnterly cast out vpon ⁊ felde, yee despised wast thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thine owne bloude, ⁊ sayde vnto the : thou shalt be poured from thine owne bloude, frō thine owne bloude (I saye) shalt thou be clensed. So I planted thee, as the blossom of thy felde : thou art growen vp, ⁊ waxe greate : thou hast gotten a maruelous pleasaunt beutie, thy brestes are come vp, thy hayre is goodly growen, where as thou wast naked and bare afore.

Now when I wente by ⁊, ⁊ loked vpon the : beholde, thy tyme was come, yee euē the tyme to wowe the. Then spred I my clothes ouer the, to couer thy dishonestie : Yee I made an ooth vnto the, ⁊ married my self with the (saith the LORDE God) ⁊ so thou becamest myne owne. Then waszshed I the with water, ⁊ poured thy bloude from the. I anoynted the with oyle, I gaue the change of raymentes, I made the shues of Taxus leather : I gyrted ⁊ aboute with white sylcke, I clothed the with kerchues, I decked the with costly apparell, I put rynges vpon thy fyngers : a chayne aboute thy necke, spāges vpō thy foreheade, eare rynges vpon thine eares, ⁊ set a beutifull crowne vpon thine heade. Thus wast thou deckte with syluer ⁊ golde, ⁊ thy rayment was of fyne white sylke, of needle worke ⁊ of dyuerse colours.

Thou didest eate nothinge but symnells, honny ⁊ oyle : maruelous goodly wast thou ⁊ beutifull, yee euen a very Quene wast thou : In so moch, that thy beuty was spoken of amonge the Heithen, for thou wast excellēt in my beuty, which I put vpō the, saith the LORDE God. But thou hast put confidēce in thine owne beuty, ⁊ played the harlot, when thou haddest gotten the a name. Thou hast committed whordome, with all that wente by the, ⁊ hast fulfilled their desyres : Yee thou hast taken thy garmētes of dyuerse colours, ⁊ deckte thine aulters therwith, where vpon thou mightest fulfill thine whordome, of soch a fashion, as neuer was done, ner shalbe. The goodly ornamētes ⁊ Jewels which I gaue the of myne owne golde and syluer, hast thou takē, ⁊ made the mēs ymagis therof, and committed whordome withall.

Thy garmentes of dyuerse colours hast thou

^a Eze. 12. c. 22. b. ^b Esa. 5. a. Iere. 11. c. ^c Iere. 3. a. Ose. 2. c.

^d Iere. 2. 3. 5. ^e Esa. 46. a. Ose. 2. b. 13. a. Eze. 20. d. 7. d. Ose. 8. a.

taken, and deckte them therwith: myne oyle
 ⁊ incense hast thou set before them. My
 meate which I gaue the, as symnels, oyle ⁊
 hony: (to fede the withall) that hast thou set
 before them, for a swete sauoure. And this
 came also to passe, saith the LORDE God:
 ¶ Thou hast takē thine owne sonnes ⁊ daughters,
 whom thou haddest begotten vnto me: "and
 these hast thou offred vp vnto them, to be
 their meate. Is this but a small whordome of
 thine (thinkest thou) that thou slayest my
 children, and geuest them ouer, to be brēt
 vnto them? And yet in all thy abhominacions
 and whordome, thou hast not remembred the
 dayes of thy youth, how naked and bare thou
 wast at that tyme, ⁊ troden downe in thine
 owne bloude. After all these thy wickednesses
 (wo wo vnto the, saith ⁊ LORDE) thou hast
 buylded thy stewes and brodel houses in euery
 place: yee at the heade of euery strete hast
 thou buylded an aluter. Thou hast made
 thy beuty to be abhorred: thou hast layed out
 thy legges to euery one that came by, and
 multiplied thine whordome. ¶ Thou hast
 committed fornicacion with the Egipcians thy
 neighbours, which had moch flesh: ⁊ thus hast
 thou vsed thine whordome, to anger me.

Beholde, I will stretch out myne honde
 ouer the, and wil mynsh thy stoare of fode,
 and delyuer the ouer in to the willes of the
 Philistynes thine enemies, which are ashamed
 of thy abhominable waye. ¶ Thou hast played
 the whore also with the Assirians, which might
 not satisfie the: Yee thou hast played the
 harlot, ⁊ not had ynough. Thus hast thou
 still comitted thy fornicacion from the londe
 of Canaan vnto the Caldees, and yet thy lust
 not satisfied. How shulde I circuncide thine
 herte (saith the LORDE God) seinge thou
 doest all these thinges, thou precious whore:
 buyldinge thy stewes at the heade of euery
 strete, and thy brodel houses in all places?
 Thou hast not bene as an other whore, ⁊
 maketh booste of hir wynnyng: but as a wife
 ⁊ breaketh wedlocke, ⁊ taketh other in steade
 of hir husbōde. Giftes are geuen to all
 other whores, but thou geuest rewardes vnto
 all thy louers: ⁊ offrest them giftes, to come
 vnto the out of all places, ⁊ to committe for-
 nicaciō with the. It is come to passe with the
 in thy whordomes, contrary to the vse of other

women: yee there hath no soch fornicacion
 bene committed after the, seinge that thou
 profrest giftes vnto other, ⁊ no rewarde is
 geuen the: this is a contrary thinge. Ther-
 fore heare the worde of the LORDE, o thou
 harlot: Thus saith the LORDE God: For
 so much as thou hast spēt thy moneye, ⁊ dis-
 couered thy shame, thorow thy whordome with
 all thy louers, and with all the Idols of thy
 abhominacions in the bloude of thy children,
 whom thou hast geuen them: ¶ Beholde ther-
 fore, I wil gather together all thy louers, vnto
 whom thou hast made thy self comon: yee ⁊
 all them whom thou fauourest, and euery one
 that thou hatest: "and will discouer thy shame
 before thē, that they all maye se thy fylthines.

Morouer, I wil iudge the as a breaker of
 wedlocke and a murthurer, and recompence
 the thine owne bloude in wrath and gelousy.
 I wil geue the ouer in to their power, that
 shal breake downe thy stewes, and destroye
 thy brodel houses: they shal stripe the out of
 thy clothes, all thy fayre ⁊ beutifull Iewels
 shal they take from the, and so let the syt
 naked ⁊ bare: ¶ Yee they shal bringe the
 comon people vpon the, which shal stone the,
 ⁊ slaye the downe with their swardes. They
 shal burne vp thy houses, and punysh the in
 the sight of many wōmē. Thus wil I make
 thy whordome to cease, so that thou shalt
 geue out no mo rewardes.

Shulde I make my wrath to be still, take
 my gelousy from the, be content, and nomore
 to be displeased? seinge thou remembrest not
 the dayes of thy youth, but hast prouoked me
 to wrath in all these thinges? Beholde ther-
 fore, I wil bringe thine owne wayes vpon
 thine heade, saith the LORDE God: how
 be it, I neuer dyd vnto the, accordinge to thy
 wickednesse and all thy abhominacions. Be-
 holde, all they ⁊ vse comon prouerbes, shall
 vse this prouerbe also agaynst the: Soch a
 mother, soch a daughter.

Thou art euen thy mothers owne daughter,
 that hath cast of hir houszbonde and hir
 children: Yee thou art the sister of thy sisters,
 which forsoke their huszboādes and their chil-
 dren. ¶ Your mother is a Cethite, and youre
 father an Amorite. Thine eldest sister is
 Samaria, she and hir daughters that dwel vpō
 thy left honde.

ⁱ Leuit. 18. c. Deu. 32. c. Leui. 20. a. Deut. 18. b.
 Iere. 7. d. Eze. 20. c. Psal. 103. e. ⁱ Eze. 23. b.

ⁱ Eze. 23. a. ⁱ 4 Re. 16. c. 17. c. ⁱ Naū. 3. a. Eze. 23. f.
 Esa. 47. a. ⁱ Leui. 20. b. 4 Re. 25. b. ⁱ Eze. 16. a.

But thy yongest sister that dwelleth on thy right hōde, is Sodoma and hir daughters. Yet hast thou not walked after their wayes, ner done after their abominacions: But in all thy wayes thou hast bene more corrupte then they.

As truly as I lye, saith the LORDE God: Sodoma thy sister with hir daughters, hath not done so euell, as thou and thy daughters. Beholde, the synnes of thy sister Sodoma were these: Pryde, fulnesse of meate, abundaunce and Idillesse: these thinges had she and hir daughters. Besydes that, they reached not their honde to the poore and neddy, but were proude, and dyd abhominable thinges before me: ^atherefore I toke them awaye, when I had sene it. ^bNether hath Samaria done half of thy synnes, yee thou hast exceeded them in wickednesse: In so moch that in comparison of all the abhominacions which thou hast done, thou hast made thy sisters good women. Therefore beare thine owne shame, thou that in synne hast overcome thy sisters: seinge thou hast done so abhominably, that they were better then thou. Be ashamed therefore (I saye) and beare thine owne confucion, thou that makest thy sisters good women.

As for their captiuyte, namely the captiuyte of Sodoma and hir daughters: the captiuyte ^f of Samaria and hir daughters: I wil bringe them agayne, so will I also bringe agayne thy captiuyte amōge them: that thou mayest take thine owne confucion vpon the, and be ashamed of all that thou hast done, and to comforte them.

Thus thy sisters (namely) Sodoma and hir daughters: Samaria and hir daughters with thy self ^g thy daughters, shalbe brought agayne to youre olde estate. Whē thou wast in thy pryde, and before thy wickednesse came to light: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sirians with all their townes, and the Philistynes with all that lye rounde aboute them, brought the to shame and confucion: that thou mightest beare thine owne fylthynes and abhominacion, saith the LORDE.

For thus saith the LORDE God: I shulde (by right) deale with the, as thou hast done. Thou hast despyed the ooth, and broken the couenaunte. Neuertheles, I wil

remembre the couenaunt, that I made with the in thy youth, in so moch that it shall be an euerlasting couenaunt: So that thou also remembre thy wayes, and be ashamed of thē: then shalt thou receaue of me thy elder and yonger sisters, whom I wil make thy daughters, and that besyde thy couenaunt. ^d And so I wil renue my couenaunt with the, ^e thou mayest knowe, that I am the LORDE: that thou mayest thincke vpō it, be ashamed, and excuse thine owne confucion nomore: when I haue forgeuen the, all that thou hast done, saith the LORDE God.

The xliij. Chapter.

THE worde of the LORDE came vnto ^a me, sayenge: Thou sonne of man: put forth a darcke speakyng and a parable, ^c vnto the house of Israel, and saye: Thus saith the LORDE God: There came a greate Aegle with greate wynges, yee with mightie longe wynges, and full of fethers of dyuerse colours, vpon the mount of Libanus, and toke a branch from a Cedre tre, and brake of the toppe of his twygge, and caried it in to the londe of Canaan, and set it in a cite of marchautes. He toke also a branch of the londe, and planted it in a frutefull grounde, he brought it vnto greate waters, ^g set it as a willye tre therby. Then dyd it growe, and was a greate wyne stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, ^h spread out braunches.

But there was another Aegle, a greate one, which had greate wynges and many fethers: and beholde, ⁱ spres of this vyne had an hūger after him, and spred out his braunches towarde him, to water his frutes: Neuertheles it was plāted vpon a good grounde besyde greate waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodly vyne. ^k Speake thou therefore, thus saith the LORDE God: Shal this vyne prospere? shal not his rotes be pluckte out, his frute broken of, his grene braunches wythereed and fade awaye? yee without other stronge arme or many people, shal it be plucked vp by the rotes. Beholde, it was planted: shal it prospere therefore? Shal it not be dried vp and withered, yee euen in the shuting out of his blossomes, as soone as ^l east wynde bloweth?

^a Gen. 18. 19.

^b Gene. 19. f.

^c Iere. 3. c.

^d Iere. 31. e. Heb. 3. b.

^e Eze. 24. a.

^f Dan. 7. a.

Morouer, the worde of the LORDE came vnto me sayenge: "Speake to that frauwarde housholde: knowe ye not, what these thinges do signifie? Tell them: Beholde, the kinge of Babilon came to Ierusalem, and toke the kinge & his prynces, and ledde them to Babilon.

He toke of the kinges sede, and made a couenaunt with him, and toke an oath of him: The prynces of the londe toke he with him also, that the londe might be holden in subieccion, and not to rebelle, but kepe the couenaunt, and fulfill it. But he fell from him, & sent his Embassitours in to Egipte, that he might haue horses & moch people. Shulde that prosper? Shulde he be kepte safe, that doth soch thinges? Or shulde he escape, that breaketh his couenaunt?

As truly as I lyue, saith the LORDE God: He shal dye at Babilon, in y place where the kinge dwelleth, that made him kinge: whose oath he hath despised, and whose couenaunt he hath broken. Nether shall Pharao with his greates hoost and multitude of people, maynteyne him in the warre: when they cast vp diches, and set vp bulworkes to destroye moch people. For seinge he hath despised the oath, and broken the couenaunt (where as he yet gaue his honde thervpon) and done all these thinges, he shall not escape.

Therefore thus saith the LORDE God: As truly as I lyue, I will bringe myne oath that he hath despyed, and my couenaunt that he hath broken, vpon his owne heade.^a I wil cast my net aboute him, and catch him in my yarne. To Babilon will I cary him, there will I punysh him, because of the greates offence that he made me. As for those y fle from him out of y hoost, they shalbe slayne with the swearde. The residue shalbe scatred towardes all the wyndes: and ye shal knowe, that I the LORDE haue spoken it.

Thus saith the LORDE God: I will also take a branch from an hie Cedre tre, and will set it, and take the vppermost twygge, that yet is but tendre, and plante it vpon an hie hill: Namely, vpon the hie hill of Sion will I plante it: that it maye bringe forth twygges, and geue frute, and be a greates Cedre tre: so that all maner of foules maye

byde in it, and make their nestes vnder the shadowe of his braunches.

And all the trees of the felde shall knowe, that I the LORDE haue brought downe the hie tre, and set the lowe tre vp: that I haue dried vp the grene tre, and made the drye tre to flourish: Euen I the LORDE y spake it, haue also brought it to passe.

The xviij. Chapter.

THE worde of the LORDE came vnto me, on this maner: what meane ye by this comon prouerbe, that ye vse in the londe of Israel, sayenge: The fathers haue eaten soure grapes, and the childrēs teth are set on edge? As truly as I lyue, saith y LORDE God, ye shal vse this byworde nomore in Israel.

"Beholde, all soules are myne. Like as the father is myne, so is y sonne myne also. The soule that synneth, shal dye. 'Yf a man be godly, and do the thinge that is equall & right, (he eateth not vpon the hilles: he lifeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he medleth with no menstruous woman: he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: he parteth his mete with the hongrie: he clotheth the naked: he lendeth nothinge vpon vsury: he taketh nothinge ouer: he withdraweth his honde from doinge wronge: he hadleth faithfully betwixe man & man: he walketh in my commaundementes, & kepeth my lawes, & perfourmeth thē faithfully:)"^b This is a righteous mā, he shal surely lyue, saith the LORDE God.

Yf he now get a sonne, that is a murthurer, a shedder of bloude: yf he do one of these thinges (though he do not all) "he eateth vpon the hilles: he defyleth his neighbours wife: he greueth the poore and nedy: he robbeth and spoyleth: he geueth not the detter his pledge agayne: he lifeth vp his eyes vnto Idols, & medleth with abominable thinges: he lendeth vpon vsury, and taketh more ouer. Shal this man lyue? He shal not lyue. Seinge he hath done all these abominacions, he shal dye: his bloude shalbe vpon him.

Now yf this man get a sonne also, that seith all this fathers synnes, which he hath done: and feareth, nether doth soch like:

^a 4 Re. 24. c.

^b Eze. 12. b. 32. a.

^c Iere. 31. e.

^d Psal. 23. a.

^e Leui. 18. a.

^f Matt. 25. c. Psal. 14. a.

^g Ro. 10. a.

^h Iaco. 2. b.

Namely, he eateth not vpon the mountaynes: he lifeth not his eyes vp to the Idols of Israel: he defyleth not his neighbours wife: he vexeth no man: he kepeth no mans pledge: he nether spoyleth, ner robbeth eny man: he dealeth his meate with the hungrie: he clothe the naked: he oppreseth not the poore: he receaueth no vsury, ner eny thinge ouer: he kepeth my lawes, and walketh in my commaundementes: This man shal not dye in his fathers synne, but shall lyue without fayle. As for his father: because he oppressed and spoyled his brother, and dyd wyckedly amonge his people: lo, he is deed in his owne synne. And yet saye ye: Wherefore the shulde not this sonne beare his fathers synne? Therefore: because the sonne hath done equyte and right, hath kepte all my commaundementes, and done them: therefore, shall he lyue in dede.

"The same soule y synneth, shall dye. The sonne shal not beare the fathers offence, nether shal the father beare the sonnes offence. The rightuousnes of the rightuous shall be vpon himself, and the wickednes of the wicked shal be vpon him self also. But yf y vngodly will turne away, from all his synnes that he hath done, and kepe all my commaundementes, and do the thinge y is equall & right: doutles he shal lyue, and not dye. As for all his synnes that he dyd before, they shall not be thought vpon: but in his rightuousnes that he hath done, he shal lyue. "For haue I eny pleasure in the death of a synner, saith the LORDE God? but rather that he conuerte, and lyue?

Agayne: yf the rightuous turne away from his rightuousnes, and do iniquyte, acordinge to all the abhominacions, that y wicked mā doth: shal he lyue? All the rightuousnes that he hath done, shall not be thought vpo: but in the fawte that he hath offended withall, and in the synne that he hath done, he shal dye.

And yet ye saye: "Tush, the waye of y LORDE is not indifferēt. Heare therefore ye house of Israel: Is not my waye right? Or, are not youre wayes rather wicked? When a rightuous mā turneth awaye from his rightuousnesse, and medleth with vngodlynnes: he must dye therein: Yee for the vnrightuousnes that he hath done, must he dye. Agayne: "when the wicked man turneth awaye from

his wickednesse, that he hath done, and doth the thinge which is equall and right: he shal saue his soule alyue. For in so moch as he remembreth himself, and turneth him from all the vngodlynnes, that he hath vsed, he shall lyue, and not dye.

And yet saith the house of Israel: Tush, the waye of the LORDE is not equall. Are my wayes vnright, o ye house of Israel? Are not youre wayes rather vnequall? As for me, I wil iudge euery man, acordinge to his wayes, O ye house of Israel, saith the LORDE God. "Wherefore, be conuerted, and turne ye clene from all youre wickednesse, so shal there no synne do you harme. Cast awaye frō you all youre vngodlynnesse, that ye haue done: "make you new hertes and a new sprete. Wherefore wil ye dye, O ye house of Israel? seynge I haue no pleasure in y death of him that dyeth, saith the LORDE God. Turne ye then, and ye shal lyue.

The xix. Chapter.

BUT mourne thou for the prynces off Israel, & saye: Wherefore laye thy mother that lyoness, amōge the lyons? & norished hir yonge ones amōge the lyons whelpes? One of hir whelpes she brought vp, & it became a lyon: it lerned to spoyle, and to deuoure folke. The Heithen herde of him, & toke him in their nettes, & brought him in chaynes vnto the londe of Egipte.

Now when the damme sawe, that all hir hope & comforth was awaye, she toke another of hir whelpes, and made a lyon of him: which wente amonge the lyons, & became a fearece lyon: lerned to spoyle and to deuoure folcke: he destroyed their palaces, and made their cities waite: In so moch that the whole londe and euery thinge therin, were vtterly desolate, thorow the very voyce of his roaringe.

Then came the Heithen together on euery syde out of all countrees agaynst him, layed their nettes for him, and toke him in their pytte. "So they bounde him with chaynes, and brought him to the kinge of Babilon: which put him in preson, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is like a vyne in thy bloude, planted by the water syde: hir frutes and braunches are grown out of many

^a Deu. 24. c. 4 Re. 14. c. 2 Par. 25. a. Iere. 18. a.
Ro. 1. b. Abac. 2. a. ^b 2 Pet. 3. b. ^c Eze. 33. c.

^d Esa. 55. b. ^e Esa. 55. b. Matt. 3. a. ^f Eze. 11. d.
33. c. 36. e. ^g 4 Re. 25. a. Iere. 39. c. 52. a.

waters: hir stalkes were so stronge, that men might haue made staueth therfor officers: she grew so hie in hir stalkes.

So when men sawe that she exceded y^e heith and multitude of hir braunches, she was roted out in displeasure, and cast downe to the ground. The East wynde dried vp hir frute, hir stronge stalkes were broken of, wythered and brent in the fyre. But now she is planted in the wilderness, in a drye and thurstie ground. And there is a fyre gone out of hir stalkes, which hath brēt vp hir braunches and hir frute: so that she hath no mo stronge stalkes, to be staueth for officers. This is a piteous and miserable thinge.

The xx. Chapter.

IN the xvij yere the x daye of the v Moneth, it happened, "that certayne of the elders of Israel came vnto me for to axe counsell at the LORDE, and sat them downe by me. Then came the worde of the LORDE vnto me on this maner: Thou sonne of man: Speake to the elders of Israel, and saye vnto them: Thus saith the LORDE God: Are ye come hither to axe eny thinge at me? As truly as I lyue (saith the LORDE,) I will geue you no answer. Wilt thou not reproue them (thou sonne of man) wilt thou not reproue them? Shewe them the abhominacions of their forefathers, & tell thē: Thus saith the LORDE God: ^aIn the daye when I chose Israel, and lift vp myne honde vpon the sede of the house of Iacob, & shewed my self vnto them in the londe of Egipte: Yee when I lifte vp myne honde ouer thē, and sayde: I am the LORDE youre God, euen in the daye that I lift vp myne honde ouer them, to bringe them out of the londe of Egipte: in to a londe that I had prouyded for them, which floweth with mylcke and hony, and is a pleasaunt lōde amonge all other: Then sayde I vnto them: ^bCast awaye euery man the abhominacions that he hath before him, and defyle not youre selues with the Idols of Egipte, for I am the LORDE youre God.

^cBut they rebelled agaynst me, and wolde not folowe me: to cast awaye euery man the abhominacions of his eyes, and to forsake the Idols of Egipte. Then I made me to poure

my indignacion ouer them, and to satisfie my wrath vpon them: yee euen in the myddest of the londe of Egipte. But I wolde not do it, for my names sake: that it shulde not be vnhalowed before the Heithen, amonge whom they dwelt, and amonge whom I shewed my self vnto them, that I wolde bringe them out of the londe of Egipte. Now when I had caried them out of the londe of Egipte, and brought them in to the wilderness: ^dI gaue them my commaundementes, & shewed thē my lawes: which who so kepeth shal lyue in them. I gaue them also my holy dayes, to be a token betwixe me and them, and thereby to knowe, that I am the LORDE, which haloweth them. And yet the house of Israel rebelled agaynst me in the wilderness, they wolde not walke in my commaundementes, they haue cast awaye my lawes: (which who so kepeth shulde lyue in them,) and my Sabbath daies haue they greatly vnhalowed.

^eThē I made me to poure out my indignacion vpon them, & to cōsume them in the wilderness. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the Heithē, from the which I had caried them awaye. But I swore vnto them in the wilderness, that I wolde not bringe them in to the londe, which I gaue them: a londe that floweth with mylcke & hony, & is a pleasure of all londes: & y^e because they refused my lawes, & walked not in my cōmaundemētes, but had vnhalowed my Sabbathes, for their herte was gone after their Idols. Neuertheles myne eye spared thē, so y^e I wolde not vtterly slaye thē, & cōsume thē in the wilderness. Morouer, I sayde vnto their sonnes in y^e wilderness: ^fwalke not in the statutes of youre forefathers, kepe not their ordinaunces, and defyle not youre selues with their Idols, for I am the LORDE youre God. But walke in my statutes, kepe my lawes & do them, halowe my Sabbathes: ^gfor they are a token betwixe me & you, that ye maye knowe, how y^e I am the LORDE. ^hNotwithstōdinge, their sonnes rebelled against me also: they walked not in my statutes, ⁱthey kepte not my lawes to fulfill them (which he that doth shal lyue in them) nether halowed they my Sabbath dayes. Thē I made me agayne to poure out my indignacion

^a Eze. 14. a. ^b Exo. 3. b. ^c Deu. 7. a. ^d Exo. 20. 21. 22. 23. Deu. 4. 5. Gala. 3. b. Leui. 18. a. Exo. 16. e. 31. c. 32. c. ^e Nu. 14. b. Exo. 16. f. ^f Eze. 18. b.

^g Exo. 16. e. 31. c. 32. c. ^h Nu. 25. a. ⁱ Leui. 18. a. Galat. 3. b. Ro. 10. a.

ouer them, and to satisfie my wrath vpon them in the wilderness. Neuertheles I with drewe my honde for my names sake, lest it shulde be vnhalowed amonge the Heithē, before whom I had brought them forth. I lift vp myne honde ouer them also in the wilderness, that I wolde scatre them amonge the Heithen, and strowe them amonge the nacions: because they had not kepte my lawes, but cast asyde my commaundementes, vnhalowed my Sab-bathes, and lift vp their eyes to their fathers Idols. Wherefore I gaue them also commaundementes not good, & lawes thorow the which they shulde not lyue, & I vnhalowed them in their owne giftes: (when I appoynted for my self all their first borne) to make them desolate: that they might knowe, how that I am the LORDE.

B Therefore (O thou sonne of man) tell the house of Israel, thus saith the LORDE God: Besyde all this, youre forefathers haue yet blasphemed me more, and greatly offended agaynst me: For after I had brought them in to the londe, [¶] I promysed to geue them, when they sawe euery hie hill & all the thicke trees: they made there their offringes, and prouoked me with their oblacions, makinge swete sauoures there, & poured out their drinke offeringes. Then I axed them: what haue ye to do with all, that ye go thither? And therefore is it called the hie place vnto this daye. Wherefore, speake vnto the house of Israel: Thus saith the LORDE God: Ye are euen as vncleane as youre forefathers, [¶] & committe whordome also with their abhominaciōs. In all youre Idols, where vnto ye bringe youre oblacions, & to whose honoure ye burne youre children: ye defyle youre selues, euen vnto this daye: how darre ye thē come, and axe any question at me? O ye housholde of Israel? As truly as I lyue (saith the LORDE God) ye get no answer of me: & as for the thinge that ye go aboute, it shal not come to passe, where as ye saye: we wil be as the Heithen, & do as other people in the londe, wot & stoue wil we worshippe.

E As truly as I lyue (saith the LORDE God) I myself, wil rule you with a mightie honde, with a stretchedout arme, and with indignacion poured out ouer you: & wil bringe you out of the nacions and londes, wherin ye

are scatred: and gather you together with a mightie hōde, with a stretchedout arme & with indignacion poured out vpon you: & wil bringe you in to the wilderness of the people, & there I will reason with you face to face. Like as I punished youre forefathers in the wilderness, so wil I punish you also, saith the LORDE God. I wil bringe you vnder my iurisdiction, and vnder the bonde of the couenaunt. The forsakers also and the transgressours wil I take from amonge you, & bringe them out of the londe of youre habitacion: as for the londe of Israel, they shall not come in it: that they maye knowe, how that I am the LORDE.

[¶] Go now then (saith the LORDE God) ye house of Israel, cast awaye, and destroye euery man his Idols: then shal ye heare me, and nomore blaspheme my holy name with youre offrynges and Idols. But vpon my holy hill, euē vpon the hie hill of Israel shal all the house of Israel and all that is in the londe, worshipe me: [¶] and in the same place will I fauoure them, and there will I requyre youre heaueoffringes, and the firstlinges of youre oblacions, with all youre holy thinges.

I wil accepte youre swete sauoure, when I **f** bringe you from the nacions, and gather you together out of the londes, wherin ye be scatred: that I maye be halowed in you before the Heithen, and that ye maye knowe, that I am the LORDE, which haue brought you in to the londe of Israel: yee in to the same lōde, that I swore to geue vnto youre fore fathers. There shal ye call to remembrance youre owne wayes and all youre ymaginacions, wherin ye haue bene defyled: and ye shal be displeased with youre owne selues, for all youre wickednes, that ye haue done. And ye shal knowe, that I am the LORDE: when I entreate you after my name, not after youre wicked wayes, ner accordinge to youre corrupte workes: o ye house of Israel, saith the LORDE.

Morouer, the worde of [¶] I LORDE came vnto me, sayenge: Thou sonne of mā, set thy face toward the south, & speake to the south wynde, and saye to the wodde toward the south: Heare the worde of the LORDE, thus saith the LORDE God: Beholde, I wil kyndle a fyre in the, [¶] & shal cōsume the

^a Exo. 13. a. ^b Iere. 19. a. Deut. 12. d. 18. b. Eze. 16. c. ^c Re. 17. c. 21. a. ^d 2 Par. 28. a.

^e Esa. 2. c. 30. d. Eze. 14. a. ^f Deu. 12. a. 14. b. ^g Iere. 8. a. 18. a. 31. c.

grene trees with the drye. No man shal be able to quench his flame, but all that loketh from the south to the north, shal be brent therin: ⁊ all flesh shal se, that I the LORDE haue kyndled it, so that no man maye quench it. Then sayde I: O LORDE, they wil saye of me: 'Tush, they are but fables, that he telleth.

The xxi. Chapter.

THE worde of the LORDE came to me, sayenge: Thou sonne of man, set thy face towardes Ierusalem, speake agaynst the Sanctuary, ⁊ prophecie agaynst the londe of Israel, saye to the lode of Israel: Thus saieth the LORDE God: Beholde, I wil vpon the, ⁊ wil drawe my swearde out of ⁊ sheth, ⁊ rote out of ⁊ both the rightuous ⁊ the wicked. Seinge then that I will rote out of the both the rightuous ⁊ wicked, therefore shal my swearde go out of his sheth, agaynst all flesh from the north to the south: that all flesh maye knowe, how that I the LORDE haue drawn my swearde out of the sheth, ⁊ it shal not be put in agayne.

Mourne therefore (o thou sonne of man) ⁊ thy loynes crack withall, yee mourne bytterly for them: And yf they saye, wherfore mournest thou? Then tell them: for the tydings that comneth, at the which all hertes shall melt, all hondes shal be letten downe, all stomackes shal faynte, and all knees shall waxe feble. Beholde, it comneth ⁊ shal be fulfilled, saieth the LORDE God.

Agayne, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, prophecie, and speake: Thus saieth the LORDE God: speake, the swearde is sharpened ⁊ wel scoured. Sharpened is it for the slaughter, ⁊ scoured ⁊ it maye be bright. 'O, the destroyenge staff of my sonne, shal bringe downe all wodde. He hath put his swearde to ⁊ dightinge, ⁊ good holde maye be take of it. This swearde is sharpened ⁊ dight, ⁊ it maye be geuen in to the honde of the manslayer.

Crie (o thou sonne of man) and howle, for this swearde shal smyte my people, ⁊ all the rulers in Israel, which with my people shall be slayne downe to the grounde thorow this swearde. Smyte thou vpō thy thee, for, wherfore shulde not the plage ⁊ staff of iudgmēt

come? Prophecy thou sonne of man, ⁊ smyte thine hōdes together: make the swearde two edged, yee make it thre edged, ⁊ man-slayers swearde, that swearde of the greates slaughter, which shal smyte them, euen in their preuy chambres: to make them abaszshed ⁊ faynte at the hertes, ⁊ in all gates to make some of them fall. O how bright and sharpe is it, how wel dight ⁊ mete for ⁊ slaughter? Get the to some place alone, ether vpon the right honde or on the lefte, whither so euer thy face turneth. I wil smyte thy hondes together also, and satisfie my wrothfull indignacion: Euen I the LORDE haue sayde it.

The worde of the LORDE came yet vnto me agayne, sayenge: Thou sonne of man, make the two stretes, that the swearde of ⁊ kinge of Babilō maye come. Both these stretes shall go out of one londe. He shal set him vp a place, at the heade of the strete shal he chose him out a corner. Make ⁊ a strete, that the swearde maye come towardes Rabath of the Ammonites, and to the stronge cite of Ierusalem. For the kinge of Babilon shall stonde in the turnynge of the waye, at the heade of the two stretes: 'to axe counsell at the soytysayers, castinge the lottes with his arrowes, to axe counsell at the Idols, and to loke in the lyuer. But the soytysayenge shall poynte to the right syde vpon Ierusalem, that he maye set men of warre, to smyte it with a greates noyse, to crie out Alarum, to set batellrammes agaynst the gates, to graue vp dyches, ⁊ to make bulworkes.

Neuertheles, as for ⁊ soytysayenge, they shall holde it but for vanite, euen as though a iest were tolde them: Yee and they them selues remembre their wickednesse, so that by right they must be takē and wonne. Therefore saieth the LORDE God: For so moch as ye youre selues shewe youre offence, and haue opened youre wickednesse, so that in all youre workes men maye se youre synnes: Yee in so moch (I saye) that ye youre selues haue made mencion therof, ye shalbe taken by violence.

O thou shameful wicked gyde of Israel, whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus saieth the LORDE God: take awaye the mytre, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought

^a Iere. 20. b.

^b Esa. 10. a.

^c Leuit. 19. f. 20. a. Deut. 18. b.

lowe. Punysh, punysh, yee punysh them will I, and destroye them: and that shall not be fulfilled, vntill he come, to whom the iudgment belongeth, and to whom I haue geue it. And thou (o sonne of man) prophesy, & speake: "Thus saith the LORDE God to the children of Ammon, & to their blasphemy, speake thou: The swearde, is drawn forth alreedy to the slaughter, & scoured that it glistreth (because thou hast loked the out vanities, & prophecied lyes) y it maye come vpon thy necke, like as vpō the other vngodly, which be slayne: whose daye came, when their wickednesse was full.

Though it were put vp agayne in to the sheath, yet will I punysh the, in the londe where thou wast norished & borne, and poure my indignacion vpon the, and will blowe vpon the in the fyre of my wrath, and delyuer the vnto cruell people, which are lerned to destroye. Thou shalt fede the fyre, and thy bloude shall be shed in the londe, that thou mayest be put out of remembrance. Euen I the LORDE haue spoken it.

The xxij. Chapter.

MOROUER, the worde of y LORDE came vnto me, & sayde: Thou sonne of man, wilt thou not reprove this bloud-thurstie cite? Shewe thē their abhominaciōs, & tell them: Thus saith the LORDE God: O thou cite, y sheddest bloude in y myddest of the, y thy tyme maye come also: and makest the Idols to defyle the withall. Thou hast made thy self guilty, in y bloude y thou hast shed: & defyled y i y ydols, which thou hast made. Thou hast caused thy daies to drawe nye, & made the tyme of thy yeares to come. Therefore will I make y to be confounded amōge the Heithē, & to be despised in all the lōdes, whether they be nye or farre frō the: they shal laugh y to scorne, thou y hast gottē the so foule a name, & art full off myschefe. Beholde, the rulers of Israel haue brought euery man his power, to shed bloude in the. In the haue they despised father & mother, in the haue they oppressed the stranger, in the haue they vexed the wyddowe & the fatherlesse. Thou hast despysed my Sanctuary, and vnhalowed my Sabbath. Murthers are there in the, that shed bloude, &

eate vpon the hilles, and in the they vse vnhappyenesse.

In y haue they discouered their fathers shame, in the haue they vexed women in their sicknesse. Euery mā hath deale shamefully with his neighbours wife, & abhominably defyled his daughter in lawe. In the hath euery man forced his owne sister, euen his fathers daughter: Yee giftes haue bene receauid in the, to shed bloude. Thou hast taken vsury & encrease, thou hast oppressed thy neighbours by extorcion, and forgotten me, saith the LORDE God. Beholde, I haue smytten my hondes vpō thy couetousnesse, that thou hast vsed, and vpon the bloude which hath bene shed in the. Is thy herte able to endure it, or maye thy hondes defende them selues, in the tyme that I shall bringe vpon the? Euen I the LORDE that speake it, will bringe it also to passe.

I will scatere the amonge the Heithen, & strowe the aboute in the lōdes, and wil cause thy fylthyngnesse to ceasse out off the: yee and I will haue the in possession in the sight of the Heithen, that thou mayest knowe, that I am the LORDE.

And the worde off the LORDE came vnto me, sayenge: Thou sonne of man, the house of Israel is turned to drosse. All they that shulde be brasse, tynne, yrō & leade, are in the fyre become drosse. Therefore, thus saith the LORDE God: For so much as ye all are turned in to drosse, beholde: I will brynge you together vnto Ierusalem, like as syluer, brasse, yron, tynne and leade are put together in the furnace, and the fyre blown there vnder to melt them: Euen so will I gather you, put you in together, and melt you in my wrath and indignacion. I will brynge you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

Like as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye knowe, how that I the LORDE haue poured my wrath vpon you.

And the worde off the LORDE came vnto me, sayēge: Thou sonne of mā, tell her: Thou art an vnclene londe, which is not rayned vpon in the daye off the cruell wrath: thy prophetes that are in the, are sworne

^a Iere. 49. c. Eze. 25. a. Amos 1. c. ^b Deu. 5. c. 25. c. ^c Eze. 12. Leui. 18. ^d Eze. 33. f. Iere. 5. a.

^e Deu. 27. c. Eze. 15. d. Exo. 22. c. ^f Eze. 12. c. 15. b. ^g Esa. 1. c. ^h Mich. 3. c.

together to deuoure soules, like as a roaringe Lyon, that lyueth by his pray. They receaue riches and good, and make many wyddowes in y. Thy prestes breake my lawe, and defyle my Sanctuary. "They put no difference betwene the holy and vnholý, nether discernen betwene the cleue and vnclene: they turne their eyes fro my Sabbathes, and I am vnhalowed amonge them.

"Thy rulers in the are like rauyshinge wolues, to shed bloude, and to destroye soules, for their owne covetous lucre. As for thy prophetes, they dawbe with vntempered claye, they se vanities, and prophecie lies vnto them, sayenge: the LORDE God sayeth so, where as the LORDE hath not spoken. The people in the londe vseth wicked extorciõ and robbery. "They vexe the poore and nedy: and oppresse the straunger agaynst right. And I sought in the londe for a man, that wolde make vp the hedge, and set him self in the gappe before me in the lodes behalfe, y I shulde not vterly destroye it: but I coude fynde none. Therefore wil I poure out my cruell displeasure vpon them, and burne them in the fyre of my wrath: their owne wayes will I recompence vpõ their heades, saith the LORDE God.

The xxiij. Chapter.

THE worde off the LORDE came vnto me, sayenge: Thou sonne of man, there were two womē, that had one mother: "These (when they were yonge) beganne to playe the harlottes in Egipte. There were their brestes brusshed, and the pappes off their maydenheade destroyed. The eldest of them was called Oola, and hir yongest sister Ooliba. These two were myne, and bare sonnes and daughters. Their names were, Samaria, and that was Oola: and Ierusalem, that was Ooliba. As for Oola, she beganne to go a whorynge, when I had takē her to me. She was set on fyre vpon hir louers the Assirians, which had to do with her: "euen the prynces and lordes, that were deckte in costly aray: fayre yonge men, lusty ryders of horses.

Thus thorow hir whordome, she cleued vnto all the yonge men off Assiria: Yee she was made vpon them, and defyled herself with all their Idols. Nether ceased she frō the

forniciaciõ, that she vsed with the Egiptians: for in hir youth they laye with her, they brusshed the brestes of hir maydenheade, and poured their wordome vpon her. "Wherfore, I delyuered her in to y hodes of hir louers, euen the Assirians, whom she so loued. "These discovered hir shame, toke hir sonnes and daughters, and slewe her with the swearde: An euell name gat she of all people, and they punyshed her.

"Hir sister Ooliba sawe this, and destroyed herself with inordinate loue, more then she, y exceded hir sister in whordome: she loued y Assirians (which also laye with her) namely, the prynces y greate lordes, that were clothed with all maner of gorgious apparell, all lusty horsmen and fayre yonge personnes. Then I sawe, that they both were defyled a like. But she increased still in whordome: for when she sawe men paynted vpon the wall, the ymages off the Caldees set forth with fresh colours, with fayre gyrdles aboute them, and goodly bonettes vpon their heades, lokynge all like prynces (after y maner of the Babiloniās and Caldees in their owne londe, where they be borne) Immediately, as soone as she sawe them, she brent in loue vpon them, and sent messaügers for them in to the londe of the Caldees.

Now when the Babiloniās came to her, they laye with her, and defyled her with their whordome, and so was she poluted with them. And when hir lust was abated from them, hir whordome and shame was discovered y sene: "then my herte forsoke her, like as my herte was gone from hir sister also. Neuertheles she vsed hir whordome euer the longer the more, and remembred the dayes off hir youth, wherein she had played the harlot in the londe off Egipte: she brent in lust vpon them, whose flesh was like y flesh of Asses,^a and their sede like the sede off horses. Thus thou hast reuened the fylthynesse of thy youth, when thy louers bressed thy pappes, and marred thy brestes in Egipte.

Therefore (o Ooliba) thus saith y LORDE God. I will rayse vp thy louers (with whom thou hast satisfied thy lust) agaynst the, and gather them together rounde aboute the: Namely, the Babilonians, and all the Caldees: Pecod, Schoa and Coa, with all the Assirians:

^a Leui. 10. c. ^b Mich. 3. d. Soph. 3. d. Eze. 13. b. ^c Exo. 22. c. ^d Eze. 20. a. ^e 4 Re. 15. d. ^f 4 Re. 17. e.

^a Eze. 16. b. ^b Iere. 3. b. ^c 4 Re. 16. b. ^d Esa. 47. a. Naum 3. d. Eze. 16. e. ^e Eze. 16. c.

all yonge and fayre louers: prynces and lordes, knyghtes and gentlemen, which be all good horsmen: These shall come vpon the with horses, charettes, & a greate multitude of people: which shal be harnesssed aboute the on euery syde, with brestplates, sheldes and helmettes. I will punysh [¶] before them, yee they thē selues shal punysh the, accordinge to their owne iudgmēt. I will put my gelousy vpon the, so that they shall deale cruelly with the. They shal cut of thy nose and thine eares, and the remnaunt shall fall thorow the swearde. They shall cary away thy sonnes and daughters, & the resydue shalbe brent in the fyre. They shal strype the out of thy clothes, & cary thy costly Iewels away with them.

¶ Thus will I make an ende off thy fylthynesse & whordome, which thou hast brought out of the lode of Egipte: so that thou shalt turne thine eyes nomore after them, & cast thy mynde nomore vpon Egipte. For thus saith the LORDE: Beholde, I will deliyuer [¶] in to the hōdes of them, whom thou hatest: yee euen in to the hondes of them, with who thou hast fulfilled thy lust, which shall deale cruelly with [¶]: All thy labour shal they take with them, and leaue the naked and bare, and thus the shame of thy filthy whordome shal come to light. All these thinges shal happen vnto the, because of thy whordome, which thou hast vsed amonge the Gentiles, with whose Idols thou hast defyled thy self. Thou hast walked in the waye of thy sister, therfore will I geue the hir cuppe in thy honde.

Thus saith the LORDE God: Thou shalt drynke off thy sisters cuppe, how depe & farre so euer it be to the botome. Thou shalt be laughed to scorne, and had as greatly in derision, as is possible. Thou shalt be full off dronckennes and sorowe, for the cuppe of thy sister Samaria is a cuppe of destruction & waistinge: the same shalt thou drynke, and suppe it out euē to [¶] dregges, yee thou shalt eate vp the broken peces off it, and so teare thine owne brestes: For euen I haue spoken it, saith the LORDE God.

¶ Therefore thus saith [¶] LORDE God: For so moch as thou hast forgottē me, & cast me asyde, so beare now thine owne fylthinesse & whordome. The LORDE sayde morouer vnto me: Thou sonne of mā, wilt thou not

reproue Oola & Ooliba? Shewe thē their abhominaciōs: namely, [¶] they haue brokē their wedlocke, & stayned their hōdes with bloude: yee euen with their Idols haue they committed adoutry, & offered them their owne children (to be deuoured) whō they had borne vnto me. [¶] Yee & this haue they done vnto me also: they haue defyled my Sāctuary in that same daye, & haue vnhalowed my Sābath. For when they had slayne their childrē for their Idols, they came the same daye in to my Sanctuary, to defyle it. Lo, this haue they done in my house. Besyde all this, thou hast sent thy messaungers for men out of farre cōuntries: and whē they came, thou hast bathed, trymmed and set forth thy self off the best fashion: [¶] thou stattest vpō a goodly bed, & a table spred before the: whervpon thou hast set myne incense and myne oyle.

Then was there greate cheare with her, & [¶] the men [¶] were sent frō farre cōuntries ouer the deserte: vnto these they gaue braceletes vpon their hondes, & set glorious crownes vpon their heades. Then thought I: no doute, these wil vse their harlotry also with yōder olde whore. And they wente in to her, as vnto a comon harlot: Euen so wente they also to Oola & Ooliba, those filthy women.

[¶] O ye all that loue vertue and rightuousnes, iudge thē, punysh them: as aduoutrers and murderers ought to be iudged and punyshed. For they are breakers off wedlocke, and the bloude is in their hondes. Wherefore thus saith the LORDE God: bringe a greate multitude off people vpon them, and make them be scatred and spoyled: these shal stone them, and gorre them with their sweardes. They shal slaye their sonnes and daughters and burne vp their houses with fyre.

Thus will I destroye all soch fylthynes out off the londe: that all women may lerne, not to do after youre vnclēnesse. And so they shall laye youre fylthinesse vpon youre owne selues, and ye shalbe punyshed for the synnes, that ye haue committed with youre Idols: & ye shall knowe, that I am the LORDE.

The xliij. Chapter.

In the ix. yeaere, in the x. Moneth, the [¶] x. daye off the Moneth, came the wordes off the LORDE vnto me, sayenge: O thou

^a 4 Re. 21. a.

^b Eze. 16. c.

^c Exo. 20. d.

^d Leui. 20. b. Eze. 16. d.

sonne off man, wryte vp the name off this daye, yee eue ſ̄ houre of this present daye : when the kynge of Babilon set himself agaynst Ierusalē. ^a Shewe ſ̄ obstinate housholde a parable, ⁊ speake vnto thē : Thus sayeth the LORDE God : Get the a pot, set it on, ⁊ poure water in to it : put all the peces together in it, all the good peces : the loyne and the shulder, ⁊ fyll it with the best bones. Take one off the best shepe, ⁊ an heape off bones withall : let it boyle well, ⁊ let the bones seyth well therin.

With that, sayde the LORDE God on this maner : ^b Wo be vnto the bloudy cite of ſ̄ pot, whervpon the rustynesse hāgeth, and is not yet scoured awaye. Take out the peces that are in it, one after another : there nede no lottes be cast therefore, for the bloude is yet in it. Vpon a playne drye stone hath she poured it, and not vpon the grounde, that it might be couered with dust. And therefore haue I letten ^c her poure hir bloude vpon a playne drye stony rocke, because it shulde not be hid, and that I might bringe my wrothfull indignacion and vengeance vpon her.

Wherfore, thus saith ſ̄ LORDE God : O, wo be vnto that bloudthurstie cite, for whō I wil prepare a heape off wodde : beare thou ſ̄ bones together, kyndle thou the fyre, seeth the flesh, let all be well soddē, that the bones maye be suckte out. Morouer, set the pot emptye vpon the coales, that it maye be warme and the metall hote : that the fylth and rustynesse maye be consumed. But it will not go off, there is so moch off it : the rustynesse must be brent out. Thy filthynesse is abhominable, for I wolde haue clenched the, but thou woldest not be clenched. Thou canst not be poured from thine vncleynesse, till I haue poured my wrothfull indignacion vpon the. Euen I the LORDE haue so deuyed : Yee it is come therto alledy, that I will do it. I will not go backe, I will not spare, I wil not be intreated : but accordinge to thy wayes ād ymaginacions, thou shalt be punyshed, saith the LORDE God.

^c And the worde off the LORDE came vnto me, sayenge : Thou sonne off man, beholde, I will take awaye the pleasure off thine eyes with a plage : yet shalt thou nether mourne ner wepe, ner water thy chekes therefore : thou mayest mourne by thy self alone, but vse no deadly lamentacion. Holde on thy bonet,

and put on thy shues vpon thy fete, couer not thy face, and eate no mourners bred. So I spake vnto the people by tymes in the mornynge, and at euen my wyfe dyed : then vpon the nexte morow, I dyd as I was cōmaunded. And ſ̄ people sayde vnto me : wilt thou not tell vs, what that signifith, which thou doest ? I answered them, the worde off the LORDE came vnto me, sayēge : Tell the house of Israel, thus saith ſ̄ LORDE God : beholde, I wil suspende my Sanctuary : eue the glory of youre power, the pleasure of youre eyes, and the thinge that ye loue : youre sonnes and daughters whom ye haue left, shal fall thorow the swerde.

Like as I haue done, so shall ye do also : ^d Ye shal not hyde youre faces, ye shal eate no mourners bred : your bonettes shal ye haue vpon youre heades, ⁊ shues vpon youre fete. Ye shal nether mourne ner wepe, but in youre synnes ye shal be soroufull, and one repēte with another. Thus Ezechiel is youre shewtokē. For loke as he hath done, so (when this commeth) ye shall do also : that ye maye lerne to knowe, that I am ſ̄ LORDE God. But beholde, O thou sonne of man : In the daye when I take from them their power, their ioye and honoure, the lust off their eyes, the burthē of their bodies : namely, their sonnes and daughters : Thē shall there one escape, and come vnto the, for to shewe the. In that daye shal thy mouth be opened to him, which is escaped, that thou mayest speake, and be nomore domme : Yee and thou shalt be their shewtokē, that they maye knowe, how that I am the LORDE.

The xrb. Chapter.

^a THE worde of the LORDE came vnto me, sayenge : Thou sonne of man, set thy face agaynst ſ̄ Ammonites, ^b prophecy vpon them, and saye vnto the Ammonites : Heare the worde off the LORDE God, Thus saith the LORDE God : For so moch as thou speakest ouer my Sanctuary : A ha, I trow it be now suspended : and ouer the londe of Israel, I trow it be now desolate : yee ād ouer the house of Iuda, I trow they be now led awaye presoners : Beholde, I will delyuer ſ̄ to the people of the east, ſ̄ they maye haue the in possession : these shal set their castels and houses in the. They shall eate thy frute, and drynke vp thy

^a Eze. 17. a. Eze. 11. b.

^b Nau. 3. e. Aba. 2. a.

^c Eze. 21. d. Iere. 49. a.

mylcke. As for Rabath, I wil make of it a stall for camels, and of Ammon a shepefolde: and ye shal knowe, that I am the LORDE.

For thus saith the LORDE God: In so moch as thou hast clapped with thine hondes, and stamped with thy fete, yee reioysed in thine herte ouer the londe of Israel with despyte: beholde, I wil stretch out myne hōde ouer the also, and delyuer the, to be spoyled off the Heithen, and rote the out from amonge the people, and cause the be destroyed out off all londes: yee I will make the be layed waist, that thou mayest knowe, that I am the LORDE.

Thus saith ŷ LORDE God: "For so moch as Moab and Seir do saye: As for the house off Iuda, it is but like as all other Gētiles be: Therefore beholde, I will make the cities off Moab weaponlesse, and take awaye their strength: their cities and chefe coastes off their londe, which are the pleasures off the cōntre: As namely. Betiesimoth, Baalmeō and Cariathaim: these will I open vnto thē off the east, ŷ they maye fall vpon the Ammonites: and will geue it them in possession: so that the Ammonites shal no more be had in remēbraunce amonge the Heithen. Euen thus will I punysh Moab also, that they maye knowe, how that I am the LORDE.

Morouer, thus sayeth the LORDE God: "Because that Edom hath avenged & eased himself vpon the house off Iuda, therefore thus saith the LORDE: I will reach out myne honde vpon Edom, and take awaye man and beast out off it. From Themā vnto Dedan wil I make it desolate, they shalbe slayne with the swearde. Thorow my people of Israel, wil I avenge me agayne vpō Edō: they shal hādle him, accordinge to my wrath and indignaciō, so that they shal knowe my vengeance, saith the LORDE God.

Thus saith ŷ LORDE God: "For so moch as the Philistynes haue done this: namely, taken vengeance with despitefull stomackes, and off an olde euell will set them selues to destroye: Therefore thus saith the LORDE God: Beholde, I wil stretch out myne hōde ouer the Philistynes, and destroye the destroyer, and cause all the remnaunt off the see coast to perish. A greate vengeance will

I take vpon them, and punysh them cruelly: that they maye knowe, how that I am the LORDE, which haue avenged me off them.

The xxvi. Chapter.

IT happened, that in the xi. yeare, the first daye off the Moneth, the worde of the LORDE came vnto me, sayenge: "Thou sonne of man, Because that Tyre hath spoken vpon Ierusalem: A ha, now I trow the portes of the people be broken, and she turned vnto me, for I haue destroyed my bely full. Yee therefore saith ŷ LORDE God: Beholde O Tyre, I will vpō the, I wil bringe a greate multitude off people agaynst ŷ, like as whē the see aryeth with his wawes: These shal breake the walles off Tyre, and cast downe hir towres: I wil scrape the grounde from her, and make her a bare stone: yee as the dryenge place, where the fyshers hange vp their nettes by the see syde. Euen I haue spoken it, sayeth the LORDE God. The Gētiles shal spoyلة her: hir daughters vpon the felde shal perish with the swearde, ŷ they maye knowe, how that I am the LORDE.

For thus saith the LORDE God: Beholde, I will brynge hither Nabuchodonosor (which is the kyngge off Babillon & a kyngge of kynges) from the North, vpō Tyre, with horses, charettes, horsmen and with a greate multitude of people. Thy daughters that are in the londe, shal he slaye with ŷ swearde: But agaynst ŷ, he shall make bullworkes & graue vp dyches aboute the, & lift vp his shyld agaynst ŷ. His slynges & batelrāmes shal he prepare for thy walles, & with his weapes breake downe thy towres. The dust of his horses shal couer ŷ, they shalbe so many: thy walles shal shake at the noyse of ŷ horse men, charettes & wheles: when he cōmeth to thy portes, as men do in to an open cite. With the hōffes off his horse fete, shal he treade downe all thy stretes.

He shal slaye thy people with the swearde, & breake downe the pilers of thy strength. They shal waist awaye thy riches, & spoyلة thy marchaūdis. Thy walles shal they breake downe, & destroye thy houses of pleasure. Thy stones, thy tymbre & foundacions, shall they cast in the water. Thus wil I brynge the melody of thy songs, & the voyce of thy

^a Esa. 15. 16. Esa. 48. a. Soph. 2. b. ^b Esa. 34. a. Iere. 49. b. Eze. 32. f. 35. a. Psal. 136. b. Gen. 25. d.

^c 1 Mach. 5. a. ^d Esa. 14. e. Iere. 47. a. Soph. 2. a. ^e Esa. 23. a. Iere. 47. b. Eze. 27. 28. ^f Iere. 7. d.

C mynstrelsy to an ende, so that they shal no more be herde. I wil make a bare stone off the, yee a dryenge place for nettes, and shalt neuer be buylded agayne: For euē I ꝑ LORDE haue spoken it, sayeth the LORDE God: thus hath the LORDE God spoken concernynge Tyre: The Iles shall be moued at the noyse off thy fall, & at the crie of the slayne, ꝑ shal be murthered in the. All kynges off the see shall come downe from their seates regall: they shal laye awaye their roabes, and put off their costly clothinge: Yee with tremblinge shal they be clothed, they shal syt vpō the grounde: they shal be afrayed at thy sodane fall, and be abashed at the.

They shal mourne for the, and saye vnto the: O thou noble cite, ꝑ hast bene so greatly occupied off olde, "thou that hast bene the strongest vpon the see with thine inhabitours off whom all men stode in feare: How art thou now so vtterly destroyed? Now at the tyme off thy fall the inhabitours off the Iles, yee and the Iles them selues shall stonde in feare at thine ende. For thus sayeth the LORDE God: when I make the a desolate cite (as other cities be, that no man dwell in) and when I brynge the depe vpon the, ꝑ greate waters maye couer the: Then will I cast the downe vnto them, that descende in to ꝑ pytte: vnto a people that hath bene lōge deed, and set the in a londe ꝑ is beneth, like the olde wyldernes, with them which go downe to their graues, so ꝑ no mā shal dwell more in the. And I wil make the to be no more in honoure, in the lōde of the lyuynge. I wil make an ende off the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermore, saieth ꝑ LORDE God.

The xxvij. Chapter.

A THE worde off the LORDE came vnto me, sayenge: O thou sonne off mā, make a lamentable cōplaynte vpon Tyre, & saye vnto Tyre, which is a porte off the see, ꝑ occupieth with moch people:^a and many Iles: thus speaketh ꝑ LORDE God: O Tyre thou hast sayde: what, I am a noble cite, thy borders are in the myddest of the see, and thy buylders haue made the maruelous goodly. All thy tabes haue they made of Cipre trees off the mount Senir. Frō Libanus haue they

takē Cedre trees, to make the mastes: & the Okes of Basan to make the rowers.

Thy boordes haue they made of yuery, & of costly wod out of the Ile of Cethim. Thy sale was of whyte small nedle worke out off the londe of Egipte, to hāge vpō thy mast: & thy hanginges of yalow sylcke & purple, out of ꝑ Iles of Elisa. They of Sidō & Arnad were thy maryners, & the wysest in Tyre were thy shypmasters. The eldest and wysest at Gebal were they, that mended & stopped thy shippes.

All shippes off the see with their shippmē occupied their marchaundies in the. The Perses, Lydians and Lybians were in thyne hoost, and helped the to fight: these hanged vp their shildes & helmettes with the, these set forth thy beuty.

They off Arnad were with thine hoost rōude aboute thy walles, & were thy watchmen vpon thy towres: these hanged vp their shildes rōude aboute thy walles, and made the maruelous goodly. Tharsis occupied with the in all maner of wares, in syluer, yron, tynne and lead, and made thy market greate. Iauan, Tubal and Mesech were thy marchauntes, which brought the men, & ornamentes off metall for thy occupynge. They off the house of Thogarma brought vnto the at the tyme off thy Marte, horse, horsmen and mules. They off Dedan were thy marchautes: and many other Iles that occupied with the, brought the wethers, elephāt bones and Paycockes for a present. The Sirians occupied with the, because of thy dyuerse workes, and increased thy marchaundies, with Smaragdes, with scarlet, with nedle worke, with whyte lynninge cloth, with sylcke and with Christall.

Luda and the londe off Israel occupide with the, and brought vnto thy markettes, wheate, balme, hony, oyle, & triacle. Damascus also vsed marchaūdiēs with the, in the best wyne and whyte woll: because thy occupynge was so greate, and thy wares so many. Dan, Iauan, and Meusal haue brought vnto thy markettes, yron redy made, with Casia and Calamus, accordinge to thyne occupynge. Dedan occupied with the, in fayre tapestry worke and quyszshyns. Arabia & all the princes off Cedar haue occupied with the, in shepe, wethers and goates.

The marchauntes off Seba and Rema haue occupied also with the, in all costly spices, in

^a Tren. 1. a.

^b Eze. 26. 28.

^c Eze. 25. e.

all precious stones and golde, which they brought vnto thy markettes. Haran, Chene and Eden, the marchauntes off Saba, Assiria and Chelmad, were all doers with y and occupied with the: In costly rayment, off yalow sylke and nedle worke, (very precious, t therefore packte t boude together with roapes) Yee and in Cedre wodde, at the tyme off thy markettes. The shippes of Tharsis were the chefe off thy occupieng.

C Thus thou art full, and in greate worshippe, euen in the myddest off the see. Thy maryners were euer brynginge vnto the out of many waters. But y easte wynde shal ouerbear the in to the myddest off the see: so y thy wares, thy marchauidies, thy ryches, thy maryners, thy shipmasters, thy helpers, thy occupiers (that brought the thinges necessary) the men off warre that are in the: yee and all thy comons shall perish in the myddest off the see, in the daye off thy fall. The suburbs shall shake at the loude crie off thy shippmen. All whirry men, and all maryners vpō the see, shall leape out of their boates, and set them selues vpon the lōde. They shal lift vp their voyce because off the, and make a lamentable crye. They shall cast dust vpon their heades, ad lye downe in the ashes. They shal shaue them selues, t put sacke cloth vpon them for thy sake.

They shall mourne for the with hertfull sorow, and heuy lamentacion, yee their children also shall wepe for the: Alas, what cite hath so bene destroyed in the see, as Tyre is? When thy wares t marchaundies came frō the sees, thou gauest all people ynough. The kynges off the earth hast thou made rich, thorow the multitude off thy wares and occupieng: But now art thou cast downe in to the depe of the see, all thy resorte of people is perished with the. All they that dwell in the Iles are abashed at the, and all their kynges are afraied, yee their faces haue chaunged colour. The marchauntes of the nacions wondre at the, In that thou art so clene brought to naught, t comest nomore vp.

The xxviiij. Chapter.

A THE worde of the LORDE came vnto me, sayenge: Thou sonne of man, tell the prynces of Tyre: Thus saith the LORDE God: because thou hast a proude hert and

hast sayde: ^a I am a God, I haue my seate in the myddest off the see like a god: where as thou art but a man t not God, t yet stondest in thine owne cōceate, that thou art God: Beholde, thou thynkest thy selfe wyser then Daniel, that there is no secretes hyd from y . With thy wysdome t thy vnderstōdinge, thou hast gottē the greate welthynesse, and gathered treasure of syluer t golde. With thy greate wysdome and occupieng, hast thou increased thy power, and because of thy greate riches thy hert is proude.

Therefore thus saith y LORDE God: For so moch as thou hast lift vp thine herte, as though thou werst God: beholde, I wil bringe enemies vpon the, euen the tyrauntes of the Heithē: these shal drawe out thy sweardes vpon thy beuty and wysdome, and shall defyle thy glory. They shal cast the downe to the pytte, so that thou shalt dye in the midst of the see, as they that be slayne. Let se, yff thou wilt saye then (before the that slaye y) I am God: where as thou art but a man, and not God, in the hondes of them that slaye the. Dye shalt thou, euen as the vncircumcised in the hōdes of y enemies: for I myself haue spoken it, saith the LORDE God.

Morouer, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, make a lamentable complaynte ouer the kynges of Tyre, t tell him: Thus saith the LORDE God: Thou art a seale of a licknesse, full off wysdome t excellent beuty. Thou hast bene in y pleasaūt gardē off God: thou art decete with all maner of precious stones: with Ruby, Topas, Christall, Iacynete, Onyx, Iaspis, Saphir, Smaragde, Carbūcle, t golde. Thy beuty t y holes y be in y were set forth in the daye of thy creacion. Thou art a fayre Cherub, stretched wyde out for to couer.

I haue set the vpon the holy mount off God, there hast thou bene, and walked amōge the fayre glisteringe stones. From the tyme of thy creacion thou hast bene right excellent, tyll wickednesse was founde in the. ^a Because off thy greate marchaundise, thy hert is full of wickednesse, t thou hast offended. Therefore wil I cast the from the mount of God, (O thou cowering Cherub) and destroye the amōge the glisteringe stones. Thy hert was proude in thy fayre beuty, t thorow thy beuty thou hast destroyed thy wysdome. I will

^a Eze. 26. 27.

^a Esa. 14. c.

^a Dan. 2.

^a Esa. 2. b.

cast ſ downe to the grounde, ⁊ ſ in ſ ſight of kynges. Thou haſt defyled thy Sāctuary, with the greaſte wickedneſſe off thy onrightuous occupenge. I wil bringe a fyre from the myddeſt of the, to conſume the: ād I wil make the to aſhes, in the ſight of all thē ſ loke vpon the. All they that haue bene acquainted with the amonge the Heithē, ſhal be abaſhed at the: ſeinge thou art ſo clen brought to naught, and cōmeſt no more vp.

And the worde off the LORDE came vnto me, ſayenge: Thou ſonne of man, ſet thy face agaynſt Sidō, Prophecye vpō it, and ſpeake. ¹ Thus ſaieth the LORDE God: Beholde o Sidon, I wil vpō the, ⁊ get me honoure in the: that it maye be knowne, how that I am ſ LORDE, when I punyſh her, ⁊ get me honoure in her. For I will ſende peſtilence ⁊ bloud ſheddinge in to hir ſtretes, ſo ſ those which be ſlayne with the ſwerde, ſhal lye rounde aboute in the myddeſt of her: ⁊ they ſhal knowe, that I am the LORDE. She ſhal no more be a prickinge thorne, ⁊ an hurtinge brere vnto the houſe of Iſrael, ner vnto thē that lye rounde aboute her and hate her: and they ſhal knowe, that I am the LORDE.

Thus ſaieth the LORDE God: when I gather the houſholde of Iſrael together agayne, from the nations amonge whom they be ſcated: then ſhal I be ſanctified in thē, in ſ ſight of the Gētiles: ⁊ they ſhal dwell in the lōde, ſ I gaue to my ſeruauſt Iacob. They ſhal dwell ſafely therin, ² buylde houſes, and plante vynyardes: Yee ſafely ſhal they dwell therin, when I haue punyſhed all thoſe, that deſpyſe them rounde aboute: and then ſhall they knowe, ſ I am the LORDE their God.

The xxij. Chapter.

³ IN the x. yeaere, vpon the xij. daye off the x. Moneth, the worde of the LORDE came vnto me, ſayēge: ⁴ O thou ſonne off mā, ſet now thy face agaynſt Pharaō the kyng off Egipte, Prophecye agaynſt him and agaynſt the whole lōde of Egipte: Speake, and tell him, thus ſaieth the LORDE God: beholde, o Pharaō thou kinge of Egipte, I wil vpō the, thou greaſte whall fiſh, ſ lyeſt in thy waters: Thou ſ ſayest: the water is myne, I haue made it myſelf. I wil put an hoke in thy

chawes, ⁊ hāge all the fiſh in thy waters vpō thy ſkales: after ſ I wil drawe the out of thy waters, yee ⁊ all the fiſh of thy waters that hange vpon thy ſkales.

I wil caſt the out vpon the dry lōde with the fiſh of thy waters, ſo that thou ſhalt lye vpon the felde. Thou ſhalt not be gathered ner taken vp, but ſhalt be meate for the beeaſtes of the felde, ⁊ for the foules off the ayre: that all they which dwell in Egipte, maye knowe, that I am the LORDE: becauſe thou haſt bene a ſtaff of rede to the houſe of Iſrael. ⁵ When they toke holde of ſ with their hōde thou brakeſt and pryedſt them on euery ſyde: and yff they leane vpō the, thou brakeſt, ād hurtdeſt the reynes of their backes. Therefore, thus ſayeth the LORDE God: beholde, I will brynge a ſwearde vpon the, and rote out of the both man and beaſt. Yee the londe off Egipte ſhalbe deſolate and waſt, ⁊ they ſhal knowe, that I am the LORDE: Becauſe he ſayde: the water is mine, I my ſelf haue made it. Beholde therefore, I wil vpon the, ⁊ vpon thy waters: I will make the londe off Egipte waſt and deſolate, from the towre of Syenes vnto the borders of the Moriāſ londe: ſo that in xl. yeaeres there ſhall no fote off man walke there, nether fote of catell go there, nether ſhal it be inhabited. I wil make the londe off Egipte to be deſolate amonge other waſt countrees, and her cities to lye voyde xl. yeaeres, amonge other voyde cities: And I wil ſcate the Egipcians amonge the Heithen and nations.

Agayne, thus ſayeth the LORDE God: Whē the xl. yeaeres are expyred, ⁶ I wil gather the Egipcians together agayne, out off the naciōs, amonge whō they were ſcated, and wil bringe the preſoners off Egipte agayne in to the londe off Pathures their owne natyue countre, that they maye be there a lowly ſmall kyngdome: yee they ſhal be the ſmalleſt amonge other kyngdomes, leſt they exalte them ſelues aboute the Heithen: for I will ſo myniſh them, that they ſhall nomore rule the Heithen. They ſhall nomore be an hope vnto the houſe off Iſrael, nether prouoke the enemyre to wickedneſſe, to cauſe them turne backe, and to folowe them: ād they ſhal knowe, that I am the LORDE God.

¹ Ioel 3. a. Zach. 9. a. ² Deu. 28. c. Eſa. 65. d. ³ Eſa. 19. a. 20. a. Iero. 46. a. Eze. 30. 31. 32.

⁴ 4 Re. 18. d. Eſa. 30. a. 31. a. 36. a. ⁵ Iero. 46. e.

C In the xxvij. yeaere, the first daye of the first Moneth, came ¶ worde off the LORDE vnto me, sayenge: Thou sonne off man, Nabuchodonosor the kynge off Babilon hath made his hoost, with greate trauayle and labour to come before Tyre: that euery heade maye be balde, and euery shulder bare. Yet hath Tyre geuen nether him ner his hoost eny rewarde, for ¶ greate trauayle ¶ he hath taken there. Therefore thus saieþ ¶ LORDE God: beholde I will geue the lode of Egipte vnto Nabuchodonosor the kynge off Babilō, ¶ he maye take awaye all hir substaūce, robbe hir robberies, ād spoyle hir spoyles, to paye his hoost their wagies withall. I wil geue him the londe of Egipte for his labour, that he toke for me before Tyre. At the same tyme wil I cause the horne off the house of Israel to growe forth, ¶ open thy mouth agayne amonge them: that they maye knowe, how that I am the LORDE.

The xxx. Chapter.

A MOROUER, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, prophēy ¶ speake: thus saieþ the LORDE God: "Mourne, wo worth this daye, for the daye is here, the daye of ¶ LORDE is come: the darcke daye of ¶ Heithā, the houre is at honde, the swerde commeth vpon Egipte. When the wounded men fall downe in Egipte, when hir people are taken awaye, and when hir foundaciōs are destroyed: the Morians londe shal be afraied, yee the Morians londe, Lybia ¶ Lydiā, all their comon people, ¶ Chub, ¶ all ¶ be confederate vnto thē, shal fall with thē thorow ¶ swerde.

Thus saieþ ¶ LORDE: The maynteyners of the lode of Egipte shal fall, the pryde of hir power shal come downe: euē vnto the tower off Syenes shall they be slayne downe with the swerde, saieþ ¶ LORDE God: amonge other desolate countrees they shal be made desolate, ¶ amōge other waist cities they shalbe waisted. And they shal knowe, ¶ I am ¶ LORDE, when I kyndle a fyre in Egipte, ¶ when all hir helpers are destroyed.

At that tyme, shal there messaungers go forth fro me in shippes, to make ¶ carelesse Morians afraied: and sorowe shal come vpon them in the daye of Egipte, for doutles it shal come. Thus saieþ the LORDE God: I wil

make an ende of the people of Egipte thorow the honde of Nabuchodonosor kynge of Babilon. He and his people with him, yee and the cruell tyrantes of the Heithen shalbe brought to destroye the londe. They shal drawe out their sweardes vpon Egipte and fyll the londe full of slayne men. I will drye vp their floudes of water, ād sell the lode in to the hondes of wicked people. The lode and all ¶ is therin, wil I destroye thorow the enemies. Euē I the LORDE haue sayde it.

And thus saieþ the LORDE God: I will destroye the Idols, and brynge the ymages of Noph to an ende. "There shal nomore be a prynce of Egipte, and a fearfulness will I sende in to the Egipcians londe. As for Patshures, I wil make it desolate, ād kyndle a fyre in Zoan. Alexandria wil I punysh, ¶ poure my wrothfull indignaciō vpō Sin, which is the strength of Egipte. All the sustenance of Alexandria wil I destroye, and kyndle a fyre in Egipte.

Sin shalbe in greate heuynesse, Alexandria shalbe roted out, and Noph shall haue daylie sorowe. The best men off Heliopolis ¶ Bubasto shalbe slayne with the swerde, ād caried awaye captyue. At Taphnis the daye shalbe darcke, when I breake there the scepter of the londe of Egipte, and when ¶ pompe of hir power shal haue an ende. A cloude shal couer her, and hir daughters shalbe led awaye in to captyuite. Thus wil I punysh Egipte, that they maye knowe, how that I am the LORDE.

It happened in the xi. yeaere, vpon the seuēth daye of ¶ first Moneth, ¶ the LORDES worde came vnto me, sayēge: Beholde, thou sonne of mā, I wil breake ¶ arme of Pharaō kynge of Egipte: and lo, it shal not be boude vp to be healed, nether shal eny playstre be layed vpon it, for to ease it, or to make it so strōge, as to holde a swerde. Therefore, thus saieþ the LORDE God: beholde, I will vpon Pharaō ¶ kinge of Egipte, ¶ brusse his strōge arme (yet is it but a broken one) ¶ will smyte the swerde out of his honde.

As for the Egipcians, I wil scatre them amonge the Heithen, ¶ strowe thē in the londes aboute. Agayne I wil strength ¶ arme of the kinge of Babilō, ¶ geue him my swerde in his hōde: but I wil breake Pharaos arme, so ¶ he shal holde it before him piteously, like a wounded man.

" Eze. 29. 31. 32.

b Zach. 13. a.

Yee I will stablish the kynge of Babilōs arme, ⁊ the armes of Pharaο shall fall downe: that it maye beknowne, that I am the LORDE, which geue the kynge off Babilon my swearde in his hōde, that he maye drawe it out vpon the londe of Egypte: and that when I scatre the Egipcians amonge the Gentiles, and strowe them in ⁊ lōdes aboute, they maye knowe, ⁊ I am the LORDE.

The xxxi. Chapter.

MOROUER, it happened in the xi. yeaere ⁊ first daye of the thirde Moneth, that the worde of the LORDE came vnto me, sayenge: "Thou sonne of man, speake vnto Pharaο the kynge of Egypte, ād to all his people: Whom art thou like in thy greatnesse? Beholde, Assur was like a Cedre tre vpō the mount of Libanus, with fayre brāuches: so thicke, that he gaue shadowes, and shot out very hye. His toppe reached vnto the cloudes. The waters made him greate, and the depe set him vp an hye. Rōūde aboute the rotes of him rāne there floudes of water, he sent out his litle ryuers vnto all the trees of the felde. Therefore was he hyer thē all the trees of the felde, and thorow ⁊ multitude of waters that he sent frō him, he opeyned many and longe brāanches. All foules of the ayre made their nestes in his brāuches, vnder his bowes gēdred all the beastes of ⁊ felde, ⁊ vnder his shadow dwelt all people. Fayre and beutifull was he in his greatnesse, and in the length of his brāanches, for his rote stode besyde greate waters: no Cedre tre might hyde him. In the pleasaūt garden of God, there was no Fyrre tre like his brāuches, the playne trees were not like ⁊ bowes of him. All the trees in the garden off God might not be cōpared vnto him in his beuty: so fayre and goodly had I made him with the multitude of his brāanches: In so moch, ⁊ all the trees in the pleasaūt gardē of God, had envye at hī. **Therefore, thus saith the LORDE God:** For so moch as he hath lift vp himself so hie, ⁊ stretched his toppe in to the cloudes, ⁊ seinge his hert is proude in his highnesse: I wil delyuer him in to ⁊ hondes of ⁊ mightiest amōge ⁊ Heithē, which shall rote him out. Acordige to his wickednes will I cast him awaye, the enemies shal destroye him, ⁊ the mighty men of the Heithen shall so scatre

him, that his brāanches shal lye vpon all mountaynes ⁊ in all valleys: his bowes shall be broken downe to the grounde thorow out the londe. Then all the people of the londe shal go from his shadowe, and forsake him. When he is fallē, all ⁊ foules of ⁊ ayre shal syt vpon him, and all wilde beestes of the felde shal go aboute amonge his brāuches: so that from hence forth, no tre in the water shall attayne to his hyennesse, nor reach his toppe vnto the cloudes, nether shall eny tre off the water stonde so hye, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to ⁊ graue, like other men.

Morouer, thus saith the LORDE God: In the daye when he goeth downe to the graue, I wil cause a lamentacion to be made. I will couer the depe vpon him, I will stanch his floudes, and the greate waters shalbe restrayned. I shall cause Libanus to be soroufull for his sake, and all the trees off the felde shall be smyttē. I wil make the Heithen shake at the sounde of his fall, when I cast him downe to hell, with them ⁊ descende in to the pytte. All the trees of Eden, with all the chosen and best trees of Libanus, yee and all they that are planted vpon the waters, shal mourne with him also in the lower habitaciōs: for they shal go downe to hell with him, vnto thē that be slayne with the swearde, which dwelt afore vnder the shadow off his arme amōge the Heithē. To whom shalt thou be likened, that art so glorious ⁊ greate, amonge the trees off Eden? Yet art thou cast downe vnder ⁊ earth (amonge the trees off Eden) where thou must lye amonge the vncircumcised, with them that be slayne with the swearde. Euen thus is it with Pharaο ⁊ all his people, saith the LORDE God.

The xxxij. Chapter.

IN the xij. yeaere, the first daye of the xij. Moneth, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, take vp a lamentacion vpō Pharaο the kynge of Egypte, ⁊ saye vnto him: "Thou art reputed as a Lyon of the Heithen, ⁊ as a walfish in the see. Thou castest thy waters aboute the, thou troublest the waters with thy fete, and stampest in their floudes. Thus sayeth the LORDE God: "I wil sprede my net ouer ⁊,

^a Eze. 29. 30. 32.^b Esa. 14. c.

Eze. 32. c.

^c Eze. 29. 30. 31.^d Eze. 12. b. 17. c.

namely, a greate multitude of people : these shal dryue the in to my yarne, for I will cast the vpō the lōde, and let the lye vpō the felde, that all the foules of the ayre maye syt vpō the : I wil geue all the beastes of the felde ynough off the. Thy flesh will I cast vpō the hillles, and fyll the valleys with thy hyennesse. I will water the londe with the abundaunce off thy bloude euen to the moūtaynes, & y valleys shal be full off the.

33 When thou art put out, I will couer the heauen, and make his starres dymme. I will sprede a cloude ouer the Sonne, ad the Moone shall not geue hir light. All the lightes off heauen will I put out ouer the, and bringe darknesse vpon thy londe, saith y LORDE God. I wil trouble the hertes off many people, when I bringe thy destrucion amōge the Heithen and countrees, whom thou knowest not. Yee I will make many people with their kynges so afayed thorow y, that their hayre shal stonde vp, whē I shake my swearde at their faces. Sodenly shal they be astonnyed, every man in him self, at y dave of thy fall.

For thus saith the LORDE God : the kyng of Babilons swearde shal come vpon y, with y swearde of the worthies will I smyte downe thy people. All they that be mightie amōge the Gētiles, shal waist the proude pompe of Egipte, and brynge downe all hir people. All the catell also of Egipte wil I destroye, that they shal come nomore vpō the waters : so that nether mā fote ner beastes lawe, shal stere them eny more. Then wil I make their waters cleare, and cause their floudes to runne like oyle, sayeth the LORDE God : when I make the londe of Egipte desolate, and when y countre with all that is therin, shalbe layde waist : and whē I smyte all thē which dwell in it, that they maye knowe, that I am the LORDE. This is the mournynge, that the daughters off the Heithen shall make : Yee a sorow and lamentaciō shal they take vp, vpon Egipte and all hir people, saith the LORDE God.

In the xij. yeaere, the xv. dave of the Moneth, came the worde off the LORDE vnto me sayenge : Thou sonne of man. Take vp a lamentacion vpon the people of Egipte, and cast them downe, yee ad the mightie people of the Heithē also, ^eeuen with thē that dwell beneth : and with them that go downe

in to the graue. Downe (how fayre so euer thou be) and laye the with the vncircumcised. Amōge those that be slayne with the swearde, shal they lye. The swearde is geuen alrede, he shal be drawn forth and all his people. The mightie worthies and his helpers, y be gone downe and lye with the vncircumcised and with them that be slayne with y swearde : shal speake to him out of the hell.

Assur is there also with his company, ad their graues rounde aboute, which were slayne ad fell all with the swearde, whose graues lye besyde him in the lowe pytte. His comōs are buried rounde aboute his graue : altogether wounded and slayne with the swearde, which men afore tyme brought feare in to y londe off the luyunge.

There is Elam also with all his people, and their graues rounde aboute : which all beyng wounded and slayne with the swearde, are gone downe vncircumcised vnder the earth, which neuertheles somtyme brought feare in to the londe off the luyunge : for the which they beare their shame, with the other that be gone downe to y graue.

Their buryall is geuen them and all their people, amōge them that be slayne. Their graues are rounde aboute all them, which be vncircumcised, and with them that be slayne thorow the swearde : for seynge that in tymes past they made the londe off the luyunge afayed, they must now beare their owne shame, with them that go downe to the pytte, and lye amōge them, that be slayne.

There is Mesech also and Tubal, and their people, and their graues rounde aboute. These all are amōge the vncircūcised, and them that be slayne with the swearde, because afore tyme they made the londe off the luyunge afayed.

Shulde not they then lye also amōge y worthies, and vncircumcised Giautes ? which with their weapens are gone downe to hel : whose swearde are layed vnder their heades, whose wickednesse is vpon their bones : because that as worthies, they haue brought feare in to y lōde of y luyunge ? Yee amōge the vncircūcised shalt thou be destroyed, and slepe with them, that perished thorow the swearde.

There is the lōde off Edom with hir kynges and prynces also, ^ewhich with their strēgth are

^a Eze. 13. b. Ioe. 3. c.

^b Esa. 14. c. Eze. 31. c.

^c Iere. 49. f. Dan. 8. a.

^d Iere. 49. b. Eze. 25. b. 35. a.

laid by them that were slayne with the swearde, yee amonge the vncircumcised, and them which are gone downe in to the pytte. Morouer, there be all the prynces of the north, with all the Sidoniās, which are gone downe to the slayne.

With their feare and strength they are come to confucion, and lye there vncircumcised, amonge those that be slayne with the swearde: and beare their owne shame, with them that be gone downe to ſ pytte. Now when Pharaο seyth this, he shal be comforted ouer all his people, that is slayne with the swearde: both Pharaο & all his hoost, saith ſ LORDE God. For I haue geuē my feare in the lōde of the luyngē. But Pharaο & all his people shal lye amōge the vncircumcised, and amonge them that be slayne with the swearde, saith the LORDE God.

The xxxij. Chaptr.

A GAYNE, the worde off the LORDE came vnto me, sayenge: Thou sonne off man, Speake to the childrē of thy people, and tell them: When I sende a swearde vpon a londe, yf the people off the londe take a man off their cōuntre, and set him to be their watchman: " ſ same man (whā he seyth the swearde come vpon the londe) shal blowe the trompet, and warne the people.

Yf a man now heare the noyse off the trompet & will not be warned, and the swearde come ād take him awaye: his bloude shall be vpō his owne heade: For he herde the sōūde of the trompet, and wolde not take hede, therefore his bloude be vpon him. But yf he will receaue warnyngē, he shal saue his life. Agayne, yf the watch man se the swerde come, and shewe it not with the trompet, so ſ the people is not warned: yff the swearde come then, and take eny man from amōge thē: the same shall be taken awaye in his owne synne, but his bloude will I requyre off the watchmans honde.

33 And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest eny thinge out of my mouth, thou mayest warne them on my behalfe. Yf I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou geuest him not warnyngē, that he maye be warre off his vngodly waye: then shall the

wicked dye in his owne synne, but his bloude will I requyre of thy honde. Neuertheles yf thou warne the wicked off his waye, to turne from it, where as he yet wil not be turned from it: then shal he dye because off his synne, but thou hast deluyered thy soule.

Therefore (O thou sonne off man) speake vnto the house off Israel, Ye saye thus: Oure offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be restored vnto life? Tell them: As truly as I lye (saith the LORDE God) I haue no pleasure in the death off the wicked,^c but moch rather that the wicked turne from his waye and lye. Turne you, turne you from youre vngodly wayes, o ye off the house off Israel. Oh, wherfore will ye dye?

Thou sonne off man, tell the children off thy people: " The rightuousnes of the rightuous shall not saue him, when so euer he turneth awaye vnfaithfully: Agayne, the wickednesse of the wicked shal not hurte him, when so euer he conuerteth from his vngodlynnesse:

And ſ rightuousnesse of the rightuous shal not saue his life, when so euer he synneth. Yf I saye vnto the rightuous, that he shall surely lye, and so he trust to his owne rightuousnesse, and do synne: then shall his rightuousnesse be nomore thought vpon, but in the wickednesse that he hath done, he shall dye.

Agayne, yf I saye to the wicked: " thou shalt surely dye: and so he turne frō his synnes, and do the thinge that is lauffull and right: In so moch that the same wicked mā geueth the pledge agayne, restoreth that he had taken awaye by robbery, walketh in the cōmaundementes off life, and doth no wrōge:

Then shall he surely lye, and not dye. Yee the synnes that he had done, shal neuer be thought vpon: For in so moch as he doth now the thyngē that is lauffull and right, he shall lye. And yet the children off thy people saye: Tush, the waye of the LORDE is not right, where as their owne waye is rather vnright.

D When the rightuous turneth from his rightuousnesse, and doeth the thyngē that is wicked, he shall dye therefore. But yf the wicked turne from his wickednesse, doinge the thinge that is lauffull and right, he shall lye therefore. / Yet ye saye: the waye of ſ

^a 4 Re. 9. d. ^b Eze. 3. c. ^c Eze. 18. e. ^d Eze. 18. d.

^e Esa. 55. b. Iere. 18. a. ^f Eze. 18. f. Ro. 2. a.

LORDE is not equall. O ye house of Israel, I wil iudge euery one of you after his wayes.

In the xij. yeaere, the v. daye of the x. Moneth of oure captiuyte, it happened, that one which was fled out of Ierusalem, came vnto me, and sayde: *ŷ* cite is destroyed. Now the honde of the LORDE had bene vpon me the euenynge, afore this man (which was escaped) came vnto me, and had opened my mouth, vntyll the mornynge that he came to me: Yee he opened my mouth, so *ŷ* I was nomore domme. Then came the worde of *ŷ* LORDE vnto me, and sayde: Thou sonne off man, these that dwell in the waisted londe of Israel, saye: Abraham was but one man, *ād* he had the londe in possessiō: now are we many, and the londe is geuen vs to possesse also. And therfore tell them: Thus saieih the LORDE: In the bloude haue ye eaten, your eyes haue ye lift vp to Idols, *“*and haue shed bloude: shal ye then haue the londe in possession?

Ye leane vpon youre swearde, ye worke abominacions, euery one defyleth his neighbours wife: and shal ye then possesse the londe? Saye thou these wordes vnto thē: Thus saieih the LORDE God: As truly as I lye, all ye that dwell in this wilderness, shall be slayne with the swearde: what so is vpon the felde, will I geue vnto the beestes to be deuoured: those that be in stronge holdes and dennes, shall dye off the pestilēce. For I wil make the londe desolate and waist, and *ŷ* pōpe off hir strength shall come to an ende. The mountaynes in Israel shal be so waiste that no man shall trauaile therby.

*“*Then shall they lerne to knowe, that I am the LORDE, whē I make the lōde waist and desolate, because off all their abominacions, that they haue wrought. And thou sonne off man, the children off thy people *ŷ* talke of the, by the walles *ād* in the dores of their houses, sayenge one to another: come, let vs heare, what worde is gone forth from the LORDE: These come vnto the, after *ŷ* maner of a greате people: yee my people syt downe before the, and heare thy wordes, but they do not therafter: *“* For in their mouthes they shewe them selues, as though they were feruent, but their herte goeth after their owne couetous lucre. And as a balet *ŷ* hath a

swete tune, *ād* is pleasūt to synge, so shalt thou be vnto them: thy wordes shal they heare, but they will not do therafter. Whē this commeth to passe (for lo, it cōmeth in dede) then shal they knowe, that there hath bene a prophet amonge them.

The xxxiii. Chapter.

AND the worde off the LORDE came vnto me, sayenge: Thou sonne off mā, prophcey agaynst the shepherdes of Israel, prophcey, and speake vnto them: Thus saieih the LORDE God: Wo be vnto the shepherdes off Israel, *“*that fede them selues. Shulde not the shepherdes fede *ŷ* flockes?

Ye haue eaten vp the fatte, ye haue clothed you with the woll: the best fedde haue ye slayne, but *ŷ* flocke haue ye not norished: *“* The weake haue ye not holden vp, the sicke haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: *ŷ* lost haue ye not sought, but churlishly and cruelly haue ye ruled thē. Thus are they scatred here and there without a shepherd: yee all the beastes off the felde deuoure them, and they go astraye.

My shepe go wandringe vpon all moūtaynes and vpon euery hye hill, yee they be scatred abrode in all felde, and there is no man, that careth for them, or seketh after them.

Therfore o ye shepherdes, heare the worde off the LORDE, Thus sayeth the LORDE God: As truly as I lye, for so moch as my shepe are robbed, and deuoured off all the wyld beestes off the felde, hauynge no shepherd: and seynge that my shepherdes take no regarde off my shepe, but fede them selues only, and not my shepe: Therfore heare *ŷ* worde off the LORDE, o ye shepherdes: Thus sayeth the LORDE God: Beholde, I my self will vpon the shepherdes, and requyre my shepe from their hondes, and make thē cease from fedyng of my shepe: yee the shepherdes shall fede them selues nomore: For I will deluyr my shepe out off their mouthes so that they shall not deuoure them after this.

For thus saieih the LORDE God: Beholde, *“* I will lōke to my shepe myself, and seke them. Like as a shepherd amōge the flocke seketh after the shepe that are scatred

a Leui. 17. d. Deu. 3. c. *b* Eze. 25. c. *c* Esa. 29. c. Mat. 15. a. *d* Eze. 13. a. Iere. 14. b. 23. a. *e* Luc. 4. b.

f 1 Pe. 5. a. *g* Ioh. 10. a. Heb. 13. d. 1 Pe. 2. c. 5. a.

abrode, euen so wil I seke after my shepe, and gather them together out off all places, where they haue bene scatred in the cloudy and darcke daye. I wil bringe them out from all people, and gather them together out of all londes. I wil bringe the in to their owne londe, and fede them vpon the mountaynes off Israel, by the ryuers, and in all the places of the cowntre. I wil fede them in right good pastures, and vpon the hie mountaynes off Israel shall their foldes be. There shall they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

I wil fede my shepe myself, and bringe them to their rest, sayeth the LORDE God. Soch as be lost, wil I seke: "soch as go astraye, wil I brynge agayne: soch as be wouled, wil I bynde vp: soch as be weake, wil I make stronge: soch as be fat and well lykinge, those wil I preserue, and fede them with fy thinge that is lauffull. And as for you (o my shepe) sayeth the LORDE God: I will put a difference amonge the shepe, amonge the wethers and the goates. Was it not ynough for you, to eat vp the good pasture, but ye must treade downe the residue of youre pasture with youre fete also? Was it not ynough for you to drynke cleare water, but ye must trouble the residue also with youre fete?

Thus my shepe must be fayne to eate fy thinge, that ye haue troden downe with youre fete, and to drynke it, that ye with youre fete haue defyled.

Therefore, thus sayeth the LORDE God vnto them: Beholde, I will seuer the fat shepe from the leane: for so moch as ye haue shot the weake shepe apō fy sydes and shulders, and runne vpon them with youre hornes, so longe till ye haue vtterly scatred them abroad. I wil helpe my shepe, so fy they shal nomore be spoyled: yee I wil discerne one shepe from another. I wil rayse vp vnto them one only shepherd: "euen my seruauunt Daud, he shal fede the, and he shal be their shepherd. I the LORDE wil be their God, and my seruauunt Daud shal be their prince: Euen I the LORDE haue spoken it.

Morouer, I wil make a couenaunt of peace with them, and dryue all euell beastes out of the londe: so that they maye dwell safely in the wilderness, and slepe in the woddes.

Good fortune and prosperite wil I geue them, and vnto all that be rounde aboute my hill. "A prosperous shower and rayne wil I sende them in due season, that the trees in the wodde maye bringe forth their frutes, and fy grounde hir increase. They shalbe safe in their londe, and shal knowe, that I am the LORDE, which haue brokē their yocke, and delyuered them out of the hondes of those, that helde them in subieccion.

They shal nomore bespoyled of the Heithen, ner deuoured with the beastes of the lōde: but safely shal they dwell, and no man shall fraye them. I wil set vp an excellēt plāte for them, so fy they shal suffice no more hunger in the londe, nether beare the reprofe of fy Heithen eny more. Thus shal they vnderstonde, that I the LORDE their God am with them, and fy they (euen the house of Israel) are my people, saith the LORDE God. Ye men are my flocke, ye are the shepe of my pasture: and I am youre God, saith the LORDE God.

The xxxv. Chapter.

MOROUER, the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towardes the mount Seir, prophcey vpon it, and saye vnto it: "Thus saith the LORDE God: Beholde, (o thou mount Seir) I will vpon the, I wil reach out myne hōde ouer the, yee waist and desolate wil I make the. Thy cities wil I breake downe, and thou shalt lye voyde: that thou mayest knowe, how that I am the LORDE. "For so moch as thou bearest an olde enemyte agaynst the children of Israel, and with a cruel honde hast made them afraied, what tyme as they were troubled and punyshed for their synne: Therefore, as truly as I lye (saith fy LORDE God) I wil prepare the vnto bloude, yee bloude shal folowe vpon the: "seinge thou layest waite for bloude, therefore shall bloude persecute the. Thus wil I make the mount Seir desolate and waist, and bringe to passe, that there shall no man go thither, ner come from thence. His mountaynes wil I fyll with his slayne men: thy hilles, dales and valleys shal lye full of them, that are slayne with fy swearde. I wil make the a perpetuall wilderness, so that noman shal dwell in thy cities: fy ye maye knowe, how fy I am the LORDE.

^a Luc. 4. b. Ioh. 10. a. ^b Matt. 25. c. ^c Iere. 30. b. Act. 2. c. Mich. 5. a. ^d Deu. 11. b. 28. b. ^e Psal. 94. b.

99. a. ^f Esa. 54. a. Iere. 49. b. Eze. 25. b. 32. f. 36. a. ^g Nu. 20. c. Deu. 2. a. ^h 1 Mac. 5. a.

33 And because thou hast sayde: what, both these nacions and both these londes must be myne, & I wil haue them in possession,^a where as the LORDE was there. Therefore, thus saith the LORDE God: As truly as I lyue, I will hādle the accordinge to thy wrath and gelousy, like as thou hast dealt cruelly with them: that I maye be knowne amōge them, how I haue punyshed the. Yee and that thou also mayest be sure, that I the LORDE haue herde all thy despyteful wordes, which thou hast spokē agaynst the mountaynes of Israel, sayenge: Lo, they are made waist, and geuen vs to deuoure.

Thus with youre mouthes ye haue made youre boost agaynst me, yee & multiplied youre proude wordes agaynst me, which I haue herde altogether. Where vnto, thus saith ꝑ LORDE God: when the whole worlde is in wealth, then wil I make the waist. ^b And like as thou (o mount Seir) wast glad, because the heretage of the house of Israel was destroyed: euen so wil I do vnto the also, that thou and whole Edom shall be destroyed, & knowe, that I am the LORDE.

THE xxxvi. Chapter.

A THOU sonne of man, prophecie vpon the mountaynes of Israel,^c & speake: Heare the worde of the LORDE, o ye mountaynes of Israel: Thus saith the LORDE God: Because youre enemy hath sayde vpon you: A ha, ꝑ hie euerlastyng places are now become ours: prophecie therefore, & speake: thus saith ꝑ LORDE God: Seinge ye be waisted & trodē downe on euery syde, & become a possession vnto ꝑ resydue of ꝑ Gētiles, which haue brought you in to mēs mouthes & vnto an euēl name amonge ꝑ people: Therefore, heare the worde of the LORDE God, o ye mountaynes of Israel: Thus saith the LORDE God vnto the mountaynes and hilles, valleys & dales, to the voyde wildernesses & desolate cities, which are spoyled, and had in derision on euery syde, amonge the resydue of the Heithē: Yee euē thus saith the LORDE God: In the fyre of my gelousy haue I taken a deuynce, agaynst the resydue of the Gētiles, and agaynst all Edom: which haue takē in my lōde vnto thē selues for a possession: which also reioysed frō their whole herte with a despitteful stomacke, to waist it, and to spoyle it.

Prophecye therfore vpon the londe of Israel, 33 speake vnto ꝑ mountaynes and hilles, to valleys and dales, thus saith the LORDE God: Beholde, this haue I deuyned in my gelousy and terrible wrath: For so moch as ye haue suffred reprofe of the Heithen, therfore thus saith the LORDE God: I haue sworne, that the Gentiles which lye aboute you, shal beare youre confucion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bringe forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you wil I turne me, that ye maye be tyllend and sowed. I wil sende you moch people, which shalbe all of the house of Israel: the cities shalbe inhabited, and ꝑ decayed places shalbe repayred againe. I wil prouyde you with moch people and catell, which shal increase & bringe frute. I wil restore you also to youre olde estate, and shewe you more kindnes thē euer ye had before: wherby ye shal knowe, ꝑ I am the LORDE. Yee people wil I sende vnto you (o my folke of Israel) which shal haue the in possession, and thou shalt be their inheritaunce, so that thou shalt nomore be without them. Agayne, thus saith the LORDE God: For so moch as they saye vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eate no mo men, nether destroye thy people eny more, saith the LORDE God. And I wil not suffre the, for to heare thine owne confucion amonge the Gentiles from hensforth. Thou shalt not beare the reprofe of the nacions, ner cast out thine owne people enymore, saith the LORDE God.

Morouer, the worde of the LORDE came vnto me, sayenge: O thou sonne of mā, when the house of Israel dwelt vpon their owne grounde, they defyled them selues with their owne wayes & ymaginacions: so that in my sight their waye was like the vncleennesse of a menstruous woman. Wherefore I poured my wrothfull displeasure vpon them, because of the bloude that they had shed in the londe, & because of their Idols, wherwith they had defyled them selues. I scatred them also amonge the Heithen, so that they were strowed aboute in the lōdes. Accordinge to their wayes & after their owne inuencions, so dyd I punysh them.

^a Exo. 25. c. ^b Eze. 22. c. 26. a.

^c Eze. 6. c. ^d Eze. 35. a.

¶ Now when they were gone vnto the Heithen, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, & must go out of their owne londe? Then spared I my holy name, which ſ house of Israel had dishonoured amonge the Gentiles, to whom they came. Therefore tell ſ house of Israel: Thus saith the LORDE God: I do not this for youre sakes (O house of Israel) but for my holy names sake, which ye dishonoured amōge the Heithen, when ye came to them. Therefore, I wil halowe my greate name agayne, which amonge the Gētiles is euel spoken of: for ye youre selues haue dishonoured it amōge them. And the Gentiles shal knowe, that I am the LORDE, when I am honoured in you before their eyes, saith ſ LORDE God.

As for you, I wil take you from amonge the Heithen, and gather you together out of all countrees, and bringe you agayne in to youre owne londe. ¶ Then will I poure cleare water vpon you, & ye shalbe clene: Yee from all youre vnclennesse and from all youre Idols shal I clense you. A new herte also wil I geue you, and a new sprete wil I put in to you: As for that stony hert, I will take it out of youre body, and a geue you a fleszshy herte. I wil geue you my sprete amonge you, and cause you to walke in my commaundemētes, to kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that I gaue to youre forefathers, & ye shal be my people, and I wil be youre God. I wil helpe you out of all youre vnclennesse, I wil call for the corne, and wil increase it, and wil let you haue no honger. I will multiplie the frutes of the trees and ſ increase of the felde for you, so that ye shal beare no more reprove of honger amōge the Heithē. Then shal ye remēbre youre owne wicked wayes, and youre ymaginaciōs, which were not good: so that ye shal take displeasure at youre owne selues, by reason of youre synnes and abhominaciōs.

¶ But I wil not do this for youre sakes (saith the LORDE God) be ye sure of it. Therefore (o ye house of Israel) be ashamed of youre synnes. Morouer, thus saith the LORDE God: what tyme as I shal clēse you from all youre offences, then wil I make the cities to

be occupied agayne, and wil repayre the places that be decayed. The desolate londe shal be buylded agayne, which afore tyme laye waist, in the sight of all them, that wēte by. Then shal it be sayde: This waist lōde is become like a garden of pleasure, and the voyde, desolate and brokē downe cities, are now stronge, and fensed agayne. Then the residue of the Heithen that lye rounde aboute you, shal knowe, that I am the LORDE, which repayre that was broken downe, and plante agayne, that was made waist. Euen I the LORDE haue spoken it, & wil do it in dede.

Thus saith the LORDE God: I wil yet once be founde agayne of ſ house of Israel, & do this for them: I shal increase them as a flocke of men. Like as the holy flocke and the flocke of Ierusalem are in the hie solempne feastes: so shal also the wilde waisted cities be fylled with flockes of men: and they shal knowe, that I am the LORDE.

The xxxvij. Chapter.

THE honde of the LORDE came vpon me, & caried me out in the sprete of the LORDE, & let me downe in a playne felde, that laye full of bones, & he led me rounde aboute by them: & beholde, the bones that laye vpon the felde, were very many, & marvelous drye also. Then sayde he vnto me: Thou sonne of man: thinkest thou these bones maye lyue agayne? I answered: O LORDE God, thou knowest. And he sayde vnto me: Prophecy thou vpon these bones, & speake vnto them: Ye drye bones, heare the worde of the LORDE. Thus saith the LORDE God vnto these bones: Beholde, I will put breth in to you, that ye maye lyue: I wil geue you synowes, & make flesh growe vpon you, & couer you ouer with skynne: & so geue you breth, that ye maye lyue, and knowe, that I am the LORDE.

¶ So I prophecied, as he had cōmaunded me. And as I was prophecieng, there came a noyse and a greate mocion, so that the bones ranne euery one to another. Now whē I had lokēd, beholde, they had synowes, and flesh growe vpon them: and aboute they were couered with skynne, but there was no breth in them. Then sayde he vnto me: Thou sonne of man, prophecie thou towarde the

* Ro. 2. c. Esa. 52. b.

† Esa. 44. a. Iere. 17. c.

‡ Eze. 11. d. 18. e.

§ Deu. 8. d.

¶ Iere. 50. a.

⁂ Gene. 2. b.

⁂ 1 Cor. 15. a.

wynde: prophecy, and speake to the wynde: Thus saith the LORDE God: Come (o thou ayre) from the foure wyndes, & blowe vpon these slayne, that they maye be restored to life. So I prophced, as he had commaunded me: Then came the breth in to them, and they receaued life, and stode vp vpon their fete, a maruelous greate sorte.

Morouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: "oure bones are dried vp, oure hope is gone, we are clene cut of. Therefore prophcie thou, & speake vnto them. Thus saith the LORDE God: Beholde, I wil open youre graues (o my people) & take you out of youre sepulcres, & bringe you in to the londe of Israel agayne. So shall ye knowe y I am the LORDE, when I open youre graues, & bringe you out of them. My sprete also wil I put in you, & ye shal lyue: I wil set you agayne in youre owne londe, and ye shal knowe, that I am the LORDE, which haue sayde it, and fulfilled it in dede.

C The worde of the LORDE came vnto me, sayenge: Thou sonne of man, take a stickc and wryte vpon it: Vnto Iuda & to the children of Israel his companjons. Then take another stickc, and wryte vpon it: Vnto Ioseph the stocke of Ephraim, and to all the housholde of Israel his companjons. And than take both these together in thine honde, so shal there be one stycke therof. Now yf the childrē of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these? Then geue them this answer: Thus saith the LORDE God: Beholde, I wil take the stocke of Ioseph, which is in the honde of Ephraim and of the trybes of Israel his felowes, and wil put them to the stocke of Iuda, & make them one stocke, and they shal be one in my honde. And the two stickes where vpon thou wrytest, shalt thou haue in thine honde, that they maye se, and shalt saye vnto them:

D Thus saith the LORDE God: beholde, I wil take awaye the childrē of Israel from amonge the Heithen, vnto whom they be gone, and wil gather them together on euery syde, and bringe them agayne in to their owne londe: yee I wil make one people of thē in y londe, vpon the mountaynes of Israel, and they all shal haue but one kinge. They shal nomore be two peoples from hensforth, nether

be deuyded in to two kingdomes: they shal also defyle thē selues nomore with their abhominacions, Idols and all their wicked-doinges. I wil helpe thē out of all their dwellinge places, wherin they haue synned: & wil so clense them, that they shalbe my people, and I their God.

"Dauid my seruauit shalbe their kinge, & they all shal haue one shepherde only. They shal walke in my lawes, and my commaundementes shal they both kepe & fulfill. They shal dwell in the londe, that I gaue vnto Iacob my seruauit, where as youre fathers also haue dwelt. Yee euē in the same londe shal they, their children, & their childers children dwell for euermore: and my seruauit Dauid shal be their euerlastynge pryncce. Morouer, I will make a bonde of peace with them, which shal be vnto them an euerlasting couenant. I wil sattle thē also, and multiplie them, my Sanctuary wil I set amonge thē for euermore.

My dwellinge shalbe with them, yee I wil be their God, & they shalbe my people. Thus the Heithen also shal knowe, that I the LORDE am y holy maker of Israel: whē my Sanctuary shal be amonge them for euer more.

The xxxvij. Chapter.

AND the worde of the LORDE came vnto me, sayenge: Thou sonne of man, turne thy face towarde Gog in the londe of Magog, which is the chefe pryncce at Mesech and Tubal: prophecy agaynst him, and saye: "Thus saith the LORDE God: "O Gog thou chefe pryncce of Mesech and Tubal: beholde, I wil vpon the, and wil turne the aboute, and put a bytt in thy chawes: I wil bringe the forth and all thine hoost, both horse & horsmen, which be all weapened of the best fashion: a greate people, that handle altogether speares, shyldes, and swerdes: the Perses, Moryans and with them the Lybians, which all beare shyldes and helmettes: Gomer, and all his hoostes: the house of Thogorma out of the north quarters, and all his hoostes, yee and moch people with the.

Therefore prepare the, set thy self in araye with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in the latter yeares thou shalt come in to the lōde, that hath bene destroyed with the sward, &

^a Eze. 33. b.

^b Osee 1. b.

^c Eze. 54. d. Ioh. 10. b.

^d Eze. 39.

^e Apo. 20. c.

now is replenished agayne with dyverse people vpon the mountaynes of Israel, which haue lôge lyen waist. Yee they be brought out of the nacions, & dwell all safe. Thou shalt come vp like a stormy wether, to couer the lôde, and as it were a darcke cloude: thou with all thine hoostes, and a greate multitude of people with the.

33 Morouer, thus saieih the LORDE God: At the same tyme shal many thinges come in to thy mynde, so that thou shalt ymagyn myschefe, and saye: I wil vp to yonder playne londe, seinge they syt at ease, and dwell so safely (for they dwell all without eny walles, they haue nether barres nor dores) to spoyle them, to robbe thê, to laye honde vpon their so wel inhabited wildernesses: agaynst that people, & is gathered together from amonge the Heithê, which haue gotten catell and good, and dwell in the myddest of the londe. Then shal Saba and Dedan and the marchauntes of Tharsis with all their Worthies, saye vnto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle? to take syluer and golde: to cary awaye catell and good: and to haue a greate pray?

Therefore, o thou sonne of man, thou shalt prophecie, and saye vnto Gog: Thus saieih the LORDE God: In that daye thou shalt knowe, that my people of Israel dwelleth safe: and shalt come from thy place, out of the north partes: thou and moch people with the, which ryde vpon horses, wherof there is a greate multitude and an innumerable sorte. Yee thou shalt come vpon my people of Israel, as a cloude to couer the lôde. This shal come to passe in the latter dayes: I wil bringe the vp in to my londe, that the Heithen maye knowe me, when I get me honoure vpon the (o Gog) before their eyes.

C Thus saieih the LORDE God: Thou art he, of whom I haue spoken afore tyme, by my seruantes & prophetes of Israel, which prophecied in those dayes & yeaues, that I shulde bringe the vpon them. At the same tyme, when Gog commeth vp in to the londe of Israel (saieih the LORDE God) shal my indignaciô go forth in my wrath. For in my gelousy and hote displeasure "I haue deused, that there shalbe a greate trouble in the londe of Israel at that tyme. The very fyszshes in the see, the foules of the ayre, the beestes of

the felde, and all the men & are vpon the earth, shal tremble for feare of me.

The hilles also shalbe turned vp side downe, the stayres of stone shal fall, and all walles shal syncke to the grounde. I wil call for a swearde vpon them in all my mountaynes, saieih the LORDE God: so that euery mans swearde shal be vpon another. With pestilence and bloude wil I punysh him: stormy rayne and hale stones, fyre and brymstone, wil I cause to rayne vpon him and all his heape, yee and vpon all that greate people that is with him. Thus wil I be magnified, honoured, and knowne amonge the Heithen: that they maye be sure, how & I am & LORDE.

THE xxxij. Chapter.

THEREFORE o thou sonne of man, **A** prophecie agaynst Gog, and speake: Thus saieih the LORDE God: Beholde, o Gog: "thou chefe prynce at Mesech and Tubal, I wil vpon the, and turne the aboute, & carie the forth, & lede & from the north partes, and bringe the vp to the mountaynes of Israel. As for thy bowe, I wil smyte it out of thy left honde, and cast thine arowes out of thy right honde. Thou with all thine heape, and all the people that is with the, must fall vpon the mountaynes of Israel. Then wil I geue the vnto & foules and wilde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for euê I the LORDE haue spoken it, saieih the LORDE God.

33 In to Magog, and amonge those that sit so carelesse in the Iles: wil I sende a fyre, and they shal knowe, & I am the LORDE. I wil make also the name of my holynesse to be knowne amonge my people of Israel: and I will not let my holy name be euel spoken of enymore: but the very Heithen also shal knowe, that I am the LORDE, the holy one of Israel. Beholde, it commeth, and shalbe fulfilled in dede, saieih the LORDE God. This is the daye, wherof I haue spoken: They that dwell in & cities of Israel, shal go forth and set fyre vpon the weapons, and burne them: shyldes and speres, bowes and arowes, bylles and clubbes: seuen yeaues shall they be burnynge therof, so that they shall els bringe no stickes from & felde, nether haue nede to hew downe eny out of the wodde: For they

^a Dan. 12. a. Mat. 24. b. Luc. 21. c.

^b Eze. 38.

shall haue weapons ynew to burne. They shal robbe those that robbed them, and spoyle those that spoyled them, saith J^{r} LORDE God.

C At the same tyme will I geue vnto Gog, a place to be buried in, in Israel: euē the valley, where thorow men go from the east to the see warde. Those that trauaile therby, shal abhorre it. There shal Gog and all his people be buried: and it shalbe called the valley of the people of Gog. Seuen monethes longe shall the house of Israel be burienge of them, that they maye cense the lōde: Yee all the people of the londe shal burie them. O it shal be a glorious daye, when I get me that honoure, saith the LORDE God. They shal ordene men also to be deedburiers, euer goinge thorow the lōde, and appoynte them certayne places to bury those in, which remaine vpon the felde, that the londe maye be censed. From ende to ende shal they seke, and that vij monethes lōge. Now those that go thorow the londe, where they se a mans bone, they shall set vp a token by it, till the deedburiers haue buried it also, in the valley of the people of Gog. And the name of the cite shalbe called Hamona: Thus shall they make the londe cene.

D And thou sonne of man: thus saith the LORDE God: Speake vnto all the foules and euery byrde, yee and to all the wilde beastes of the felde: heape you together and come, gather you rōude aboute vpō my slaughter, that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israel: eate flesh, and drynke bloude. e Ye shal eate f flesh of the worthies, and drynke the bloude of the prynces of the londe: of the wethers, of the lambes, of the goates, and of the oxen that be all slayne at Basan. Eate f fat youre bely full, and drynke bloude, till ye be droncken of the slaughter, which I haue slayne vnto you. Fyl you at my table, with horses & stronge horsmen: with captaynes and all mē of warre, saith the LORDE God.

E I will bringe my glory also amonge the Gentiles, that all the Heithen maye se my iudgment, that I haue kepte, and my honde which I haue layed vpon them: that f house of Israel maye knowe, how that I am J^{r} LORDE their God, from that daye forth. And the Heithen shal knowe, that where as the house of Israel were led in to captiuyte:

it was for their wickednes sake, because they offended me.

For the which cause I hyd my face from them, and delyuered them in to the hondes of their enemies, that they might all be slayne with the swearde. Aordinge to their vnclennesse and vnfaithfull dealinges, so haue I entreated them, and hyd my face from them. Therefore thus saith J^{r} LORDE God: Now will I bringe agayne the captiuyes of Iacob, and haue mercy vpon the whole house of Israel, and be gelous for my holy names sake. All their confucion and offence that they haue done agaynst me, shal be taken awaye: and so safely shal they dwell in their londe, that no man shal make them afayed. And when I haue brought the agayne from amonge the people, when I haue gathered them together out of their enemies londes, and am praysed in them before many Heithen: then shall they knowe, that I am the LORDE their God, which suffred them to be led in to captiuyte amonge the Heithen, but now haue brought them agayne in to their owne londe, and not left one of them yonder.

After that, will I hyde my face nomore from them, but will poure out my sprete vpon the house of Israel, saith the LORDE God.

The xl. Chapter.

I N the xxv yeare of oure captiuyte, in the a begynnynge of the yeare, the x daye of the moneth: that is the xiiij yeare, after that f cite was smytten downe: the same daye came the honde of the LORDE vpon me, and caried me forth: euen in to the londe of Israel brought he me in the visions of God: and set me downe vpō a maruelous hie mountayne, whervpon there was a buyldinge (as it had bene of a cite) towarde the north.

Thither he caried me, and beholde, there was a man, whose similitude was like brasse, which had a threde of flax in his hinde, and a meterodde also. He stode in the dore, & sayde vnto me: marcke well with thine eyes, herken to with thine eares, and fasten it in thine hert, what so euer I shal shewe the, for to the intent that they might be shewed the, therefore art thou brought hither. And what soeuer thou seyst, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde

a Apo. 19. d.

e Eze. 36. d.

33 rounde aboute the house : the meterodde that he had in his honde, was six cubites longe ⁊ a spanne. So he measured the bredth of the buyldinge, which was a meterodde, and the heyth also a meterodde. Then came he vnto the east dore, and wente vp the staires, ⁊ measured the postes of the dore : wherof euery one was a meterodde thicke. Euery chambre was a meterodde longe and brode : betwene the chambers were fyue cubites. The poste of the dore within the porche, was one meterodde. He measured also the porche of the ynnerner dore, which conteyned a meterodde. Thē measured he the entrie of the dore, that conteyned eight cubites, and his pilers two cubites : and this entrie stode inwarde.

The chambers of the dore eastwarde, were thre on euery syde : alike brode and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wydenesse of the dore : which was x cubites, ⁊ the heyth of the dore xiiij cubites. The edge before the chābres was one cubite brode vpō both the sydes, ⁊ the chambres six cubites wyde of either syde. He measured ſy dore from the rygge of one chābre to another, whose wydenesse was xxv cubites, ⁊ one dore stode agaynst another. He made pilers also lx cubites hie, rounde aboute the courte dore. Before the inwarde parte vnto the fore entre of the ynnerner dore, were fiftie cubites. The chambers and their pilers within, rounde aboute vnto ſy dore, had syde wyndowes : So had the fore entries also, whose wyndowes wente rounde aboute within. And vpon the pilers there stode date trees.

Ⓒ Then brought he me in to the fore courte, where as were chābres ⁊ pauerd workes, made in ſy fore courte rōude aboute : xxx chābres vpon one pauerd worcke. Now the pauerd worcke was a lōge besyde the dores, and that was the lower pauerd worcke. After this, he measured ſy bredth from the lower dore, vnto the ynnerner courte of the out syde, which had an hundreth cubites vpon the east ⁊ the north parte. And the dore in the vttemost courte towarde the north, measured he after the lēgth and bredth : his thre chambres also on either syde, with his pilers ⁊ fore entries : which had euen the measure of the first dore. His heyth was fiftie cubites, the bredth xxv cubites : his wyndowes ⁊ porches with his date trees, had euen like measure as the dore

towarde the east : there were vij steppes to go vp vpō, ⁊ their porche before them. Now ſy dore of the ynnerner courte stode straight ouer agaynst the dore, that was towarde ſy north east. From one dore to another, he measured an C cubites.

After that, he brought me to the south syde, where there stode a dore towarde ſy south : whose pilers and porches he measured, these had the fyrst measure, ⁊ with their porches they had wyndowes rounde aboute, like the first wyndowes. The heyth was l cubites, ſy bredth xxv, with steppes to go vp vpon : his porche stode before him, with his pilers and date trees on either syde. And the dore of the ynnerner courte stode towarde the south, ⁊ he measured from one dore to another an C cubites. So he brought me in to ſy ynnerner courte, thorow the dore of the south syde : which he measured, ⁊ it had the measure a fore sayde. In like maner, his chambres, pilers and fore entries, had euen the fore sayde measure also. And he had with his porches rounde aboute, wyndowes of l cubites hie, ⁊ xxv cubites brode. The porches rounde aboute were xxv cubites longe, and v cubites brode : and his porch reached vnto ſy vttemost courte : vpon his pilers there were date trees, and vij steppes to go vp vpon.

He brought me also in to the ynnmost courte vpon the east syde, and measured the dore, accordinge to ſy measure afore sayde. His chābres, pilers and porches had euen the same measure, as the first had : ⁊ with his porches he had wyndowes rōude aboute. The heith was l cubites, ſy bredth xxv cubites : His porches reached vnto the vttemost courte : his pilers also had date trees on either syde, and vij steppes to go vp vpon. And he brought me to the north dore, and measured it, which also had the foresayde measure. His chābres, pilers and porches had wyndowes rounde aboute : whose heyth was l cubites, and the bredth xxv. His pilers stode towarde the vttemost courte, and vpon them both were date trees, and vij steppes to go vp vpon. There stode a chambre also, whose intraūce was at the dore pilers, and there the burntofferings were waszshed.

Ⓔ In the dore porche, there stode on ether syde two tables for the slaughtinge : to slaye the brentofferings, synneofferings and trespassofferings thervpon. And on the out syde

as men go forth to the north dore, there stode two tables. Foure tables stode on ether syde of the dore, that is viij tables, whervpon they slaughtered. Foure tables were of heven stone for the burntofferings, of a cubite and a half longe and brode, and one cubite hie: whervpon were layed f vessels and ornamente, which were vsed to, the burnt t slayne offeringes, when they were slaughtered. And within there were hokes foure fyngers brode, fastened rounde aboute, to hange flesh vpon, t vpon the tables was layed the offringe flesh. On the outsyde of the ynnerner dore were the syngers chambers in the inwarde courte besyde f north dore ouer agaynst the south. There stode one also, besyde the east dore north ward.

f And he sayde vnto me: "This chambre on the south syde belongeth to the prestes, that kepe the habitation: and this towarde the north, is the prestes that wayte vpon the autler: which be the sonnes of Sadoch, that do seruyce before the **LORDE** in steade of the children of Leui. So he measured the fore courte, which had in length an **C** cubites, and as moch in bredth by the foure corners. Now the autler stode before the house: And he brought me to the fore entre of the house, and measured the wall by the entre dore: which were fyue cubites longe on ether syde. The thicknesse also of the dore on ether syde, was thre cubites. The lēgh of the porche was xx cubites, the bredth xj. cubites, and vpon steppes went men vp to it: by the wallles also were pilers, on either syde one.

The xlii. Chapter.

a **A**FTER this he brought me to the temple, and measured the postes: which were of both the sydes vj. cubites thicke, accordinge to the wydenesse of the tabernacle. The bredth of f dore was x. cubites, t the wallles of the dore on either syde fyue cubites. He measured the length therof, which conteyned xl. cubites, and the bredth xx. The wente he in, and measured the dore postes, which were two cubites thicke: but the dore it self was sixe cubites, and the bredth of the dore was vij. cubites. He measured the lēgh and bredth therof, which were euery one xx. cubites, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the

house, which was sixe cubites. The chambres f stode rounde aboute f house, were euery one foure cubites wyde, and one stode harde vpō another, wherof there were xxxij. And there stode postes beneth by the wallles rounde aboute the house, to beare the vp: but in f wall of f house they were not fastened: The syde chambres were the hyer the wyder, and had steppes thorow them rounde aboute f house. Thus was it wyder aboue, that from the lowest men might go to the hiest t mydde chābers. I sawe also that the house was very hye rounde aboute. The foundation of the syde chambres was a meterodde (that is sixe cubites) brode. The thicknesse of the syde wall without, conteyned fyue cubites, t so dyd f outwall of the chābers in f house.

Betweene the chambers, was the wydenes xx. cubites rounde aboute f house. The chambre dores stode ouer agaynst the out wall, the one dore was towarde the north, f other towarde the south: and the thicknesse of the outwall was v cubites rounde aboute. Now the buyldinge that was separated towarde the west, was lxx. cubites wyde: the wall of the buyldinge was v cubites thicke rōnde aboute, and the length foure score cubites and ten. So he measured the house which was an **C**. cubites longe, and the separated buyldinge with the wall were an **C**. cubites lōge also. The wydenes before the house and of it f was separated towarde the east, was an **C**. cubites.

And he measured the length of the buyldinge before and behinde with the chābers vpon both the sydes: and it conteyned an **C**. cubites. The ynnerner temple, the porch of the fore courte, f syde postes, these thre had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes them selues were syled ouer with bordes: t thus was it aboute the dore, vnto the ynnmost house, and without also: Yee the whole wall on euery syde both within and without was syled ouer with greate bordes. There were Cherubins and date trees made also, so that one date tre stode euer betwixe two Cherubins: One Cherub had two faces, f face of a man lōkinge asyde towarde the date tre, and a lyons face on the other syde. Thus was it made rōnde aboute in all the house: Yee the Cherubins

and date trees were made from the grounde vp aboute the dore, and so stode they also vpon the wall of the temple.

The bypotes of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me afore in v vision. The table was of wodde, thre cubites hie and two cubites longe: his corners, the length and the walles were of wodde. And he sayde vnto me: This is the table, that shal stonde before the LORDE. The temple and the holiest of all had ether of them two dores, and euery dore had two litle wickettes which were folden in one vpon another, on euery syde two. And vpon the dores of the temple there were made Cherubins and date trees, like as vpon the walles: and a greate thicke balke of wodde was before on the out syde of the porche. Vpō both the sydes of the walles of the porche, there were made depe wyndowes and date trees, hauyng beames and balkes, like as the house had.

The xliij. Chapter.

THEN caried he me out in to the fore courtte towarde the north, & brought me in to the chambre that stode ouer agaynst the backebuyldinge northwarde, which had the length of an C. cubites, whose dore turned towarde the north. The wydenesse conteyned L. cubites, ouer agaynst the xx. cubites of the ynnmer courtte, & agaynst the pauerd worke that was in the fore courtte. Besyde all these thre there stode pilers, one ouer against another: And before this chābre there was a walkinge place of x. cubites wyde, and within was a waye of one cubite wyde, and their dores towarde the north. Thus the hyst chambres were allwaye narrower then the lowest and myddelmost of v buildinge: for they bare chambre vpon chambre, and stode thre together one vpon another, not hauyng pilers like the fore courtte: therefore were they smaller then those beneth and in the myddest, to reken from the grounde vpwarde.

The wall without that stode by v chambres towarde the vttemost courtte vpon the fore syde of the chambres, was L. cubites lōge: for the lēgh of v vttemost chambers in the fore courtte was L. cubites also: but the length thereof before the temple was an C. cubites. These chambres had vnder them an inтраnce of the east syde, wherby a man

might go in to them out of the fore courtte, thorow the thicke wall of the fore courtte towarde the east, right ouer agaynst the separated buyldinge. Before the same buyldinge vpō this syde there were chābers also, which had a waye vnto them, like as the chambers on the north syde of the same length and wydenesse.

Their inтраnce, fashion and dores were all of the same maner. Yee euen like as the other chamber dores were, so were those also of the south syde. And before the waye towarde the syngers steppes on the east syde, there stode a dore to go in at. Then sayde he vnto me: The chambers towarde the north & the south, which stōde before the backe buyldinge: those be holy habitacions, wherin the prestes that do seruyce before the LORDE, must eate the most holy offringes: and there must they laye the most holy offringes: meat offringes, synneoffringes & trespassoffringes, for it is an holy place. When the prestes come therin, they shal not go out in to the fore courtte: but (seyng they be holy) they shall leaue the clothes of their ministracion, and put on other garmentes, when they haue eny thinge to do with the people.

Now when he had measured all the ynnmer house, he brought me forth thorow the east porte, and measured the same rounde aboute. He measured the east syde with v meterodde, which rounde aboute conteyned v. C. meteroddes. And the north syde measured he, which conteyned rounde aboute euen so moch. The other two sydes also towarde the south and the west (which he measured) conteyned ether of them v. C. meteroddes. So he measured all v foure sydes where there wente a walle rounde aboute v. C. meteroddes longe, and as brode also, which separated the holy from the vnholly.

The xliij. Chapter.

SO he brought me to v dore, that turneth towarde the east. Beholde, thē came the glory of the God of Israel from out of the east, whose voyce was like a greate noyse of waters, and the earth was lightened with his glory. His sight to loke vpon was like the first, "that I sawe, when I wente in, what tyme as the cite shulde haue bene destroyed: and like the vision that I sawe by the water

of Cobar.^a Then fell I vpon my face, but the glory of the LORDE came in to the house thorow the east dore. So a wynde toke me vp, and brought me in to y^e ynnermer courte: ⁊ beholde, the house was full of the glory of the LORDE.

13 I herde one speaking vnto me out of the house, and there stode one by me, that sayde vnto me: ^b O thou sonne of man, this rowme is my seate, and the place of my fotesteppes: where as I wil dwell amonge the children of Israel for euermore: so that the house of Israel shal nomore defyle my holy name: nether thei, ner their kinges, thorow their whordome, thorow their hie places, ⁊ thorow the deed bodies of their kinges: which haue buylded their thresholds in maner harde vpon my thresholds, and their postes almost at my postes: so that there is but a bare wall betwixte me and them.

Thus haue they defyled my holy name with their abominacions, that they haue comitted. Wherefore I haue destroyed them in my wrath: But now they shal put away their whordome and the deed bodies of their kinges out of my sight, that I maye dwell amog̃e them for euermore. ^c Therefore (o thou sonne of man) shewe thou the housholde of Israel a temple, that they maye be ashamed of their wickednesse, and measure them selues an example therat.

And when they be ashamed of all their workes, then shewe them the fourme and fashion of the temple: the cōmyng in, the goinge out, all the maner and descripcion therof, yee all the vses and ordinaunces of it, y^e they maye kepe ⁊ fulfill all the fashions and customes therof.

14 This is the descripcion of the house: Aboue vpō the mount rounde aboute all the corners, it shalbe y^e holiest of all. Beholde, that is the descripcion and fashion of the house. This is the measure of the alter (after the true cubite: which is a spanne longer then another cubite) his botome in the myddest was a cubite longe and wyde, and the ledge that wente rounde aboute it, was a spanne brode. This is the heyth of the alter: From the grounde to the lower steppes the length is two cubites, and the bredth one cubite: and from the lower steppes to the higher are foure cubites, ⁊ the bredth but one cubite.

15 The alter was foure cubites hie, ⁊ from the alter vpwarde stode foure hornes, and it was xij cubites longe and xij cubites brode, vpon the foure corners: the coueringe of the alter was xiiij cubites longe and brode vpon the foure corners, and the ledge that wente rounde aboute, had half a cubite: and the botome therof rounde aboute one cubite: his steppes stode towarde the easte. And he sayde vnto me: Thou sonne of man, thus saiethe the LORDE God: these are the ordinaunces and lawes of the alter, in the daye whē it is made, to offre burntofferings, and to sprenkle bloude ther vpon. ^d To the prestes, to y^e Leuites that be of the sede of Sadoch, and treade before me to do me seruyce, saiethe the LORDE God: Vnto these geue thou a yonge bullocke, for a synoffringe: ⁊ take the bloude of him ⁊ sprenkle his foure hornes withal, ⁊ the foure corners of the alter coueringe, with the ledge that goeth rounde aboute: herewith shalt thou clense it, ⁊ reconcile it. Thou shalt take the bullock also of the synoffringe, ⁊ burne him in a seuerall place with out the Sanctuary.

16 The nexte daye, take a gootbuck without blemish for a synoffringe, to reconcile the alter withall: like as it was reconciled with y^e bullocke. Now when thou hast made it clene, then offre a yonge bullocke without blemish, and a ramme out of the flocke without blemish also: ^e Offre them before the LORDE, and let the prest cast salt ther vpon, ⁊ and geue them so vnto the LORDE for a burntoffringe. Seuen dayes shalt thou bringe, euery daye a gootbucke. A yonge bullocke ⁊ a ramme of the flocke (both without blemish) shal they offre. Seuen dayes shal they reconcile and clense the alter, ⁊ offre vpon it. When these dayes are expired, then vpon the viij daye and so forth, the prestes shal offre their burntofferings and healthofferings vpō y^e alter: so wil I be mercifull vnto you, saiethe the LORDE God.

The xliij. Chapter.

17 AFTER this, he brought me agayne to y^e outward dore of the Sanctuary on the east syde, and that was shut. Then sayde the LORDE vnto me: This dore shal be stil shut, and not opened for eny mā to go thorow

^a Eze. 1. a. ^b Eze. 10. c. 11. d. ^c Esa. 6. a. 66. a.
Apo. 21. e. ^d Zac. 2. a. ^e Exo. 27. a. ^f Eze. 44. c.

^f Leui. 16. f. ^g Leui. 22. c. ^h Leui. 2. b.

it, but only for the LORDE God of Israel: yee he shal go thorow it, els shal it be shut still. The prynce himself shal come thorow it, that he maye eate bred before the LORDE. At the porche shal he come in, and there shal he go out agayne. ^cThen brought he me to the dore, vpon the north syde of the house. And as I loked aboute me, beholde, the glory of the LORDE fylled the house: and I fell downe vpon my face. So the LORDE spake vnto me: O thou sonne of man, fasten this to thine herte, beholde, and take diligēt hede to all that I wil saye vnto the, concernynge all the ordinaunces of the LORDE and all his lawes: pondre well with thine herte the comynge in of the house and the goinge forth of the Sanctuary: and tell that obstinate housholde of Israel: Thus saith the LORDE.

¹³ God: O house of Israel, ye haue now done ynough with all youre abhominaciōs, seynge that ye haue brought in to my Sanctuary straungers, haunyng vncircumcised hertes & flesh, where thorow my Sāctuary is defiled, whē ye offre my bred, fat, & bloude.

Thus with all youre abhominacions ye haue broken my couenaunt, and not kepte the holy ordinaunces of my Sanctuary: but set keepers of my Sanctuary, euen after youre owne mynde. Therefore thus saith ^ŷ LORDE God: Of all the straungers that dwell amōge the childrē of Israel, no straunger (whose herte & flesh is not circumcised) shal come within my Sanctuary: No ner the Levites that be gone backe fro me, and haue disceaued the people of Israel with erreours, goinge after their Idols: therefore shal thei beare their owne wickednes. Shulde they be set and ordered to minstre, vnder the dores of the house of my Sanctuary? and to do seruyce in the house: to slaye burntofferings and sacrifices for ^ŷ people: to stōde before them, and to serue them: seynge the seruyce that they do them, is before their Idols, and cause the house of Israel to stamble thorow wickednesse?

^aFor the which cause I haue pluckte out myne honde ouer them (saith the LORDE) so that now they must beare their owne iniquyte, and not to come nye me, to serue me with their presheade, in my Sanctuary, and most holdest of all: that they maye beare their owne shame and abhominacions, which

they haue done. Shulde I vse them to be porters of the house, and to all the seruyce ^ŷ is done therein? ^cBut the prestes ^ŷ Leuites the sonnes of Sadoch, that kepte the holy ordinaunces of my Sanctuary, when the children of Israel were gone fro me: shal come to me, to do me seruyce, to stonde before me, and to offre me the fat and the bloude, saith the LORDE God.

They shall go in to my Sanctuary, and treade before my table, to do me seruyce, and to waite vpō myne ordinaunces. Now whē they go in at the dores of the ynnermer courte, they shal put on lynnynge clothes, so that no wollyne come vpon them: whye they do seruyce vnder the dores of ^ŷ ynnermer courte, and within. They shal haue fayre lynnynge bonettes vpon their heades, and lynnynge breches vpon their loynes, which in their labour they shal not put aboute them: And when they go forth to the people in to the outwarde courte, they shal put of the clothes, wherin they haue ministred, and laye them in the habitation of the Sanctuary, & put on other apparell, lest they onhalowe ^ŷ people with their clothes.

^aThey shal not shaue their heades, ner ¹³ norish the bushe of their hayre, but rōude their heades only. ^cAll the prestes that go in to the ynnmost courte, shall drynke no wyne. They shall mary no wydowe, nether one that is put from hir huszbonde: but a mayde of the sede of the house of Israel, or a wydowe, that hath had a prest before.

^aThey shal shewe my people the difference betwene the holy and vnholy, betwixte the clene and vnclene. Yf eny discorde aryse, they shal discerne it, and geue sentence after my iudgments. My solempne feastes, my lawes and ordinaunces shal they kepe, and halowe my Sabbathes. ^aThey shal come at no deed persone, to defyle them selues: (excepte it be father or mother, sonne or daughter, brother or sister that hath had yet no husbonde) in soch they maye be defyled.

And when he is clensted, there shal be rekened vnto him vij dayes: and yf he go in to the Sanctuary agayne to do seruyce, he shal bringe a synoffringe saith the LORDE God. ^aThey shall haue an heretage, yee I my self wilbe their heretage: els shall ye geue

^a Exo. 40. c. 24. d. Nu. 9. c. 3 Reg. 8. b. 2 Par. 7. a.
^b 3 Reg. 2. f. ^c Eze. 43. d. 48. b. ^d Leui. 19. f. 21. a.

^e Leui. 10. c. 21. b. Ose. 1. a. 3. a. ^f Deu. 17. c.
^g Leui. 21. a. Nu. 6. d. ^h Deu. 18. a. Nu. 18. c. Iosu. 13. b.

the no possession in Israel, for I am their possession. The meatoffrynge, synoffrynge & trespass offrynge shal they eate, and euery dedicate thinge in Israel, shalbe theirs. The firstlinges of all the first frutes, and all fre wil offrynges shal be the prestes.

Ye shall geue vnto the prest also the firstlinges of youre dowe, that God maye prospere the resydue. "But no deed carion shall the prest eate, ner such as is deuoured of wilde beestes, foules or catell.

The xlv. Chapter.

¶ **W**HEN ye deuyde the lode by the lott, ye shal put asyde one parte for the **LORDE**,^a to be holy from other londes: namely, xxv M meteroddes longe, and x M brode. This shalbe holy, as wyde as it is rounde aboute. Of this parte there shal be longe vnto the Sanctuary v C meteroddes in all the foure corners, and l cubites wyde rounde aboute to the suburbs. And from this measure, namely of xxv M metteroddes longe, and x M brode, thou shalt measure, wherin the Sanctuary and the holiest of all maye stonde.

The resydue of that holy grounde shall be the prestes, which do seruyce in the Sanctuary of the **LORDE**, and go in before the **LORDE** to serue him, that they maye haue rowme to dwell in.

As for the Sanctuary, it shal stonde for itself: and to the Leuites that serue in the house, there shalbe geuen xx habitacions, of the xxv M lēth & x M bredth: ye shal geue also vnto the cite a possessiō of v M meteroddes brode, & xxv M longe, besyde the parte of ŷ Sanctuary: that shal be for the whole house of Israel. "Vpon both the sydes of the Sanctuaries parte, & by the cite, there shalbe geuen vnto the prynce, what so euer lyeth ouer agaynst the cite, as farre as reacheth westwarde and eastwarde: which shalbe as longe as one parte, frō ŷ west vnto ŷ east.

This shalbe his owne lode in Israel, that my princes be nomore chargeable vnto my people. And such as remaineth yet ouer in the londe, shalbe geuen to the house of Israel according to their trybes. Thus saith the **LORDE** God: O ye princes, ye haue now oppressed and destroyed ynough: now leaue of, handle now according to the thinge, that is

equall and lauffull: and thrust out my people nomore, sayeth ŷ **LORDE** God. Ye shal haue a true weight, a true Ephā, & a true Bat.

"The Ephā & the Bat shalbe a like. One Bat shal cōteyne ŷ tēth parte of an Homer, and so shal one Ephā do: their measure shal be after ŷ Homer. One Sytle maketh xx. Geras. "So xx. Sycles, and xxv. & xv. Sycles make a pounce. This is the Heaue offrynge, that ye shal geue to be heaued: namely, the xvj. parte of an Ephā, out of an Homer of wheat: and the xvj. parte of an Ephā, out of an Homer of barlie. The oyle shal be measured with the Bat: euen the x. parte of one Bat out of a Cor.

Ten Battes make one Homer: for one Homer maketh ten Battes. And one lābe from two hundreth shepe out of the pasture of Israel, for a meatoffrynge, burntoffrynge and healthoffrynge, to recoile them, sayeth the **LORDE** God. All the people of the londe shal geue this heaue offrynge with a fre wil. Agayne, it shal be the prynces parte to offre burntoffrynges, meatoffrynges and drynk-offrynges vnto the **LORDE**, in the holy dayes, new Moones, Sabbathes, and in all the hye feastes of the house of Israel. The synoffrynge, meatoffrynge, brentoffrynge & healthoffrynge shal he geue, to recoile the house of Israel. Thus sayeth ŷ **LORDE** God: The first daye of the first moneth thou shalt take a yōge bullocke without blemish, and clense the Sanctuary.

So the prest shal take of the bloude of ŷ synoffrynge, and sprenkle it vpon the postes of the house, and vpon the foure corners of the aluter, with the doreposts of the ynnermer courte. And thus shalt thou do also the seuenth daye of ŷ moneth (for such as haue synned of ignoraunce, or beyng disceaued) to reconcile the house withall. Vpon ŷ xiiij. daye of the first moneth ye shal kepe Easter. "Seuē dayes shal the feast contynue, wherin there shal no sower ner leuēd bred be eatē.

Vpon the same daye shal ŷ prynce geue for himself and all the people of the londe, a bullocke for a synoffrynge. And in the feast of the seven dayes he shal offre euery daye a bullocke & a ram, that are with out blemish, for a burntoffrynge vnto the **LORDE**: & an he goate daylie for a synoffrynge. For the meatoffrynges he shall geue euer an Ephā to

^a Exo. 22. d. Leu. 22. a. ^b Eze. 48. b. ^c Eze. 48. d.
^d Leui. 19. g. Deut. 25. c. Pro. 20. b.

^e Exo. 30. b. Leui. 27. d. Nu. 3. g. / Exo. 12. a.
Leui. 23. a. Deu. 16. a:

a bullocke, an Epha to a ram, ⁊ an Hin of oyle to an Epha. Vpon ⁊ xv. daye of the seuenth moneth, he shal kepe the seuen dayes holy one after another, euē as the other vij. dayes: with the synoffrynge, burntoffrynge, meatoffrynge, and with the oyle.

The xlii. Chapter.

THUS sayeth the LORDE God: ⁊ dore of the ynnermer courte towarde the east, shall be shut the vj. worke dayes: but in the Sabbath and in the daye of the new Moone, it shalbe opened. Then shal the prynce come vnder the dore porche, ⁊ stonde still without by the dore cheke. So ⁊ prestes shall offre vp his burnt ⁊ healthoffrynges. And he shal worshipe at the dore poste, and go his waye forth agayne: but ⁊ dore shal nomore be shut till the euenynge.

On the same maner shal the people of the londe also do their worshipe before the LORDE, without this dore vpon the Sabbathes and new Moones. This is now the burntoffrynge, that the prynce shall bringe vnto the LORDE vpon the Sabbath: sixe lambes without blemysh, ⁊ a ram without blemysh, and an Epha for a meatoffrynge, with ⁊ ram. As for the lambes, he maye geue as many meatoffrynges to them, as he wil, ⁊ an Hin of oyle to an Epha. In the daye of the new moneth, it shalbe a yonge bullocke with out blemysh, sixe lambes ⁊ a ram also without blemysh. With the bullocke he shal geue an Epha, and with the ram an Epha also for a meatoffrynge: but to ⁊ lambes, what he maye come by: And euer an Hin of oyle to an Epha. When the prynce cometh, he shall go vnder the dore porche, and euen they departe forth agayne. But when the people of the londe come before the LORDE in the hye solempne feast, as many as come in by the north dore to do worshipe, shal go out agayne at the south dore. And they that come in at the south dore, shal go forth agayne at ⁊ north dore. There shal none go out at the dore where he came in, but shal go forth right ouer on the other syde, and the prynce shall go in and out amonge them.

Vpon the solempne and hie feaste dayes, this shalbe the meatoffrynge: An Epha to a bullock, and an Epha to a ram: and to the lambes, as many as he wil, but euer an Hin of oyle to an Epha. Now when the prynce

bryngeth a burntoffrynge or an healthoffrynge with a fre wil vnto the LORDE, the east dore shalbe opened vnto him, ⁊ he maye do with his burnt ⁊ healthoffrynges, as he doth vpo the Sabbath: and when he goeth forth, the dore shal be shut after him agayne. He shal daylie brynge vnto the LORDE a lambe of a yere olde without blemish for a burntoffrynge: this shall he do euery mornynge. And for a meatoffrynge he shal geue the sixte parte of an Epha, ⁊ the thirde parte of an Hin of oyle (to myngle with the cakes) euery mornynge. Yee this shalbe a daylie meatoffrynge vnto the LORDE, for an euerlastinge ordinaunce: ⁊ thus shal the lambe, the meatoffrynge and oyle be geuen euery mornynge, for a dalie burntoffrynge.

Morouer, thus sayeth the LORDE God: Yf the prynce geue a gifte vnto eny of his sonnes, then shall it be his sonnes heretage perpetuall, ⁊ he maye possesse it. But yf he wil geue one of his seruantes some of his heretage, "it shall be his to the fre yere, and thē to returne agayne vnto ⁊ prynce: "for his heretage shalbe his sonnes only. The prynce also shal take none of the peoples enheritaunce, ner put thē from their possession: but to his owne sonnes shal he geue his possession, that my people be not scatred abrode, but that euery man maye haue his owne.

And he brought me thorow the intraunce at the syde of the dore to ⁊ habitacion of the Sanctuary, that belongeth to ⁊ prestes and stode towarde the north, ⁊ beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the prestes shall dight the trespase and synoffrynges, ⁊ bake ⁊ meatoffrynges: that they nede not beare thē in to the outward courte, and so to vnhalowe the people. So he brought me in to the vtmost courte, rounde aboute all the foure corners. Beholde, in euery corner of ⁊ fore courte, there was yet a litle courte. Yee in all the foure corners of the courte, there was made a litle courte of xl. cubites longe, and xxx. cubites brode: these foure litle courtes were of one like measure, ⁊ there went a rygge wall rounde aboute them all foure, vnder the which there were hartes made rounde aboute. Then sayde he vnto me: This is the kechin, where the ministers of the house shal dight the slayne offerynges of the people.

^a Leu. 25. b. Nu. 36. c.

^b 3 Re. 21. a. 2 Re. 9. b.

The xlvij. Chapter.

AFTER this he brought me agayne before the dore of the house: & beholde, there gyszshed out waters from vnder y^e postes of the house eastwarde (for the house stode towarde the east) that ranne downe vpon the right syde of the house, which lyeth to the aulter south warde. Thē caried he me out to the north dore, and brought me forth there rounde aboute by the vttemost dore, y^e turneth eastwarde. Beholde, there came forth the water vpon the right syde. Now whan the man y^e had the meterodde in his honde wente out vnto the east dore, he measured a M. cubites, & thē he brought me thorow y^e water, euē to the ancles: so he measured yet a thousande, & brought me thorow y^e water agayne vnto the knees: yet measured he a thousande, and brought me thorow the water vnto the loynes. After this he measured a thousande agayne, then was it soch a ryuer, y^e I might not wade thorow it: The water was so depe, that it was nedefull to haue swymmed, for it might not be waded ouer. And he sayde vnto me: hast thou sene this, o thou sonne of man? and with that, he brought me to the ryuer bank agayne.

Now when I came there, there stode many trees vpon ether syde of the ryuer bācke. Then sayde he vnto me: This water that floweth out towarde the east, and runneth downe in to the playne felde, commeth in to the see: and from the see it runneth out, & maketh the waters whole. Yee all that liue and moue, where vnto this ryuer commeth, shal recouer. And where this water cōmeth, there shalbe many fysh. For all that commeth to this water, shall be lusty and whole. By this ryuer shal the fyszshers stonde from Engaddi vnto En Eglaim, & there sprede out their nettes: for there shalbe greate heapes of fysh, like as in the mayne see. As for his claye and pyttes, they shal not be whole, for why, it shalbe occypide for salt.

By this ryuer vpon both the sydes of the shore, there shall growe all maner of frutefull trees, whose leaues shall not fall of, nether shal their frute perish: but euer be rype at their monethes, for their water runneth out of the Sanctuary. His frute is good to eate, and his leaf profitable for medycine. Thus sayeth the LORDE God: Let this be the border,

wherin ye shall deuyde the londe vnto the xij. trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: of the which lōde I swore vnto youre fathers, that it shulde fall to youre enheritaunce.

This is the border of the londe vpon the north syde, from the mayne see, as men go to Zadada: namely, Hemath, Berotha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, that lieth vpon the coastes of Hauerā. Thus the borders frō the see forth, shalbe Hazar Euan, the border of Damascus the north, and the borders of Hemath: that is the north parte.

The east syde shal ye measure from Haueran and Damascus, from Galead and the londe of Israel by Iordane and so forth, from the see coast, that lieth eastwarde: and this is the east parte.

The south syde is, from Thamar forth to the waters of strife vnto Cades, the ryuer, to the mayne see: and that is the south parte.

The west parte: namely the greate see from the borders therof, till a man come vnto Hemath: this is the west parte.

This londe shal ye parte amonge you, accordinge to the trybes of Israel, and deuyde it to be an heretage for you, and for the straungers that dwel amōge you, and begette children.

For ye shal take them amonge the childrē of Israell, like as though they were of youre owne housholde and countre, and they shal haue heretage with you amonge the childrē of Israel.

Loke in what trybe the straunger dwelleth, in the same trybe shal ye geue him his heretage, saieth the LORDE God.

The xlvij. Chapter.

THESE are y^e names of the trybes that lye vpon the northsyde, by the waye of Hetlon, tyll thou comest vnto Hemath and Hazar Enam, the borders of Damascus towarde the north besyde Hemath: Dan shal haue his porciō from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shal Asser haue his porcion. Vpon the borders of Asser frō the east parte vnto the west, shal Nephtali haue his porcion.

Vpon the borders of Nephtali from the east quarter vnto the west, shal Manasses haue his porcion. Vpon the borders of Manasses from the east syde vnto the west, shal Ephraim haue his porcion. Vpon the borders of Ephraim from the east parte vnto the west, shal Ruben

^a Zach. 13. c. and 14. b.^b Psal. 1. a.^c Gen. 22. c.^d Num. 20. b. Exo. 17. b. ^e Leui. 19. g. Deut. 10. d. and 24. c.

haue his porcion. Vpō the borders of Ruben from the east quarter vnto the west, shal Iuda haue his porcion. Vpon the borders of Iuda from the east parte vnto the west, ye shal set a syde one porciō of xxv. M. meteroddes longe and brode (like as another porcion from the east syde vnto the west,) wherin the Sanctuary shal stōde.

B As for the porcion, that ye shal^a separate out for the LORDE, it shalbe xxv. M. longe, and x. M. brode. Which separated holy porcion shal belonge vnto these: namely to the prestes, towarde the north xxv. M. τ towarde the west x. M. brode, towarde the east x. M. brode also, τ towarde the south xxv. M. longe, wherin the Sanctuary of the LORDE shal stonde. Yee this same place shal be the prestes, γ are of the childrē of Sadoch, γ haue kepte my holy ordinance: which wente not astraye in the erreure of the children of Israel, like as the Leuites are gone astraye: and this separated pece that they haue of the londe, shalbe the most holy, harde vpon the borders of the Leuites. And nexte vnto the prestes, shal the Leuites haue xxv. M. lōge and x. M. brode. This shalbe on euery syde xxv. M. longe, and x. M. brode. Of this porciō they shal sell nothings, ner make eny permutacion therof, lest the chefe of the londe fall vnto other, for it is halowed vnto the LORDE.

C The other v. M. after the bredth, γ lyeth by the xxv. M. shalbe comon: it shal belonge to the cite and to the suburbs for habitacions, and γ cite shal stonde in the myddest therof. Let this be the measure: towarde γ north parte, v. C. τ iiij. M: towarde the south parte, v. C. τ iiij. M: towarde the east parte, v. C. and iiij. M: towarde γ west parte, v. C. and iiij. M.

The suburbs harde vpon the cite, shall haue towarde the north, L. and ij. C: towarde the south, L. and two C: towarde the east, L. and two C: towarde the west also, L. and two C. As for the residue of the length, that lyeth hard vpon the separated holy grounde: namely, x. M. towarde the east and x. M. towarde the west, next vnto the holy porciō: it and the increase therof shal serue for their meate, that labour in the cite. They that labour for the welth of the cite, shall mainteine this also, out of what tribe so euer they be in Israel.

^a Eze. 45. a.^b Eze. 45. d. and 44. c.

All that is separated of the xxv. M. longe and xxv. M. brode on the foure partes, γ shal ye put a syde for the separated porcion of the Sanctuary, τ for the possession of γ cite. The resydue vpon both the sydes of the Sanctuary and possession of the cite, 'shall belonge to the prynce, before the place of γ xxv. M. vnto the east ende, τ before the place of γ xxv. M. westwarde, vnto the borders of γ cite: this shalbe γ prynces porciō. This shalbe the holy place, and the house of the Sanctuary shal stonde in the myddest. Morouer, from the Leuites and the cities possession, γ lye in the myddest of the prynces parte: loke what remaineth betwixe the border of Iuda τ the border of Ben Iamin, it shal be the prynces.

Now of the other trybes.

Frō the east parte vnto the west, shal Ben Iamin haue his porcion. Vpon the borders of Ben Iamin frō the east syde vnto γ west, shal Symeon haue his porcion. Vpon the borders of Symeō from the east parte vnto the west, shal Isachar haue his porcion. Vpō the borders of Isachar from the east syde vnto the west, shal Sabulon haue his porcion. Vpon the borders of Sabulon from the east parte vnto the west, shal Gad haue his porcion. Vpon the borders of Gad southwarde, the coastes shal reach frō Thamar forth vnto the waters of strife to Cades, and to the floude, euen vnto the mayne see.

^c This is γ lōde with his porciōs, which ye shal distribute vnto the trybes of Israel, saith γ LORDE God. Thus wyde shal the cite reach: vpon the north parte v C and iiij M measures. The portes of the cite, shal haue the names of the trybes of Israel. Three portes of γ northsyde: One Ruben, another Iuda, the thirde Leui.

Vpō γ east syde, v C τ iiij M measures, with γ thre portes: The one Ioseph, another Bē Iamin, the thirde Dan. Vpon the south syde v C and iiij M measures, with the thre portes: the one Symeon, another Isachar, the thirde Sabulon. And vpon the west syde v C and iiij M measures, with thre portes also: the one Gad, another Asser, the thirde Nephtali. Thus shal it haue xviij M measures rōude aboute. And from that tyme forth, γ name of the cite shal be: the LORDE is there.

^c Eze. 45. a.^d Nume. 32. Ios. 13. 14.

The ende of the prophet Ezechiel.

The Prophet Daniel.

What Daniel conteyneth.

Chap. I.

Daniel, Ananias, Misael and Asarias are chosen to lerne Caldeish, & to stōde before the kynge.

Chap. II.

Daniel expōideth the kynges dreame.

Chap. III.

The thre children wil not worships the ymage, they be cast in the fyre, but God delyuereth them.

Chap. IIII.

Another dreame expounded.

Chap. V.

Daniel readeth the writinge on the wall, and declareth it.

Chap. VI.

Daniel is cast in the Lyons denne.

Chap. VII

The vision of the foure beestes.

Chap. VIII.

Of the Ramme and the gote.

Chap. IX.

The prophecy of the seuentie wekes and of Christ.

Chap. X.

Another vision shewed to Daniel.

Chap. XI. XII.

Certaine reuelacions of thinges for to come : some, of the deluyeraunce frō the captiuyte of Babilon : some, of the destruccion of Ierusalem : some, concernynge the latter dayes.

The first Chapter.

IN y^e thirde yeare of y^e raigne of Ioachim kynge off Iuda, ^acame Nabuchodonosor kynge of Babilon vnto Ierusalem, & beseged it: and the LORDE deluyered Ioachim the kynge off Iuda in to his honde, with certayne ornaentes of the house off God, which he caried awaye vnto the londe of Sennar, to the house of his god, and there brought them in to his gods treasury. And the kynge spake vnto Asphenes y^e chefe chamberlayne, that he shulde brynge him certayne of the children of Israel, that were come of the kynges sede and of prynces, yōge spryngaldes with out eny blemish but fayre ad wellfaoured, instructe in

all wisdom, connyng and vnderstōdinge: which were able to stonde in the kynges palace, to reade, and to lerne for to speake Caldeish.

Vnto these the kinge appoynted a certayne porcion of his owne meate and of the wine, which he drancke himself, so to norish thē thre yeare: that afterwarde they might stonde before the kynge. Amonge these now were certayne of the children off Iuda: namely Daniel, Ananias, Misael and Azarias. Vnto these the chefe chamberlayne gaue other names, and called Daniel, Balthasar: Ananias, Sydrac: Misael, Misac: and Asarias, Abdenago. But Daniel was at a poynt with himself, that he wolde not be defyled thorow the kynges meate, ^dner y^e wyne which he

^a 4 Re. 24. a. 2 Par. 36. c.

^b Gen. 43. f. Tob. 1. b. Iudit. 12. a.

dröke. And this he desyred off the chefe chäberlayne, lest he shulde defyle himself. So God gaue Daniel fauoure and grace before *¶* chefe chamberlayne, that he sayde vnto him: I am afraied off my lorde the kynge, which hath appoynted you youre meate and drynke: lest he spye youre faces to be worse lykynge then the other spryngaldes of youre age, *ad* so ye shal make me loose my heade vnto *¶* kynge.

C Then Daniel answered Melassar, whom the chefe chamberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayde: O proue but ten dayes with thy seruantes, and let vs haue potage to eate, and water to drynke: then loke vpon oure faces, and theirs that eate off the kynges meate. And as thou seyst, so deale with thy seruantes. So he consented to them in this matter, *ad* proued the x. dayes. And after *¶* ten dayes, their faces were better lykynge *¶* fatter, then all the yonge spryngaldes, which ate of the kynges meate.

Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue now these foure spryngaldes connyng and lernynge in all scripture and wisdome: but vnto Daniel specially, he gaue vnderstandinge off all visions and dreames. Now when the tyme was expyred, that the kynge had appoynted to brynge in these yonge springaldes vnto him: the chefe chamberlayne brought them before Nabuchodonosor, and the kynge communed with them. But amonge them all were founde none soch as Daniel, Ananias, Misael, and Asarias. Therfore stode they before the kynge, which in all wisdome and matters off vnderstödinge, that he enquired off them, founde them ten tymes better, the all the soysayers and charmers, that were in all his realme. And Daniel abode still, vnto the first yere of kynge Cyrus.

The ij. Chapter.

IN the secöde yere off the raigne of Nabuchodonosor, had Nabuchodonosor a dreame, "where thorow his sprete was vexed, and his slepe brake from him. Then the kynge cömaunded to call together all *¶* soysayers, charmers, witches and Caldees, for to shewe the kynge his dreame. So they came, and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame,

¶ my sprete was so troubled therwith, *¶* I haue clene forgotten, what I dreamed. Vpon this, the Caldees answered the kynge in the Syrians speach: O kynge, God saue thy life for euer. Shewe thy seruantes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees their answeare, *ad* sayde: It is gone fro me: Yf ye wil not make me vnderstonde the dreame with the interpretation theroff, ye shal dye, and youre houses shal be prysed. But yff ye tell me the dreame and the meanynge therof, ye shall haue off me giftes, rewardes and greate honoure: only, shewe me the dreame and the signification of it. They answered agayne, and sayde: the kynge must shewe his seruantes the dreame, and so shal we declare, what it meaneth.

Then the kynge answerde, sayenge: I per-
B ceauce off a truth, that ye do but prolöge *¶* tyme: for so moch as ye se, that the thinge is gone fro me. Therefore, yff ye wil not tell me the dreame, ye shal all haue one iudgment. But ye fayne and dyssemble with wayne wordes, which ye speake before me, to put off the tyme. Therfore tell me the dreame, *ad* so shall I knowe, yff ye can shewe me, what it meaneth. Vpon this, the Caldees gaue answeare before the kynge, and sayde: there is no man vpon earth, that can tell the thinge, which *¶* kynge speaketh of: Yee there is nether kynge pryncce ner lorde, that euer axed soch thinges at a soysayer, charmer or Caldeer: for it is a very harde matter, that the kynge requyreth. Nether is there eny, that can certifie the kynge theroff, excepte the goddes: whose dwellinge is not amonge the creatures.

For *¶* which cause the kynge was wroth
C with greate indignaciö, and cömaunded to destroye all the wyse men at Babilon: and *¶* proclamacion wete forth, that the wyse me shulde be slayne. They sought also to slaye Daniel with his cöpanyons. Then Daniel enquired Arioch the kynges stewarde, off the iudgment and sentence, that was gone forth alreedy to kyl soch as were wyse at Babilon. He answered, and sayde vnto Arioch beinge then the kynges debyte: Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this, wente Daniel vp, and desyred the kinge, *¶* he might haue leysoure, to shewe the kynge the inter-

pretacion: and then came he home agayne & shewed the thinge vnto Ananias, Misael & Asarias his companiōs: [¶] they shulde beseeke the God of heauen for grace in this secrete, that Daniel and his felowes with other such as were wyse in Babilon, perished not. Then was the mystery shewed vnto Daniel in a visiō by nyght. And Daniel prayed [¶] God of heauē, Daniel also cryed loude, and sayde: O that the name of God might be prayed for euer and euer, for wysdome and strength are his owne: [¶] he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstōdinge to those that vnderstōde: he openeth the depe secretes: he knoweth [¶] thyng that lyeth in darcknesse, for the light dwelleth with him.^a I thanke the, and prayse the (O thou God off my fathers) that thou hast lent me wysdome and strength, & hast shewed me the thinge, that we desyred off the, for thou hast opened the kynges matter vnto me.

[¶] Vpon this wente Daniel in vnto Arioch, whom the kinge had ordered to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not such as are wyse in Babilon, but bringe me in vnto the kyng, and I shal shewe the kyng the interpretacion. Then Arioch brought Daniel in to the kyng in all the haist, and sayde vnto him: I haue founde a man amonge the presoners off Iuda, [¶] shal shewe the kinge the interpretacion. The answered the kyng, and sayde vnto Daniel, whose name was Balthasar: Art thou he, [¶] cāst shewe me [¶] dreame, which I haue sene, & the interpretacion therof? Daniel answered the kyng to his face, and sayde: As for this secrete, for the which the kinge maketh inquisition: it is nether the wyse, the sorcerer, the charmer ner the deuell coniurer, that can certifie the kyng off it: Only God in heauē cā open secretes, & he it is, that sheweth the kinge Nabuchodonosor, what is for to come in the latter dayes.

Thy dreame, and that which thou hast sene in thyne heade vpon thy bed, is this: O kyng, thou didest cast in thy mynde, what shulde come hereafter: So he that is the opener off mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for

eny wysdome that I haue, more then eny other lyuynge: but only that I might shewe the kyng the interpretacion, & that he might knowe the thoughtes off his owne herte. Thou kyng sawest, and beholde: there stode before the a greate ymage, whose figure was maruelous greate, and his vysage grymme. The ymage heade was of fyne golde, his brest and armes off syluer, his body ad loynes were off copper, his legges were off yron, his fete were parte off yron, and parte of earth.

This thou sawest, till the tyme that (without eny hondes) there was hewen off a stone^a which smote the ymage vpon the fete, that were both off yron and earth, and brake the to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became like the chaffe off corne, that the wynde bloweth awaye from [¶] somer floores, that they cā nomore be foude. But the stone that smote the ymage, became a greate mountayne, which fulfillleth the whole earth: This is the dreame. And now will we shewe before the kyng, what it meaneth.

[¶] O kyng, thou art a kyng off kynges: For the God off heauē hath geuē the a kyngdome, ryches, strength and maiesty: & hath delyuered the all thinges, that are amōge [¶] children off men: the beastes off the felde, ad the foules vnder the heauē, and geuen the dominion ouer them all. Thou art that goldē heade. After [¶] there shal aryse another kyngdome, which shal be lesse then thyne. The thyrd kyngdome shal be lyke copper, and haue dominacion in all lōdes. The fourth kyngdome shal be as stronge as yron. For like as yron brusseth and breaketh all thinges: Yee euen as yron beateth euery thinge downe, so shal it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte off yron: that is a deuyded kyngdome, which neuertheles shal haue some off the yron grounde mixte with it, for so moch as thou hast sene the yron mixte with the claye.

The toes off the fete that were parte off yron and parte off claye, signifieth: that it shalbe a kyngdome partly stronge and partly weake. And where as thou sawest yron myxte with claye: they shall myngle them selues with [¶] sede off symple people, & yet not contynue

^a Dan. 7. d. Luc. 1. e. Iob 34. b. Iere. 27. a. Dan. 4. c. Iob 32. b.

¹ Ioh. 1. b.

^c Mat. 11. e.

^a Matt. 21. c. Luc. 20. b.

^c Dan. 5. d.

one with another, like as yron wil not be souldered with a potsherde.

③ "In the dayes off these kynges, shall the God of heauen set vp an euerlastinge kyngdome which shall not perish, and his kyngdome shall not be geuen ouer to another people: Yee the same shall breake and destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that without eny hondes there was cut out of the mount a stone,^a which brake the yron, the copper, y^e earth, the syluer and golde in peces: by that hath y^e greate God shewed the kyng, what wyl come after this. This is a true dreame, and the interpretation of it is sure.

Then the kyng Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they shulde offre meat-offrynges and swete odoures vnto him.

The kyng answerde Daniel, and sayde: Yee off a treuth, youre God is a God aboue all goddes, a LORDE aboue all kynges, and an opener of secretes: seyng thou canst discover this mysterie. So the kyng made Daniel a greate man, and gaue him many and greate giftes.

He made him ruler off all the countrees of Babilon, and lorde of all the nobles, that were at Babilon. Now Daniel intreated the kyng for Sydrac, Misac and Abdenago, so that he made them rulers ouer all the offyces in the londe off Babilon: but Daniel himself remayned still in the courte by the kyng.

The iij. Chapter.

② **N**ABUCHODONOSOR the kyng caused a golde ymage to be made, which was lx. cubites hye, and sixe cubites thicke. This he made to be set vp in the valley of Duran in the londe of Babilon & sent out to gather together the dukes, lordes & nobles, the iudges and officers, the debites ad shreues, with all the rulers of the londe: y^e they might come to the dedicacion of the ymage which Nabuchodonosor the kyng had set vp. So the dukes, lordes and nobles, the iudges and officers, debytes and shreues with all the rulers of the londe gathered them to gether, and came vnto the dedicatyng of y^e ymage, that Nabuchodonosor the kyng had set vp.

Now when they stode before the ymage,

which Nabuchodonosor set vp, the bedell cried out with all his might: O ye people, kynreddes and tungen, to you be it sayde: that whē ye heare the noyse off the trompettes, which shalbe blowne, with y^e harpes, shawmes, Psalteries, Symphonies and all maner off Musick: ye fall downe and worships the golden ymage, y^e Nabuchodonosor the kyng hath set vp. Who so then falleth not downe and boweth himself, shal euen the same houre be cast in to an hote burnynge ouen. Therefore, when all the folke herde the noyse off the trompettes that were blowne, with the harpes, shawmes, Psalteries, Symphonies and all kynde of Melody: thē all the people, kynreddes and nacions fell downe, and bowed them selues vnto the golden ymage, that Nabuchodonosor the kyng had set vp.

Now were there certayne men off the Caldees, that went euen then and accused y^e Iewes, and sayde vnto kyng Nabuchodonosor: O kyng, God saue thy lyfe for euer. Thou beyng kyng hast geuen a commaudemēt, that all men when they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selues towarde the golden ymage: who so thē fell not downe and worshipped not, that he shulde be cast in to an hote burnynge ouen. Now are there certayne Iewes, whom thou hast set ouer the offyces of the londe off Babilon: namely, Sydrac, Misac and Abdenago. These men (o kyng) regarde not thy cōmaudemēt, yee they will not serue thy goddes, ner bowe them selues to the golden ymage, that thou hast set vp.

① Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, y^e Sidrac, Misac & Abdenago shulde be brought vnto him. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them, and sayde: what? o Sidrac, Misac and Abdenago, will not ye serue my goddes? nor bowe youre selues to the golden ymage, that I haue set vp? wel, be redy hereafter, when ye heare the noyse of the trōpettes, blowne with the harpes, shawmes, psalteries, symphonies and all y^e other melodies: that ye fall downe, and worships the ymage which I haue made. But yff ye worships it not, ye shal be cast immediatly in to an hote burnynge ouen. Let se, what

^a Esa. 9. b. ^b Heb. 12. c.

^c Dan. 2. g.

god is there, ^ŷ maye delyuer you out of my hondes?

Sydrac, Misac and Abdenago answered the kynge, and sayde: O Nabuchodonosor, we ought not to cōsente vnto ^ŷ in this matter, for why: "oure God whom we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can right wel delyuer vs out off thy hondes. And though he wil not, yet shalt thou knowe (o kynge) that we will not serue thy goddes, ner do reuerēce to the ymage, which thou hast set vp. Then was Nabuchodonosor full off indignacion, so that ^ŷ countenance of his face chaunged vpō Sydrac, Misac & Abdenago. Therefore he charched and commaunded, that the ouen shulde be made seuen tymes hotter, then it was wōte to be: and spake vnto the strongest worthies that were in his hooste, for to bynde Sydrac, Misac and Abdenago, and to cast them in to the hote burnynge ouen.

So these men were bounde in their cotes, hosen, shues with their other garmentes, ād cast in to the hote burnynge ouen: for the kinges commaundement was so strate, and the ouen was exceedynge hote. As for the men that put in Sydrac, Misac and Abdenago, the flame off the fyre destroyed them. And these thre men Sydrac, Misac and Abdenago fell downe in ^ŷ hote burnynge ouen, ^b beinge fast bounde.

Then Nabuchodonosor the kynge marueled, and stode vp in all haist: he spake vnto his counsellors and sayde: dyd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee o kynge. He answered and sayde: lo, for all that, yet do I se foure men goinge lowse in the myddest off the fyre, and nothinge corrupte: "and the fourth is like an angel to loke vpon. Vpon this wēte Nabuchodonosor vnto the mouth of the hote burnynge ouen: he speake also, & sayde: O Sydrac, Misac and Abdenago, ye seruantes of the hye God: go forth, and come hither. And so Sydrac, Misac, and Abdenago wente out of the fyre. Then the dukes, lordes and nobles, and the kynges counsell came together to se these men, vpon whom the fyre had no maner of power in their bodies:^d In so much that the very hayre of their heade was not burnt, and their clothes

vnchaunged: Yee there was no smell of fyre felt vpon them.

Then spake Nabuchodonosor, and sayde: "Blessed be the God of Sydrac, Misac & Abdenago: which hath sent his angel, ād defended his seruantes, that put their trust in him: ^ŷ haue altered the kynges commaundement, and ioperde their bodies therupon: rather then they wolde serue or worships eny other god, excepte their owne God only. Therefore I ^f wil and commaūde, that all people, kynredes & tinges, which speake eny blasphemie agaynst the God of Sydrac, Misac and Abdenago, shal dye, and their houses shalbe prysed: Because, there is no God ^ŷ maye saue, as this.^f So the kynge promoted Sydrac, Misac and Abdenago, in the londe of Babylon.

"Nabuchodonosor kynge, vnto all people, kynredes and tinges that dwell vpon the whole earth: peace be multiplied amōge you. I thought it good to shewe the tokēs & maruelous workes, ^ŷ & hye God hath wrought vpon me. ^a O how greate are his tokēs, & how mightie are his wonders? His kyngdome is an euerlastinge kyngdome, and his power lasteth for euer and euer.

The iij. Chapter.

INABUCHODONOSOR beyng in rest ^a in myne house, ād florishinge in my palace, sawe a dreame, which made me afayed: ād the thoughtes that I had vpō my bed, with the visions of myne heade, troubled me. "Then sent I out a commission, that all they which were of wiszdome at Babilō shulde be brought before me, to tell me the interpretacion of the dreame. So there came the soithsayers, charmers, Caldees and coniuers of deuels: to whom I tolde the dreame, but what it betokened, they coude not shewe me: till at the last, there came one Daniel (otherwyse called Balthasar, accordinge to the name of my God) which hath the sprete of the holy goddes in him: to whom I tolde the dreame, sayenge: O Balthasar, thou prynce of saythsayers: For so much as I knowe, that thou hast the sprete of the holy goddes, and no secrete is hyd from the: tel me therefore, what ^ŷ visio of my dreame (^ŷ I haue sene) maye signifie. I sawe a vision in my heade vpon my bed: and beholde, there stode a tre vpon the grounde,

^a Nu. 16. g. ^b Esa. 43. a. ^c Actu. 9. a. Dan. 10. b. ^d Esa. 43. a. ^e Act. 12. c. Dan. 6. d. Psal. 33. a.

^f Esa. 43. b. Osee 13. b. ^g Dan. 6. e. ^h Psal. 44. b. 144. b. Dan. 7. d. Luc. 1. c. ⁱ Dan. 2. a.

which was very hye, greate and mightie: ⁊ heyth reached vnto the heauē, and the bredth extended to all the endes of the earth: his leaues were fayre, he had very moch frute, so ⁊ euery mā had ynough to eate therin.

The beastes of the felde had shadowes vnder it, and the foules off the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my heade a vision vpon my bed: ⁊ beholde, a watcher (euē an holy angel) came downe from heauen, and cryed mightely, sayenge: 33 Hew downe the tre, breake off his branches, shake of his leaues, and scatre his frute abroad: that all the beestes maye get them awaye from vnder him, and the foules from his branches. Neuertheles leaue the grounde of his rote still in the earth, and bynde him vpon the playne felde, with cheynes of yron and stele. With the dew of heauen shall he be wet, and he shall haue his parte in the herbes of the grounde with other wylde beastes.

That mans herte off his shall be taken from him, and a beastes herte shall be geuen him, till seuen yeares be come and gone vpon him.

This erande of the watcher, is a cōmaundemēt grounded and sought out in the council off him, that is most holy: to lerne men for to vnderstonde, that the hyest hath power ouer the kyngdomes off men, ād geueth them, to whom it liketh him, and bryngeth the very outcastes off men ouer them. This is the dreame, ⁊ I kyng Nabuchodonosor haue sene.

Therefore o Balthasar, tell thou me what it signifieth: for so moch as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for ⁊ sprete of the holy Goddes is in the.

C Then Daniel (whose name was Balthasar) helde his peace by the space of an houre ād his thoughtes troubled him. So the kyngge spake, and sayde: O Balthasar, let nether the dreame ner the interpretation theroff feare the. Balthasar answered, sayenge: O my lorde, this dreame happen to thyne enemies, and the interpretacion to thyne aduersaries. As for the tre that thou sawest which was so greate ⁊ mightie, whose heyth reached vnto the heauen, and his bredth in to all the worlde: whose leaues were fayre, ād the frute moch: vnder the which the beastes of the felde had their habitation, and vpon whose branches the foules of the ayre dyd syt:

Euen thou (o kyngge) art the tre, greate ⁊ strōge. Thy greatnesse increaseth, ⁊ reacheth vnto the heauen, so doth thy power to the endes of the earth. But where as the kyngge sawe a watcher euen an holy angel, that came downe from heauen, and sayde: hew downe the tre, and destroye it: yet leaue the grounde of the rote in the earth, and bynde him vpon the playne felde with cheynes off yron and stele: He shall be wet with the dew off heauen, and his parte shalbe with the beestes of the felde, till seuen yeares be come and gone vpon him: This (o kyngge) is ⁊ interpretaciō, yee it is the very deucey of him, ⁊ is hyst of all, ⁊ it toucheth my lorde the kyngge.

Thou shalt be cast out fro men, and thy dwellinge shalbe with the beestes of the felde: with grasse shalt thou be fed like an ox. Thou must be wet with the dew of the heauen: yee seuen yeares shall come and go vpon the, till thou knowe, that the hyest hath power vpon the kyngdomes of men, ⁊ geueth them, to whom he lyst. Morouer, where as it was sayde, that the rote of the tre shulde be left still in the grounde: it betokeneth, ⁊ thy kyngdome shall remayne whole vnto ⁊, after thou hast lerned to knowe, that the power cometh from heauen. Wherefor (o kinge) be cōtēt with my counsel, that thou mayest lowse thy synnes with rightuousnesse, ād thyne offences with mercy to poore people: for soch thynges shall prolonge thy peace. All these thynges touch the kyng Nabuchodonosor.

So after xij. monethes, the kyngge walked vp and downe in the paalace off the kyngdome off Babilon, and sayde: This is the greate cite off Babilō, which I myself (with my power ⁊ strength) haue made a kynges court, for the honoure off my mastery. Whye these wordes were yet in the kynges mouth, there fell a voyce from heauē, sayenge: O kinge Nabuchodonosor, to the be it spokē: Thy kyngdome shall departe from the, thou shalt be cast out of mens company: thy dwellinge shalbe with the beestes off the felde, so that thou shalt eate grasse like as an ox, till seuen yeares be come and gone ouer the: euen vntill thou knowest, that the hyest hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter fulfilled vpō Nabuchodonosor: so that he was

cast out off mēs cōpany, & ate grasse like an oxe. His body was wet with the dew of heauen, till his hayres were as greate as Aegles fethers, and his nales like byrdes clawes.

When this tyme was past, I Nabuchodonosor lift vp myne eyes vnto heauen, and myne vnderstandinge was restored vnto me agayne. Then gaue I thanks vnto the hyest. I magnified and prayed him that lyueth for euermore, whose power endureth allwaye, and his kyngdome from one generacion to another: in comparyson off whom, all they that dwell vpon the earth, "are to be reputed as nothinge.

He handleth accordinge to his will, amōge ꝑ powers of heauen " & amonge the inhabitours of the earth: and there is none that maye resiste his honde, or saye: " what doest thou? At the same tyme was myne vnderstondyng geuen me agayne, and I was restored to the honoure of my kyngdome, to my dignite, and to myne owne shappe agayne. My great estates and prynces sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worships.

Thē dyd I Nabuchodonosor, loaue, magnifie and prayse the kyngye of heauen: for all his workes are true, and his wayes right. As for those that go on proudly, he is able to bringe them downe.

The v. Chapter.

BALTHASAR the kyngye made a greate bancket to his thousande lordes: withall these thousande he made greate cheare, and when he was dronken with wyne, he commaunded to brynghe him ꝑ golden and syluer vessel, which his father Nabuchodonosor had taken out of the temple at Ierusalem: " that the kyngye and his lordes (with his quene and concubynes) might drike therout.

So they brought the golden vessel, that was takē out of the temple of the LORDES house at Ierusalem. Then the kyngye and his lordes with his quene and concubines dronke out of them. They dronke wyne, and prayed their Idols of golde, syluer, copper, yron, wodde and stone.

In the very same houre there appeared fyngers, as it had bene of a mans honde wrytyng, right ouer agaynst the candelsticke vpon the playne wall in the kynges palace: and the kyngye sawe the palme of ꝑ honde ꝑ

wrote. " Then chaunged the kyngye his countenance, and his thoughtes troubled him: so that the ioyntes off his body shoke, and his knees smote one agaynst the other. Wherefore the kyngye cryed mightely, " that they shulde brynghe him the charmers, Caldees and coniurers of deuels. The kyngye spake also to the wyse men of Babilon, and sayde: Who so can rede this wrytyng, and shewe me the playne meanyng theroff: shall be clothed with purple, haue a cheyne off golde aboute his necke, and rule the thirde parte off my kyngdome.

Vpon this, came all the kynges wyse men: but they coude nether rede the wrytyng, ner shewe the kyngye what it signified. Thē was the kyngye sore afraied, in so much, that his coloure changed, and his lordes were sore vexed. So by reason off this matter, ꝑ had happened to the kyngye & his lordes, the quene went vp herself in to the bancket house, and spake vnto the kyngye, sayenge: O kyngye, God saue thy life for euer: Let not thy thoughtes trouble the, and let not thy countenance be chaunged. For why: there is a man in thy kyngdome, that hath the sprete off the holy goddes within him, as it was sene in thy fathers dayes. He hath vnderstondyng ad wysdome like the goddes. Yee the kyngye Nabuchodonosor thy father made this man chefe of the soythsayers, charmers, Caldees and deucl coniurers: because that soch an abundaunt sprete, knowlege & wisdom (to expōde dreames, to open secretes, and to declare harde dowtes) was founde in him: yee euen in Daniel, whom the kyngye named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

Then was Daniel brought before the kinge. So the kyngye spake vnto Daniel, and sayde: Art thou that Daniel, one off the presoners of Iuda, whom my father the kyngye brought out of Iewry? I haue herde speake of the, that thou hast the sprete of the holy goddes, experience and vnderstōdyng, and that there hath bene greate wisdom founde in the. Now haue there bene brought me, wise and conynge charmers, to rede this wrytyng, and to shewe me the meanyng theroff: But they coude not tell me, what this matter signified. Then herde I saye, ꝑ thou canst expounde darcke thinges, and declare harde doutes.

^a Dan. 3. f.

^b Psal. 134. a.

^c Iob 42. b.

^d 2 Par. 36. c.

^e Iere. 50. a.

^f Dan. 2. a.

Well than, yf thou canst rede this writinge, and shewe me the meaninge therof: thou shalt be clothed with purple, haue a cheyne of golde aboute thy necke, & rule the thirde parte of my kyngdome.

D Daniel answered, and sayde before ¶ kyng: As for thy rewardes, kepe them to thy self, or geue thy rych giftes to another: "yet not thelesse, I wil rede the wrytyng vnto ¶ kinge, and shewe him the interpretacion therof. O kinge, God the hyst gaue vnto Nabuchodonosor thy father, ¶ ¶ dignite of a kyng, with worshipec & honoure: so ¶ all people, kynredde & tinges stode in awe & feare of him, by reason off the hye estate, that he had lent him. For why: he slewe, whom he wolde: he smote, whom it pleased him. Agayne: whom he wolde, he set vp: and whom he list, he put downe. "But because his herte was so proude, and his stomack set fast vnto wylfulness: he was deposed from his kyngly throne, and his magesty was taken from him. He was shot out from amonge men, his herte was like a beestes herte, and his dwellyng was with the wyld Asses: he was fayne to eate grasse like an oxe, and his body was wet with the dew off the heauen: till he knewe, that the hyst had power vpon the kyngdomes of men, and setteth ouer them, whom he list.

E And thou his sonne (o Balthasar) for all this, hast not submitted thine hert, though thou knewest all these thynges: but hast magnified thy self aboute the LORDE off heauen, so that the vessels off his house were brought before the: that thou, and thy lordes, with thy quene and concubynes, might drynke wyne therout: And hast prayed the Idols of syluer and golde, copper and yron, off wodde & stone: As for the God, "in whose honde consisteth thy breth ad all thy wayes: thou hast not loued him.

Therefore is the palme off this honde sent hither from him, to token vp this wrytinge. And this is the scripture, that is written vp: Mane, Thetel, Phares. Now the interpretacon off the thyng is this: Mane, God hath nombred thy kyngdome, and brought it to an ende: Thetel, Thou art weyed in the balance, and art founde to light: Phares, Thy kyngdome is delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthasar, to cloth

Daniel with purple, to hange a cheyne off golde aboute his necke, and to make a proclamacion concernynge him: that he shulde be the ruler off the thirde parte off his kyngdome. "The very same night was Balthasar the kyng off the Caldees slayne, and Darius out of Media toke in the kyngdome, beyng lxij. yere off age.

The vi. Chapter.

IT pleased Darius to set ouer his kigdome ¶ an C. and xx. lordes, which shulde be in all his kyngdome aboute. Aboute these he set thre prynces (off whom Daniel was one) that the lordes might geue accomptes vnto them, and the kyng to be vndiseased.

But Darius exceded all these princes ad lordes, for the sprete off God was plenteous in him: so that the kyng was mynded to set him ouer the whole realme. Wherefore the prynces and lordes sought, to pyke out in Daniel some quarel agaynst the kyngdome: yet coude they fynde none occasion ner fawte vpon him. For why: he was so faithfull, ¶ there was no blame ner dishonesty founde in him.

Then sayde these men: we will get no quarell agaynst this Daniel, excepte it be in the lawe off his God. Vpon this, wente the princes and lordes together vnto the kyng, and sayde thus vnto him: kyng Darius, God saue thy life for euer.

All the great estates off the realme: as ¶ prynces, dukes, senatours and iudges, are determed to put out a commaundement off ¶ kyng, and to make a sure statute: namely, that who so desyreth eny peticion, ether of eny god or man (with in this xxx. dayes) excepte it be only off the, O kyng: the same person maye be cast in to the Lyons denne. Wherefore, o kyng, confirme thou this statute, and make a wrytyng: that the thyng which the Medes and Perses haue ordered be not altered ner broken.

So Darius made the wrytyng, and confirmed it. Now when Daniel vnderstode that the wrytyng was made, he wente in to his house: and the wyndowes of his hall towarde Ierusalem stode open. There kneled he downe vpon his knees, thre tymes a daye: there he made his peticion, and prayed his God, like as his maner was to do afore tyme.

^a 4 Re. 5. d. Mat. 10. a.

^b Dan. 2. e.

^c Dan. 4. d.

^d Act. 17. e.

^e Esa. 47. b. 21. a. Dan. 9. a.

Then these men made searche, and founde Daniel makynge his petition, and prayenge vnto his God. So they came to the kynge, and spake before him concernynge his commaundement, sayenge: O kynge, hast thou not subscribed the statute, that within xxx. dayes who so requyren his petition off eny god or man, but only of thyself, o kynge: he shalbe cast in to the denne of the Lyons? The kynge answered, *ād sayde*: yee, it is true. It must be as a lawe of *ſ* Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kynge: Daniel one of the presoners of Iuda (O kynge) regardeth nether the ner thy statute, that thou hast made, but maketh his petition thre tymes a daye. When the kynge herde these wordes, he was sore greued, and wolde haue excused Daniel, to delyuer him, and put off the matter, vnto the Sonne wēte downe, to the intent that he might saue him.

These men perceaynynge the kynges mynde, sayde vnto him: knowe this (o kynge) that the lawe off the Medes and Perses is, that the commaundement and statute which the kynge maketh, maye not be altered. [¶] Then the kynge bad them brynge Daniel, and they cast him in to the Lyons denne.

The kynge also spake vnto Daniel, *ād sayde*: Thy God, whom thou allwaye seruest, euen he shall defende the. And there was brought a stone, and layed vpon the hole of the denne: this the kynge sealed with his owne ryng, and with *ſ* signet of his prynces: that the kynges commaundement concernynge Daniel, shulde not be broken.

So the kynge wente in to his palace, and kepte him sober all night, so that there was no table spred before him, nether coude he take eny slepe. But be tymes in the mornynge at the breake off the daye, the kynge arose, and wente in all haist vnto the denne off the Lyons.

Now as he came nye vnto *ſ* dēne, he cried with a piteous voyce vnto Daniel: Yee *ſ* kīge spake, and sayde vnto Daniel: O Daniel, thou seruauit off the luyynge God, Is not thy God (whom thou allwaye seruest) able to delyuer the from the Lyons? Daniel sayde vnto the kynge: O kynge, God saue thy life for euer: [¶] My God hath sent his angel, which hath

shut the Lyons mouthes, so that they might not hurte me. For why: myne vngiltynesse is founde out before him. And as for the (o kynge) I neuer offended the.

Then was the kynge exceeding glad, *ād* commaunded to take Daniel out off the denne. So Daniel was brought out of the dēne, and no maner of hurte was founde vpō him. For he put his trust in his God. And as for those men which had accused Daniel, the kīge commaunded to bringe them, and to cast them in the Lyons denne: [¶] them, their children and their wyues. So the Lyons had the mastery of them, and brake all their bones a sonder, or euer they came at the grounde.

[¶] After this, wrote kynge Darius vnto all people, kynreddes and tungen, that dwelt in all londes: peace be multiplied with you: My commaundement is, in all my dominio and kyngdome, that men feare and stonde in awe off Daniels God:

[¶] For he is the luyinge God, which abydeh euer: his kyngdome shall not fayle, and his power is euerlastynge. It is he that delyuereth, and saueth: [¶] he doth wonders and maruelous workes, in heauen and in earth: he hath preserued Daniel from the power of the Lyons. [¶] This Daniel prospered in the raigne off Darius and Cirus of Persia.

The vij. Chapter.

IN the first yeare off Balthasar kynge off Babilon, sawe Daniel a dreame, and a vision was in his heade vpon his bedde. Which dreame he wrote, and the summe of the matter is this: Daniel spake, and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of *ſ* heauen stroue vpon the see, and foure greate beestes came vp from the see, one vnlike another.

The first was as a Lyon, and yet had he Aegles wynges. [¶] I sawe, that his wynges were plucte from him, and he taken awaye from the earth: that he stode vpon his fete as a man, [¶] and that there was geuen him a mans herte.

Beholde, the seconde beest was like a Beer, and stode vpon the one syde. [¶] Amonge his teth in his mouth he had iij. greate lōge teth and it was sayde vnto him: Arise, eate vp moch flesh.

Then I loked, *g* beholde, there was another

^a Dani. 14. e. ^b Dan. 3. e. Act. 12. c. Iud. 14. c.

¹ Re. 17. e. Heb. 11. f. ^c Hest. 2. b. Dani. 14. g.

⁴ Dan. 3. f. ^e Dani. 14. f. 7. c. ^f Ess. 43. b.

Osee 13. b. Dan. 3. f.

Eze. 1. b. 10. b.

^e Dan. 14. f.

¹ Eze. 17. a.

^a Iere. 4. a. b.

^k Pro. 23. c.

like vnto a Leopard: this had wynges as a foule, euen foure vpon the backe. This beest had foure heades, ad there was power geuen him. ^aAfter this I sawe in a vision by night, ^band beholde: the fourth beest was grymme and horrible, and maruelous stronge. It had greate yron teth, it deuoured, and destroyed, and stamped the residue vnder fete. It was farre vnlike the other beestes that were before it: ^cfor it had ten hornes, wheroff I toke good hede.

And beholde, there came vp amonge the, another like horne, before whom there were thre of the first hornes pluckte awaye. Beholde, this horne had eyes like a mā, and a mouth speakeinge presumptuous thinges. ^dI loked till the seates were prepared, ad till the olde aged sat him downe. His clothinge was as white as snowe, and the hayres of his heade like the pure woll.

His trone was like the fire flame, and his wheles as the burnynge fyre. There drew forth a fire streame, and wente out from him. ^eA thousand tymes a thousande serued him, x. M. tymes ten thousande stode before him. The iudgmēt was set, and the bookes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which that horne spake.

I behelde, till the beest was slayne, and his body destroyed, and geuen ouer to be brent in the fyre.

As for the power of the other beestes also, it was taken awaye, but their lyues were prolonged for a tyme and season. ^fI sawe in a vision by night, and beholde: ^gthere came one in the cloudes of heauen like the sonne of a man, which wente vnto the olde aged, before whom they brought him: Then gaue he him power ad dignite regall, ^hthat all people, trybes and tinges shulde serue him. His power is an euerlastinge power, which shall neuer be put downe: and his kyngdome endureth vncorrupte. ⁱMy herte was vexed, and I Daniel had a troubled sprete within me, ad the visions off my heade made me afraied: ^jtill I gat me vnto one off them that stode by, to knowe the truth, concerninge all these thinges. So he tolde me, and made me vnderstode the interpretacio of these thinges.

^a Dā. 8. b. 11. a. 1 Mac. 1. a. ^b Apo. 13. a. 17. c.
^c Apo. 1. c. 4. a. 20. b. Dan. 10. a. ^d Apoc. 5. b.
^e Mat. 25. d. Apo. 19. d. 20. c. ^f Matt. 13. c. Act. 1. b.
Apo. 1. a. ^g Phil. 2. a. Matt. 28. c. Ioh. 12. d.

These foure greate beastes, are foure kynges which shal aryse out of the earth. These shal take in the kyngdome off the sayntes of the most hyest, and possesse it still more and more for a longe season. After this I requyred diligently to knowe the truth, concerninge the fourth beest, which was so farre vnlike the other beestes, and so horrible: whose teth were of yron, and his nales off brasse: which deuoured and destroyed, and stamped the resydue vnder his fete. ^kI desyred also to knowe the truth, as touchinge the ten hornes that he had vpon his heade, and this other which came vp afterwarde, before whose face there fell downe thre: which horne had eyes and a mouth that spake presumptuous thinges, and loked with a grimmer visage then his felowes.

I behelde, and the same horne made battail agaynst the sayntes, yee ad gat the victory off them: vntill the tyme, that the olde aged came, that the iudgment was geuē to the chefest sayntes: and till the tyme, that ^lthe sayntes had the kyngdome in possession.

He gaue me this answer: ^mThat fourth beest shalbe the fourth kyngdome vpō earth: it shalbe more then all other kyngdomes, it shall deuoure, treade downe ad destroye all other londes.

ⁿThe ten hornes, are ten kynges that shal aryse out of that kyngdome, after whō there shall stonde vp another, which shall be greater then the first.

He shall subdue thre kynges, and shall speake wordes agaynst the hyest off all: he shall destroye the sayntes of the most hyest, and thynke, that he maye chaunge tymes and lawes. ^oThey shall be geuen vnder his power, vntill a tyme, two tymes, and half a tyme.

But the iudgment shalbe kepte, so that his power shalbe taken from him, for he shal be destroyed, and perish at the last. As for the kyngdome, power and all might that is vnder the heauen: it shal be geuen to the holy people off the most hyest, ^pwhose kyngdome is euerlastinge, yee all powers shall serue and obeye him. Thus farre extēde ^qthe wordes.

Neuerthelesse, I Daniel was so vexed in my thoughtes, that my countenance chaunged, ^rbut the wordes I kepte still in my herte.

^a Dani. 14. f. ^b Dani. 9. d. ^c Apo. 13. a. 17. c.
^d Zach. 1. c. ^e Dan. 2. c. Apoc. 12. d. ^f Luc. 1. c.
Dan. 14. f. ^g Luc. 2. c.

The viij. Chapter.

A IN the thirde yeare off the raigne of kinge Balthasar, there appeared a visio vnto me Daniel, after that I had sene the first. " I sawe in a vision, (and when I sawe it, I was at Susis in the chefe cite, which lyeth in the londe off Elam) and in y vision, me thought I was by the ryuer off Vlai.

Then I loked vp, and sawe: and beholde there stode before the ryuer, a ramme, which had hornes: and these hornes were hye, but one was hyer then another, and the hiest came vp last. I sawe that this ramme pusshed with his hornes, agaynst the west, agaynst the north, and agaynst the south: so that no beestes might stonde before him, ner defende them from his power: but he dyd as him listed, and waxed greatly. I toke hede vnto this, and then came there an hegoate from the west, ouer the whole earth, and touched not the grounde.

This goate had a maruelous goodly horne betwixte his eyes, and came vnto the ramme, that had the two hornes (whom I had sene afore by the ryuer syde) and ranne fearcelly vpon him with his might. I sawe him drawe nye vnto the ramme, beyng very fearece vpon him: yee he gaue him such a stroke, that he brake his two hornes:

Nether had the ramme so moch strength as to stonde before him: but he kest him downe, trodde him vnder his fete: and no man was able to delyuer the ramme out of his power.

B The goate waxed excedinge greate, and when he was at the strongest, his greate horne was broken also. Then grewe there other four soch like in the steade, towarde the four wyndes off the heauen. ^a Yee out of one of the leest off these hornes, there came vp yet another horne, which waxed maruelous greate: towarde the south, towarde the east, and towarde the fayre pleasaunt londe. It grewe vp to the hoost off heauen, wherof it dyd cast some downe to the grounde, and off the starres also, and trode them vnder fete.

Yee it grewe vp vnto the pryncce off the hoost, from whom the daylie offeringe was taken, and the place off his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the daylie offeringe (because of wickednesse) that it might cast downe the

verite to the grounde, and so to prospere in all thinges, that it went aboute. Vpon this I herde one off the sayntes speakyng, which saynte sayde vnto one that axed this question:

How longe shall this vision off the daylie sacrifice and of the waistinge abhominacion endure: that the Sanctuary and the power shall so be troden vnder fote? And he answered him: Vnto the euenynge & the morninge, euen two thousande and thre hundred dayes: then shall the Sanctuary be clensed agayne.

Now when I Daniel had sene this vision, **C** and sought for the vnderstandinge of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryuer off Vlai, which cryed, and sayde: O Gabriel, make this man vnderstonde the vision. So he came, and stode by me. But I was afraied at his cominge, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, marcke well, for in the last tyme shall this vision be fulfilled. Now as he was speakyng vnto me, I waxed faynte, so that I suncke downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayenge: Beholde, I will shewe thee, what shall happen in the last wrath: for in the tyme appoynted it shal be fulfilled.

The ramme which thou sawest with the two hornes, is the kynge off the Medes ad Perses: but the goate is the kynge of Greke londe: the greate horne that stode betwixte his eyes, that is the pryncipall kynge. But where as it brake, and foure other rose vp in the steade: it signifieth, that out of this people shall stonde vp foure kyngdomes, but not so mightie as it.

D After these kyngdomes (whyle vngodlynnesse is a growinge) there shall aryse a kynge off an vnshamefast face, which shall be wyse in darcke speakynges.

He shalbe mightie and stronge, but not in his owne strength. He shall destroye aboue measure, and all that he goeth aboute, shall prospere: he shall slaye the stronge and holy people. And thorow his craftynes, falsede shall prospere in his honde, his herte shall be proude, and many one shall he put to death in his welthynesse. He shal stonde vp agaynst the pryncce off prynces, but he shalbe destroyed

^a Dan. 2. a.^b Dan. 7. a. 11. a. 1 Mac. 1. a.

without honde. "And this vision that is shewed vnto the, is as sure as the evenynge and the mornynge. Therefore wryte thou vp this sight, "for it wylbe longe or it come to passe.

Vpon this was I Daniel very faynte, so that I laye sicke certayne dayes: but whan I rose vp, I wente aboute the kynges busynesse, and marueled at the vision, neuerthelesse no man knewe of it.

The ij. Chapter.

IN the first yere off Darius the sonne off Ahasuerus, "which was of the sede off the Medes, "was made kyng over the realme off the Caldees: Yee euen in the first yere off his raigne, I Daniel desyred to knowe the yearly nombre out of the bokes, "wherof the LORDE spake vnto Ieremy the prophet: that Ierusalem shulde lie waist lxx. yeares: ad I turned me vnto God the LORDE, "for to praye and make myne intercessio, with fasting, sack cloth ad ashes I prayed before the LORDE my God, and knowleged, sayenge:

O LORDE, thou greate & fearfull God, thou that kepest couenant and mercy with them, which loue the, and do thy commaundementes: "We haue synned, we haue offended, we haue bene disobedient and gone backe: yee we haue departed from all thy preceptes and iudgmentes.

We wolde neuer folowe thy seruantes the prophetes, that spake in thy name to oure kynges and prynces to oure fore fathers, and to all the people off the londe. "O LORDE, rightuousnesse belongeth vnto the, vnto vs pertayneth nothyng but open shame: as it is come to passe this daye vnto euery man of Iuda, and to them that dwell at Ierusalem:

Yee vnto all Israel, whether they be farre or nye: thorow out all londes, wherin thou hast strowed them, because of the offences that they had done agaynst the.

Yee o LORDE, vnto vs, to oure kynges & prynces, to oure fore fathers: euen to vs all, that haue offended the, "belongeth open shame. But vnto the o LORDE oure God, pertayneth mercy and forgeuenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce of the LORDE oure God, to walke in his lawes, which he layed before vs by his

seruantes the prophetes: "yee all Israel haue transgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce.

"Wherfore the curse and ooth, that is written in the law of Moses the seruaut of God (against whom we haue offended) is poured vpon vs. And he hath performed his wordes, "which he spake agaynst vs, & agaynst oure iudges that iudged vs: to bringe vpon vs soch a greate plage, as neuer was vnder heauen, like as it is now come to passe in Ierusalem. Yee all this plage, as it is written in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before the LORDE oure God, that we might turne agayne from oure wickednesse, and to be lerned in thy verite. Therefore hath y LORDE made haist, to bringe this plage vpon vs: for the LORDE oure God is righteous, in all his workes which he doth: for why, we wolde not harken vnto his voyce.

And now, o LORDE oure God, thou that "with a mightie honde hast brought thy people out of Egipte, to get thy self a name, which remayneth this daye: we haue synned (o LORDE) & done wickedly agaynst all thy rightuousnes: yet let thy wrothfull displeasure be turned awaye (I beseke the) from thy cite Ierusalem thy holy hill. And why? for oure synnes sake and for the wickednesse of oure forefathers: is Ierusalem and thy people abhorred, of all them that are aboute vs. Now therefore (O oure God) heare the prayer of thy seruaut, and his intercession: O let thy face shyne ouer thy sanctuary, that lieth waist.

O my God, encline thine eare, and herken (at the leest for thine owne sake) open thine eyes: beholde how we be desolated, yee and the cite also, which is called after thy name: For we do not cast oure prayers before the in oure owne rightuousnesse, no: but only in thy greate mercies. O LORDE, heare: O forgeue LORDE: O LORDE considre, tary not ouer longe: but for thine owne sake do it, O my God: for thy cite and thy people is called after thy name.

As I was yet speakinge at my prayers, knowleginge myne owne synnes and y synnes of my people, makinge so myne intercession before the LORDE my God, for the holy

" 2 Mach. 9. e. 2 Tess. 2. b. " Esa. 8. d. " Dan. 5. e. " Iere. 25. b. Iere. 29. b. " 2 Esd. 1. a. 9. c. " Baru. 1. a. " Tren. 1. d. " Psal. 105. a.

" 2 Pet. 1. d. Zach. 7. b. " Deu. 27. 28. Leui. 26. " Baruc 2. " Baruc 2. b. Ex. 12. 13. 14.

hills sake of my God: yee whyle I was yet speakinge in my prayer, beholde, the mā Gabriel ("whom I had sene afore in the vision) came flyenge to me, and touched me aboute [¶] offeringe tyme in the euenynge. He in-fourmed me, and spake vnto me: O Daniel (sayde he) I am now come, to make the vnderstonde it: For as soone as thou begannest to make thy prayer, it was so diuyned, and therefore am I come to shewe the. [¶] And why? for thou art a man greatly beloued.

Wherefore, pondre the matter wel, that thou mayest lerne, to vnderstonde the vision. Lxx. wekes are determed ouer thy people, [¶] ouer thy holy cite: that the wickednesse maye be consumed, that the synne maye haue an ende, that the offence maye be reconciled, and to bringe in euerlastinge rightuousnesse, to fulfill [¶] visions and the prophetes, and to anynte the most holy one. Vnderstode this then, and marcke it well: "that from the tyme it shalbe concluded, to go and repayre Ierusalem agayne, vnto Christ (or the anynted) prynce: there shalbe seuen wekes. Then shall the stretes [¶] walles be buylded agayne lxx. wekes, but with harde troublous tyme. Aftir these lxx. wekes, shal Christ be slayne, [¶] they shal haue no pleasure in him. Then shal there come a people with the prynce, and destroye the cite and the sanctuary: and his ende shal come as the water floude. But the desolacion shall continue till the ende of the batell.

He shall make a stronge bonde with many, for the space of a weke: and when the weke is half gone, he shal put downe the slayne and meatoffringe. [¶] And in the temple there shalbe an abhominable desolaciō, till it haue destroyed all. And it is concluded, [¶] this waistinge shal continue vnto the ende.

The x. Chapter.

IN the thirde yeare of kinge Cyrus of Persia, there was shewed vnto Daniel (otherwise called Balthasar) a matter, yee a true matter, but it is yet a longe tyme vnto it.

He vnderstode the matter well, and perceived what the vision was. At the same tyme, I Daniel mourned for the space of thre wekes, so that I had no lust to eate bred: as for flesh and wyne, there came none within

my mouth: No, I dyd not ones anynte my self, till the whole thre wekes were out.

Vpon the xxiiij. daye of the first moneth, I was by the greате floude, called Tigris: I lift vp myne eyes, and lokēd: and beholde, a man clothed in lynnynge, [¶] whose loynes were gyrded vp with fyne golde of Araby: his body was like the Chrisolite stone, his face (to loke vpon) was like lightenyng, his eyes as the flame of fyre, his armes and fete were like fayre glisteringe metall, but the voyce of his wordes was like [¶] voyce of a multitude.

I Daniel alone sawe this vision, the men that were with me, sawe it not: but a greате fearfulnessse fell vpon them, so that they fled awaye, and hyd them selues. I was left there my self alone, and sawe this greате vision, so longe til there remayned nomore strength within me: Yee I lost my coloure clene, I waisted awaye, and my strength was gone. Yet herde I the voyce of his wordes: [¶] as soone as I herde it, fayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, which set me vp vpon my knees [¶] vpon the palmes of my hondes, sayenge vnto me: "O Daniel, thou well beloued man: take good hede of the wordes, that I shal saye vnto [¶] [¶] stode right vp, for vnto [¶] am I now sent.

And when he had sayde these wordes, I stode vp tremblinge. Then saide he vnto me: feare not Daniel: for why, sence the first daye that thou set thine herte to vnderstonde, and didest chasten thy self before thy God: thy wordes haue bene herde. And I had come vnto the whē thou begannest to speake, had not the prynce ouer the kingdome of the Perses with stonde me xxj. dayes. But lo, Michael one of the chefe prynces, [¶] came to helpe me, him haue I left by the kinge of Persia, [¶] am come to shewe thee, what shal happen vnto thy people in the latter dayes: for it wilbe lōge yet or the vision be fulfilled.

Now when he had spoken these wordes vnto me, I kest downe my heade to [¶] grounde, and helde my tūge. Beholde, there touched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lorde, my ioyntes are lowsed in the vision, and there is no more strēgth within me: How maye my lordes

^a Dan. 2. c. 8. a. ^b Dā. 10. c. d. ^c 1 Par. 36. d.
1 Esd. 1. a. ^d Matt. 24. 13. Mar. 13. b. ^e Dan. 7. b.

Apo. 1. c.

^f Dan. 3. e. Act. 9. a.
^h Iosu. 5. d. Dan. 12. a.

^g Dan. 9. b.

seruaunt then talke with my lorde? seinge there is no strength in me, so that I can not take my breth? Vpon this there touched me agayne, one moch like a man, & confornted me, sayenge: "O thou man so wel beloued, feare not: be content, take a good herte vnto the, and be stronge. So when he had spoken vnto me, I recouered, & sayde: Speake on my lorde, for thou hast refreszshed me. Thē sayde he: knowest thou wherfore I am come vnto y? now wil I go agayne to fight with the prynce of the Perses. As soone as I go forth, lo, the prynce of Grekelonde shal come. Neuertheles, I wil shewe thē the thinge, y is fast noted in the scripture of treuth. And as for all yonder matters, there is none that helpeth me in them, but Michael youre prynce.

The xi. Chapter.

¶ **A**ND in the first yere of Darius of Media, I stode by him, to confornt him, & to strength him, and now wil I shewe the the treuth. Beholde, there shal stonde vp yet three kinges in Persia, but y fourth shal be farre richer then they all. And when he is in the cheifest power of his riches, he shal prouoke euery man agaynst the realme of Grekelonde. Then shal there arise yet a mightie kinge, that shal rule with greate dominion, and do what him list. ^a And as soone as his kingdome commeth vp, it shalbe destroyed, & ^c deuyded towarde y foure wyndes of the heauen. They y come after him, shall not haue soch power & dominion as he: but his kingdome shalbe scatred, yee euen amonge other thē those. And the kynge of y south shalbe mightier, then his other prynces. Agaynst him there shal one make himself ströge, & shal rule his dominiö with greate power.

But after certayne yeaes they shalbe ioyned together, & the kynges daughter of the south shall come to the kynge of the north, for to make frēdshipec, but she shal not optayne the power of that arme, nether shall she be able to endure thorow his might: but she, & soch as brought her (yee & he y begat her, & confornted her for his tyme) shalbe deluyered vp.

¶ **33** Out of y branches of hir rote, there shal one stonde vp in his steade: which with power of arnes shal go thorow the kynges londe of the north, & handle him accordinge to his strength. As for their Idols & prynces, with their costly

Jewels of golde & syluer, he shal cary them awaye captiues in to Egipte, and he shal preuayle agaynst the kynge of the north certayne yeaes. And when he is come in to y kynges realme of y south, he shal be fayne to turne agayne in to his owne londe. Wherfore his sonnes shalbe displeased, and shal gather together a mightie greate hoost of people: and one of them shal come, and go thorow like a waterfloude: then shal he returne, and go forth with defyenge and boostinge vnto his owne londe.

Thē the kinge of y south shalbe angrie, and shal come forth to fight agaynst the kinge of the north: Yee he shall bringe a greate multitude of people together, and a greate heape shalbe geuē in to his honde: these shal he cary awaye with greate pryde, for so moch as he hath cast downe so many thousandes, neuertheles he shall not preuayle. For y kinge of y north shal gather (of the new) a greater heape of people then afore, & come forth (after a certayne tyme and yeaes) with a mightie hoost & exceadinge greate good.

At the same tyme there shall many stonde vp agaynst the kinge of the south, so that y wicked children of thy people also shal exalte them selues (to fulfill the vision) and then fall. So the kinge of the north shall come to laye sege, and to take the ströge fensed cities: And the power of thē of y south shal not be able to abyde him, & the best men of the people shall not be so stronge, as to resist him. Shortly, when he commeth, he shall handle him as he list, & no man shalbe so hardy as to stonde agaynst him. He shal stöde in the pleasaunt countre, which thorow him shalbe destroyed. He shal set his face with all his power to optayne his kingdome, & to be like it. Yee that shal he do, & geue him vnto the daughters amonge women, to destroye him. But he shal fayle, nether shal he optayne his purpose. After this, shall he set his face vnto the lles, & take many of thē. A prynce shal stoppe him, to do him a shame, besyde the confucion that els shal come vnto him. Thus shal he turne agayne to his owne londe, stömble, & fall, and be nomore founde: so he that came vpon him & dyd him violence, shal stonde in his place, & haue a pleasaunt kingdome: and after few dayes he shal be destroyed, & that nether in wrath ner

^a Dan. 9. b.^b Dan. 7. a.^c 1 Mach. 1.

¶ In batell. In his steade there shal aryse a vyle person not holdē worthy of a kinges dignite: this shall come in craftely, & optayne the kingdome with fayre wordes: he shal fight agaynst the armes of the mightie (¶ destroye them,) yee ¶ agaynst the prynce of the couenaunt.

So after ¶ he hath taken truce with him, he shal hādle disceatfully: that he maye get vp, & ouer come him with a small flocke: & so with craftynesse to get him to ¶ fattest place of the londe, and to deale otherwise, then ether his fathers or graūdfathers dyd. For he shal destroye the thinge, ¶ they had robbed & spoyled, yee & all their substance: ymagenyng thoughtes agaynst the strōge holdes, & that for a tyme. His power and herte shalbe sterred vp with a greate armye agaynst the kinge of the south: where thorow the kinge of the south shalbe moued then vnto batell, with a greate ¶ mightie hoost also. Neuerthelesse, he shal not be able to stonde, for they shall conspyre agaynst him. Yee they ¶ eate of his meate, shal hurte him: so that his hoost shal fall, & many be slayne downe.

These two kinges shalbe mynded to do myschefe, & talke of disceate at one table: but they shal not prospere: "for why, the ende shal not come yet, vnto the tyme apoynted. Thē shall he go home agayne in to his owne londe with greate good, & set his herte agaynst the holy couenaunt, he shalbe busy agaynst it, & then returne home. At the tyme apoynted he shal come agayne, & go towarde the south: So shall it happen otherwise then at the first, yet ones agayne. And why, the shippes of Cythim shal come vpon him, that he maye be smytten & turne agayne: ¶ he maye take indignacion agaynst the couenaunt of holynes, to medle agaynst it. Yee he shal turne him, & drawe soch vnto him, as leaue the holy couenaunt.

¶ He shal set mightie men to vnhalowe the sanctuary of strēgth, to put downe the daylie offeringe, & to set vp the abhominable desolation. And soch as breake the couenaunt, shal he flatre with fayre wordes. But ¶ people that wil knowe their God, shal haue the ouerhāde and prospere. Those also that haue vnderstandinge amonge the people, shal enfourme the multitude: ¶ for a longe season, they

shalbe persecuted with swearde, with fyre, with captuyte & with the takynge awaye of their goodes. Now whē they fall, they shalbe set vp with a litle helpe: but many shal cleue vnto them faynedly.

Yee some of those which haue vnderstandynge shal be persecuted also: ¶ they maye be tryed, purified & clesed, till the tyme be out: for there is yet another tyme apoynted. The kinge shal do what him list, he shal exalte and magnifie himself agaynst all, that is God.^a Yee he shall speake maruelous thinges agaynst the God of all goddes, wherein he shal prospere, so ¶ longe till the wrath be fulfilled, for the conclusion is deuyed alredy. He shal not regarde the God of his fathers, but his lust shall be vpon womē: Yee he shal not care for eny God, for he shal magnifie himself aboue all. In his place shal he worshippe the mightie Idols: & the god whom his fathers knewe not, shal he honour with golde and syluer, with precious stones and pleasaunt Iewels.

This shal he do, sekinge helpe and succoure at the mightie Idols and straunge goddes. Soch as wil receaue him, and take him for God, he shal geue them greate worshippe and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the latter tyme, shal the kinge of the south stryue with him: and the kinge of the north in like maner shall come agaynst him with charettes, horsmen & with a greate nauy of shippes. He shal come in to the londes, destroye and go thorow: he shal entre also in to the fayre pleasaunt londe. ¶ Many cities & countrees shal decaye, excepte Edom, Moab & the best of the children of Ammon, which shal escape from his honde. He shall stretch forth his hōdes vpon the countrees, & the londe of Egipte shal not escape him. For thorow his goinge in, he shal haue dominion ouer the treasures of syluer & golde, & ouer all the precious Iewels of Egipte, Lybia and Ethiopia. ¶ Neuerthelesse the tydings out of the east and the north shall trouble him, for the which cause he shal go forth to destroye & curse a greate multitude. The tentes of his palace shall he pytch betwixte the two sees, vpon the hill of the noble sanctuary,^c for he shal come to the ende of it, and then shal no man helpe him.

^a 2 Mac. 5. a.^b Nu. 24. d.^c 2 The. 2. a.^d Apoc. 15. a.^e Apoc. 12. c.^f Apoc. 11. c.^g Apo. 19. d. 20. c.

The xij. Chapter.

A THE tyme wil come also, that the greates prynce Michael,^a which stondesth on thy peoples syde, shal aryse vp, for there shal come a tyme of trouble,^b soch as neuer was, sens there begāne to be eny people, vnto that same tyme. Then shal thy people be deliuered, yee all those that be foude written in the boke. ^c Many of them that slepe in the dust of the earth, shal awake: some to euerlastinge life, some to perpetuall shame & reprofe. ^d The wyse (soch as haue taught other) shal glister, as the shyninge of heauen: and those that haue instructe the multitude vnto godlynesse, shalbe as the starres, worlde without ende.

B And thou o Daniel, shut vp these wordes, & seale the boke, till the last tyme. Many shal go aboute here and there, and thē shal knowlege increase. So I Daniel looked, and beholde, there stode other two: one vpon this shore of the water, the other vpon yonder syde. And one of thē sayde vnto him, which was clothed in lynnynge, and stode aboue vpon the waters of the floude: How longe shall it be to the

ende of these wonderous workes? ^e Then herde I the man with the lynnynge clothes, which stode aboue vpon the waters of the floude: when he helde vp his right and left honde vnto heauen, & sware by him which lyueth for euer: that it shal tary for a tyme, two tymes & half a tyme: & when the power of the holy people is clene scatred abroad, thē shal all these thinges be fulfilled.

I herde it well, but I vnderstode it not. ^f Then sayde I: O my lorde, what shal happen after that? He answered: Go thy waye Daniel, for these wordes shal be closed vp & sealed, till the last tyme: & many shalbe purified, clensed & tried. But the vngodly shall lyue wickedly, and those wicked (as many of thē as they be) shal haue no vnderstandinge. ^g As for soch as haue vnderstandinge, they shal regarde it. And from y tyme forth that the daylie offerynge shalbe put downe & the abhominable desolacion set vp, there shalbe a thousande two hūdreth & xc. dayes. O well is him, that waiteth, & commeth to the thousande iij. C. & xxxv. dayes. Go thou thy waye now, till it be ended: take thy rest, and byde in thy lot, till the dayes haue an ende.

^a Apo. 19. c.^b Mat. 24. b.^c Ioh. 5. c. 1 Cor. 15. e.^d Matt. 13. c.^e Apo. 10. a.^f Apo. 11. c. 12. c.^g Matt. 13. b.

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Chap. IX.

Punyszment vpon Israel for Idolatry.

Chap. X.

The vnthankfulnesse of Israel. The calfe in Samaria, for the which and soch like abhominacions, he telleth them of destruccion.

Chap. XI. XII.

God calleth them agayne, with rehearsinge his benefites done to them afore.

Chap. XIII.

He sheweth them their wickednesse, and punyszment for the same.

Chap. XIIIII.

He crieth and exorteth the people to conuerte, promisyng swetely and louyngly to receaue them.

THIS is the worde of the LORDE, that came vnto Oseas the sonne of Beeri, in the dayes of Osias,^a Ioathan, Achas ⁊ Ezechias kings of Iuda: and in the tyme of Ieroboam the sonne of Ioas kynge of Israel.

The first Chapter.

FIRST, when the LORDE spake vnto Oseas, he saide vnto him: Go thy waye,

take an harlot to thy wife, and get childrē by her: 'for the lōde hath cōmitted greate whordome agaynst the LORDE. So he wente, and toke Gomer ⁊ daughter of Deblaim: which concealed, and brought forth a sonne. And the LORDE sayde vnto him: 'call his name Iesrael, for I wil shortly auenge the bloude of Iesrael vpon the house of Iehu, and will bringe the kingdome of the house of Israel to an

^a 4 Reg. 12. 15. 16, 17. ^b Leui. 21. b. Eze. 44. d.

^c 3 Re. 21. b. 4 Re. 15. c. 17. 18. b.

ende. Then will I breake the bowe of Israel, in the valley of Iesrael.

33 She concealed yet agayne, and bare a daughter. And he sayde vnto him: Call hir name Loruhamā (that is, not opteyninge mercy)^a for I wil haue no pyte vpon the house of Israel, but forget them, and put them clene out of remembraunce. ^b Neuerthelesse I wil haue mercy vpon the house of Iuda, & wil saue them, euen thorow the LORDE their God. But I wil not deluyer them thorow eny bow, swearde, batel, horses or horsmen.

Now when she had weened Loruhamā, she concealed agayne, & bare a sonne. Then sayde he: call his name Lo Ami (that is to saye, not my people.) For why? ye are not my people, therefore will not I be yours. And though the nombre of the children of Israel be as the sonde of the see, which can nether be measured ner tolde: Yet in the place where it is sayde vnto them, ye be not my people: euen then shall it be thus reported of them: they be the childrē of the lyuynge God. ^c Then shal the children of Iuda and the childrē of Israel be gathered together agayne, & chose them selues one heade, and then departe out of the londe: for greate shalbe the daye of Iesrael.

The ij. Chapter.

24 **T**ELL youre brethren, that they are my people: and youre sistren, that they haue optayned mercy. As for youre mother, ye shal chyd with her, and reprove her: for she is not my wife,^d nether am I hir huszboode: vnlesse she put away hir whordome out of my sight, and hir aduoutry from hir brestes. Yf no, I shal strype her naked, & set her, euen as she came in to the world: Yee I shal laye hir waiste, and make her like a wilderness, and slaye her for thyrste. I shal haue no pite also vpon hir children, ^e for they be the children of fornicacion.

Their mother hath broken hir wedlocke, and she that bare them, is come to cofucion. ^f For she sayde: I wil go after my louers, that geue me my water and my bred, my woll & my flax, my oyle and my drynke. But I will hedge hir waye with thornes, and stoppe it, that she shal not fynde hir fotestoppes: and

though she runne after hir louers, yet shall she not get them: she shal seke them, but not fynde them. Then shal she saye: well, I will go turne agayne to my first huszbonde, for at the tyme was I better at ease, then now. ^g But this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer and golde, which she hath hanged vpon Baal.

^h Wherefore now will I go take my corne & wyne agayne in their season, and fet agayne my woll and my flax, which I gaue her, to couer hir shame. ⁱ And now will I dyscouer hir foolishnesse, euen in the sight of hir louers, and no man shal deluyer her out of my hondes. Morouer, I wil take awaye all hir myrth,^m hir holy dayes, hir new moones, hir Sabbathes and all hir solempeyn feastes: I will destroye hir vynyardes and fyge trees, though she saith: lo, here are my rewardes, that my louers haue geuen me. I wil make it a wodde, and the wyld beestes shall eate it vp: I will punysh her also for the dayes of Baal,ⁿ wherin she censured him, deckynge him with hir earynges and cheynes: when she folowed hir louers, and forgat me, saith the LORDE.

Wherefore beholde, I wil call her againe, bringe her in to a wilderness, and speake frendly vnto her: there wil I geue her hir vynyardes agayne,^o yee and the valley of Achor also, to shewe hir hope & comforte. Then shal she synge there as in the tyme of hir youth, & like as in the daye ^p when she came out of the londe of Egipte. Then (saith the LORDE) ^q she shal saye vnto me: O my houszbande, & shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth, yee she shal neuer remembre their names any more. ^r Then will I make a couenant with them, with the wyld beastes, with the foules of the ayre, & with euery thinge that crepeth vpon the earth.

^s As for bowe, swerde and batel, I will destroye soch out of the londe, & wil make them to slepe safely. ^t Thus wil I mary the vnto myne owne self for euermore: yee euen to my self wil I mary the, in rightousnesse, in equyte, in louynge kyndnesse and mercy. In faith also will I mary the vnto my self, & thou shalt knowe the LORDE. At the same tyme

^a 4 Re. 17. a. ^b Gen. 49. b. ^c 4 Re. 19. g. ^d Esa. 10. d. Rom. 9. c. ^e Gen. 22. c. ^f 1 Ioh. 1. a. ^g Eze. 37. c. ^h Iere. 3. a. ⁱ Eze. 16. a. ^j 1 Ioh. 8. d. ^k 4 Re. 17. a.

^l Leui. 15. c. ^m Eze. 16. b. ⁿ Iere. 13. c. ^o Den. 16. c. ^p Iud. 2. b. 10. b. ^q Iosu. 7. d. ^r Iudic. 5. a. Exo. 15. a. ^s Leui. 26. a. ^t Esa. 2. a. ^u Eze. 16. b.

wil I shewe my self frendly and gracious vnto þ̄ heauens, saith the LORDE: ⁊ the heauens shal helpe the earth, and the earth shal helpe the corne, wyne and oyle, and they shal helpe Iesrael. I wil sowe them vpō earth, for a sede to myne owne self, ⁊ wil haue mercy vpon her, ⁊ was without mercy. And to thē which were not my people,^a I wil saye: thou art my people. And he shal saye: thou art my God.

The iij. Chapter

THEN sayde ⁊ LORDE to me: ^aGo yet thy waye ⁊ woue an aduouterous womā, whō thy neghbour loueth, as ⁊ LORDE doth the childrē of Iesrael: how be it they haue respecte to straunge goddes,^c and loue the wyne kannes. So I gat her for xv. syluerlinges, and for an Homer and an half of barley, ⁊ sayde vnto her: Thou shalt byde with me a longe season, but se that thou playest not the harlot, and loke thou medle with none other man, ⁊ then wil I kepe my self for the.

B Thus the childrē of Iesrael shal syt a greate while without kinge and pryncē,^d without offerynge and aulter, without prest and reuelacion. But after warde shal the children of Iesrael conuerte, and seke the LORDE their God, and ^eDauid their kinge: and in ⁊ latter dayes they shal worshippe the LORDE, and his louynge kyndnesse.

The iiij. Chapter.

HEARE ⁊ worde of the LORDE, o ye children of Iesrael: For the LORDE must punysh thē, ⁊ dwel in the londe. And why? There is no faithfulnessse, there is no mercy, there is no knowlege of God in the lōde: but swearingē, lyēge, māslaughter, theft and adoutry haue gotten the ouerhande, ⁊ one bloudgiltynesse foloweth another. Therefore shal the londe be in a miserable case, and all they that dwell therein, shal mourne. The beastes in the felde, the foules in ⁊ ayre, and the fishes in the see shall dye. Yet is there none, that wil chastē nor reprove another. The prestes which shulde reforme other mē, are become like the people.

B Therefore stonblest thou in ⁊ daye tyme, ⁊ the prophet with the in the night. I wil bringe thy mother to sylence, ⁊ why? ^fmy people

perish, because they haue no knowlege. Seinge then that thou hast refused vnderstandinge, therfore wil I refuse ⁊ also: so that thou shalt nomore be my prest. And for so much as thou hast forgotten the lawe of thy God, I wil also forget thy childrē. The more they increased in multitude, the more they synned agaynst me, therfore wil I change their honour in to shame. ^gThey eate vp the synnes of my people, ⁊ corage them in their wickednesse. ^hThus the prest is become like the people. ⁱWherefore I wil punysh them for their wicked wayes, ⁊ rewarde them accordinge to their owne ymaginations. They shal eate, ⁊ not haue ynough: They haue vsed whordome, therfore shall they not prosper: ⁊ why? they haue forsaken the LORDE, ⁊ not regarded him.

Whordome, wyne and dronckennesse take the herte awaye. ^kMy people axe councel at their stockes, their staffe must tell them. For an whorish mynde hath diseaued them, so ⁊ they cōmitte fornicacion agaynst their God. ^lThey make sacrifice vpon the hie mountaynes, ⁊ burne their incense vpon the hilles, yee amonge the okes, groues ⁊ buszshes, for there are good shadowes. Therefore youre daughters are become harlottes, and youre spouses haue brokē their wedlocke I wil not punish youre daughters for beinge defyled, ⁊ youre brydes that became whores: ^mseinge the fathers them selues haue medled with harlottes, and offered with vnthriftes: but the people that wil not vnderstonde, must be punyshed.

Though thou Iesrael art disposed to playe ⁊ harlot, yet shuldest not thou haue offended, o Iuda: ⁿthou shuldest not haue runne to Galgala, ner haue gone vp to Bethauē, ner haue sworne: the LORDE lyueth. For Iesrael is gone backe, like a wāton cowe. The LORDE therfore shal make hir fede, as ⁊ lābe ⁊ goeth astraye. And where as Ephraim is become partaker of Idols, wel, let him go. Their dronckēnesse hath put thē backe, ⁊ brought them to whordome. Their rulers loue rewarde, brynge (saye they,) to their owne shame. A wynde shall take holde of their fethers, ⁊ they shal be cōfounded in their offeringes.

^a Ro. 9. c. ¹ Pet. 2. b. ^b Eze. 44. d. ^c Esa. 28. a. Amos 6. a. ^d 2 Par. 25. a. Dan. 3. d. ^e Eze. 34. d. / Baruc 3. c. Esa. 5. b. Mala. 1. b. Ezo. 19. a.

^f Eze. 13. d. ^g Esa. 24. a. ^h Leui. 26. d. Mich. 6. c. Agg. 1. a. ⁱ 4 Reg. 1. a. ^k 4 Ro. 17. b. ^l Nu. 25. a. ^m 5 Re. 12. d. Deu. 10. d.

The v. Chapter.

A HEARE this, o ye prestes: take hede, o thou housholde of Israel: geue eare, o thou kingly house: for this punyishment wil come vpon you, that are become a snare vnto Myspa, and a spred net vnto the mount of Thabor: They kyll sacrifices by heapes, to begyle the people therwith: ^atherefore wil I punysh them all. I knowe Ephraim well ynough, ^a Israel is not hyd fro me: for Ephraim is become an harlot, and Israel is defyled. They are not mynded to turne vnto their God, for they haue an whorish herte, so ^y they can not knowe the LORDE.

^b But the pryde of Israel wil be rewarded him in his face, yee both Israel and Ephraim shal fall for their wickednesse, and Iuda with them also. ^c They shall come with their shepe ^a bullockes to seke ^y LORDE, ^d but they shal not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moneth therefore shall deuoure them with their porcions.

Blowe with the shawmes at Gabea, and with the trumpet in Rama, crie out at Bethauen vpon the yonside of Ben Iamin. In the tyme of ^y plage shal Ephraim be layed waist, therefore dyd I faithfully warne the trybes of Israel. ^e Yet are the prynces of Iuda become like them, that remoue the londemarckes, therefore wil I poure out my wrath vpon them like water. Ephraim is oppressed, and can haue no right of the lawe: for why? they folowe ^f doctrynes of men. Therefore wil I be vnto Ephraim as a moth, ^g to the house of Iuda as a caterpillar.

^h When Ephraim sawe his sicknesse, and Iuda his disease: Ephraim wente vnto Assur, and sent vnto kinge Iareb: yet coude not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to the house of Iuda. Euen I, I wil spoyle them, ⁱ go my waye. I wil take them with me, and no man shal rescue them. I wil go, and returne to my place, till they waxe faynt, and seke me.

The vi. Chapter

A IN their aduersite they shall seke me, and saye: come, let vs turne agayne to the

LORDE: ^j for he hath smytten vs, and he shal heale vs: He hath wounded vs, ^k he shal bynde vs vp agayne: after two dayes shal he quyen vs, in the thirde daye he shal rase vs vp, so that we shal lyue in his sight. Then shal we haue vnderstandinge, ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

O Ephraim, what shal I do vnto the? O Iuda, how shal I intreate the? seynge youre loue is like a mornynge cloude, ^a like a dew ^y goeth early awaye. Therefore haue I cut downe ³³ the prophetes, ^a letten them be slayne for my wordes sake: so that thy punyishment shal come to light. For I haue pleasure in louynge kyndnesse, and not in offerynge: ^b Yee in the knowlege of God, more then in burnt sacrifice. ^c But euen like as Adam dyd, so haue they broken my couenant, and set me at naught. Galaad is a cite of wicked doers, of malicious people and bloudshedders. The multitude of the prestes is like an heape of theues, murderers ^d bloudthurstie: for they haue wrought abhominacion. ^e Horrible thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defyled: but Iuda shall haue an earnest for himself, when I returne the captiuyte of my people.

The vij. Chapter.

WHEN I vndertake to make Israel ^a whole, then the vngraciousnesse of Ephraim and the wickednes of Samaria cometh to light: then go they aboute with lyes. At home, they be theues: and without, they fall to robberyng. They cōsidre not in their hertes, that I remēbre all their wickednes. They go aboute with their owne ynuenciōs, but I se them wel ynough. They make the kinge and the princes, to haue pleasure in their wickednes ^a lyes. All these burne in aduoutry, as it were an ouen ^y the baker heateth, whē he hath lefte kneadinge, till the dowe be leuended. Euen so goeth it this daye with oure kinges and prynces, for they begynne to be woode droncken thorow wyne: they vse familiarite with such as disceauē thē. They with the ymaginacion of their herte are like an ouē, their slepe is all ^y night like the ³³

^a Eze. 8. b. Iere. 23. d.^b Osee 7. b.^c Iere. 3. b.^d Deu. 4. e. Eze. 14. a.^e Deu. 19. d. Deu. 27. b.^f 4 Re. 16. b. 2 Par. 28. c.^g Iob 5. b.^h Pro. 16. b.ⁱ Matt. 9. b. 12. a.^j Gen. 3. b.^k Iere. 18. b.

slepe of a baker, in the mornyng he is as hote as the flame of fyre: they are altogether as hote as an ouen.

They haue deuoured their owne iudges, all their kinges are fallē: yet is there none of thē ſ calthe vpon me. Therefore must Ephraim be mixte amonge ſ Heithen. Ephraim is become like a cake, ſ no man turneth: ſtraungers haue deuoured his strength, yet he regardeth it not: he waxeth ful of gray haire, yet wil he not knowe it: ſ ſ pride of Israel is cast downe before their face, yet wil they not turne to the LORDE their God, ner seke him, for all this.

¶ Ephraim is like a doue, that is begyled, and hath no herte. ^a Now call they vpon the Egipcians, now go they to the Assirians: but whyle they be goinge here and there, I shal sprede my net ouer them, & drawe them downe as ſ foules of the ayre: and acordinge as they haue bene warned, so will I punysh them. ^b Wo be vnto them, for they haue forsakē me. They must be destroyed, for they haue set me at naught. ^c I am he that haue redemed them, and yet they dyssemble with me. They call not vpon me with their hartes, but lye youlinge vpon their beddes. Where as they come together, it is but for meate & drincke, and me will they not obeye. I haue taught them, and defended their arme, yet do they ymagin myschefe agaynst me. They turne them selues, but not a right, & are become as a broken bowe. Their prynces shalbe slayne with the swearde, for the malice of their tungen, soch blasphemies haue they lerned in the londe of Egipte

The viij. Chapter.

¶ SET the horne to thy mouth, and blowe: ^a get the swiftly (as an Aegle) vnto the house of the LORDE: for they haue broken my couenaut, and transgressed my lawe. Israel can saye vnto me: thou art my God, we knowe the: but he hath refused the thinge that is good, therefore shall the enemye folowe vpon him. ^b They haue ordered kinges, but not thorow me: they haue made prynces, and I must not knowe of it. ^c Of their syluer and golde haue they made them ymages, to bringe them selues to destruccion.

^a Osee 5. a. ^b 4 Re. 16. b. ^c Esa. 1. a. ^d 2 Pet. 2. a. Matt. 15. a. Esa. 29. d. Eze. 33. f. ^e Deu. 31. d. ^f 3 Re. 12. c. ^g Eze. 7. d. ^h 3 Re. 12. d.

^a Thy calfe (O Samaria) shalbe taken awaye, for my wrothfull indignacion is gone forth agaynst the. How longe wil it be, or they can be clensed? For the calfe came from Israel, the worke man made it, therefore can it be no God, but euen to a spyders webbe shal ſ calfe of Samaria be turned. They haue sowne wynde, therefore shal they reepe a storme.

Their sede shal beare no corne, there shal no meel be made of their increase: though ſre be, yet shall straungers deuoure it vp. Israel shall perish, the Gentiles shall entreate him as a foule vessel. Sens they went vp to the Assirians, they are become like a wylde asse in the deserte.

^a Ephraim geueth rewardes to get louers, therefore are they scatred amonge the Heithē, there wil I gather them vp. They shal soone be weery of the burthen of kinges & prynces. Ephraim hath made many altuers to do wickednes, therefore shal the altuers turne to his synne. Though I shewe thē my lawe neuer so moch, they counte it but straunge doctrine. Whereas they do sacrifice, offeringe the flesh and eatinge it: the LORDE will haue no pleasure therein: but will remembre their wickednes, and punysh their synnes.

^a Israel turneth agayne in to Egipte, they haue forgotten him that made them, they buylde churches, and Iuda maketh many stronge cities: therefore wil I sende a fyre in to their cities, and it shal consume their places.

The ix. Chapter.

¶ DO not thou triumphe (O Israel) make no boostinge more then the Heithen, for thou hast comitted adoutry agaynst thy God: straunge rewardes hast thou loued, more thē all corne floores. ^a Therefore shall they nomore enioye the cornefloores and wynepresses, and their swete wyne shal fayle thē. They wil not dwel in the LORDES londe, ^b but Ephraim turneth agayne in to Egipte, & eateth vnclene thinges amonge the Assirians. They poure out no wyne for a drinkofferinge vnto the LORDE, nether geue they him their slayne offeringes: but they be vnto them as mourners meates, wherin all they that eate them, are defyled. For the bred that they

ⁱ 4 Re. 17. a. Esa. 16. b. ^k Deu. 17. d. 4 Re. 17. a. ^l 4 Re. 25. b. ^m Agg. 2. c. ⁿ Eze. 4. c.

haue soch lust vnto, shal not come in the house of the LORDE. What wil ye do then in the solempne dayes, and in the feast of the LORDE? lo, they shall get them awaye for the destruction, Egypte shal receaue them, ⁊ Noph shal bury them.

B The nettles shall ouergrowe their pleasaunt goodes, and burres shalbe in their tabernacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompencing are at honde. As for the prophet, ye holde him for a foole: and him that is rich in the sprete, for a mad man: so greate is youre wickednes and malice. Ephraim hath made himself a watchman of my God, a prophet ⁊ is become a snare to do hurte in euery strete, and abhominacion in the house of his God. "They be gone to farre, ⁊ haue destroyed the selues, like as they dyd afore tyme at Gabaa. Therefore their wickednes shal be remebred, and their synnes punyshed.

I fande Israel like grapes in the wildernes, ⁊ sawe their fathers as the first fyges in ⁊ toppe of ⁊ fyge tre. But they are gone to Baal Peor, ⁊ runne awaie fro me to ⁊ shamefull Idoll, ⁊ are become as abhominable as their louers Ephraim fieth like a byrde, so shal their glory also: In so moch, ⁊ they shal nether begette, cōceauē ner beare children.

C And though they bringe vp eny, yet wil I make them childlesse amonge men. Yee wo shall come to them, when I departe from them. Ephraim (as me thinke) is planted in welthynesse, like as Tyrus, but now must she bringe hir owne children forth to the manslayer.

O LORDE thou shalt geue them: what shalt thou geue them? geue them an vnfrutefull wombe and drye brestes. All their wickednesse is done at Galgal, there do I abhorre them. For the vngraciousnes of their owne inuencions, I wil dryue them out of my house. I will loue them nomore, for all their prynces are vnfaithfull. Ephraim is hewen downe, their rote is dried vp, so ⁊ they shal bringe nomore frute: yee and though they bringe forth eny, yet wil I slaye euen the best beloued frute of their body. My God shal cast them awaye, for they haue not bene obediēt vnto him, therefore shal they go astraye amonge the Heithen.

^a Iud. 19. a. ¹ Re. 10. c. ⁴ Reg. 9. a. ^b Iere. 24. a.
^{Nu.} 25. a. ^c Gen. 48. a. ^d Iosue 4. d. ^e Esa. 5. a.

The i. Chapter.

ISRAEL was a goodly vyne, but he hath brought forth vnprofitable frute: yee the more frute he had, the mo autlers he made: ⁊ more good I dyd to their londe, the more frendshipe shewed they to their ymages. Their herte is deuyded, therefore wil they be destroyed. The LORDE shall breake downe their ymages, he shal destroye their autlers. Then shal they saye: we haue no kinge, for why? we haue not feared the LORDE. And what shal then the kinge do to vs? They comon together, and sweare vayne oothes: they be cōfederate together, therefore groweth their punyshment, as the wedes in the forowes of the londe.

They that dwell in Samaria haue worshipped the calfe of Bethauē: therefore shall the people mourne ouer them, yee and the prestes also, that in their welthynesse reioyced with them: and why? it shal passe awaye from them. It shalbe brought to the Assirian, for a present vnto kinge Iareb. Ephraim shal receaue full punishment: Israel shal be confounded for his owne ymaginacions, Samaria with his kinge shal vanish awaye, as the scomme vpon the water. The hye places of Auen where Israel do synne, shal be cast downe: thistles and thornes shal growe vpon their autlers. Then shal they saye to ⁊ mountaynes: couer vs, and to the hilles: fall vpon vs.

O Israel, thou hast synned as Gabaa dyd afore tyme, where they remayned: shulde not the batel then come vpon the wicked children, as wel as vpon the Gabaonites? I wil chasten them, euen after myne owne desyre, the people shal be gathered together ouer them, whē I punysh them for their greате wickednesse. Ephraim was vnto me, as a cow that is vsed to go to plowe, therefore I loued him, and fell vpon his fayre necke. I droue Ephraim, Iuda plowed, ⁊ Iacob played the husbōdme: that they might sowe vnto rightuousnes, and reape the frutes of weldoyng: ⁊ they might plowe vp their fresh londe, and seke the LORDE, till he came, and lerned them rightuousnes.

But now they haue plowed them wickednesse, therefore shal they reepe synne, and eate the frute of lyes. Seinge thou puttest thy

^f Luc. 23. c. ^g Apo. 6. c. ^h Iud. 19. a. ⁱ Matt. 11. c.

cofidence in thine owne wayes, and leaneſt to
 ſ multitude of thy worthies: there ſhal growe
 a ſedicion amonge thy people. All thy ſtrōge
 cities ſhalbe layed waſt, ^a euen as Salmāna
 was deſtroyed with his familiers, thorow him
 that was auenged of Baal, in the daye of
 batel, where ſ mother perished with hir
 childrē. Euen ſo ſhal it go with you (o
 Bethel) becauſe of youre malicious wickednes.
 Like as the mornynge goeth awaye, ſo ſhal
 the kinge of Iſrael paſſe.

The xi. Chapter.

WHEN Iſrael was yōge, I loued him:
^a and called my ſonne out of the londe
 of Egipte. But ſ more they were called, the
 more they wente backe: offerynge vnto Idols,
 and cenſynge ymagēs. ^c I lerned Ephraim to
 go, and bare them in myne armes, but they
 regarded not me, that wolde haue helped
 them. I led them with coarſes of frendſhippe,
 ⁊ with bondes of loue. I was euen he, that
 layed the yocke vpon their neckes. ^d I gaue
 them their fodder my ſelf, ſ they ſhulde not
 go agayne in to Egipte: And now is Aſſur
 their kinge: For they wolde not turne vnto
 me. Therefore ſhal ſ ſwearde begynne in
 their cities, the ſtoare that they haue lickened
 vnto, ſhall be deſtroyed and eaten vp: and
 that becauſe of their owne ymaginacions. My
 people hath no luſt to turne vnto me, ^e their
 prophetes laye the yocke vpon thē, but they
 eaſe them not of their burthen.

What greates thinges haue I euē the, o
 Ephraim? how faithfully haue I defended
 the, o Iſrael? haue I dealt with the as with
 Adama? ^f or haue I intreated the like Se-
 boim? No, my hert is otherwiſe mynded.
 Yee my mercy is to feruent: therfore haue I
 not turned me to deſtroye Ephraim in my
 wrothful diſpleaſure. For I am God and
 no man, I am euen that holy one in the
 myddſt of the, though I came not within
 the cite.

The LORDE roareth like a lyon, that they
 maye folowe him: ^g Yee as a lyon roareth he,
 that they maye be afraied, like the children
 of the ſee: that they maye be ſcarrd awaye
 from Egipte, as men ſcarre byrdes: ⁊ frayed
 awaye (as doves vſe to be) from the Aſſiriās

londe: and that becauſe I wolde haue them tary
 at home, ſaieth the LORDE. But Ephraim
 goeth aboute me with lies, and the houſe of
 Iſrael dyſſembleth. Only Iuda holdeth him
 with God, and with the true holy thinges.

The xij. Chapter.

EPHRAIM kepeth the ayre, and ſoloweth
 after the eaſt wynde: he is euer increas-
 inge lyes ⁊ deſtruction. They be confederate
 with the Aſſirians, their oyle is caried in to
 Egipte. ^h The LORDE hath a courte to
 holde with Iuda, and wil punyſh Iacob: After
 their owne waies and accordinge to their owne
 inuencions, ſhal he recompence them. He
 toke his brother by the hele, ⁱ when he was
 yet in his mothers wombe: and in his ſtrength
 he wreſtled with God. He ſtroue with the
 Angel, and gat the victory: ſo that he prayde
 and deſyred him. He fandē him at Bethel,
 ⁊ there he talked with vs.

Yee the LORDE God of hoostes, euen ſ
 LORDE him ſelf remembred him: Then
 turne to thy God, kepe mercy and equyte,
 and hope ſtill in thy God. But the mar-
 chaunt hath a falſe weight in his honde, he hath
 a pleaſure to occupie extortion. ^k Ephraim
 thinketh thus: Tuſh, I am rich, I haue good
 ynough: In all my workes ſhal not one fauſte
 be founde, that I haue offended. Yet am I
 the LORDE thy God, euē as when I brought
 the out of the londe of Egipte, and ſet the in
 thy tentes, and as in the hye feaſt dayes.

I haue spokē thorow the prophetes, and
 ſhewed dyuerſe viſions, and declared my ſelf
 by the miniſtracion of ſ prophetes. But at
 Galaad is the abhominacion, they are fallen
 to vanyte. At Galgal they haue ſlayne oxen:
^l and as many heapes of ſtones as they had in
 their lōde forowes, ſo many aulters haue they
 made. Iacob fled in to the londe of Siria,
^m and Iſrael ſerued for a wife, and for a wife
 he kepthe ſhepe.

By a prophet the LORDE brought them
 out of Egipte, and by a prophet he preſerued
 thē. But Ephraim hath prouoked him to
 diſpleaſure thorow his abhominacions: ther-
 fore ſhal his bloude be poured vpon him ſelf,
 and the LORDE his God ſhal rewarde him
 his blaſphemies.

^a Iud. 8. c. ^b Exo. 3. b. 6. b. Matt. 2. c. ^c Exo.
 32. b. 3 Re. 12. e. 4 Re. 16. c. ^d Exo. 16. c. ^e Eſa.
 10. a. 28. b. Matt. 23. Luc. 11. d. ^f Gen. 19. e.

Deu. 29. d. ^g Apo. 5. a. ^h 4 Re. 16. b. Eſa. 57. b.
ⁱ Gen. 25. a. Gen. 32. d. Gen. 35. b. ^k Apo. 3. c.
^l Deu. 12. a. 14. b. ^m Gen. 28. a.

The xiiij. Chapter.

A THE abhominacion of Ephraim is come also in to Israel. He is gone backe to Baal, therefore must he dye. ^a And now they synne more and more: of their syluer, they make them molten ymages, like the Idols of the Heithen, and yet all is nothinge but the worke of the crafterman. Notwithstōdinge they preach of the same: who so wil kysse the calues, offreth to men. Therefore they shalbe as the mornynge cloude, and as the dew that early passeth awaye: and like as dust that ^ȝ wynde taketh awaye from the floore, and as smoke that goeth out of ^ȝ chymney.

^b I am the LORDE thy God, which brought the out of the londe of Egypt: that thou shuldest knowe no God but me only, ^c that thou shuldest haue no Sauoure but only me. ^d I toke diligent hede of the in the wilderness that drye londe. But when they were wel fedde and had ynough, they waxed proude, and forgot me. ^e Therefore wil I be vnto them as a lyon, and as a leopard in ^ȝ waye to the Assirians. I wil come vpon them as a she heer, that is robbed of hir welpes, and I wil breake that stubburne herte of theirs. There wil I deuoure them as a lyon: yee the wyld beasts shal teare them.

^f O Israel, thou doest but destroye thy self, In me only is thy helpe. Where are thy kinges now, that shulde helpe the in all thy cities? Yee and thy iudges, of whom thou saydest: geue me a kinge and prynces? ^ȝ well, I gaue the a kinge in my wrath, and in my displeasure wil I take him from the agayne. The wickednesse of Ephraim is bounde together, ^h ⁱ his synne lieth hyd. Therefore shall sorowes come vpon him, as vpon a woman that traualeth. An vndiscrete sonne is he: for he considreth not, that he shulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him from the graue, and deliuered him from death.

^k O death, I wil be thy death: o hell, I wil be thy styng. Yet can I se no comfort, for

when he is now the goodliest amonge the brethren, the east wynde (euen the wynde of the LORDE) shal come downe from the wilderness, and drye vp his condytes, and drynke vp his welles: he shal spoyle the treasure of all pleasaunt vessels.

^l As for Samaria, they shalbe made waist, ^m why? they are disobedient vnto their God. They shal perish with the swearde, their children shalbe slayne, and their women bygge with childe shalbe rpyte vp.

The xiiij. Chapter.

T URNE the now (o Israel) vnto ⁿ LORDE thy God, ^o for thou hast taken a greate fall thorow thy wickednesse. Take these wordes with you, when ye turne to the LORDE, ^p saye vnto him: O forgue vs all oure synnes, receaue vs graciously, ^q then wil we offre ^r bullockes of oure lyppes vnto the. ^s Assur shalbe no more oure helper, nether will we ryde vpon horses eny more. As for the workes of oure hondes, we wil nomore call vpon them: For it is thou that art oure God, thou shewest euer mercy vnto the fatherlesse.

^t O (yf they wolde do this) I shulde heale their sores: yee with all my herte wolde I loue them: so ^u my wrath shulde clene be turned awaye from them. Yee I wolde be vnto Israel as the dewe, and he shulde growe as ^v lylie, ^w his rote shulde breake out as Libanus. His braunches shulde sprede out abrode, ^x be as fayre as the olyue tre, ^y smel as Libanus. They that dwel vnder his shadowe, shulde come agayne, ^z growe vp as the corne, ^{aa} florish as the vyne: he shulde haue as good a name, as the wyne of Libanus.

^{ab} O Ephraim, what haue I to do with Idols eny more? I wil graciously heare him, ^{ac} I lede him forth. I wil be vnto the as a grene Fyrre tre, vpon me shalt thou fynde thy frute. Who so is wyse, shal vnderstonde this: ^{ad} he ^{ae} ^{af} is right enstruete, wil regarde it. For ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^a Esa. 46. a. Eze. 16. b. Osee 2. b. Osee 8. a. ^b Exo. 20. a. ^c Esa. 43. b. Deu. 8. a. ^d Den. 32. b. ^e Iob 22. a. ^f 1 Reg. 8. a. ^g 1 Cor. 15. f. Heb. 2. b.

^h 4 Re. 17. a. ⁱ Iere. 18. a. Eze. 18. e. 33. c. ^j 3 Re. 12. c. ^k Heb. 13. c. Psal. 91. a.

The ende of the prophet Oseas.

The Prophet Joel.

What Joel conteyneth.

Chap. I.

He sheweth Israel, that all their glory and outward ceremonies, shal be put downe and cease

Chap. II.

The plagcs are greate, wherfore he wolde haue

them to mourne : yet yf they will amende, they maye hope for grace.

Chap. III.

How the people are brought agayne, and their enemies punished

The first Chapter.

THIS is the worde of the LORDE, that came vnto Joel the sonne of Phatuel: Heare o ye elders : pödre this wel, all ye that dwell in the löde : yf euer there happened such a thinge in youre dayes, or in ý dayes of youre fathers. Tell youre children of it, & let them shewe it vnto their children, & so they to certifye their posterite therof. "Loke what the caterpillar hath lefte, ý hath the greshopper eaten vp : what the greshopper lefte, that hath the locuste eaten vp : & what the locuste hath lefte, that hath the blasinge consumed. Wake vp ye dronckardes, & wepe : mourne all ye wyne suppers, because of youre swete wyne, for it shal be taken awaye from youre mouth. Yee a mightie & an innumerable people shall come vp in to my londe : these haue teth like the teth of lyons, & chaffbones like the lyonesses. They shal make my vynyarde waist, they shal pyll of the barkes of my fygetrees, strype them bare, cast them awaye, and make the branchcs whyte.

33 Make thy mone as a virgin doth, ý gyrdeth hir selfe with sacke, because of hir bryde grome. For the meate & drynkofferynge shalbe taken awaye from the house of the LORDE : & the prestes ý LORDES ministers shal mourne. The felde shalbe waisted, the londe shalbe in a miserable case : for the corne shalbe destroyed, the swete wyne shal come

to confucion, & the oyle vtterly desolate. The huszböde men & the wyne gardeners shal loke piteously & make lamentacion, for the wheate wyne & barley, & because the haruest vpon the felde is so clene destroyed. The grapegatherers shal make greате mone, when the vynyarde & fygetrees be so vtterly waisted. Yee all the pomgranettes, palmtrees, apletrees & the other trees of the felde shall wyther awaye. Thus the mery cheare of the children of men, shal come to confucion.

Gyrde you, & make youre mone, o ye prestes : mourne ye ministres of the aluter : go youre waye in, & slepe in sackcloth, o ye officers of my God : for the meat & drynkofferynge shal be taken awaye from the house of youre God. Proclame a fastyngc, call the cögregacion, gather the elders & all the inhabitants of the londe together in to the house of the LORDE youre God, & crie vnto the LORDE : alas, alas for this daye. And why? the daye of the LORDE is at honde, and commeth as a destroyer from the Allmightie. Shal not ý meates be taken awaye before oure eyes, the myrth also & ioye from the house of oure God? The sede shal perish in the grounde, the garners shal lye waist, the floores shalbe broken downe, for the corne shalbe destroyed. "O what a sighinge make the catell ? the bullockes are very euell lykynge, because they haue no pasture : and the shepe are fameszshed awaye.

* Exo. 10. d. * Deu. 32. d.

* Joel 2. c. * 3 Re. 18. a.

O LORDE, to the will I crie : for the fyre hath consumed the goodly pastures of the wyldernesse, and the flame hath brent vp all the trees of the felde. Yee the wyld beestes crie also vnto the: for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wyldernesse.

The ij. Chapter.

BLOWE out f trumpet in Sion, t crie vp o my holy hill, f all such as dwel in the londe, maye treble at it: for f daie of the LORDE commeth, t is harde at honde: a darcke daye, a gloomyng daye, a cloudy daye, yee t a stormy daye, like as the mornynge spreadeth out vp o the hilles: Namely, a great t mightie people: such as haue not bene sens f begynnyng, nether shal be after them for euermore. Before him shal be a consumynge fyre, t behynde him a burnynge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a very waist wilderness, t there is no man, that shal escape him. They are to loke vpon like bayrded horses, t runne like horse men. They skyppe vp vpon f hilles, as it were the sounde of charrettes: as the flame of fyre that consumeth the strawe, and as a mightie people redy to the batell.

The folke shalbe afraied of him, all faces shal be as blacke as a pot. These shal rüne like giauntes, t leape ouer the walles like men of warre. Euery mä in his goinge shal kepe his arae, t not go out of his Path. There shal not one dryue another, but ech shal kepe his owne waye. They shal breake in at the wyndowes, t not be hurte: They shal come in to the cite, t runne vpon the walles: They shal clymme vp vpon the houses, t slyppe in at the wyndowes like a thefe. The earth shal quake before him, yee the heauens shalbe moued: b the Sonne t Moone shal be darckened, and the starres shal withdrawe their shyne. The LORDE shal shewe his voyce before his hoost, for his hoost is greate, stronge t mightie to fulfill his commaundement. This is f greate and maruelous fearfull daye of the LORDE: And who is able to abyde it?

Now therefore saith the LORDE: 'Turne you vnto me with all youre hertes, with fastynge, wepyng and mournynge: rente youre hertes, t not youre clothes. Turne you vnto

the LORDE youre God, f for he is gracious t mercifull, longe sufferynge t of greate compassion: t redy to pardone wickednes. Then (no doute) he also shal turne, t forgeue: t after his chastenyng, he shal let youre increase remayne, for meat t drynck offerynge vnto the LORDE youre God? 'Blowe out with the tröpet in Sion, proclame a fastynge, call the congregacion, t gather the people together: warne the congregacion, gather the elders, bringe the children t suclynges together. Let f brydegrome go forth of his chäbre, t the bryde out of her closet. Let the prestes serue the LORDE betwixte the porch t f aulter, wepyng t sayenge: be fauourable (o LORDE) be fauourable vnto thy people: let not thine heretage be brought to soch confucion, lest the Heithen be lordes therof. Wherefore shulde they saye amonge the Heithen: f where is now their God?

Then shal the LORDE be gelous ouer his londe, t spare his people: yee f LORDE shal answer, t saye vnto his people: Beholde, I wil sende you corne, wyne t oyle, so that ye shal haue plenty of them: t I wil nomore geue you ouer to be a reprove amonge the Heithen. Agayne, as for him of the north, I shal dryue him farre from you: t shute him out in to a drye and waist londe, his face towarde the east see, and his hynder partes towarde the vttemost see. The stynke of him shall go vp, and his fylthy corrupcion shal fall vpon himself, because he hath deale so proudly. Feare not (o londe) but be glad and reioyse, for the LORDE wil do greate thinges. Be not ye afraied nether (o ye beastes of the felde) for the pastures shal be grene, and the trees shal beare their frute: the fygetrees t vinyardes shal geue their increase.

Be glad then (o ye children of Sion) and reioyse in the LORDE youre God, for he hath geuen you the teacher of righteousnes: t he it is f shal sende you downe shuwers of rayne, early and late in the first moneth: so that f garners shal be full of corne, and the presses plenteous in wyne and oyle. And as for the yeares that f greszhopper, locuste, blasstinge t caterpillar (my greate hoost, which I sent amonge you) haue eaten vp, I shal restore them to you agayne: so that ye shal haue ynough to eate, and be satisfied: and

a Soph. 1. c. Amos 5. c. b Joel 3. c. Matt. 24. c. c Apoc. 6. c. Deu. 4. e. 30. a.

d Psal. 85. a. Ione 4. a. e Joel 1. c. f Psal. 78. b. g Leui. 26. a. Deu. 11. b. 28. b.

praise the name of the LORDE youre God, that so maruelously hath dealte with you.

And my people shall neuer be confounded eny more: Ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is none other, and my people shall nomore be brought to confucion.

¶ After this, wil I poure out my sprete vpon all flesh: ¶ your sonnes ¶ your daughters shal prophesy: youre olde mē shal dreame dreames ¶ your yonge men shal se visions: ¶ Yee in those dayes I will poure out my sprete vpon seruantes and maydens. I will shewe wonders in heauen aboue, and tokēs in the earth beneth: bloude and fyre, and the vapoure off smoke. The Sonne shalbe turned in to darknesse, ¶ Moone in to bloude: before ¶ greate ¶ notable daye off the LORDE come.

¶ And the tyme shal come: ¶ who so euer calleth on the name of the LORDE, shalbe saued. For vpon the mount Sion ¶ at Ierusalem, there shalbe a saluacion, like as the LORDE hath promised: yee ¶ amonge the other remnaunt, whom the LORDE shall call.

The iij. Chapter.

¶ FOR take hede: In those dayes ¶ at ¶ same tyme, when I turne agayne the captyuite of Iuda ¶ Ierusalē: I shal gather all people together, ¶ brynge thē in to the valley of Iosaphat: and there wil I reason with thē, because of my people ¶ heretage of Israel: whō they haue scatred aboute in the nacions, ¶ parted my lōde: yee they haue cast lottes for my people, the yonge mē haue they set in the brodel house, ¶ solde the Damsels for wyne, ¶ they might haue to drike. ¶ Thou Tirus and Sidō and all ye borders of the Philistynes: what haue ye to do with me? Will ye defye me? well: yf ye will nedes defye me, I shall recōpene you, euen vpon youre heade, ¶ ¶ right shortly: for ye haue takē away my syluer ¶ golde, my fayre ¶ goodly Iewels, ¶ brought them in to youre gods houses. The children also of Iuda and Ierusalem haue ye solde vnto the Grekes, that ye might brynge the farre frō ¶ borders of their owne countrees.

Beholde therefore: I will rayse them out of the place, where ye haue solde them, ¶ ¶ will rewarde you euen vpon youre heade. Your sonnes ¶ your daughters will I sell thorow the hondes of the childrē of Iuda, ¶ so they shal geue them forth to sell, vnto thē of Saba, a people of a farre cōtre: for the LORDE himself hath sayde it. Crie out these thinges amonge the Gentiles, proclame warre, wake vp the giauntes, let them drawe nye, let thē come vp all the lusty warryours of thē. Make you swearde of youre plowshares, and speares of youre syckles ¶ sythes.¶ Let ¶ weake man saye: I am stronge. Mustre you, and come, all ye Heithē rōude aboute: gather you together, there shall the LORDE laye all thy giauntes to the grounde. Let the people aryse, and get them to the valley of Iosaphat: for there wil I syt, and iudge all Heithē rōude aboute.

¶ Laye to youre sythes, for the haruest is ripe: come, get you downe: the wynepresse is full, yee the wynepresses runne ouer, for their wickednesse is waxen greate. In the valley appoynted, there shalbe many, many people: for the daye of the LORDE is nye in ¶ valley appoynted. The Sonne and Moone shall be darkened, ¶ ¶ the starres shal withdrawe their light. The LORDE shal roare out of Sion, ¶ crie out of Ierusalē, ¶ that the heauens ¶ the earth shal quake withall. But the LORDE shal be a defence vnto his owne people, ¶ a refuge for the childrē of Israel. Thus shal ye knowe, ¶ I the LORDE youre God dwell vpō my holy mount of Sion. Then shal Ierusalē be holy, ¶ there shal no straungers go thorow her enymore. Then shal the moūntaynes droppe swete wyne, ¶ the hylles shal flowe with mylcke, ¶ All the ryuers of Iuda shal haue water ynough, ¶ out of the LORDES house, there shal flowe a sprynge, to water ¶ broke of Sitim: but Egipte shalbe layed waist, ¶ Edō shal be desolate:¶ because they haue dealte so cruelly with the childrē of Iuda, and shed innocent bloude in their londe. Agayne, Iuda shalbe inhabited for euermore, ¶ Ierusalē from generacion to generaciō: for I wil not leaue their bloude vnauenged. And the LORDE shal dwell in Sion.

¶ Nu. 11. f. Esa. 44. a. Eze. 36. d. ¶ Act. 2. b.
¶ Rom. 10. b. ¶ Eze. 26. a. 27. 28. Amos 1. b.
¶ Iere. 50. c. Abd. 1. c. ¶ Esa. 2. a. ¶ Apo. 14. d.

¶ Joel 2. b. Esa. 13. b. ¶ Iere. 25. d. ¶ Amos 9. e.
¶ Iere. 46. a. Iere. 49. b.

The ende of the prophet Joel.

The Prophet Amos.

What Amos conteyneth.

Chap. I.

He prophecyeeth agaynst Damascus, Gasa, Tyre, Edom and Ammon.

Chap. II.

Punyshment vpō Moab, Iuda, and Israel.

Chap. III.

God warneth before he punysh.

Chap. IIII.

He sheweth them their wickednesse, and the plagis for the same, and exorteth thē to amende.

Chap. V.

He complayneth for the captyuete off Israel.

Chap. VI.

He reproueth the welthy, ydill and delicate people, tellinge them their destruccoon.

Chap. VII.

The punyshment off the people shewed by dyuerse visions.

Chap. VIII.

A vision agaynst the covetous people and false waightes. The hunger of Gods worde.

Chap. IX.

Plages vpon Iuda. The power off God. The receauynge off the Heithen. Conuersion off the Iewes.

The first Chapter.

THESE are the sermons, that were shewed vnto Amos (which was one of the shepherdes at Thecua) vpon Israel, in the tyme of Osias kynge of Iuda, ^a in the tyme of Ieroboā ^ſ sonne of Ioas kynge of Israel, two yere before ^ſ earthquake. And he sayde: ^ſ The LORDE shal roare out off Sion, ^ſ shewe his voyce frō Ierusalē: so that ^ſ pastures of the shepherdes shal be in a miserable case, ^ſ ^ſ toppe of Charnel dried vp.

Thus sayeth the LORDE: ^c for thre ^ſ foure wickednesses of Damascus, I will not spare her: because they haue throszshed Galaad with yrō flaes: But I wil sende a fyre in to ^ſ house of Hazael, the same shal consume the palaces of Benadab. Thus wil I breake the

barres off Damascus, ^ſ rote out the inhabiter frō the felde of Auen, and him ^ſ holdeth the scepter, out of ^ſ pleasunt house: so ^ſ the people shalbe dryuen out of fayre Siria, sayeth the LORDE. Thus saieth the LORDE: For thre ^ſ foure wickednesses of Gasa, I wil not spare her: ^d because they make the prisoners yet more captyue, ^ſ haue dryuen thē in to the lode of Edom. Therefore wil I sende a fyre in to ^ſ wallis of Gaza, which shal deuoure hir houses. I wil rote out thē ^ſ dwell at Asdod ^ſ him ^ſ holdeth the scepter of Ascalon, and stretch out myne honde ouer Accaron, that the remnaunt of the Philistines shal perish, saieth the LORDE.

Thus sayeth the LORDE: For thre and foure wickednesses off the cite off Tyre, I will not spare her: ^e because they haue increased ^ſ

^a 4 Re. 15. a. 4 Re. 14. c.

^ſ Iere. 25. d. Ioel 3. c.

^c Esa. 17. a. Iere. 49. d.

^d Zach. 9. c.

^e Ioel 3. a.

captiuyte of the Edomites, and haue not remembred the brotherly couenaunt. "Therefore will I sende a fyre in to the walles off Tyre, that shal consume hir pallaces. Thus sayeth the LORDE: For thre and foure wickednesses of Edom I wil not spare him,^a because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred vey longe, and so kepte indignacion allwaye by him. Therefore will I sende a fyre in to Themā, which shal deuoure the pallaces of Bosra.

Thus sayeth the LORDE: "For thre ād foure wickednesses of the children off Ammon, I will not spare them: because they ryppte vp the womē greate with childe in Galaad, to make the borders of their londes the wyder. Therefore I wil kyndle a fyre in the walles of Rabbath, that shal consume hir palaces: with a greate crie, in the daye of batel, in tempest and in the daye off storme: so that their kynge shal go in to captiuyte, he and his prices together, sayeth the LORDE.

The ij. Chapter.

THUS sayeth the LORDE: For thre and foure wickednesses off Moab,^a I will not spare him: because he brent the bones off the kyngde of Edom to ashes. Therefore will I sende a fyre in to Moab, which shal cōsume þ pallaces of Carioth: so þ Moab shal perish with a noyse, and the sounde of a shawme. I will rote out the iudge from amōge them, and slaye all his prynces with him, sayeth the LORDE. Thus sayeth the LORDE: "for thre ād foure wickednesses of Iuda, I wil not spare him: because he hath cast asyde the lawe of the LORDE, and not kepte his commaundementes: for why, they wolde nedes be disceauead with the lyes, that their forefathers folowed. Therefore will I sende a fyre in to Iuda, which shal consume the palaces of Ierusalem.

Thus sayeth the LORDE: For thre ⁊ foure wickednesses of Israel, I wil not spare him: because he hath solde the righteous for money, and the poore for shues. They treade vpon poore mens heades in the dust of the earth, ⁊ croke the wayes off the meke. The sonne and the father go to the harlot, to dishonoure my holy name: they lye besyde euery altur

vpon clothes taken to pledge, and in the house of their goddes they drynke the wyne of the oppressed. "Yet destroyed I the Amorite before them, that was as hie as the Cedre trees, and as stronge as the okes: notwithstandinge I destroyed his frute frō aboue, and his rote from vnder.

Agayne: I brought you out of the londe of Egipte,^a and led you xl. yeares thorow the wyldernesse, that ye might haue the Amoriters londe in possession. I raysed vp prophetes amonge youre children, and absteyners amonge youre yōge men. Is it not so, o ye children of Israel, sayeth the LORDE? But ye gaue the absteyners wyne to drynke,^b yee ye cōmaunded the prophetes, sayenge: Prophecy not. Beholde, I wil crasseh you in sonder, like as a wayne crasseth, þ is full of sheaues: so that þ swift shal not escape, nether the stronge be able to do eny thyng: no, the giaunte shal not saue his owne life. The archer shal not abyde, and the swift off fote shal not escape. The horsmā shal not saue his life, ⁊ he that is as māly of stomack as a giaunte, shall in that daye be fayne to runne his waye naked, sayeth the LORDE.

The iij. Chapter.

HEARE, what the LORDE speaketh vnto you (o ye children of Israel) namely, vnto all þ trybes, whō I brought out of Egipte, and sayde: You only haue I accepted from all the generacions off the earth: therefore will I vyset you in all youre wickednesses. Maye twaine walke together excepte they be agreed amonge them selues? Doth a lyon roare in the wodde, excepte he haue a pray? Or crieth a lyons whelpes out of his denne, "excepte he haue gotten somthinge? Doth a byrde fall in a snare vpō þ earth where no fouler is? Taketh a man his snare vp from the grounde, afore he catche somewhat? Crie they out Alarum with the trompet in the cite, and the people not afrayed? Cometh there eny place in a cite, without it be the LORDES doinge? Now doth the LORDE God no maner of thinge, but he telleth his secrete before vnto his seruantes þ prophetes. When a lyon roareth, who will not be afrayed? Seynge then that the

^a 3 Re. 5. a. ^b Abd. 1. a. Iere. 49. b. Gen. 27. g. Iere. 49. a. Eze. 21. d. 25. a. ^c Esa. 15. a. 16. a. Iere.

25. a. Eze. 48. a. ^d Mich. 1. b. / Nu. 13. d. ^e Ezo. 14. e. Deu. 8. a. ^f Nu. 6. a. Iere. 11. d. ^g Iob 6. a.

LORDE God himself speaketh, who will not prophecy?

Preach in the palaces at Asdod, and in the palaces off the londe off Egipte, and saye: gather you together vpon the moutaynes off Samaria, so shall ye se greate murthur and violent oppression amonge them: for why, they regarde not the thinge that is right, sayeth the LORDE: they gather together euell gotten goodes, and laye vp robbery in their houses.

Therefore, thus sayeth the LORDE God: This londe shalbe troubled and beseged roude aboute, thy strength shalbe plucte from the, and thy palaces robbed. Thus saith the LORDE: like as an hyrdeman taketh two legges or a peece off an eare out off the Lyons mouth: Euen so the children of Israel (that dwell in Samaria, hauynge their couches in the corner, and their beddes at Damascus) shalbe plucte awaye. Heare, and beare recorde in the house of Iacob ^a (sayeth the LORDE God of hostes) that when I begynne to vyset the wickednesse of Israel, I will vyset [†] altuers at Bethel also: so that the hornes of the aluter shalbe broken of, [†] fall to the grounde.

As for the wynter house and sommer house, I will smyte them downe: and the houses of yuery, yee and many other houses shal perish, and be destroyed, sayeth the LORDE.

The iiij. Chapter.

HEARE this worde, o ye fat kyne, that be vpon the hill of Samaria: ye that do poore mē wronge, and oppresse the nedy: ye that saye to youre lordes: brynge hyther, let vs drynke. Therefore the LORDE hath sworne by his holynesse: The dayes shall come vpon you, that ye shalbe lift vp vpō speares, and youre posterite caried awaye in fyssher pannes. Ye shall get you out at the gappes one after another, and in Armon shal ye be cast awaye, sayeth the LORDE.

Ye came to Bethel for to worke vngraciousnes, and haue increased youre synnes at Galgal. ^a Ye brought youre sacrifices in the mornynge, and youre tythes vnto the thirde daye. Ye made a thākofferinge off leuen, ye promised frewillofferings, and proclaimed them. Soch lust had ye, o ye children of Israel, sayeth the LORDE God. Therefore haue I geuen you ydle teth in all youre cities,

[†] scarcenesse off bred in all youre places: yet will ye not turne vnto me, sayeth the LORDE.

^c Whē there were but thre monethes vnto [†] haruest, I withelde the rayne from you: yee I rayned vpō one cite, and not vpō another one peece off grounde was moystured with rayne, and the grounde that I rayned not vpon, was drye. Wherefore two (yee thre) cities came vnto one, to drynke water: but they were not satisfied, yet will ye not turne vnto me, sayeth [†] LORDE.

I haue smyten you with drouth and blastinge: and loke how many orchardes, vinyardes, fygetrees and olyue trees ye had: [†] catirpiller hath eaten them vp. But yet will ye not turne vnto me, sayeth the LORDE. Pestilence haue I sent amōge you, ^a as I dyd in Egipte: youre yonge men haue I slayen with [†] swerde, and caused youre horses be taken captiue: I made the stynckinge sauoure of youre tentes to come vp in to youre nostrels: Yet wil ye not turne vnto me, sayeth the LORDE. ^c Some off you haue I ouerthrown: as I ouerthrewe Sodome [†] Gomorre: so that ye were as a brande plucte out of the fyre. Yet will ye not turne vnto me, sayeth the LORDE. Therefore, thus will I handle the agayne (O Israel) ye euen thus will I handle the. Make the ready then to mete thy God, o Israel. For lo, he maketh the mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to do: he maketh the mornynge and the darknesse, he treadeth vpō the hye places off the earth: [†] LORDE God of hostes is his name.

The 6. Chapter.

HEARE this worde (o ye house of Israel) and why? I must make this mone for you: The vyrgin Israel shall fall, [†] neuer ryse vp agayne: she shall be cast downe vpon hir owne grounde, and no man shal helpe hir vp. For thus sayeth [†] LORDE God: Where as there dwelt a M. in one cite, there shalbe left scarce an C. therin: and where [†] ye dwelt an C. there shal scarce ten be left for the house off Israel. Neuertheles, thus sayeth the LORDE vnto [†] house of Israel: Seke after me, ^a yd ye shal lyue, but seke not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shall be caried awaye

^a 4 Re. 16. 17.

^b Iosu. 16. a. 3 Re. 12. e. Osee 4. c.

Osee 9. c. 12. b. ^c Deu. 11. b. 28. b. Iere. 14. a. Ioel 3. c.

^d Exo. 9. b.

^e Gen. 19. b. 2 Pet. 2. b.

captiue, and Bethel shal come to naught. Seke the LORDE, y^e ye maye lyue: lest the house of Ioseph be brent with fyre and cōsumed, and lest there be none to quench Bethel.

Ye turne the lawe to wormwod, and cast downe rightuousnes vnto the grounde. The LORDE maketh the vij. starres and the Oryons,^a he turneth the night in to daye, and off the daye he maketh darcknesse. He calleth y^e waters of the see, and poureth them out vpon the playne grounde: ^bthe LORDE is his name. He rayseth destruccion vpon the mightie people, and bryngeth downe the stronge holde: but they owe him euel will, y^e reproueth them openly: and who so telleth the playne treuth, they abhorre him. For so moch the as ye oppresse y^e poore, ^cand robbe him of his best sustenance: therefore, where as ye haue buylded houses off square stone, ye shall not dwell in them. Maruelōs pleasaunt vynyardes shall ye plante, but the wyne of the shal ye not drynke: and why? as for the multitude of youre wickednesses and youre stoute synnes, I knowe them right well. ^dEnemies are ye off the rightuous, ye take rewardes, ye oppresse the poore in iudgment. Therefore the wyse must now be fayne to holde his tūge, so wicked a tyme is it.

Seke after the thinge that is good, and not euell, so shall yeloue: yee the LORDE God off hoostes shal be with you, accordinge to youre owne desyre. ^eHate the euell, and loue the good: set vp right agayne in the porte: and (no doute) the LORDE God of hoostes shall be mercifull vnto the remnant of Ioseph. Yff no (sayeth the LORDE God, the God of hoostes) there shal be mourninge in all stretes, yee they shal saye i euery strete: alas, alas. They shall call the housbonde man to lamentaciō, and soch as can mourne, to mournynge. In all vynyardes there shal be heupnesse, for I will come amonge you, sayeth the LORDE. Wo be vnto them that desyre the daye off y^e LORDE: Wherfore wolde ye haue it? As for that daye of the LORDE, it shalbe darcke and not cleare: Yee like as when a mā rūneth frō a lyon, and a Beer meteth with him: or, whē he commeth in to the house, and leeneth his honde vpon the wall, a serpent byteth him. ^fShall not the daye of

the LORDE be darcke, and not cleare? shal it not be cloudy, and no shyne in it?

^gI hate and abhorre youre holy dayes, and where as ye cense me when ye come together I will not accepte it. And though ye offre me brentofferings and meatofferings, yet haue I no pleasure therein: As for youre fat thankofferings, I will not lōke vpon them. Awaye with that noyse of thy songes, I will not heare thy playes of musick: but se that eqyute flowe as the water, and rightuousnesse as a mightie streame. O ye house of Israel, ^hgaue ye me offerings and sacrifices those xl. yeaes longe in the wyldernesse? Yet haue ye set vp tabernacles to youre Moloch, and ymages of youre Idols, ⁱYee and the starre of youre god Rempha, figures which ye made to worshipec them. Therefore wil I cause ye be caried awaye beyonde Damascus, sayeth the LORDE, whose name is the God off hoostes.

The vi. Chapter.

WO be to the proude welthy in Siō, ^kto soch as thinke the so sure vpon y^e mount of Samaria? which holde them selues for the best of the worlde, and rule the house of Israel, eue as they list. Go vnto Calne, and se: and from thence get you to Hemath the greate cite, and so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their londe wyder then yours? Ye are taken out for the euel daye, euen ye that syt in the stole of wyfulnesse: Ye that lye vpon beddes off yuery, and vse youre wantonnesse vpon youre couches: ye that eate the best lambes of y^e flocke, and the fattest calues off the droaue: ^lye that syng to the lute, and in playenge off instrumentes compare youre selues vnto Dauid: ye that drynke wyne out of goblettes, and anyoynte youre selues with the best oyle, but no man is sory for Ioseph hurte. Therefore now shall ye be the first of them, that shal be led awaye captiue, and the lusty chere of the wyfull shal come to an ende.

The LORDE God hath sworne euen by himself (sayeth the LORDE God of hoostes:) ^mI hate the pryde of Iacob, and I abhorre his palaces: and I wil geue ouer the cite, with all that is therein: so that though there remayne

^a Job 9. a. ^b Am. 9. b. ^c Deu. 28. c. Soph. 1. c.
^d Exo. 25. a. Mich. 3. a. ^e Psal. 96. b. Deu. 17. a.
 Ro. 12. b. ^f Joel 2. b. Soph. 1. c. ^g Esa. 1. b.
 Mich. 6. b. Esa. 58. a. Mala. 1. c. ^h Iere. 7. c. Act. 7. e.

ⁱ Leu. 20. a. 3 Re. 11. f. ^k Luc. 6. c. ^l Job 21. b.
 Esa. 5. b. 1 Re. 16. d. 2 Re. 6. a. ^m Iere. 51. c.
 Amos 8. a. Heb. 6. b.

ten men in one house, they shal dye. So their nexte kynszfolckes and the deed buriers shall take them, and cary away their bones, and saye vnto him, that is in the ynnermer house: is there yet eny mo by f ? And he shal answere: they are all gone, holde thy tunge (shall he saye) "for they wolde not remembre the name of the LORDE.

Beholde, the LORDE is mynded to smyte the greate houses, so that they shall decaye: ad the little houses, that they shall cleue a sunder. Who can runne with horses, or plowe with oxen vpon the harde rockes off stone? For why, ye haue turned true iudgment in to bytternesse, and the frute of righteousness in to wormwod: Yee euen ye, that reioyce in wayne thynges: ye that saye: haue not we optayned hornes in oure owne strength? Well, take hede, o ye house off Israel, sayeth the LORDE God of hoostes: I will brynge a people vpō you, which shall trouble you, from the waye that goeth toward Hemath, vnto the broke in the medowe.

The viij. Chapter.

THE LORDE God shewed me such a vision: beholde, there stode one that made greszhoppers, euen when the corne was shutynge forth, after the kyngde had clipte his shepe. Now when they vndertoke to eate vp all the grene thynges in f lōde, I sayde: O LORDE God, be mercifull, I beseke the: who shulde els helpe vp Iacob, that is brought so lowe? So the LORDE was gracious therin, and the LORDE sayde: well, it shall not be. Agayne, f LORDE shewed me this vision: beholde, the LORDE God called the fyre to punysh withall, and it deuoured the greate depe: yee it consumed a parte alledry. Then sayde I: O LORDE God, holde thyne honde: for who shulde els helpe vp Iacob that is brought so lowe? So the LORDE was merciful therin, and the LORDE God sayde: well, it shal not be.

Morouer, he shewed me this vision: beholde, the LORDE stode vpon a plastered wall, r * a masons trowell in his hōde. And the LORDE sayde vnto me: Amos, what seist thou? I answered: a masons trowell. Then sayde the LORDE: beholde, I will laye the trowell amōge my people of Israel, and will nomore ouersee them: but the hye hylchapels off Isaac must be layed waist, and

the churches off Israel made desolate: and as for the house of Ieroboam, I will stonde vp agaynst it with the swerde. v Vpon this sent Amasias the prest to Bethel vnto Ieroboam the kinge of Israel, sayenge: "Amos maketh the house off Israel to rebell agaynst the, the lōde cā not awaye with his wordes. For Amos sayeth: Ieroboam shall dye with the swerde, and Israel shall be led awaye captyue out of their owne lōde. And Amasias sayde vnto Amos: Get the hence (thou that cāst se so well) and fle in to the lōde of Iuda: get the there thy luynges, and prophcy there: v and prophcy nomore at Bethel, for it is the kynges chapel, and the kynges courte.

Amos answered, and sayde to Amasias: As for me, v I am nether prophet, ner prophetes sonne: but a keeper of catell. Now as I was breakynge downe molberies, and goynge after the catell, the LORDE toke me, r sayde vnto me: Go thy waye, and prophcy vnto my people of Israel. And therefore, heare thou now the worde off the LORDE: Thou saiest: prophcy not agaynst Israel, and speake nothyng agaynst the house off Isaac. Wherefore thus sayeth the LORDE: Thy wife shalbe defyled in f cite, thy sonnes and daughters shalbe slayne with the swerde, and thy lōde shalbe measured out with the lyne: Thou thy self shalt dye in an vnclene lōde, and Israel shalbe dryuen out off his owne cōuntre.

The viij. Chapter.

THE LORDE God shewed me this vision: and beholde, there was a maūde with sommer frute. And he sayde: Amos, what seist thou? I answered: a maūde with sommer frute. Then sayde the LORDE vnto me: the ende commeth vpon my people of Israel, I wil nomore ouersee them. In that daye shall the songes off the temple be turned in to sorow, sayeth the LORDE God. Many deed bodyes shal lye in euery place, r be cast forth secretly. Heare this, O ye f oppresse the poore, v and destroye the nedý in f lōde, sayenge: Whan will the new moneth be gone, that we maye sell vytale, and f Sabbath, that we maye haue scarcenesse of corne: to make the buszshel lesse, and the Sytle greater? We shall set vp false waightes, f we maye get the poore vnder vs with their money, and the nedý also for shues: yee let vs sell the chaffe for corne.

* Deu. 8. d.

Some call it * a lyne.

v 4 Re. 17. a.

v 3 Re. 17. a.

d Esa. 30. b.

v Zach. 13. a. v Esa. 5. b.

33 "The LORDE hath sworne agaynst the pryde of Iacob: these workes of theirs will I neuer forget. Shal not the londe tremble, and all they that dwell therin, mourne for this? Shal not their destruccion come vpon them like a water streame, & flowe ouer the, as the floude of Egipte? At the same tyme (sayeth the LORDE God) ¹I shall cause ²ſōne to go downe at noone, and the londe to be darcke in the cleare daye. ³Youre hye feastes will I turne to sorow, and youre songes to mournynge: I will brynge sackcloth vpon all backes, & baldnes vpon euery heade: ⁴yee soch a mournynge wil I sende them, as is made vpon an only begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme commeth (sayeth the LORDE God) ⁵I shal sende an hūger in to ⁶ſ earth: not the hunger of bred, ner the thyrst of water: but an hunger to heare the worde off the LORDE: so that they shal go from the one see to the other, yee from ⁷ſ north vnto ⁸ſ east, runnyng aboute to seke the worde of ⁹ſ LORDE, and shal not fynde it. In that tyme, shal the fayre virgins and the yonge men perish for thyrst, yee euen they that sweare in the offence off Samaria, and saye: as truly as thy God lyueth at Dan, and as truly as thy God lyueth at Bersaba. These shal fall, and neuer ryse vp agayne.

The ix. Chapter.

34 I SAWE the LORDE stondinge vpon the aulter, and he sayde: smyte the dore cheke, that the postes maye shake withall. For their couetousnesse shal fall vpon all their heades, and their posterite shalbe slayne with the swerde. They shall not fle awaye, there shall not one off them escape, ner be deluyered. Though they were buried in the hell, my honde shal fetch them from thence: ¹ though they clymme vp to heauen, yet shal I cast them downe: though they hyde them selues vpon the toppes of Carmel, yet shal I seke them out, and brynge them from thence: Though they crepe downe fro my sight in to the depe of the see, I shal cōmaūde the serpente, euen there to byte them. Yff they go awaye before their enemies i to captuyte, then shall I commaunde the swerde, there to slaye them.

¹ Am. 6. b.

² Iere. 15. b.

³ Tob. 2. a.

⁴ Iere. 6. d.

⁵ Psal. 138. a. Abd. 1. a.

⁶ Am. 8. a. 3 Re. 8. g.

Thus wil I set myne eyes vpon them, for their harme and not for their wealth. For when the LORDE God of hoostes toucheth a londe, it cōsumeth awaye, and all they that dwell therin, must nedes mourne: And why? ¹ their destruccion shal aryse as euery streame and runne ouer them, as the floude in Egipte. He that hath his dwellinge in heauen, ² ad groundeth his tabernacle in the earth: ³ He that calleth the waters of the see, and poureth them out vpon the playne grounde: his name is the LORDE. O ye children off Israel, are ye not vnto me, euen as the Morians, sayeth the LORDE? haue not I brought Israel out off the londe off Egipte, the Philistynes from Caphor, ⁴ and the Sirians fro Cyr? Beholde, the eyes of the LORDE are vpon the realme that synneth, ⁵ to rote it clene out of the earth: Neuertheles, I will not vterly destroye the house of Iacob, saith the LORDE.

For lo, this I promyse: though I sifte ⁶ ſ house of Israel amonge all nacions (like as they vse to sifte in a syue) yet shall not ⁷ ſ smallest grauel stone fall vpon the earth: But all the wicked doers of my people, that saye: Tush, the plage is not so nye, to come so hastily vpon vs: those shal perish with the swerde. ⁸ At that tyme wil I buylde agayne the tabernacle off Dauid, that is fallen downe, and hedge vp his gappes: and loke what is broke, I shal repayre it: Yee I shal buylde it agayne, as it was afore tyme, ⁹ ſ they maye possesse the remnaunt of Edom, yee and all soch people as call vpon my name with the, saith the LORDE, which doth these thinges.

Beholde, the tyme commeth (saith the LORDE) that the plowman shal ouertake ¹ ſ mower, and ² ſ treader off grapes, him that soweth sede. ³ The mountaynes shall droppe swete wyne, and the hilles shall be frutefull, and I wil turne the captuyte of my people of Israel: they shal repayre the waist cities, & haue the in possessiō: they shal plante vineyardes, ⁴ ad drynke the wyne therof: they shal make gardens, and enioye the frutes off the. And I wil plate them vpon their owne grounde, so that I will neuer rote them out agayne from their londe, which I haue geuen the saith the LORDE thy God.

⁵ Amos 5. b.

⁶ Gen. 10. b.

⁷ Iere. 30. b. Zach. 13. b.

Rom. 9. c.

⁸ Act. 15. c. Mich. 7. b.

⁹ Ioel 3. c.

The ende of the prophet Amos.

The Prophet Abdy.

What Abdy conteyneth.

Chap. I.

He prophecyeeth agaynst the proude stomackes of the Edomites, that vexed the Israelites in their aduersite. He sheweth, what plagues shal come vpon them.

The first Chapter.

THIS is the vision that was shewed vnto Abdy: Thus hath y LORDE God spokē vpō Edō: "We haue herde of the LORDE y there is an embassage sent amonge the Heithen: Vp, let vs aryse, and fight agaynst them. Beholde, I will make y small amōge the Heithen, so that thou shalt be vtterly despised. "The pryde of thine herte hath lift the vp, thou that dwellest in y strōge holdes off stone, and hast made the an hye seate: Thou sayest in thyne herte: who shal cast me downe to the groundes? But "though thou wentest vp as hye as the Aegle, and maydest thy nest aboue amonge the starres: yet wolde I plucke the downe from thēce. If y theues q robbers came to y by-night, thou takinge thy rest: shulde they not steale, till they had ynough? yf the grape gatherers came vpon the, wolde they not leaue the some grapes? But how shall they rype Esau, and seke out his treasures?

33 Yee the men that were sworne vnto the, shal dryue the out off the borders off thyne owne londe. They that be now at one with the, shal disceaue the, and ouercome y : Euē they that eate thy bred, shall betraye the, or euer thou perceaue it. "Shal not I at the same tyme destroye the wyse men of Edom, ād those that haue vnderstonding, from the mount of Esau? Thy giauntes (o Theman)

shalbe afrayed, for thorow the slaughter they shalbe all ouer throwne vpon the mouēt of Esau. Shame shal come vpon the, for y malice that thou shewedest to thy brother Jacob: "yee for euermore shalt thou perish, q that because of the tyme, when thou didest set thyself agaynst him, euen when the enemies caried awaye his hoost, and when the aleauntes came in at his portes, and cast lottes vpon Ierusalem, and thou thyself wast as one of them.

Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of his captiuyte: thou shalt nomore reioyse ouer the children of Iuda, in the daye of their destruction, thou shalt triumphe nomore in the tyme of their trouble. Thou shalt nomore come in at the gates off my people, in the tyme of their decaye: thou shalt not se their mysery in the daye of their fall.

Thou shalt sende out no man agaynst their hoost, in the daye of their aduersite: nether shalt thou stōde waytinge enymore at y corners of the stretes, to murthur soch as are fled, or to take them presoners, that remayne in the daye of their trouble. For the daye off the LORDE is harde by vpon all Heithen. "Like as thou hast done, so shalt thou be dealte withall, yee thou shalt be rewarded euen vpon thine heade. For like wyse as ye haue droncken vpon myne holy hill, so shal all heithen dryncke continually: yee dryncke shall they, and swallowe vp, so that ye shall be, as though ye had neuer bene.

But vpon the mount Sion, there shall a remnaunt escape: "these shalbe holy, and the house of Jacob shal possesse euen those, that

* Eze. 28. b. and 35. a. Amos 1. c.

* Amos 9. a. Aba. 2. b.

* Iere. 49. c.

* Esa. 29. c. 1 Cor. 1. c.

* Iere. 50. c. Ioel 3. b.

* Exo. 17. c. Num. 20. c.

* Zach. 2. b.

had them selues afore in possessiō. Morouer, the house of Iacob shalbe a fyre, ^athe house of Ioseph a flame, & the house of Esau shalbe the strawe: which they shal kyndle and cōsume, so that nothinge shalbe left of the house of Esau, for the LORDE himself hath sayde it. They of the south shal haue the mount of Esau in possession: and loke what lieth vpon the grounde, that shal the Philistynes haue: the playne felde shal Ephraim and

^a Iere. 5. c.

Samaria possesse: and the mountaynes of Galaad shal Ben Iamin haue. And this hoost shalbe the childrē of Israels presoners: Now what so lieth from Canaan vnto Sarphad, and in Sepharad, that shal be vnder the subieccion of Ierusalem: and the cities of the south shall enheret it. Thus they that escape vpon the hill off Sion, shall go vp to punysh the mount off Esau, ^aand the kyngdome shalbe the LORDES.

^a Zac. 14. b.

The ende off the prophet Abdy.

The Prophet Jonas.

What Jonas conteyneth.

Chap. I.

God sendeth Ionas vnto Niniue, he fleyth, and is cast in to the see.

Chap. II.

A fysh swalloweth vp Ionas, which crieth vnto God, and prayseth hym, and the fysh casteth him out agayne vpon the londe.

Chap. III.

God sendeth him agayne to Niniue, to shewe them the punyshment for to come, yf they wil not repent: they amende, and God is mercifull to them.

Chap. IIII.

Ionas is angrie, and complayneth of God, which refourmeth him.

The first Chapter.

A THE worde of the LORDE came vnto ^aIonas the sonne of Amithai, sayenge: Aryse, and get the to Niniue that greate cite: and preach vnto them, ^ahow ^ytheir wickednesse is come vp before me. And Ionas made him ready to fle vnto Tharsis from the presence of the LORDE, and gat him downe to Ioppa: where he founde a shippe ready for to go vnto Tharsis. So he payde his fare, and wente aborde, that he might go with them vnto Tharsis from the presence of the LORDE.

^a 4 Re. 14. c. Ione 3. a. Gen. 10. b.

But the LORDE hurled a greate wynde in to the see, and there was a mightie tempest of goinge in peces. Then the maryners were a frayde, and cried euery man vnto his god: and the goodes that were in the shippe, they cast in to the see, to lighten it off them. But Ionas gat him vnder ^yhatches, where he layed him downe and slombred.

So the master of the shippe came to him ³³ and sayde vnto him: why slomberest thou? Vp, call vpon thy God: yf God (happly) wil thynke vpon vs, that we peryshe not. And

^a Gen. 18. c.

they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled.^a And so they cast lottes, and the lot fell vpon Ionas.

The sayde they vnto him: tell vs, for whose cause are we thus troubled? what is thine occupation? whence comestest thou? what cowntre man art thou, and of what nacion? He answered them: I am an Ebrue, and I feare the LORDE God of heauen, which made both the see and drie londe. Then were ¶ men exceedingly afraied, ¶ sayde vnto him: why didest thou so? (for they knewe, that he was fled from the presence of the LORDE, because he had tolde them) and sayde morouer vnto him: What shall we do vnto the, that the see maye ceasse from troublinge vs? (for the see wrought and was troublous) he answered them: Take me, and cast me in to the see, so shal it let you be in rest: for I wote, it is for my sake, that this greate tempest is come vpon you.

Neuerthelesse, the men assayed with rowing, to brynge the shippe to lode: but it wolde not be, because the see wrought so, ¶ was so troublous agaynst them. Wherefore they cried vnto the LORDE, and sayde: ^b O LORDE, let vs not perish for this mans death, nether laye thou innocent bloude vnto oure charge: for thou (o LORDE) hast done, euen as thy pleasure was.

So they toke Ionas, and cast him in to the see, and the see lefte ragynge. And the men feared the LORDE exceedingly, doyng sacrifice ad makynge vowes vnto the LORDE.

The ij. Chapter.

BUT the LORDE prepared a greate fyshe, to swallow vp Ionas. ^c So was Ionas in the bely of the fysh, thre dayes and thre nightes. And Ionas prayed vnto the LORDE his God, out of the fysshes bely, and sayed: ^d In my trouble I called vnto ¶ LORDE, and he herde me: out off the bely off hell I cried, and thou herdest my voyce. Thou haddest cast me downe depe in ¶ midst off the see, and the floude compassed me aboute: ^e yee all thy wawes and rowles of water went ouer me, I thought that I had bene cast awaye out of thy sight: but I wil yet agayne loke toward the holy temple.

^a Iosu. 7. c. ^b Deu. 21. b. ^c Matt. 12. d. ^d Psal. 119. a. ^e Psal. 41. b. ^f Ione 1. a. ^g Esa. 37. a.

The waters compassed me, euen to the very soule: the depe laye aboute me, and the wedes were wrapte aboute myne heade. I wente downe to the botome of the hilles, ¶ was barred in with earth for euer. But thou (o LORDE my God) hast brought vp my lyfe agayne out of corrupcion. When my soule faynted within me, I thought vpon the LORDE: and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanyties, wil forsake his mercy. But I wil do the sacrifice with the voyce of thankesgeuyng, and wil paye that I haue vowed: for why? saluacion cometh of the LORDE. And ¶ LORDE spake vnto ¶ fysh, and it cast out Ionas agayne vpon the drye londe.

The iij. Chapter.

THEN came the word of the LORDE vnto Ionas agayne, sayenge: vp, and get the to Ninie that greate cite, ¶ preach vnto them the preaching, which I bade the. So Ionas arose, and wente to Ninie at the LORDES commaundement. Ninie was a greate cite vnto God, namely, off thre dayes iourney.

And Ionas wente to, and entred in to ¶ cite: euen a dayes iourney, and cried, sayenge: There are yet xl. dayes, and then shal Ninie be ouerthrowen. ^e And the people of Ninie beleued God, and proclaimed fastinge, and arayed them selues in sack cloth, as well the greate as the small of them. And the tydinges came vnto ¶ kinge of Ninie, which arose out off his seate, and dyd his apparell off, and put on sack cloth, and sate him downe in ashes.

And it was cried and commaunded in Ninie, by the auctorite of the kige and his lordes, sayenge: ^f se that nether man or beest, oxe or shepe taist ought at all: and that they nether fede ner drinke water: but put on sack cloth both man and beest, and crye mightely vnto God: yee se that euery man turne fro his euell waye, ^g and from the wickednesse, ¶ he hath in honde.

Who can tell? God maye turne, and repete, and cease from his feare wrath, that we perish not. And when God sawe their workes, how they turned from their wicked wayes: ^h he repented on the euell, which he sayde he wolde do vnto them, and dyd it not.

^a Matt. 12. d. Luc. 11. c. ^b Iere. 18. a. ^c Esa. 38. b.

The iij. Chapter.

A **W**HERFORE Ionas was sore discontent, and angrie. And he prayed vnto the LORDE, and sayde: O LORDE, was not this my sayenge (I praye the) when I was yet in my countre? therefore I haisted rather to fle vnto Tharsis, for I knowe well ynough that thou art a mercifull God, full of compassion, lōge sufferinge, and of greate kyndnesse, and repentest when thou shuldest take punyshment. And now o LORDE, take my life fro me (I beseeke the) for I had rather dye then lyue. Then sayde the LORDE: art thou so angrie? and Ionas gat him out of the cite, and sat downe on y east syde therof: and there made him a bothe, and sat vnder it in the shadow, till he might se, what shulde chaunce vnto the cite.

And the LORDE God prepared a wyld vyne, which sprange vp ouer Ionas, that he

• 3 Ro. 19. a.

might haue shadowe aboute his heade, to de-lyuer him out of his payne. And Ionas was exceedinge glad of the wyld vyne. But vpo the nexte morow agaynst the springe of the daye, the LORDE ordered a worme, which smote the wyld vyne, so that it withered awaye. And when the Sōne was vp God prepared a feruent east wynde: and the Sonne bete ouer the heade of Ionas, that he faynted agayne, and wyszshed vnto his soule, that he might dye, and sayde: It is better for me to dye, thē to lyue. And God sayd vnto Ionas: Art thou so angrie for the wyld vyne? And he sayde: yee very angrie am I euen vnto the deeth. And the LORDE sayde: thou hast compassion vpon a wyld vyne, wherō thou bestowdest no laboure, ner maydest it growe: which sprange vp in one night and perished in another: And shulde not I then haue compassion vpon Ninieue that greate cite, wherin there are aboute an C. and xx. thousande personnes, y knowe not their right hōde fro the lefte, besydes moch catell?

The ende of the prophet Ionas.

The Prophet Micheas.

What Micheas conteyneth.

Chap. I.

He reproveth the people off Israel and Iuda for their wickednesse and Idolatry: he telleth them their punyshment with mournynge.

Chap. II.

He reheareth their abhominacions.

Chap. III.

He reproveth the rulers and the prophetes, as cause of the peoples misery.

Chap. IIII. V.

He prophceyth of the saluacion off Gods people in Christ, of his kyngdome, and power of his gospel.

Chap. VI.

Another reprove. Outwarde offeringes are excluded, and here is declared what God requyeth off man.

Chap. VII.

The summe off the thinges before sayde. The litle flocke of the faithfull.

The first Chapter.

A THIS is the worde of the LORDE, that came vnto Micheas ^a the Morastite, in the dayes of Ioathan, Ahas and Ezechias kiges of Iuda: which was shewed him vpon Samaria and Ierusalem.

^b Heare all ye people, marcke this well o earth, and all that therein is: Yee the LORDE God himself be witnesse amonge you, euen \S LORDE from his holy temple. For why? beholde, the LORDE shal go out of his place, \S come downe, and treade vpon the hie thinges of the earth. The moūtaynes shall consume vnder him, \S the valleys shal cleue asunder: like as wax cōsumeth at the fyre, \S as \S waters runne downward. And all this shal be for the wickednesse of Iacob, and the synnes of the house of Israel

B But what is the wickednesse of Iacob? Is not Samaria? ^c Which are the hye places of Iuda? Is not Ierusalē? Therefore I shall make Samaria an heape of stones in the felde, to laye aboute the vynyarde: hir stones shal I cast in to the valley, \S discouer hir fōidaciōs. All hir ymages shalbe brokē downe \S all hir wyynynges shal be brent in the fyre: yee all hir Idols will I destroye: for why, they are gathered out of the hyre of an whore, \S in to an whores hyre shal they be turned agayne. Wherefore I wil mourne \S make lamentacion, bare \S naked will I go: I must mourne like \S dragōs, \S take sorow as \S Estriches: for their woūde is past remedy: And why? it is come in to Iuda, \S hath touched \S porte of my people at Ierusalē allredy. Wepe not, ^d lest they at Geth perceauē it.

C Thou at Betaphra, welter thy self in the dust and ashes. Thou that dwellest at Sephir, get the hence with shame. The proude shall boost nomore for very sorowe: \S why? hir neyghboure shall take from her what she hath. The rebellious cite hopeth, that it shal not be so euell: but for all that, the plage shal come from the LORDE, euen in to the porte of Ierusalem. ^e The greate noyse off the charettes shall feare them, that dwell at Lachis, which is an occasion of \S synne of \S daughter of Sion, for in the came vp the wickednesses of Israel. Yee she sent hir coursers in to the londe of Geth.

The houses of lies will disceauē the kynges of Israel. And as for the (o thou that dwellest at Morassa) I shal brynge a possessorer vpon the, \S the plage of Israel shal reach vnto Odolla. Make the balde, and shaue the, because of thy tender children: Make the cleane balde as an Aegle, for they shalbe caried awaye captiue from the.

The ij. Chapter.

WO vnto them, that ymagyn to do harme, and deuyse vngaciousnesse vpon their beddes, to perforce it in \S cleare daye: for their power is agaynst God. When they covet to haue londe, they take it by violence, ^f they robbe men off their houses.

Thus they oppresse a mā for his house, \S euery man for his heretage. Therefore thus sayeth the LORDE: ^g Beholde, agaynst this housholde haue I deuyed a plage, wherout ye shal not plucke youre neckes: Ye shal nomore go so proudly, for it will be a perlous tyme. In that daye shall this terme be vsed, and a mournynge shal be made ouer you on this maner: We be vtterly desolate, the porcion off my people is translated. Whan wil he parte vnto vs the londe, that he hath taken from vs?

Neuertheless there shalbe no man to deuyde the thy porcion, in the congregacion off the LORDE. ^h Tush, holde youre tunge (saye they) It shall not fall vpon this people, we shall not come so to confucion, sayeth the house off Iacob. Is the sprete off the LORDE so cleue awaye? or is he so mynded? Treuth it is, my wordes are frendly vnto them that lyue right: but my people doth the contrary, therefore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fight, the women off my people haue ye shot out fro their good houses, and taken awaye my excellent giftes from their children. Vp, get you hence, for here shall ye haue no rest.

Because off their Idolatry they are corrupte, and shall myserably perish. Yff I were a fleshly felowe, and a preacher of lyes and tolde them that they might syt bebbinge and bollynge, and be droncken: O that were a prophet for this people.

^a 4 Re. 15. a. 2 Pa. 27. a. 4 Re. 16. a. 4 Re. 18. a. and 19.

^b Deu. 32. a. Esa. 1. a. ^c Esa. 26. c. ^d 3 Re. 12. c.

3 Re. 11. a. 4 Re. 16. a. 21. a. ^e Deu. 23. c. ^f 2 Re. 1. c.

^g 4 Re. 18. c. ^h 3 Re. 21. a. ⁱ Am. 5. b. ^k Nu. 33. f.

But I will gather the in dede (o Iacob) and dryue the remnaunt off Israel all together. I shall cary them one with another, as a flocke in the folde, and as the catell in their stalles, that they maye be disquieted of other men.

Who so breaketh the gappe, he shall go before. They shall breake vp the porte, and go in and out at it. Their kyngs shall go before them, and the LORDE shalbe vpon the heade of them.

The iij. Chapter.

HEARE, o ye heades of the house of Iacob, and ye leders of the house of Israel: "Shulde not ye knowe, what were laufull and right? But ye hate the good, and loue the euell: ye plucke of mens skynnes, and the flesh from their bones: Ye eate the flesh of my people, ad flay of their skynne: ye breake their bones, ye choppe them in peces as it were in to a cauldron, ad as flesh in to a pot. ^a Now the tyme shall come, that when they call vnto the LORDE, he shall not heare them, but hyde his face from them: because that thorow their owne ymaginaciōs, they haue deale so wickedly.

³³ And as concernynge the prophetes that diseaume my people, thus the LORDE sayeth agaynst them: "When they haue any thinge to byte vpon, then they preach that all shalbe well: but yf a man put not some thinge in to their mouthes, they preach of warre agaynst him.

"Therefore youre vision shalbe turned to night, y your prophecyenge to darcknesse. The Sonne shall go downe ouer those prophetes, t the daye shalbe darcke vnto them. Then shall the vision seers be ashamed, t y saythsayers confounded: yee they shalbe fayne (all the packe of thē) to stoppe their mouthes, for they haue not Gods worde. "As for me, I am full of strength, t of y sprete of y LORDE, full of iudgment t boldnesse: to shewe the house of Iacob their wickednesse, t the house of Israel their synne.

E O heare this ye rulers of the house of Iacob, and ye iudges of the house off Israel: ye that abhorre the thinge that is laufull, and wraist asyde the thinge that is straight: "Ye that buylde vp Sion with bloude, and Ierusalem with doynge wronge. O ye iudges, ye geue sentence for giftes: O ye preastes, ye teach for lucre: O ye prophetes, ye prophecy for

money. Yet wil they be takē as those that holde vpon God, and saye: Is not the LORDE amonge vs? "Tush, there can no misfortune happen vs. Therefore shal Sion (for youre sakes) be plowed like a felde: Ierusalē shall become an heape of stones, and the hill of y temple shal be turned to an hye wodde.

The iiij. Chapter.

BUT in the latter dayes it wil come to passe, that ^a the hill off the LORDES house shalbe set vp hyer thē eny moūtaynes or hilles: Yee the people shall preese vnto it, and the multitude off the Gentiles shal haist them thither, sayēge: Come, let vs go vp to the hill of the LORDE, t to the house of the God of Iacob: that he maye teach vs his waye, and that we maye walke in his pathes.

"For the lawe shall come out off Sion, ad the worde of God from Ierusalem, and shall geue sentence amonge the multitude off the Heithen, and reforme the people off farre cōtrees: so that of their swerdes they shal make plowshares, and sythes off their speares.

One people shall not lift vp a swerde agaynst another, ³³ yee they shall nomore lerne to fight: but every man shal syt vnder his vinyarde and vnder his fyge tre, and no man to fraye him awaye: for the mouth off y LORDE of hoostes hath spoken it. Therefore, where as all people haue walked euery man in y name of his owne god, we will walke in the name of oure God for euer and euer. "At the same tyme (sayeth the LORDE) will I gather vp the lame and the outcastes, and soch as I haue chastened: and will geue yssue vnto the lame, and make of y outcastes a greate people: "and the LORDE himself shal be their kyng vpon the mount Sion, frō this tyme forth for euermore. "And vnto the (O thou tower of Eder, thou stronge holde off the daughter Sion) vnto the shal it come: euē the first lordshipe and kyngdome of the daughter Ierusalē. Why thē art thou now so heuy? is there no kyng in the? are thy councelers awaye, that thou art so payned, as a woman in hir trauaile?

And now (o thou daughter Sion) be sory, let it greue the as a wife laboringe with childe: for now must thou get the out off the cite, and dwell vpon the playne felde: Yee vnto Babilō shalt thou go, there shalt thou be

^a Deu. 17. d. Iere. 5. a. Psal. 81. a. ^b Esa. 1. b. Esa. 8. c. 1 Pet. 3. b. ^c Eze. 25. d. ^d Deu. 28. c. ^e Iere. 1. c. Eze. 3. a. ^f Aba. 2. b. 1 Re. 8. a. Eze. 22. b. Amos 5. b. Iere. 6. b. ^g Iere. 26. d. Iere. 9. b. 3 Re. 9. b.

Luc. 19. d. 21. a. ^a Esa. 2. a. Leui. 26. g. ^b Leui. 24. d. Psal. 49. a. ^c Esa. 11. b. Esa. 65. d. ^d Soph. 3. d. ^e Luc. 1. c. ^f Gen. 35. d.

delyuered, and there the LORDE shal lowse the from the honde off thine enemies.^a

Now also are there many people gathered together agaynst the, sayenge: what, Sion is cursed, we shall se oure lust vpon her. But they knowe not the thoughtes off the LORDE, ^b they vnderstonde not his counsell, that shall gather them together as the sheeues in the barne. Therefore get the vp (o thou daughter Sion) and throsse out the corne: For I wil make thy horne yron, and thy claws brasse, that thou mayest grynde many people: their goodes shalt thou appropriate vnto the LORDE, and their substaunce vnto the ruler off the whole worlde.

The v. Chapter.

AFTER that shalt thou be robbed thy self, o thou robbers daughter: they shal laye sege agaynst vs, and smyte the iudge off Israel with a rodde vpon the cheke. And thou Bethleem Ephrata, ^c art litle amonge the thousandes off Iuda. Out off the shal come one vnto me, which shall be ^d gouernoure i Israel: whose outgoinge hath bene from the begynnyng, and from euerlastinge. In the meane whyle he plageth them for a season, vntill the tyme that she (which shall beare) haue borne: then shall the remnaunt off his brethren be conuerted vnto ^e children off Israel. He shal stonde fast, and geue fode in the strength of the LORDE, ^f and in the victory of the name of ^g LORDE his God: and when they be conuerted, he shall be magnified vnto the farthest partes of the worlde.

35 Then shal there be peace, so that the Assirian maye come in to oure londe, and trade in oure houses. We shall bryng vp seuen shepherdes and viij. prynces vpō them: these shal subdue the londe off Assur with the swerde, and the londe off Nymrod with their naked weapons. ^h Thus shal he delyuer vs from the Assiria, when he commeth within oure lande, and setteth his fote within oure borders. And the remnaunt off Iacob shal be amonge the multitude of people, as the dew of the LORDE, and as the droppes vpon the grasse, that tarieth for no man, and waiteth off no body. ⁱ Yee the residue off Iacob shalbe amonge the Gentiles and the multitude off people, as the lyon amonge the beestes off ^j wodde, and as the lyons whelpes amonge a

flocke of shepe: which (when he goeth thorow) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne honde shalbe lift vp vpon thine enemies, and all thine aduersaries shal perish.

The tyme shal come also (sayeth the LORDE) that I wil take thine horses from the, ^k and destroye thy charettes. I wil breake downe the cities off thy londe, and ouerthrowe all thy stronge holdes. ^l All witchcraftes wil I rote out off thyne hande, there shall no mo soythsayenges be within the. Thine Idols and thyne ymages wil I destroye out off ^m so that thou shalt nomore bowe thy self vnto the workes of thyne owne hondes. Thy groues wil I plucke vp by the rotes, and breake downe thy cities. Thus wil I be aueged also, vpon all Heithen that wil not heare.

The vi. Chapter.

HERKEN now what the LORDE sayeth: ⁿ Vp, reprove the mountaynes, and let the hilles heare thy voyce. O Heare the punyshment of the LORDE, ye mountaynes, and ye mightie foundaciōs off ^o earth: for the LORDE wil reprove his people, and reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurte the? geue me answer. ^p Because I brought the fro the londe off Egipte, and delyuered the out off the house off bondage? Because I made Moses, Aaron and Miriam to lede the? ^q Remembre (o my people) what Balach the kynge off Moab had ymagined agaynst the, ^r and what answerd that Balaam the sonne off Beor gaue him, from Sethim vnto Galgal: ^s ye maye knowe the lounge kyndnesses off ^t LORDE.

36 What acceptable thinge shal I offre vnto the LORDE? shall I bowe my kne to the hye God? Shal I come before him with brent offeringes, and with calues of a yeaere olde? Hath the LORDE a pleasure in many thousand rammes, or innumerable streames off oyle? Or shal I geue my firstborne for myne offences, and the frute of my body for the synne off my soule? I wil shewe the (O mā) what is good, and what the LORDE requyareth off the: Namely, to do right, to haue pleasure in lounge kyndnesse, to be lowly, and to walke with thy God: ^u that thou mayest be called a cite of the LORDE, and that thy name maye be righteousnesse. Heare (o

^a Mich. 5. b. ^b Esa. 14. d. ^c Matt. 2. a. Ioh. 7. d. ^d Ezo. 34. d. Ioh. 10. a. Rom. 1. b. ^e Gen. 10. b.

Mich. 4. c. ^f Gen. 49. b. ^g Deu. 18. b. ^h Esa. 58. a. ⁱ Exo. 14. c. ^j Nu. 22. 23. 24. 25. ^k Esa. 1. d.

ye trybes) who wolde els geue you soch warnynge? ^aShulde I not be displeased, for the vnrightuous good in the houses of the wicked, and because the measure is minished? Or shulde I iustifie the false balauces and the bagge of disceatfull weightes, amonge those that be full off riches vnrightuously gotten: where the citesyns deale with falsede, speake lyes, and haue disceatfull tungen in their mouthes?

C Therefore I will take in honde to punysh the, and to make the desolate, because of thy synnes. Thou shalt eate, & not haue ynough: yee thou shalt bringe thy self downe. ^bThou shalt fle, but not escape: ad those ^cþ thou woldest saue, wil I deliyuer to the swerde. Thou shalt sowe, but not reape: ^dthou shalt presse out olyues, but oyle shalt thou not haue, to anynte thy self withall: thou shalt treade out swete must, but shalt drynke no wyne. ^eYe kepe the ordinaunces of Amri, & all the customes of the house of Achab: ye folowe their pleasures, therefore wil I make the waist, & cause thy inhabitors to be abhorred, O my people: & thus shalt thou beare thine owne shame.

The vij. Chapter.

A **W**O is me: I am become as one, that goeth a gleenynge in the haruest. There are no mo grapes to eate, yet wolde I fayne (with all my herte) haue of the best frute. There is not a godly man vpō earth, ^fthere is not one rightuous amōge mē. They labour all to shed bloude, & euery mā hunteth his brother to death: yet they saye they do well, when they do euell. As the prince wil, so sayeth the iudge: ^gþ he maye do him a pleasure agayne. The greates mā speaketh what his herte desyreth, & ^hþ hearers allowe him. The best off thē is but as a thistle, and the most rightuous of them is but as a brere in the hedge. But when the daye of thy preachers commeth, ⁱþ thou shalt be vysited: thē shalt they be waisted awaye. ^jLet no man beleue his frende, ner put his confidēce in a prince. Kepe the porte of thy mouth, from her ^kþ lieth in thy bosome: ^lfor ^mþ sonne shal put his father to dishonoure, the daughter shal ryse agaynst her mother, ⁿþ daughter in lawe agaynst hir mother in lawe: and a

^a Leu. 19. g. Deu. 25. c. Pro. 20. b. Eze. 25. b.
^b Leui. 26. d. Osee 4. b. Agg. 1. a. ^c Deu. 28. c.
^d 3 Re. 16. e. ^e Rom. 3. b. ^f Iere. 9. a. ^g Matt. 10. e.

mans foes shalbe euen they of his owne housholde.

Neuerthelesse I wil loke vp vnto ^oþ LORDE, ^pI wil patiently abyde God my sauioure: my God shal heare me. O thou enemie of myne, reioyce not at my fall, for I shal get vp agayne: ^qand though I syt in darknesse, yet ^rþ LORDE is my light. I will beare the punishment of the LORDE (for why, I haue offended him) till he syt in iudgment vpon my cause, and se that I haue right. He wil bringe me forth to the light, and I shal se his rightousnesse.

She that is myne enemy shal loke vpon it, & be confounded, which now saith: ^sWhere is thy LORDE God? Myne eyes shal beholde her, when she shalbe troden downe, as the claye in the stretes. ^tThe tyme wil come, that thy gappes shal be made vp, and the lawe shal go abrode: and at that tyme shal they come vnto the, from Assur vnto the strōge cities, and from the stronge cities vnto the ryuer: from the one see to the other, from the one mountayne to the other.

Notwithstandinge the londe must be waisted, because of them that dwell therein, and for the frutes of their owne ymaginacions. Therefore fede thy people with thy rodde, the flocke of thine heretage which dwell desolate in the wodde: that they maye be fedde vpon the mount of Charmel, Basan & Galaad as afore tyme. Maruelous thinges wil I shewe them, ^ulike as when they came out of Egipte. This shal the Heithen se, and be aszshamed for all their power: ^vso that they shal laye their honde vpon their mouth, and stoppe their eares. ^wThey shal licke the dust like a serpent, & as the wormes of the earth, ^xþ tremble in their holes. They shalbe afayed of the LORDE oure God, & they shal feare ^yþ.

Where is there soch a God as thou? that pardonest wickednes, and forgeuest the offences of the remnaunt of thine heretage? He kepeth not his wrath for euer. And why? his delyste is to haue compassion: ^zhe shal turne agayne, & be mercifull to vs: he shal put downe oure wickednes, & cast all oure synnes in to the botome of the see. Thou shalt kepe thy trust with Iacob, and thy mercy for Abraham, like as thou hast sworne vnto oure fathers longe agoo.

Deu. 13. b. 33. b. Psal. 37. b. 54. b. ^a Pro. 17. c.
^b 4 Re. 19. a. ^c Amos 9. c. ^d Exo. 14. a. ^e Iob 39. d.
^f Gen. 3. c. ^g Iere. 9. d.

The ende of the prophet Michæas.

The Prophet Naum.

What Naum conteyneth.

Chap. I.

He prayseth the power and goodnesse of God :
he reproveth the Niniuites, because they des-
pyssed the counsell and punyshment of God.

Chap. II.

He describeth vnto them the terryblenesse of the
plage.

Chap. III.

He reproveth the abhominacions of the malicious
cite, and sheweth them of their punyshment.

THIS is the heuy burthen of Niniue,
which Naum of Elchos dyd wryte, as
he sawe it

The first Chapter.

THE LORDE is a gelous God, and a
taker of vengeance: yee a taker of
vengeance is ^g LORDE, and wrothfull. "The
LORDE taketh vengeance of his enemies,
and reserueth displeasure for his aduersaries.
^h The LORDE suffreth longe, he is of greate
power, ^g so innocent, that he leaueth no man
faultlesse before him. The LORDE goeth
forth in tempest and stormy wether, the
cloudes are the dust of his fete. Whē he
reproueth the see, he dryeth it vp, ^g turneth
all the floudes to drye londe. Basan is deso-
late, Charnel and the pleasure of Libanus
waisteth awaye. The mountaynes tremble
for him, the hilles consume. At the sight of
him, the earth quaketh: yee the whole worlde,
and all that dwell therein. "Who maye endure
before his wrath? Or who is able to abyde
his grymme displeasure? His anger taketh
on like fyre, and the harde rockes burst in
sunder before him.

^a Deu. 5. b. ^b Ro. 2. a. Exo. 34. a. Iere. 30. b.
^c Iere. 10. b. Esa. 34. a. Abac. 3. a. Soph. 3. b.

Ful gracious is the LORDE, and a stronge
holde in tyme of trouble, he knoweth thē that
put their trust in him: when the floude ren-
neth ouer, and destroyeth the place, and when
the darcknesse foloweth still vpon his enemies.
What do ye ymagin then agaynst the LORDE
on this maner? (Tush, when he hath once
made an ende, there shal come nomore trou-
ble.) For like as the thornes that sticke
together, and as the drye strawe, so shal the
dronckardes be consumed together, euen when
they be full. There come out of ^g soch as
ymagin myschefe, and geue vngracious coun-
cell agaynst the LORDE.

Therefore thus saith the LORDE: Let
thē be as wel prepared, yee and as many as
they can, yet shal they be hewen downe, and
passe awaye. And as for the, I wil vexe the,
but not vtterly destroye the. And now wil I
breake his rodde from thy backe, and burst
thy bondes in sonder. But the LORDE
hath geuen a commandement cōcernynge
the, that there shall come nomore sede of thy
name. "The carued and casten ymages will
I rote out of the house of thy god. Thy
grauē shal I prepare for the, and thou shalt
be confounded.

^d Mich. 5. c.

The ij. Chapter.

BEHOLDE, vpon the mountaynes come the fete of him, "that bryngeth good tydings, & preacheth peace. O Iuda, kepe thy holy dayes, performe thy promyses: for Belial shal come nomore in the, he is vtterly rotout.

The scatterer shal come vp agaynst the, & laye sege to the castell. Loke thou wel to the stretes, make thy loynes stronge, arme thy self with all thy myght: for the LORDE shal restore agayne the glory of Iacob, like as y glory of Israel. The destroyers haue broken them downe, & marred the wyne branches. The shyld of his giauntes glistereth, his men of warre are clothed in purple. His charettes are as fyre, when he maketh him forwarde, his archers are wel deckte & trimmed. The charettes rolle vpon the stretes, & welter in the hye wayes. They are to loke vpon like cressettes of fyre, and go swyftly, as the lightenyng.

When he doth but warne his giauntes, they fall in their araye, & haistely they clymme vp the walles: yee the engyns of the warre are prepared all ready. The water portes shal be opened, and the kinges palace shall fall. The quene hir self shal be led awaye captiue, and hir gentilwomen shal mourne as the doutes, & grone within their hertes. ^a Niniue is like a pole full of water, but then shal they be fayne to fle. Stonde, stöde, (shal they crie) & there shal not one turne backe. Awaye with the syluer, awaye with the golde: for here is no ende of treasure. There shalbe a multitude of all maner costly ornamentes. Thus must she be spoyled, emptied & clene striped out: that their hertes maye be melted awaye, their knees trëble, all their loynes be weake, and their faces blacke as a pot.

Where is now the dwellinge of the lyōs, and the pasture of the lyons whelpes? where the lyon and the lyonesse wente with the whelpes, and no man frayed them awaye? But the lyon spoyled ynough for his yonge ones, and deuoured for his lyonesse: he fylled his dennes with his pray, & his dwellinge place with that he had rauyszhed. Beholde, I wil vpon the (saieyth the LORDE of hoostes) and wil set fyre vpon thy charettes, that they shal smoke withall, and the swerde shal deuoure thy yonge lyons. I wil make an ende of thy

spoylinge from out of the earth, & the voyce of thy messaugers shall nomore be herde.

The iij. Chapter.

WO to that bloudthursty cite, which is all full of lyes and robbery, & wil not leaue of from rauyszhinge. There a man maye heare scourginge, ruszshinge, the noyse of the wheles, the crienge of the horses, & the rollinge of the charettes. There the horse men get vp with naked swerdes, and glisterynge speares: There lyeth a multitude slayne, and a greate heape of deed bodies: There is no ende of deed coarces, yee men fall vpon their bodies: And that for the greate and manyfolde whordome, of the fayre and beuti-ful harlot: which is a mastresse of wychcraft, yee and selleth the people thorow hir whordome, and the nacions thorow hir wichcraft.

^a Beholde, I wil vpon the (saieyth the LORDE of hoostes) and wil pull thy clothes ouer thy heade: that I maye shewe thy nakednes amonge the Heithen, and thy shame amonge the kingdomes. I wil cast dyrt vpon y, to make the be abhorred, and a gasynge stocke: Yee all they that loke vpon the, shal starte backe, & saye: Niniue is destroyed.

Who wil haue pyte vpon the? where shal I seke one to conforte the? Art thou better then the greate cite of Alexādria? that laye in the waters, and had the waters rounde aboute it: which was strongly fenced & walled with the see? Ethiopia and Egipte were hir strëth, & that exceedinge greate aboue measure. Aphrica and Lybia were hir helpers, yet was she dryuen awaye, & brought in to captiuyte: hir yonge children were smytten downe at the heade of euery strete, the lottes were cast for the most awncient men in her, and all hir mightie men were bounde in chaynes. Euen so shalt thou also be droncken, and hyde thy self, and seke some helpe agaynst thine enemy. All thy stronge cities shal be like fyge trees with ripe fyges: which whē a mā shaketh, they fall in to the mouth of the eater.

Beholde, thy people with in the are but women: the portes of thy londe shal be opened vnto thine enemies, and the fyre shal deuoure thy barres. Drawe water now agaynst thou be beseged, make vp thy ströge holden, go in to the claye, tempre the mortar, make

^a Esa. 52. b. Ro. 10. c.^b Tob. 14. b. Soph. 2. c.^c Eze. 24. a. Abac. 2. b.^d Esa. 47. a. Eze. 16. d.

stronge bricke: "yet the fyre shal consume the, the swerde shal destroye the, yee as y^e locuste doth, so shal it eate the vp. It shal fall heuely vpon the as the locustes, yee right heuely shal it fall vpon the, euen as the greshoppers. Thy marchauntes haue bene mo then the starres of heauē: but now shal they sprede abroad as the locustes, and fle their waye: Thy lordes are as the greshoppers, & thy captaynes as the multitude of greshoppers:

^a Esa. 10. a. 30. f. 31. b. Zach. 10. b.

which whē they be colde, remayne in y^e hedges: but when the Sonne is vp, they fle awaye, and no mā can tell where they are become. Thy shepherdes are aslepe (o kinge of Assur) thy worthies are layed downe: thy people is scatred abroad vpon the mountaynes, and no man gathereth them together agayne. Thy wounde can not be hyd, thy plague is so sore. All they that heare this of the, shall clappe their handes ouer the. For what is he, to whō thou hast not allwaye bene doynge hurte?

The ende of the prophet Naum.

The Prophet Abacuc.

What Abacuc conteyneth.

Chap. I.

He complayneth vnto God of the wickednes of the people, and threateneth them with the plague of God.

Chap. II.

He reproveth the cuetous and vnrighteous men.

Chap. III.

A prayer of the prophet.

The first Chapter.

THIS is the heuy burthē, which the prophet Abacuc dyd se. "O LORDE, how longe shal I crie, & thou wilt not heare? "How longe shall I complayne vnto the, sufrynge wronge, and thou wilt not helpe? Why lettest thou me se weerynesse and laboure? Tyrāny and violence are before me, power ouergoeth right: for the lawe is torne in peces, and there can no right iudgment go forth. And why? the vngodly is more set by then the righteous: this is the cause, y^e wronge iudgment procedeth. "Beholde amonge the Heithen, and loke wel: wondre at it, and be

^a Psal. 21. a.

^b Iob 19. a.

^c Act. 13. d.

abaszshed: for I wil do a thinge in youre tyme, which though it be tolde you, ye shal not beleue.

For lo, "I wil rase vp y^e Caldees, that bytter and swifte people: which shal go as wyde as the londe is, to take possession of dwellinge places, that be not their owne. A grymme & boysteous people is it, these shal syt in iudgment & punyshe. Their horses are swifter then the cattles of the mountayne, & byte sorer then y^e wolues in y^e euenynge. "Their horsemen come by greate heapes from farre, they fle hastely to deuoure as the Aegle. They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth

^d Deu. 28. c.

^e Soph. 3. a.

their captyues, like as the sonde. They shall mocke the kinges, and laugh the prynces to scorne. They shal not set by eny stronge holde, for they shal laye ordinaunce agaynst it, and take it. Then shal they take a fresh corage vnto them, to go forth τ to do more euell, α so ascribe that power vnto their God.

But thou O LORDE my God, my holy one, thou art from the begynnyng, therfore shall we not dye. O LORDE, thou hast ordered them for a punyshmet, and set them to reproue the mightie. Thine eyes are clene, thou mayest not se euell, thou canst not beholde γ thinge that is wicked. δ Wherefore then dost thou loke vpon the vngodly, and holdest thy tunge, when the wicked deuoureth the man that is better thē himself? Thou makest men as the fish in the see, and like as the crespige beestes, that haue no gyde. They take vp all with their angle, they catch it in their net, γ gather it in their yarne: wherof they reioyce and are glad. Therefore offre they vnto their net, and do sacrifice vnto their yarne: because that thorow it their porcion is become so fat, and their meate so plētous. Wherefore they cast out their net agayne, τ neuer cease to slaye the people.

The ij. Chapter.

I STODE vpon my watch, and set me vpon my bulworke, to loke τ se what he wolde saye vnto me, and what answer I shulde geue him γ reproueth me. But the LORDE answered me, and sayde: Wryte the vision planely vpon thy tables, that who so commeth by, maye rede it: for γ visio is yet farre of for a tyme, ϵ but at γ last it shal come to passe, τ not fayle. And though he tary, yet wait thou for him, ϵ for in very dede he wil come, and not be slacke. Beholde, who so wil not beleue, his soule shal not prospere: but the iust shal lyue by his faith. ϵ Like as the wyne disceaueh the dronckarde, euen so the proude shal fayle τ not endure. He openeth his desyre wyde vp as the hell, τ is as vnsaciabie as death. ϵ All Heithen gathereth he to him, τ heapeth vnto him all people.

But shall not all these take vp a prouerbe agaynst him, and mocke him with a byworde, and saye: Wo vnto him that heapeth vp other

mens goodes? How longe wil he lade himself with thicke claye? O how sodenly wil they stonde vp, γ shal byte the, τ awake, that shal teare γ in peces? yee thou shalt be their pray. ϵ Seinge thou hast spoyled many Heithen, therfore shall the remnant of the people spoyle the: because of mens bloude, τ for the wronge done in the londe, in the cite τ vnto all them that dwel therin.

ϵ Wo vnto him, that couetously gathereth euell gotten goodes in to his house: that he maye set his nest an hye, to escape from the power of mysfortune. Thou hast deuysed γ shame of thine owne house, for thou hast slayne to moch people, and hast wilfully offended: ϵ so that the very stones of the wall shal crie out of it, and the tymbre that lieth betwixte the ioynets of the buyldinge shall answer. ϵ Wo vnto him, γ buyldeth the towne with bloude, and maynteneth γ cite with vnrightuousnes. Shal not the LORDE of hoostes bringe this to passe, that the laboures of the people shal be brent with a greate fyre, and that the thinge wher vpon the people haue weered them selues, shall be lost? ϵ For the earth shalbe full of knowledge of the LORDES honoure, like as the waters that couer the see.

Wo vnto him that geueth his neighbour dryncke, to get him wrothfull displeasure for his dronckennesse: ϵ that he maye se his preytees. Therfore with shame shalt thou be fylled, in steade of honoure. Dryncke thou also, till thou slombre withall: for the cuppe of the LORDES right hōde shall compass the aboute, and shamefull spewing in steade of thy worships. For the wrōge that thou hast done in Libanus, shal ouerwhelme the, ϵ and the wilde beastes shal make the afraied: because of mens bloude, and for the wronge done in the londe, in the cite, and vnto all such as dwel therin.

What helpe than wil γ ymage do, whom the workman hath fashioned? Or the vayne cast ymage, wherin because the craftesman putteth his trust, therfore maketh he domme Idols? Wo vnto him, that saileth to a pece of wod: arise, and to a domme stone: stonde vp. For what instruccio maye soch one geue? Beholde, it is layed ouer with golde and

α Esa. 46. a. δ 2 Par. 28. d.

δ Iere. 12. a. Psal. 36. a.

ϵ Dan. 9. d. ϵ Heb. 10. d.

ϵ Ro. 1. b. ϵ Pro. 30. b.

ϵ Abdi. 1. c. δ Esa. 5. b.

ϵ Abdi. 1. a. δ Luc. 19. d.

ϵ Eze. 24. a. Naū. 3. a. Mich. 3. c.

ϵ Exo. 9. c.

Nu. 14. c. Esa. 11. b. ϵ Gen. 9. d.

ϵ Iere. 50. c.

Abdi. 1. c.

sylder, ⁊ there is no breth in it. ^a But the LORDE in his holy tēple is he, whom all the worlde shulde feare.

The iij. Chapter.

A prayer of the prophet Abacur for the ignoraunt.

2 **O** LORDE, when I herde speake of ⁊, I was afayed. The worke ⁊ thou hast taken in honde, shalt thou pourme in his tyme, O LORDE: and when thy tyme cometh, thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God cometh from Theman, and the holy one from the mount of Pharan. Sela.

His glory couereth the heauens, and the earth is full of his prayse. His shyne is as ⁊ sonne, ⁊ beames of light go out of his hondes, there is his power hid. Destructiō goeth before him, and burnynge cressettes go from his fete. He stondesth, ⁊ measureth the earth: He loketh, ⁊ the people consume awaye, the mōutaynes of ⁊ worlde fall downe to powlder, and the hilles are fayne to bowe them selues, for his goinges are euerlastinge and sure.

I sawe, that the paulions of the Morians and the tentes of the londe of Madian were vexed for weerynesse. Wast thou not angrie (o LORDE) in the waters? was not thy wrath in the floudes, and thy displeasure in the see? yes, whē thou sattest vpon thine horse, and when thy charettes had the victory. Thou shewdest thy bowe opely, like as thou ^b haddest promised with an ooth vnto the trybes. Sela.

33 Thou didest deuyde the waters of the earth. When the mountaynes saw the, they were

afrayed, ⁊ water streame wēte awaye: the depe made a noyse at the liftinge vp of thine honde. ^c The Sonne and Mone remainned still in their habitacion. Thine arowes wente out glisteringe, and thy speares as the shyne of the lightenyng. ^d Thou trodest downe the londe in thine anger, and diddest throsshe the Heithen in thy displeasure. Thou camest forth to helpe thy people, to helpe thine anoynted. Thou smotest downe the heade in the house of the vngodly, ⁊ discoueredest his foundacions, eue vnto ⁊ necke of him. Sela.

Thou cursest his septers, the captayne of his men of warre: which come as a stormy wynde to scatre me abroad, ⁊ are glad when they maye eat vp ⁊ poore secretly. Thou makest a waye for thine horses in the see, euen in the mudde of greates waters. Whē I heare this, my body is vexed, my lippes tremble at ⁊ voyce therof, my bones corruppe, I am afayed where I stonde. O that I might rest in the daye of trouble, that I might go vp vnto oure people, which are already prepared.

For the fyge trees shal not be grene, ⁊ the vynes shal beare no frute. The labour of ⁊ olyue shalbe but lost, and the londe shall bringe no corne: the shepe shalbe taken out of ⁊ folde, and there shalbe no catell in ⁊ stalles. But as for me, I wil be glad in the LORDE, and will reioyce in God my Sauoure. ^e The LORDE God is my strength, he shall make my fete as the fete of hertes: ⁊ he which geueth ⁊ victory, shal bringe me to my hye places, synginge vpon my psalmes.

^a Psal. 10. a.

^b Gen. 49. c.

^c Iosue 10. c.

^d Iosue 11. a.

^e Psal. 17. d.

The ende of the prophet Abacur.

The Prophet Sophony.

What Sophony conteyneth.

Chap. I.

He prophecieth of plagues for to come vpon Iuda.

Chap. II.

He exorteth them to amēde, that they maye escape the wrath of God: and sheweth the Gentiles their punyishment.

Chap. III.

Punyishment because of the wickednesse of the Iewes: whom God therfore refused, and chose the Heithen.

The first Chapter.

THIS is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedolias, the sonne of Amarias ſonne of Hezechias: in the tyme of Iosias the sonne of Amon kinge of Iuda. ^a I will gather vp all thinges in the londe (saith the LORDE) I wil gather vp man and beest: I wil gather vp the foules in the ayre, and the fysh in the see (to the greate decaye of the wicked) and wil vtterly destroye the men out of the londe, saith the LORDE. I wil stretch out myne honde vpon Iuda, and vpon all soch as dwel at Ierusalem. Thus wil I rote out the remnaunt of Baal from this place, and the names of the Kemuryns and prestes: yee and soch as vpon their house toppes worshipec and bowe them selues vnto the hoost of heauen: which sweare by the LORDE,^b and by their Malchom also: which starte a backe from ſ LORDE, and nether seke after the LORDE, ner regarde him.

^c Be still at ſ presence of the LORDE God, for the daye of the LORDE is at honde: yee the LORDE hath prepared a slayne offeringe, and called his gestes therto. And

thus shall it happen in the daye of the LORDES a slaynofferinge: ^d I will vyset the prynces, the kinges children, and all soch as weere straūge clothinge. In the same daye also wil I vyset all those, that treade ouer the thresholde so proudly, which fyll their lordes house with robbery and falsede. At ſ same tyme (saith the LORDE) there shall be herde a greate crie from the fyshporte, and an howlinge from ſ other porte, and a greate murthur from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden with syluer, are rote out.

^e At the same tyme wil I seke thorow Ierusalem with lanternes, and vyset them that contynue in their dregges, and saye in their hertes: Tush, the LORDE wil do nether good ner euell. Their goodes shalbe spoyled, and their houses layed waist. ^f They shall buylde houses, and not dwel in them: they shal plante vynyardes, but not drynke the wyne therof. ^g For the greate daye of the LORDE is at honde, it is harde by, and cometh on a pace. Horrible is ſ tydings of the LORDES daye, then shall the giaunte crie out: for that daye is a daye of wrath, a daye

^a 4 Re. 21. & 23.

^c Zach. 2. b.

^b Deut. 17. b.

^d 4 Reg. 25. Iere. 39. b.

Iere. 5. b.

^e Iere. 5. c.

Deut. 29. c. Iere. 23. c.

^f Amos 5. b.

^g Ioel 2. a.

of trouble & heynesne, a daye of vtter destruction & misery, a darcke & glomyng daye, a cloudy & stormy daye, a daye of the noyse of trompettes and shawmes, agaynst the stronge cities and hie towres. I wil bringe y people in to soch vexacion, that they shal go aboute like blinde mē, because they haue synned agaynst the LORDE. Their bloude shalbe shed as the dust, & their bodies as the myre. ^a Nether their syluer ner their golde shalbe able to delyuer thē in that wrothfull daye of the LORDE, ^b but the whole londe shalbe consumed thorow the fyre of his gelousy: for he shall soone make clene ryddaunce of all them that dwell in the londe.

The ij. Chapter.

COME together and gather you, O ye frauwerde people: or y thinge go forth that is concluded, & or the tyme be passed awaye as the dust: or the fearfull wrath of the LORDE come vpon you, yee or the daye of the LORDES sore displeasure come vpon you. ^a Seke the LORDE all yee meke harted vpon earth, ye that worke after his iudgmēt: seke rightuousnesse, seke lowlynesse: that ye maye be defended in the wrothfull daye of y LORDE. ^b For Gaza shal be destroyed, & Ascalon shall be layed waist: They shal cast out Aszdod at the noone daye, and Accaron shal be pluckte vp by the routes.

Wo vnto you y dwell vpon the see coast, ye murthurous people: the worde of y LORDE shal come vpon you. O Canaan thou londe of the Philistynes, I wil destroye the, so that there shal no man dwell in the eny more: & as for the see coast, it shal be hyrdmens cotages & shepe foldes: yee it shalbe a porcion for soch as remayne of the house of Iuda, to fede ther vpon. In y houses of Ascalon shal they rest towarde night: for the LORDE their God shal vyset thē, & turne awaye their captiuite. I haue herde the despite of Moab, & the blasphemies of the children of Ammon: how they haue shamefully intreated my people, and magnified them selues within the borders of their londe. Therefore as truly as I lyue (saith the LORDE of hostes the God of Israel) Moab shalbe as Sodome, & Ammon as Gomorra: euen drie thorne hedges, salt

pittes and a perpetuall wyldernes. The residue of my folke shall spoyle them, the remnaunt of my people shall haue them in possession. This shal happen vnto them for their pryde, ^c because they haue dealete so shamefully with the LORDE of hostes people, and magnified them selues aboue them. The LORDE shall be grymme vpon them, and ^d destroye all the goddes in the londe. And all the Iles of the Heithen shal worshipe him, euery man in his place.

Ye Moriās also shal perish with my swerde: ^e Yee he shall stretch out his honde ouer the north, and destroye Assur. As for Ninieue, he shal make it desolate, drye and waist. The flockes and all the beastes of the people shall lye in the myddest of it, pellicanes and storckes shall abyde in the vpper postes of it, foules shal syng in the wyndowes, and rauens shal syt vpon the balckes, for the bordes of Cedre shalbe ryuē downe. ^f This is the proude and carelesse cite, that sayde in hir herte: I am, and there is els none. O how is she made so waist, y the beestes lye therin? Who so goeth by, mocketh her, and poynteth at her with his fynger.

The iij. Chapter.

WO to the abhominable, fylthie and cruel cite: which wil not heare, ner be reformed. Hir trust is not in the LORDE, nether wil she holde her to hir God. ^a Hir rulers within her are as roaringe lyons: hir iudges are as wolues in the euenynge, which leaue nothinge behynde them till the morow. Hir prophetes are light persones and vnfaithfull men: hir prestes vnhalowe the Sanctuary, and do wronge vnder the pretence of the lawe. But the iust LORDE that doth no vnright, was amonge them, euery mornynge shewinge them his lawe clearly, and ceased not. But the vngodly will not lerne to be aszshamed. Therefore wil I rote out this people, and destroye their towres: yee and make their stretes so voyde, that no man shall go therin. Their cities shall be brokē downe, so that no body shal be left, ner dwell there eny more.

I sayde vnto them: O feare me, and be cōtent to be reformed. That their dwellinge

^a Eze. 7. d. ^b Soph. 3. b. ^c 4 Re. 20. a. ^d Ione. 3. a.
^e Esa. 14. c. ^f Iere. 47. a. ^g Esa. 23. c. ^h Esa. 15. 16.
 Iere. 48. a. ⁱ Eze. 25. b. ^j Zach. 2. b. ^k Esa. 2. c.

^a 4 Re. 19. f. Esa. 47. b. 34. c. ^b Eze. 22. c. Mich. 3. c.
 Abac. 1. b.

shulde not be destroyed, and that there shulde happen vnto them none of these thinges, wherwith I shal vyset the. But neuertheles they stonde vp early, to folowe the filthynes of their owne ymaginations. Therefore ye shal waite vpon me (saith the LORDE) vntil the tyme that I stonde vp: for I am determed, to gather the people and to bringe the kingdomes together, that I maye poure out myne anger, yee all my wrothfull displeasure vpon them. ^aFor all the worlde shalbe consumed with the fyre of my gelousy. And then wil I clense the lippes of the people, that they maye euerychone call vpon the name of the LORDE, and serue him with one shulder. Soch as I haue subdued, and my children also whom I haue scatred abrode, shal brynge me presentes beyonde the waters of Ethiopia.

C In that tyme shalt thou nomore be founded, because of all thy ymaginations, wher thorow thou haddest offended me: ^bfor I wil take awaye the proude boosters of thine honoure from the, so that thou shalt nomore tryumphe because of my holy hill. In the also wil I leaue a smal poore symple people, which shal trust in the name of the LORDE. The remnaunt of Israel shal do no wickednes, ner speake lyes: nether shal there eny disceafull tunge be founde in their mouthes. For they shal be fed, and take their rest, and

no man shal make them afayed. Geue thanks o doughter Siō, be ioyful o Israel: reioyce & be glad from thy whole herte, o doughter Ierusalem, for the LORDE hath taken awaye thy punyshment, and turned backe thine enemies. The kinge of Israel, euen the LORDE himself is with the: so that thou nedest nomore to feare eny mysfortune.

In that tyme it shall be sayed to Ierusalem: **D** feare not, and to Sion: let not thine hondes be slacke, for the LORDE thy God is with the, it is he that hath power to saue: he hath a special pleasure in the, and a maruelous loue towarde the: yee he reioyseth ouer the with gladnesse. Soch as haue bene in heuynesse, wil I gather together, and take out of thy congregacion: as for the shame and re-profe that hath bene layed vpon the, it shal be farre from the. And lo, in ^cſ tyme wil I destroye all those that vexed the: ^dI wil helpe the lame, and gather vp the cast awaye: yee I wil get them honoure and prayse in all lōdes, where they haue bene put to shame. At ^eſ same tyme wil I bringe you in, and at the same tyme wil I gather you. I wil get you a name and a good reporte, amonge all people of the earth, when I turne backe youre captiuyte before youre eyes, saith the LORDE.

^a Naum 1. a. Soph. 1. c.

^b Iere. 50. b.

^c Mich. 4. b.

The ende of the prophet Sophony.

The Prophet Aggeus.

What Aggeus conteyneth.

Chap. I.

He exorteth the people to buylde vp the tēple, and reproueth their lōge tariēge.

Chap. II.

He geueth the rulers a corage. Of the ornā-mētes and glory of the seconde temple, wherby is vnderstōde the church of the faithfull.

The first Chapter.

IN the seconde yeaere of kynge Darius, “in the vj. moneth the first daye of the moneth, came the worde of the LORDE (by the prophet Aggeus) vnto Zorobabel the sonne of Salathiel ⁊ prynce of Iuda, and to Iesua the sonne of Iosedec the hye prest, sayenge: Thus speaketh the LORDE of hoostes, and saieth: This people doth saye: The tyme is not yet come to buylde vp the LORDES house. Then spake the LORDE by the prophet Aggeus ⁊ sayed: “Ye youre selues can fynde tyme to dwell in sylde houses, and shal this house lye waist? Considre now youre owne wayes in youre hertes (saieth ⁊ LORDE of hoostes) ye sowe moch, but ye bringe litle in: “Ye eate, but ye haue not ynough: ye drinke, but ye are not fylled: ye decke youre selues, but ye are not warme: ⁊ he ⁊ earneth eny wage, putteth it in a broken purse.

33 Thus saieth the LORDE of hoostes: Cōsidre youre owne wayes in youre hertes, get you vp to the mountayne, fetch wod, ⁊ buylde vp the house: “that it maye be acceptable vnto me, and that I maye shewe myne honoure, saieth the LORDE. Ye loked for moch, and lo it is come to litle: ⁊ though ye brynge

it home, yet do I blowe it awaye. And why so, saieth the LORDE of hoostes? Euē because that my house lyeth so waist, ⁊ and ye renne euery man vnto his owne house. Wherefore the heauen is forbyddē to geue you eny dew, and the earth is forbydden to geue you encrease. “I haue called for a drouth, both vpō the londe ⁊ vpon the mountaynes, vpon corne, vpon wyne ⁊ vpon oyle, vpon euery thinge that the grounde bryngeth forth, vpon men and vpon catell, yee and vpon all handy laboure.

Now when Zorobabel the sonne of Salathiel, ⁊ Iesua the sonne of Iosedec the hye prest with the remnaunt of the people, herde the voyce of the LORDE their God, ⁊ the wordes of the prophet Aggeus (like as the LORDE their God had sent him) the people dyd feare the LORDE. Then Aggeus the LORDES angel sayed in the LORDES message vnto the people: “I am with you, saieth the LORDE. So the LORDE waked vp the sprete of Zorobabel the prynce of Iuda, and the sprete of Iesua the sonne of Iosedec the hye prest, and the sprete of the remnaunt of all the people: ⁊ they came ⁊ laboured, in the house of the LORDE of hoostes their God.

^a 1 Esd. 6. a. Dan. 5. e. 6. a. ^b 1 Esd. 5. a. 1 Esd. 2. 3. 4. 5. ^c Iere. 22. b. ^d Leui. 26. d. Mich. 6. b. Ossee 4. b. Mala. 3. b. ^e 3 Re. 8. d. ^f 1 Cor. 3. b. 6. c.

² Cor. 6. c. ^g Deut. 28. d. ^h Deut. 7. d. 31. g. Agg. 2. a. Iere. 46. e. 1 Esd. 5. a.

The ij. Chapter.

A VPON the xxiiij. daye of the sixte moneth, in the secōde yeaere of kinge Darius, the xxi. daye of the seuenth moneth, came the worde of the LORDE by the prophet Aggeus, sayenge: speake to Zorobabel the sonne of Salathiel prynce of Iuda, and to Iesua the sonne of Iosedec the hye prest, and to the residue of y^e people, & saye: "Who is left amōge you, that sawe this house in hir first beuty? But what thinke ye now by it? Is it not in youre eyes, euē as though it were nothinge? Neuerthelesse be of good chere, o Zorobabel (saith the LORDE) ^abe of good conforte, o Iesua thou sonne of Iosedec, hye prest: take good hartes vnto you also, all ye people of the londe, saith the LORDE of hoostes, and do accordinge to the worde (for I am with you," saith the LORDE of hoostes) like as I agreed with you, when ye came out of the londe of Egypte: & my sprete shalbe amonge you, feare ye not.

B For thus saith the LORDE of hoostes: ^aYet once more will I shake heauē and earth, the see and the drye lōde: Yee I will moue all Heithen, & the comforte of all Heithen shall come, & so wil I fyll this house with honour, saith the LORDE of hoostes. The syluer is myne,^c & the golde is myne, saith the LORDE of hoostes. Thus y^e glory of the last house shalbe greater thē the first, saith the LORDE of hoostes: & in this place wil I geue peace, saith the LORDE of hoostes.

The xxiiij. daye of the ix moneth in the secōde yeaere of kinge Darius, came the worde of the LORDE vnto the prophet Aggeus sayenge: Thus saith y^e LORDE God of hoostes: Axe the prestes concernynge the lawe, & saye: "Yf one beare holy flesh in his cote lappe, & with his lappe do touch the bred, potage, wyne, oyle or eny other meate: shall he be holy also? The prestes answered, & saide: No. Then sayde Aggeus: Now yf

one beyngē defyled with a deed carcase, touch eny of these: shall it also be vnclene? The prestes gaue answer & sayed: yee, it shall be vnclene. "Thē Aggeus answered, and sayde: Euen so is this people & this nacion before me, saith y^e LORDE: and so are all the workes of their hōdes, yee and all that they offre, is vnclene.

And now (I praye you) cōsidre from this daye forth, and how it hath gone with you afore: or euer there was layed one stone vpō another in the temple of the LORDE: that when ye came to a corne heape of xx. busshels, there were scarce ten: ^aand that when ye came to the wyne presse for to poure out L. pottes of wyne, there were scarce xx. For I smote you with heate, blastinge & hale stones in all the labours of youre hondes: yet was there none of you, that wolde turne vnto me, saith the LORDE. Considre then from this daye forth and afore, namely, from the xxiiij. daye of the ix. moneth, vnto the daye that the foundation of the LORDES temple was layed: ^aMarck it well, Is not the sede yet in the barne? haue not the vynes, the fyge trees, the pomgranates and olyue trees bene yet vnfrutefull? but frō this daye forth, I shal make them to prosper.

Morouer the xxiiij. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the prynce of Iuda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the kingdomes, yee & destroye the mightie kingdome of the Heithē. I wil ouerthrowe the charettes, and those that syt vpon them, so that both horse and man shal fall downe, euery man thorow his neighbours swerde. And as for the, o Zorobabel (saith the LORDE of hoostes) thou sonne of Salathiel, my seruauent: I wil take the (saith the LORDE) at the same tyme, and make the as a seale: for I haue chosen the, saith the LORDE of hoostes

^a 1 Esd. 3. c.^b Deu. 31. b. Iosu. 1. b.^c Agg. 1. c.^d Heb. 12. d.^e Deut. 8. b.^f Iere. 11. c.^g Leui. 5. a. 11. d. Nu. 19. b.^h Agg. 1. a.ⁱ Zach. 8. b.

The ende of the prophet Aggeus.

The Prophet Zachary.

What Zachary conteyneth.

Chap. I.

He exorteth the people, not to be disobedient to the voyce of God, as their forefathers were, but to conuerte: and he sheweth them ioyfull thinges in visions.

Chap. II.

Visions, signifienge the delyueraunce out of the captiuite of Babilon, and the redempcion in Christ.

Chap. III.

A vision in Iesua, signifienge the LORDE Iesus oure hye prest.

Chap. IIII.

Another vision, wherin Zorobabel is comforted with his litle nombre of people. The right mystery herof belongeth vnto Christ.

Chap. V.

The wrath of God for the synnes of the people.

Chap. VI.

A vision, wherin is declared the almighty power of God, which geueth peace or warre at his pleasure.

Chap. VII.

What the true fast is: namely, to kepe iudgment and iustice, a man to do good to his neyghboure, to defende the widdowe and the fatherlesse, to do no man wronge, &c.

Chap. VIII.

Cause of all the wrath of God: yet yf men wil turne, he is mercifull.

Chap. IX.

The ioyfull callinge of the Heithē.

Chap. X.

Throw corporal promises, the prophet ledeth men vnto the promises that are fulfilled in Christ: and threateneth punyshment vnto the false prophetes and shepherdes.

Chap. XI.

Of secrete mysteries, and of the destruccō of the secōde temple. God is a good shepherde.

Chap. XII.

The punyshment which the LORDE deuyseyd for Israel.

Chap. XIII.

Of welles and clensynge, which belonge to the tyme of Christ.

Chap. XIII.

The plague of the Iewes. The takynge vp of Ierusalem the church of God.

The first Chapter.

A IN the eight moneth of the secōde yeare of kinge Darius, came the worde of the LORDE vnto ^aZachary the sonne of Barachias, the sonne of Addo, the prophet, say-

enge: The LORDE hath bene sore displeased at youre forefathers. And saye thou vnto them: thus saieth the LORDE of hoostes. ^bTurne you vnto me (saieyth the LORDE of hoostes) and I wil turne me vnto you, saieyth the LORDE of hoostes. ^cBe not

^a Matt. 23. c.

^b Iero. 31. c. Mala. 3. b.

^c Iero. 44. c. Psal. 77. a.

ye like youre forefathers, vnto whom the prophetes cried a fore tyme, sayēge: Thus saith the LORDE God of hoostes: "Turne you from youre euell wayes, & from youre wicked ymaginacions. But they wolde not heare, ner regarde me, saith the LORDE. ^aWhat is now become of youre forefathers and the prophetes? are they yet still aluye? But dyd not my wordes & statutes (which I cōmaunded by my seruantes & prophetes) touch youre fore fathers? Vpō this, they gaue answer & sayde: like as & LORDE of hoostes deuysed to do vnto vs, acordinge to oure owne wayes & ymaginacions, euen so hath he dealte with vs.

13 Vpon the xxiiij. daye of the xj. moneth (which is the moneth Sebat) in the seconde yeare of Darius, came the worde of the LORDE vnto Zachary the sonne of Barachias, the sonne of Addo the prophete, sayenge: I sawe by night, and lo, there sat one vpon a reade horse, and stode still amonge the Myrte trees, ^cthat were beneth vpon the grounde: and behynde him were there reade, speckled and whyte horses.

Then sayde I: O my LORDE, what are these? And the angel that talked with me, sayed vnto me: I will shewe the what these be. And the man that stode amōge the Myrte trees, answered & sayde: These are they, whom the LORDE hath sent to go thorow the worlde. And they answered the angel of the LORDE, that stode amonge the Myrte trees, and sayde: We haue gone thorow the worlde: and beholde, all the worlde dwell at ease, and are carelesse.

Then the LORDES angel gaue answer and sayde: O LORDE of hoostes, how longe wilt thou be vnmmercifull to Ierusalē and to the cities of Iuda, ^dwith whom thou hast bene displeased now these lxx. yeares? So the LORDE gaue a louynge and a comfortable answer, vnto the angel that talked with me.

C And the angel that communed with me, sayde vnto me: Crie thou, and speake, thus saith the LORDE of hoostes: I am excedyng gelous ouer Ierusalem and Sion, and sore displeased at the carelesse Heithen: for where as I was but a litle angrie, they dyd their best that I might destroye them. Therefore thus

saith the LORDE: 'I wil turne me agayne in mercy towarde Ierusalem, so that my house shalbe buylded in it, saith the LORDE of hoostes: yee and the plommet shal be layed abrode in Ierusalem, saith the LORDE of hoostes.

Crie also, and speake: thus saith the LORDE of hoostes: My cities shall be in good prosperite agayne, the LORDE shall yet conforte Sion, and chose Ierusalem. Then lift I vp myne eyes and sawe, and beholde, foure hornes. And I sayde vnto the angel, that talked with me: what be these? he answered me: ^eThese are & hornes, which haue scatred Iuda, Israel and Ierusalem abrode. And & LORDE shewed me iiij. carpenters. Then sayde I: what wil these do? He answered, & sayde: Those are the hornes, which haue so strowed Iuda abrode, that no man durst lift vp his heade: But these are come to fraye them awaye, and to cast out & hornes of the Gentiles, which lift vp thy horne ouer the londe of Iuda, to scatre it abrode.

The ij. Chapter.

ILIFT vp myne eyes agayne, & looked: **A** and beholde, ^aa man with a measure lyne in his honde. Then saide I: whether goest thou? And he sayde vnto me: To measure Ierusalem, that I maye se how longe and how brode it is. And beholde, the angel that talked with me, wente his waye forth. Then wēte there out another angel to mete him, & sayde vnto him: Runne, speake to this yonge man, & saye: Ierusalem shal be inhabited without eny wal, for & very multitude of people & catell, & shal be therin. ^bYee I myself (saith the LORDE) wil be vnto her a wall of fyre rounde aboute, & wilbe honoured in her.

O get you forth, O fle from the londe of & north (saith the LORDE) ye, ^cwhom I haue scatred in to the foure wyndes vnder heauē, saith the LORDE. Saue thy self, o Sion: thou that dwellest with & daughter of Babilon, for thus saith the LORDE of hoostes: **13** ^dWith a glorious power hath he sent me out to the Heithē, which spoyled you: for who so toucheth you, shal touche the aples of his

^a Osee 14. ^a Tob. 13. b. ^b Eze. 33. b. Iere. 44. a. 35. c. ^c Zach. 6. a. Apo. 6. a. ^d Iere. 25. b. 29. b. 1 Esd. 1. a. ^e Zach. 8. a. ^f Dan. 7. d. ^g Eze. 43. b. Apo. 21. c.

^a Deut. 4. d. Zach. 9. a. ^b Iere. 23. b. ^c Iere. 2. a. 20. d. 30. c. Psal. 16. b. Esa. 14. a.

owne eye. Beholde, I will lift vp myne honde ouer them: so that they shal be spoyled of those, which afore serued them: ⁊ ye shal knowe, that the LORDE of hoostes hath sent me.

Be glad, ⁊ reioyce, o daughter of Sion: for lo, I am come to dwell in the myddest of the, saith the LORDE. At the same tyme there shal many Heithen cleue to the LORDE, ⁊ shal be my people. Thus wil I dwel in the myddest of the, ⁊ thou shalt knowe, that the LORDE of hoostes hath sent me vnto the. The LORDE shall haue Iuda in possession for his parte in the holy grounde, ⁊ shal chose Ierusalem yet agayne. Let all flesh be still before the LORDE, for he is rysen out of his holy place.

The iij. Chapter.

AND he shewed me Iesua ⁊ hye prest, stondinge before the angel of the LORDE, and Satan stode at his right honde to resiste him. And the LORDE sayde vnto Satan: The LORDE reproue the (thou Satan) yee the LORDE that hath chosen Ierusalem, reproue the. Is not this a brande takē out of the fyre? Now Iesua was clothed in vncleane rayment, and stode before the angel: which answered ⁊ sayde vnto those, ⁊ stode before him: take away ⁊ foule clothes from him. And vnto him he sayde: Beholde, I haue takē away thy synne from the, ⁊ wil decke the with change of raymēt. He sayde morouer: set a fayre myter vpon his heade. So they set a fayre myter vpon his heade, ⁊ put on clothes vpon him, and the angel of ⁊ LORDE stode there. Then the angel of the LORDE testified vnto Iesua, ⁊ spake, thus sayeth the LORDE of hoostes: Yf thou wilt walke in my wayes, ⁊ kepe my watch: thou shalt rule my house, ⁊ kepe my courtes, ⁊ I wil geue the place amōge these that stonde here. Heare o Iesua thou hye prest, thou ⁊ thy frendes that dwell before the, for they are wōderous people. Beholde, I will bringe forth the branch of my seruauit: for lo, the stone that I haue layed before Iesua: vpon one stone shalbe vij. eyes. Beholde, I will hewe him out (saith the LORDE of hoostes) and take away the synne of that londe in one

daye. Then shall euery man call for his neyghboure, vnder the vyne ⁊ vnder ⁊ fyge tre, saith the LORDE of hoostes.

The iij. Chapter.

AND ⁊ angel that talked with me, came agayne, ⁊ waked me vp (as a man that is raysed out of his slepe) ⁊ sayde vnto me: What seist thou? And I sayde: I haue lokē, and beholde: a candelsticke all of golde, with a boll vpon it ⁊ his vij. lampes therin, ⁊ vpon euery lampe vij. stalkes: And ij. olyue trees therby, one vpon the right syde of the boll, ⁊ the other vpon the left syde. So I answered, ⁊ spake to the angel ⁊ talked with me, sayenge: O my lorde what are these? The angel that talked with me, answered ⁊ sayde vnto me: knowest thou not what these be? And I sayde: No, my lorde. He answered, ⁊ sayde vnto me: This is the worde of the LORDE vnto Zorobabel, sayenge: Nether thorow an hoost of men, ner thorow strēth, but thorow my sprete, saith ⁊ LORDE of hoostes. What art thou (thou greate mountayne) before Zorobabel? thou must be made eauen. And he shal bringe vp the first stone, so that men shall crie vnto him: good lucke, good lucke.

Morouer, the worde of the LORDE came vnto me, sayenge: The hondes of Zorobabel haue layed ⁊ foundation of this house, his hondes also shal fynishe it: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. For he that hath bene despyed a litle season, shal reioyce, whē he seyth the tynne weight in Zorobabels honde. The vij. eyes are the LORDES, which go thorow the hole worlde. Then answered I, ⁊ sayde vnto him: What are these two olyue trees vpon the right and left syde of the candelsticke? I spake morouer, ⁊ sayde vnto him: what be these ij. olyue braunches which (thorow ⁊ two golden pipes) emptie them selues in to the golde? He answered me, ⁊ sayde: knowest thou not, what these be? And I sayde: No, my lorde. Then sayde he. These are the two olyue braunches, that stonde before the ruler of the whole earth.

The v. Chapter.

SO I turned me lifynge vp myne eyes, ⁊ lokē, ⁊ beholde, a flyenge boke. And

^a Exo. 25. a. Matt. 28. c. ^b Soph. 1. b. ^c Psal. 108. a. Matt. 4. a. Iude 1. b. ^d Esa. 47. a. Zach. 6. b. Iere. 23. a. 33. c. Esa. 28. c. ¹ Pet. 2. a. Esa. 53. a.

^e Apo. 11. a. ^f Esa. 11. a. ^g Esa. 28. c. ^h Phi. 1. a. ⁱ Deut. 18. d. ^k Apoc. 11. a.

he sayde vnto me: what seist thou? I answered: I se a flyenge boke of xx. cubites longe & x. cubites brode. Then sayde he vnto me: This is the curse, y goeth forth ouer the whole earth: For all theues shalbe iudged after this boke, & all swearers shalbe iudged acordinge to the same. I wil bringe it forth (saieth the LORDE of hoostes) ^eso y it shal come to the house of the thefe, & to the house of him, that falsely sweareth by my name: & shal remaine in his house, & cōsume it, with the tymbre & stones therof. Thē the angel that talked with me, wente forth, & sayde vnto me: lift vp thine eyes & se, what this is y goeth forth. And I sayde: what is it? He answered: this is a measure goinge out.

³³ He sayde morouer: Euen thus are they (y dwell vpon the whole earth) to loke vpon. And beholde, there was lift vp a talent of leade: & lo, a woman sat in the myddest of the measure. And he sayde: This is vngodlynnesse. So he cast her in to the myddest of the measure, & threwe y lompe of leade vp in to an hole.

Then lift I vp myne eyes, & lokod: & beholde, there came out ij. women, & the wynde was in their wynges (for they had wynges like the wynges of a Storke) & they lift vp the measure betwixe the earth & the heauen. Then spake I to the angel, y talked with me: whyther wil these beare the measure? And he sayde vnto me: ^ain to the londe of Synear, to buylde them an house: which when it is prepared, the measure shall be set there in his place.

The vii. Chapter.

³⁴ **M**OROUER I turned me, lifynge vp myne eyes, & lokod: & beholde, there came iiij. charettes out frō betwixte two hilles, which hilles were of brasse: ^eIn the first charet were reade horse, In the secōde charet were blacke horse, In y thirde charet were whyte horse, In y fourth charet were horses of dyuerse colours, & stronge. Then spake I, and sayde vnto the angel that talked with me: O lorde, what are these? The angel answered, & sayde vnto me: ^eThese are the iiij. wyndes of the heauen, which be come forth to stōde before the ruler of all y earth. That with the blacke horse wente in to the londe of the

north, & the whyte folowed thē, and the sprekled horses wente forth toward the south. These horses were very stronge, & wente out: and sought to go and take their iourney ouer the whole earth. And he sayde: get you hence, and go thorow the world. So they wēt thorow out the world. Then cried he vpon me, and spake vnto me, sayenge: Beholde, these that go toward y north, shal still my wrath in the north countre.

And the worde of the LORDE came vnto me, sayenge: Take of the presoners that are come from Babilon: namely, Heldai, Tobias and Idaia: & come thou the same daye, and go in to the house of Iosias the sonne of Sophony. Then take golde and syluer, and make crownes therof, and set them vpon the heade of Iesua the sonne of Iosedec, the hie prest, and speake vnto him: Thus saieth the LORDE of hoostes: Beholde, the man whose name is the braunch: ^e& he that shall springe vp after him, shal buylde vp the temple of the LORDE: yee euen he shal buylde vp the temple of the LORDE. ^fHe shal beare the prayse, he shal syt vpon the LORDES trone, and haue the dominacion.

^gA prest shall he be also vpon his trone, & a peaceable counsell shalbe betwixte them both. And the crownes shal be in the temple of the LORDE, for a remembraunce vnto Helem, Tobias, Idaia and Hen the sonne of Sophony. And soch as be farre of, shal come and buylde the temple of the LORDE: that ye maye knowe, how that the LORDE of hoostes hath sent me vnto you. And this shal come to passe, yf ye wil herken diligently vnto the voyce of the LORDE youre God.

The viij. Chapter.

³⁵ **I**T happened also in the fourth yere of ^akyng Darius, that the worde of the LORDE came vnto Zachary in the fourth daye of the ix. moneth, which is called Casleu: what tyme as Sarasar and Rogomelech and the men that were with them, sent vnto Bethel for to praye before y LORDE: and that they shulde saye vnto the prestes, which were in the house of the LORDE of hoostes, and to the prophetes: ^bShulde I wepe in the fyfte moneth, and absteyne, as I haue done now certayne yeres? Then came the worde

^e 2 Thes. 2. b. Rom. 1. d. ^b Gen. 10. b. ^e Zach. 1. b. Apo. 6. a. ^d Iere. 4. b. ^c Zach. 3. b. Psal. 126. a.

^f Apo. 4. b. 5. b.

^g Psal. 109. a. Heb. 5. 6. 7. 8. 9. 10. ^a 4 Re. 25. b.

of the LORDE of hoostes vnto me, sayenge: Speake vnto all the people of the londe, and to the prestes, and saye: when ye fasted and mourned ^ain the v & vij. moneth (now this lxx. yeaeres) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate and drinke for youre owne selues? Are not these the wordes, which the LORDE spake by his prophetes afore tyme, when Ierusalem was yet inhabited and welthy, she and the cities rounde aboute her: when there dwelt mē, both towarde the south and in the playne countrees?

33 And the worde of the LORDE came vnto Zachary, sayenge: Thus saith [†]LORDE of hoostes: Execute true iudgment: shewe mercy and louynge kyndnesse, ^beuery man to his brother: Do the wyddowe, the fatherlesse, the straunger, and poore no wronge: and let no man ymagen euell agaynst his brother in his hert. ^cNeuertheles they wolde not take hede, but turned their backes, and stopped their eares, that they shulde not heare, yee they made their hertes as an Adamant stone, lest they shulde heare the lawe & wordes, ^dwhich the LORDE of hoostes sent in his holy sprete by the prophetes afore tyme.

Wherefore the LORDE of hoostes was very wroth at them. And thus is it come to passe, ^ethat like as he spake and they wolde not heare: euen so they cried, and I wolde not heare (saith the LORDE of hoostes) but scattered them amonge all Gentiles, whom they knewe not. Thus the londe was made so desolate, ^fȳ there trauailed no man in it nether to ner fro, for that pleasaunt londe was vtterly layed waist.

The viij. Chapter.

34 **S**O the worde of the LORDE came vnto me, sayenge: Thus saith the LORDE of hoostes: I was in a greate gelousy ouer Sion, yee I haue bene very gelous ouer her in a greate displeasure. thus saith the LORDE of hoostes: I wil turne me agayne vnto Sion, and wil dwell in the myddest of Ierusalem: ^gso that Ierusalem shalbe called a faithfull and true cite, the hill of the LORDE of hoostes, yee an holy hill.

Thus saith the LORDE of hoostes:

There shall yet olde men and women dwell agayne in the stretes of Ierusalem: yee and such as go with staues in their hondes for very age. The stretes of the cite also shalbe full of yonge boyes and damselles, playnge vpon the stretes.

Thus saith the LORDE of hoostes: yf the residue of this people thynke it to be vnpossible in these dayes, shulde it therefore be vnpossible in my sight, ^hsayeth the LORDE of hoostes? Thus saith the LORDE of hoostes: Beholde, I wil delyuer my people from the londe of the east and west, and wil brynge them agayne: that they maye dwell at Ierusalem. ⁱThey shalbe my people, and I will be their God, in treuth and rightuousnesse. Thus saith the LORDE of hoostes: let youre hondes be stronge, ye that now heare these wordes by the mouth of the prophetes, which be in these dayes that the foundation is layed vpon the LORDE of hoostes house, that the temple maye be buylded. ^jFor why? before these dayes nether men ner catel coude wyne eny thinge, nether might eny man come in and out in rest, for trouble: but I let euery man go agaynst his neighbour.

Neuerthelesse I wil now intreate the residue of this people nomore, as afore tyme (saith the LORDE of hoostes) but they shalbe a sede of peace. ^kThe vynyarde shal geue hir frute, the grounde shal geue hir increase, and the heauens shal geue their dew: and I shal cause the remnaunt of this people, to haue all these in possession. **C** And it shall come to passe, that like as ye were a curse amonge the Heithen (O ye house of Iuda and ye house of Israel) Euen so wil I delyuer you, that ye shalbe a blessinge: feare not, but let youre hōdes be stronge.

For thus saith the LORDE of hoostes: like as I deuyed to punysh you, what tyme as youre fathers prouoked me vnto wrath (sayeth the LORDE of hoostes) and spared not: Euen so am I determed now in these dayes, for to do wel vnto the house of Iuda and Ierusalem, therefore feare ye not. Now the thinges that ye shal do, are these: ^lSpeake euery man the truth vnto his neighbour, execute iudgment truly and peaceably within

^a Iere. 41. a. 4 Re. 25. d.

^b Zach. 8. c. Exo. 22. c. ^c Iere. 7. c. ^d 2 Pet. 1. d.

^e Iere. 11. b. ^f Esa. 1. d.

^g Mat. 19. d.

^h Iere. 3. f. Heb. 8. c. Apo. 21. c.

ⁱ Agg. 1. a.

^j Agg. 2. c.

^k Ephe. 4. c. Zach. 7. b. Mala. 2. b.

^l Agg. 1. a.

your portes, none of you ymagyn euell in his hert agaynst his neyghboure, and loue no false oother: for all these are the thinges that I hate, sayeth the LORDE. And the worde of the LORDE of hostes came vnto me, sayenge: thus sayeth the LORDE of hostes: The fast of the fourth moneth, the fast of the fifth, the fast of the seuenth, and the fast of the tenth, shal be ioye and gladnesse, & prosperous hye feastes vnto the house of Iuda: Only, loue the treuth and peace.

Thus saith the LORDE of hostes: There shall yet come people, and the inhabitants of many cities: and they that dwell in one cite, shal go to another, sayenge: "Vp, let vs go, and praye before the LORDE, let vs seke the LORDE of hostes, I wil go with you. Yee moche people and mightie Heithen shal come and seke the LORDE of hostes at Ierusalem, and to praye before the LORDE. Thus saith the LORDE of hostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Iewe by the hemme of his garment, and saye: we wil go with you, for we haue herde, that God is amonge you.

The ix. Chapter.

THE worde of the LORDE shalbe ceaused at Adrach, & Damascus shal be his offeringe: for the eyes of all mē and of the trybes of Israel shall loke vp vnto the LORDE. The borders of Hemath shal be harde therby, Tyrus also & Sidon, for they are very wise. ^bTyrus shal make himself stronge, heape vp syluer as the sonde, and golde as the claye of the stretes. Beholde, the LORDE shal take her in, and haue her in possession: he shal smyte downe hir power in to the see,^c and she shalbe consumed with fyre. This shal Ascalon se, and be afraied. Gaza shalbe very sorry, so shal Accaron also, ^dbecause hir hope is come to confucion. For the kinge of Gaza shall perish, and at Ascalon shal no man dwell.

Straungers shall dwel at Aszdod, & as for ^efy pryde of ^fPhilistynes, I shal rote it out. Their bloude wil I take awaye from their mouth, ^gand their abhominaciōs from amonge their teth. Thus they shal be left for oure God, yee they shalbe as a prynce in Iuda, &

Accaron like as Iebusi. And so wil I compase my house rounde aboute with my men of warre, goinge to and fro: that no oppressoure come vpon them eny more. For that haue I sene now with myne eyes.

Reioyce thou greatly, o doughter Sion: be glad, o doughter Ierusalem. ^hFor lo, thy kinge cometh vnto the, euen the righteous and Sauoure: Lowly and symple is he, he rydeth vpon an asse, and vpō the foale of an asse. I wil rote out the charettes frō Ephraim, & the horse from Ierusalem, the batel bowes shal be destroyed. He shall geue the doctryne of peace vnto the Heithen, ⁱand his dominion shalbe from the one see to the other, & from the floudes to the endes of the worlde.

Thou also thorow the bloude of thy couenaunt: ^kshalt let thy presoners out of the pytte, wherein is no water. Turne you now to the stronge holde, ^lye that be in preson, & longe sore to be deluyered: And this daye I bringe the worde, that I wil rewarde the dubble agayne. For Iuda haue I bent out as a bowe for me, and Ephraim haue I fylled.

Thy sonnes (o Sio) wil I raise vp agaynst the Grekes, and make the as a giantes swerde: the LORDE God shalbe sene aboute thē, and his dartes shall go forth as the lightenyng. The LORDE God shall blowe the trompet, and shal come forth as a storme out of the south.

^mThe LORDE of hostes shall defende thē, they shall consume and deuoure, and subdue them with slynges stones. They shal drynke & rage, as it were thorow wyne. They shalbe fylled like ⁿfy basens, & as ^ofy hornes of ^pfy aluter. The LORDE their God shal deluyere thē in ^qfy daye, as the flock off his people: for the stones off his Sanctuary shalbe set vp in his lāde. O how prosperous and goodly a thyng shall that be? The corne shall make the yonge men chearefull, and the new wyne the maydens.

The x. Chapter.

PRAYE the LORDE then by tymes to ^rgeue you the latter rayne, so shall the LORDE make cloudes, ^sand geue you rayne ynough for all the increase off the felde: For vayne is the answer of Idols. The sayth-

^a Esa. 2. a. Psal. 121. a. Iere. 31. a. ^b Ioel 3. a.
^c Exo. 14. c. ^d Iere. 47. a. Amos 1. b. ^e Act. 15. d.
^f 1 Cor. 8. a. 10. c. ^g Esa. 62. c. Matt. 21. a. Ioh. 12. b.

^h Psal. 71. b. ⁱ Esa. 42. a. Apo. 9. a. ^j Rom. 8. c.
^k Zach. 2. a. Ecc. 47. a. 1 Re. 17. f. ^l Deu. 28. c.

sayers se lyes, and tell but vayne dreames: the comfort that they geue, is nothyng worth. Therfore go they astraye like a flocke of shepe, ad are troubled, because they haue no shepherde. ^a My wrothfull displeasure is moued at the shepherdes, and I will vyset the goates. For the LORDE of hoostes wil graciously vyset his flocke (the house of Iuda) and holde them as a goodly fayre horse in the batell. ^b Out of Iuda shal come the helmet, the nale, the batelbowe, and all the princes together. They shalbe as the gauntes, which in the batell treade downe the myre vpon \hat{y} stretes. They shal fight, for \hat{y} LORDE shalbe with them, so that the horsmen shalbe confounded.

33 I wil cōforte the house of Iuda, and preserue the house of Ioseph. I wil turne them also, for I pytie them: and they shal be like as they were, when I had not cast them of. For I the LORDE am their God, and wil heare them. Ephraim shalbe as a gaunt, and their herte shalbe cherefull as thorow wyne: Yee their children shal se it, and be glad, and their herte shal reioyce in the LORDE. I wil blowe for them α gather them together, for I wil redeme them. They shal increace, as they increased afore. I wil sowe thē amonge the people, \hat{y} they maye thinke vpō me in farre countrees: they shal lyue with their childrē, and turne agayne. I wil bringe them agayne also from the londe of Egipte, and gather them out of Assiria. I wil carye them in to \hat{y} londe of Galaad and to Libanus, and they shal wante nothyng. He shall go vpon the see of trouble, and smyte the see wawes: so \hat{y} all the depe floudes shalbe dried vp. The proude boostinge ^c of Assur shalbe cast downe, and the scepter off Egipte shall be taken awaye. I will comforte them in the LORDE, that they maye walke in his name, saith the LORDE.

The xi. Chapter.

24 **O** PEN thy dores (o Libanus) that the fyre maye consume thy Cedre trees. Howle ye Fyrrē trees, for the Cedre is fallē, yee all \hat{y} proude are waisted awaye. Howle (o ye oke trees of Baasan) for \hat{y} mightie stronge wod is cut downe. Men maye heare the shepherdes mourne, for their glory is destroyed. Mē maye heare the lyons whelpes roare, for the pryde off Iordane is waisted awaye.

^a Eze. 13. a.

^b Esa. 22. d. Gen. 49. b.

Thus sayeth the LORDE my God: Fede the shepe of \hat{y} slaughter, which shalbe slayne of those that possesse them: yet they take it for no synne, but they \hat{y} sell thē, saye: The LORDE be thanked, I am rich: Yee their owne shepherdes spare them not. Therfore wil I nomore spare those that dwell in the londe (sayeth the LORDE) but lo, I will deluyere the people, euery man in to his neighbours honde, and in to the hōde of his kyng: that they maye smyte the londe, and out off their hondes wil not I deluyere them.

I myself fedde \hat{y} slaughter shepe (a poore flocke verely) ad toke vnto me two staues: the one I called louynge mekenesse, the other I called wo, and so I kepte the shepe. Three shepherdes destroyed I in one moneth, for I might not awaye with them, nether had they eny delyte in me. Then sayde I: I will fede you nomore, ^c the thinge that dyeth, let it dye: and that wil perishe, let it perishe, α let the rēnaunt eate, euery one the flesh of his neighbour. I toke also my louynge meke staff, ad brake it, that I might disanulle the conuenant, which I made with all people, And so it was broken in that daye.

Then the poore symple shepe that had a respecte vnto me, knewe therby, that it was the worde of the LORDE. And I sayde vnto them: yff ye thynke it good, brynge hither my pryce: yf no, then leaue. So they wayed downe xxx. syluer pens, \hat{y} value that I was pryed at. ^c And the LORDE sayde vnto me: cast it vnto the potter (a goodly pryce for me to be valued at of them) and I toke the xxx. syluer pens, and cast them to the potter in the house of the LORDE.

Then brake I my other staff also (namely wo) that I might lowse the brotherheade betwixte Iuda and Israel. And the LORDE sayde vnto me: Take to the also the staff off a foolish shepherde: for lo, I will rayse vp a shepherde in the londe, which shall not seke after the thinges that be lost, ner care for soch as go astraye: he shall not heale the wounded, he shal not norish the thinge that is whole: but he shall eate the flesh off soch as be fat, and teare their clawes in peces.

O Idols shepherde, that leaueth the flocke. The swerde shal come vpon his arme and vpon his right eye. His arme shalbe clene dried vp, and his right eye shalbe sore blynded.

^c Esa. 10. a. Eze. 29.

^d Apo. 22. c.

^e Matt. 27. a.

The xij. Chapter.

The heuy burthen which the LORDE hath deuysed for Israel.

A THUS saith the LORDE, which spred the heauens abrode, "layde the foundation of the earth, and geueth man & breath of life: Beholde, I will make Ierusalem a cuppe of surfet, vnto all the people & are rounde aboute her: "Yee Iuda himself also shalbe in the sege agaynst Ierusalem. At the same tyme will I make Ierusalem an heuy stone for all people, so that all soch as lift it vp, shalbe toarne and rete, and all the people of the earth shalbe gathered together agaynst it.

In that daye (sayeth & LORDE) I will make all horses abashed, and those that ryde vpon them, to be out of their wyttes. I will open myne eyes vpon the house of Iuda, ad smyte all the horses of the people with blindness. And the prynces of Iuda shall saye in their hertes: The inhabitants off Ierusalem shall geue me consolacion in the LORDE off hoostes their God. **B** In that tyme will I make the prynces of Iuda like an hote burnynge ouen with wodd, and like a cresshet off fyre amonge the strawe: so that they shal cōsume all the people roude aboute them, both vpon the right honde and the left. Ierusalē also shalbe inhabited agayne: namely, in the same place where Ierusalem stondesth.

The LORDE shall preserue the tentes off Iuda like as afore tyme: so that the glory of the house of Dauid and the glory of the cyte-syns of Ierusalem, shalbe but litle regarded, in comparison off the glory off Iuda. In that daye shall the LORDE defende the citesyns of Ierusalem: so that the weakest then amonge them shalbe as Dauid: "and the house of Dauid shalbe like as Gods house, and as the angell off the LORDE before them.

C At the same tyme will I go aboute to destroye all soch people as come agaynst Ierusalem. "Morouer, vpon the house off Dauid and vpon the citesyns off Ierusalem, will I poure out the sprete of grace and prayer: "so that they shal loke vpon me, whom they haue pearced: and they shall bewepe him, as men mourne for their only begotten sonne: Yee and be sory for him, as men are sory for their first childe.

"Then shall there be a greate mournynge at Ierusalem, like as the lamentacion at Adremnon in the felde off Maggadon. **A** And the londe shall bewayle, euery kynred by the selues: The kynred off the house of Dauid them selues alone, and their wyues by them selues: "The kynred off the house of Nathan them selues alone, and their wyues by them selues: The kynred off the house of Leui the selues alone, and their wiues by them selues: The kynred of the house of Semei them selues alone, and their wyues by them selues: In like maner, all the other generaciōs, euerychone by them selues alone, and their wyues by them selues.

The xij. Chapter.

IN that tyme shall the house off Dauid and the citesyns off Ierusalem haue an open well, "to wash of synne and vncleennesse. And then (sayeth the LORDE off hoostes) I will destroye the names of Idols out off the londe: "so that they shal nomore be put in remembrance.

"As for the false prophetes also and the vn cleane sprete, I shall take them out of the londe: So that yf eny off them prophecy eny more, his owne father and mother that begat him, shall saye vnto him: "Thou shalt dye, for thou speakest lyes vnder the name off the LORDE: Yee his owne father and mother that begat him, shall wounde him, when he prophecyeth. And then shall those prophetes be confounded, euery one off his vision when he prophecieth: nether shall they weere sack clothes eny more, to disceauē mē with all.

"But he shall be fayne to saye: I am no prophet: I am an husbonde man, for so am I taught by Adam fro my youth vp. **B** And yff it be sayde vnto him: How came these woundes then in thine hondes? He shall answer: Thus am I wounded in the house off myne owne frendes.

"Arise (o thou swearde) vpon my shepherde, and vpon the prynce of my people, sayeth the LORDE off hoostes: Smyte the shepherde and the shepe shalbe scatred abrode, and so will I turne myne honde to the litle ones. And it shal come to passe (sayeth the LORDE) that in all the londe twopartes shalbe roted out,

^a Esa. 40. c. 44. e. 45. b. Gen. 2. b. ^b Zac. 14. c.
^c Abd. 1. d. Amos 1. a. ^d 1 Re. 17. f. ^e Eze. 36. d.
Ioel 2. f. Act. 2. b. ^f Ioh. 19. d. ^g Luc. 23. c.

^a 2 Par. 35. e. ^b 2 Re. 12. a. ^c Eze. 47. a. Zach. 14. b.
Ioh. 19. d. ^d Esa. 2. c. Eze. 30. c. ^e Iere. 14. c. ^f Deu. 13. b.
^g Amos 7. c. ^h Gen. 3. d. ⁱ Matt. 26. e. Mar. 14. d.

"but the thirde parte shal remayne therein. And the same thirde parte wil I brynge thorow the fyre, and will cleanse them, as the syluer is clen- ed: Yee and trye them, like as golde is tryed.

Then shall they call vpon my name, and I wil heare them: I will saye: it is my people. And they shal saye: LORDE, my God.

The xiiij. Chapter.

BEHOULDE, the daye of the LORDE cometh, that thou shalt be spoyled and robbed: for I wil gather together all the Heithen, to fight agaynst Ierusalem: so that the cite shalbe wonne, the houses spoyled, and the women defyled. The half of the cite shal go awaye in to captiuyte, and the residue of the people shal not be caried out of the cite.

After that shall the LORDE go forth to fight agaynst those Heithen, as men vse to fight in the daye of batell. The shall his fete stode vpo the mount olyuete, that lieth vpon the east syde of Ierusalem. And y mount olyuete shal cleue in two, eastwarde, & westwarde so y there shal be a greate valley: & the halff mount shal remoue towarde the north, and the other half towarde the south.

And ye shall fle vnto the valley of my hilles, for the valley off the hylles shal reach vnto Asal. Yee fle shall ye, like as ye fled for the earthquake in the dayes off Osias kynge of Iuda. And the LORDE my God shal come, and all sanctes with him. In that daye shal it not be light, but colde and frost. This shalbe that speccall daye, which is knowne vnto the LORDE: nether daye ner night, but aboute the euenynge tyme it shal be light. In that tyme shall there waters of life runne out from Ierusalem: the half parte of them towarde the east see, ad the other half towarde the vttemost see, and shall continue both somer and wynter. And the LORDE himself shalbe kynge ouer all the earth.

At that tyme shal there be one LORDE only, and his name shalbe but one. Men shal go aboute the whole earth, as vpon a felde: from Gibea to Remmon, and from y south to Ierusalem. She shalbe set vp, and inhabited in hir place: From Ben Iamins porte,

vnto the place of the first porte, and vnto y corner porte: and from the tower of Hanael, vnto the kynges wyne presses. There shall men dwell, and there shal be nomore cursinge, but Ierusalem shalbe safely inhabited.

This shalbe the plage, wherwith y LORDE wil smyte all people, that haue fought agaynst Ierusalem: Namely, their flesh shal consume awaye, though they stonde vpon their fete: their eyes shal corrupe in their holes, and their tunge shal consume in their mouth.

In that daye shall the LORDE make a greate sedicion amoge them, so that one mā shal take another by the honde, and laye his hondes vpon the hondes of his neighbour. Iuda shal fight also agaynst Ierusalem, ad the goodes of all the Heithen shalbe gathered together rounde aboute: golde and syluer and a very greate multitude off clothes. And so shal this plage go ouer horses, mules, camels, asses and all the beastes that shall be in the hooste, like as yonder plage was.

Euery one that remayneth then of all y people, which came agaynst Ierusalem, shal go vp yearly, to worshipe the kynge (euen y LORDE of hoostes) and to kepe the feast off tabernacles. And loke what generacion vpon earth goeth not vp to Ierusalem, for to worshipe the kynge (euen the LORDE of hoostes) vpon the same shal come no rayne. Yff the kynred of Egipte go not vp & come not, it shall not rayne vpon them nether.

This shalbe the plage wherwith y LORDE wil smyte all Heithen, that come not vp to kepe the feast of tabernacles: Yee this shalbe the synneplage of Egipte and the synneplage of all people, that go not vp to kepe the feast of tabernacles.

At that tyme shal the rydinge geer of y horses be holy vnto the LORDE, and the kettels in the LORDES house shal be like the basens before the aulter: yee all the kettels in Ierusalem and Iuda, shalbe holy vnto the LORDE of hoostes: and all they that slaye offerings, shall come and take of them, and dight them therein. And at that tyme there shal be no mo Cananites in the house of the LORDE.

^a Amos 9. b. ^b Tob 23. a. Esa. 43. a. Psal. 16. a. 25. a. 65. b. ^c 1 Pet. 1. b. ^d Pro. 17. a. Sap. 3. a. Eccli. 2. a. ^e Amos 1. a. ^f Zach. 24. c. ^g Zach. 13. a. Apoc. 22. a.

^f Abd. 1. d. ^g Iere. 31. f. ^h S Esd. 3. a. ⁱ Zach. 12. a.

^j Nu. 29. b. ^k Leui. 23. f. ^l S Esd. 5. e. ^m 2 Mac. 1. b.

The ende off the prophet Zachary.

The Prophet Malachy.

What Malachy conteyneth.

Chap. I.

The benefites of God, shewed specially vnto Israel before all other: Agayne, the punysshment of the vnthankfulnesse, vnfaithfulnesse and covetousnesse of the prestes and the people.

Chap. II.

He threatneth punysshment and confucion vnto

the prestes, and commaundeth men to loue their wyues.

Chap. III.

Of Christes commynge, and of him that maketh redy his waye before him. Off the abrogacion of the olde leuiticall prestheade. Of the power of the iudge for to come and of that fearfull daye.

The first Chapter.

The heuy burthen which the LORDE sheweth agaynst Israel by Malachy.

I HAUE loued you, sayeth \S LORDE: \AA d yet ye saye: wherin hast thou loued vs? Was not Esau Iacobs brother, sayeth the LORDE? yet haue I loued Iacob, and hated Esau: "Yee I haue made his hilles waist, and his heretage a wyldernes for dragōs. And though Edom sayde: well, we are destroyed, we wil go buylde vp agayne the places that be waisted: yet (sayeth \S LORDE of hoostes) what they buylded, that brake I downe: ^aso that it was called a cursed londe, and a people, whom the LORDE hath euer bene angrie withall.

Youre eyes haue sene it, \AA d ye youre selues must confesse, that \S LORDE hath brought the londe of Israel to greate honour. Shulde not a sonne honour his father, and a seruaut his master? Yf I be now a father, where is myne honour? "yf I be the LORDE, where am I feared? sayeth the LORDE of hoostes.

^a Gen. 25. c. Ro. 9. b. Iosu. 24. a. Gen. 36. a. ^b Abd. 1. a. ^c Exo. 20. a. Deu. 32. a.

Now to you prestes, that despise my name. **B** And yf ye saye: wherin haue we despised thy name? In this, that ye offre vnclene bred vpō myne altuler. And yf ye wil saye: wherin haue we offred eny vnclene thyng vnto the? In this that ye saye: the altuler of the LORDE is not to be regarded. Yf ye offre \S blynde, is not \S euell? "And yf ye offre the lame and sick, is not that euell? Yee offre it vnto thy prynce, shal he be cōtent with the, or accepteth thy personne, sayeth the LORDE of hoostes?

And now make youre prayer before God, that he maye haue mercy vpon vs: for soch thinges haue ye done. Shal he regarde youre personnes (thynke ye) sayeth the LORDE of hoostes? Yee what is he amonge you, that wil do so moch as to shut \S dores, or to kyndle \S fyre vpō myne altuler for naught? I haue no pleasure in you, sayeth the LORDE off hoostes: and as for the meatofferinge, "I wil not accepte it at youre honde. **C** For from the rysinge vp of \S sonne vnto \S goinge downe of the same, my name is greate amonge the

^a Leu. 22. c. Eze. 43. o. ^c Esa. 1. b. ^f Psal. 112. a.

Gentiles: Yee in every place shal there sacrifice be done, and a cleue meatofferynge offred vp vnto my name: for my name is greате amonge the Heithē, sayeth the LORDE of hoostes. But ye haue vnhalowed it, in that ye saye, the autler of ꝑ LORDE is not to be regarded, and the thinge that is set therupon, not worthy to be eaten.

Now saye ye: It is but labour and trauaile, and thus haue ye thought scorne at it, (sayeth the LORDE off hoostes) offerynge robbery, yee the lame and the sicke. Ye haue brought me in a meatofferynge, shulde I accepte it of youre honde, sayeth the LORDE? Cursed be the dyssembler, which hath in his flocke one that is male, and when he maketh a vowe, offereth a spotted one vnto the LORDE. For I am a greате kynge (sayeth the LORDE of hoostes) and my name is fearfull amonge the Heithen.

The ij. Chapter.

AND now (o ye prestes) this commaundement toucheth you: yf ye will not heare it, ner regarde it, to geue the glory vnto my name (sayeth the LORDE off hoostes) * I wil sende a curse vpon you, ꝓ will curse youre blessinges: yee curse them will I yf ye do not take hede. Beholde, I shal corruppe youre sede, and cast donge in youre faces: euen the donge of youre solempne feastes, and it shal cleue fast vpon you. And ye shall knowe, that I haue sent this commaundement vnto you: that my couenaunt which I made with Leui, might stonde, sayeth ꝑ LORDE of hoostes.

I made a couenaunt of life and peace with him: this I gaue him, that he might stonde in awe of me: and so he dyd feare me, and had my name in reuerence. The lawe of treuth was in his mouth, and there was no wickednesse founde in his lippes. He walked with me in peace and equitye, and dyd turne many one awaye from their synnes. For the prestes lippes shulde be sure knowlege, that men maye seke the lawe at his mouth, for he is a messaunger of the LORDE of hoostes. But as for you, ye are gone cleue out off the waye, and haue caused the multitude to be offended at the lawe: * ye haue broken the

couenaunt of Leui, sayeth the LORDE of hoostes. Therefore wil I also make you to be despised, and to be of no reputacion amonge all ꝑ people: because ye haue not kepte my wayes, but bene parciall in the lawe.

* Haue we not all one father? Hath not one God made vs? why doth euery one off vs then despyse his owne brother, and so breake the couenaunt of oure fathers? Now hath Iuda offended: yee the abhominacion is done in Israel and in Ierusalē, for * Iuda hath defyled the Sactuary of the LORDE, which he loued, and hath kepte the daughter of a straunge God. But the LORDE shal destroye the mā that doth this (yee both the master ꝓ the scolar) out off the tabernacle of Iacob, with him that offreth vp meatofferynge vnto the LORDE off hoostes. Now haue ye brought it to this poynte agayne, that the autler of the LORDE is couered with teares, wepyng and mournynge: so that I will no more regarde the meatofferynge, nether wil I receaue or accepte eny thinge at youre hōdes.

And yet ye saye: wherfore? Euen because that where as the LORDE made a couenaunt betwixte ꝑ and the wife off thy youth, thou hast despyed her: Yet is she thyne owne cōpanyon and married wife.

So dyd not * the one, ꝓ yet had he an excellent sprete. What dyd then the one? He sought the sede promised of God. Therefore loke well to youre sprete, ꝓ let no man despyse ꝑ wife of his youth. Yf thou hatest her, put her awaye, sayeth the LORDE God of Israel, and * geue her a clothinge for the scorne, sayeth the LORDE of hoostes. Loke well then to youre sprete, and despyse her not. Ye greue the LORDE with youre wordes, and yet ye saye: wherwithall haue we greued him? In this, that ye saye: All that do euell are good in the sight of God, and soch please him. Or els where is the God that punyssheth?

The iij. Chapter

BEHOLDE, * I wil sende my messaunger, which shal prepare the waye before me: and the LORDE whom ye wolde haue, shal soone come to his temple, yee euen the messaunger of the couenaunt whom ye longe for.

Beholde, he commeth, sayeth the LORDE

* Deu. 28. b.

* Num. 25. c.

* Deu. 33. b.

* Ephe. 4. a. Zac. 7. b. c. c.

* 1 Esd. 9. a. Leui. 21. c.

* The one. This the interpreters rekē to be spoken of

Abra-ham. / Deu. 24. a. Iere. 3. a. * Matt. 11. b.

Mar. 1. a. Luc. 7. c. Gen. 4. a. 5. d. Esa. 64. a.

of hoostes. But who maye abyde the daye of his comynge? Who shalbe able to endure, when he appeareth? For he is like a gold-smithes fyre, ad like washers sope. He shall syt him downe to trye and to clense ⁊ syluer, he shal pource the children of Leui, and purifie them like as golde and syluer: that they maye brynge meatofferings vnto the LORDE in rightuousnes. Then shall the offeringe of Iuda and Ierusalem be acceptable vnto the LORDE, like as from the begynninge ⁊ in the yeaeres afore tyme. I will come ⁊ punysh you, ⁊ I my self wil be a swift wytnes agaynst the witches, agaynst the aduouterers, agaynst false swearers: yee ad agaynst those, that wrögeously kepe backe the hyrelinges dewty: which vexe the wyddowes ⁊ the fatherlesse, ⁊ oppresse the straunger, and feare not me, sayeth the LORDE of hoostes. For I am the LORDE ⁊ chaunge not, ⁊ ye (o children of Iacob) wil not leaue of: ^aye are gone awaye fro myne ordinaices, ⁊ sens ⁊ tyme of your forefathers haue ye not kepte them.

^bTurne you now vnto me, and I wil turne me vnto you, sayeth the LORDE of hoostes. Ye saye: Wherin shal we turne? Shulde a man vse falsede and disceate with God, as ye vse falsede and disceate with me? Yet ye saye: wherin vse we disceate with the? In Tythes and heaue offerynges. ^cTherefore are ye cursed with penury, because ye dyssemble with me, all the sorte of you.

Brynge euery Tythe in to my barne, ⁊ there maye be meat in myne house: and proue me withall (sayeth the LORDE of hoostes) yf I wil not open the wyndowes of heauen vnto you, and poure you out a blessinge with plenteousnesse. Yee I shal reprove the consumer for youre sakes, so that he shall not eate vp the frute of youre grounde, nether shal ⁊ vnyarde be baren in the felde, sayeth ⁊ LORDE of hoostes: In so moch that all people shal saye, that ye be blessed, for ye shall be a pleasaunt löde, sayeth the LORDE off hoostes.

Ye speake hard wordes agaynst me, sayeth the LORDE. And yet ye saye: What haue we spoken agaynst the? Ye haue sayed: It is but lost labour, to serue God: ^dWhat profit haue we for kepyng his commaundementes, and for walkinge humbly before the LORDE off hoostes? Therefore maye we saye, that the proude are happie, and that they which deale with vngodlynnesse, are set vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: The LORDE cōsidreth and heareth it. Yee it is before him a memorial boke written for soch as eare the LORDE, and remembre his name. And in the daye that I wil make (saith ⁊ LORDE of hoostes) they shalbe myne owne possession: and I wil fauoure them, like as a man fauoureth his owne sonne, that doth him seruyce. Turne you therfore, and conside what difference is betwixte the rightuous and vngodly: betwixte him that serueth God, ad him that serueth him not.

For marck, the daye commeth that shall burne as an ouē: and all the proude, yee and all soch as do wickednesse, shalbe straw: and the daye that is for to come, shall burne the vp (sayeth the LORDE of hoostes) so that it shal leaue them nether rote ner braunch. But vnto you that feare my name, shall the Sōne of rightuousnesse aryse, ⁊ health shal be vnder his winges. Ye shal go forth, ⁊ multiplie as ⁊ fat calues. Ye shal treade downe ⁊ vngodly: for they shalbe like the ashes vnder the soles of your fete, in the daye ⁊ I shal make, sayeth the LORDE of hoostes.

Remembre the lawe of Moses my seruaut, which I committed vnto him in Oreb^e for all Israel, with the statutes and ordinaunces. Beholde, ^fI will sende you Elias ⁊ prophet: before the cōmyng off the daye of the great and fearfull LORDE. He shall turne the hertes of the fathers to their children,^g and the hertes of the children to their fathers, that I come not, and smyte the earth with cursynge.

^a Deu. 31. f. 4 Re. 17. c.
Agg. 1. a. b.

^b Zach. 1. a.
Iob 21. b.

^c Leui. 27. d.
Iob 21. a.

Iere. 12. a.

^d Psal. 17. a.

^e Deu. 4. 5. 9.

^f Matt. 11. b. 17. a.

^g Luc. 1. a.

The ende of the prophet Malachy.

APOCRIPHA

The booke and treatises

which amonge the fathers of olde are not
rekened to be of like authorite with the
other booke of the byble, nether
are they foude in the Canon
of the Hebrue.

The thirde booke of Esdras.

The fourth booke of Esdras.

The booke of Tobias.

The booke of Judith.

Certayne chapters of Hester.

The booke of Wpsidome.

Ecclesiasticus.

The Storpe of Susanna.

The Storpe of Bell.

The first booke of the Machabees.

The seconde booke of the Machabees.

Vnto these also belongeth Baruc, whom we haue set amōge the prophetes next vnto
Jeremy, because he was his scribe, and in his tyme.

The translatoure vnto the reader.

THESE boke (good reader) which be called Apocrypha, are not iudged amonge the doctours to be of like reputacion with the other scripture, as thou mayest perceauce by S. Jerome in *epistola ad Paulinum*. And the chefe cause therof is this: there be many places in them, that seme to be repugnaunt vnto the open and manifest trueth in the other boke of the byble. Neuertheles I haue not gathered them together to the intent that I wolde haue them despyded, or litle sett by, or that I shulde thinke them false, for I am not able to proue it: Yee I doute not verely, yf they were equally conferred with the other open scripture (tyme, place, and circumstance in all thinges considered) they shulde nether seme contrary, ner be vntruly & peruersly alledged. Treuth it is: A mā face can not be sene so wel in a water, as in a fayre glasse: nether cā it be shewed so clearly in a water that is stered or moued, as in a styll water. These & many other darck places of scripture haue bene sore stered and myxte with blynde and cuvetous opynions of men, which haue cast soch a myst afore the eyes of ꝑ symple, that as longe as they be not cōferred with the other places of scripture, they shall not seme other wyse to be vnderstonde, then as cuvetousnes expoundeth them. But who so euer thou be that readest scripture, let the holy goost be thy teacher, and let one text expounde another vnto the: As for soch dreames, visions and darck sentences as be hyd from thy vnderstondinge, commytte them vnto God, and make no articles of them: But let the playne text be thy gyde, and the sprete of God (which is the author therof) shal lede the in all trueth.

As for the prayer of Salomō (which thou findest not herin) ꝑ prayer of Azarias, and the swete songe that he and his two felowes songe in the fyre: the first (namely the prayer of Salomon) readest thou in the eight chapter of the thirde boke of the kynge, so that it appeareth not to be *Apocryphum*: The other prayer and songe (namely of the thre children) haue I not founde amonge eny of the interpreters, but onely in the olde latyn texte, which reporteth it to be of Theodotios translacion. Neuertheles, both because of those ꝑ be weake and scrupulous, and for their sakes also that loue soch swete songes of thanksgeuinge: I haue not left them out: to the intent that the one shulde haue no cause to complayne, and that the other also might haue the more occasion to geue thanks vnto God in aduersite, as the thre children dyd in the fyre. Grace be with the. Amen.

The thirde boke of Esdras.

What this boke conteyneth.

Chap. I.

The vertuous kynge Osias renueth the seruyce of God, setteth the prestes in their ordre, and holdeth the feast of Easter. Of his death. Of Iechonias his sonne. Of kynge Ioachim and Sedechias.

Chap. II.

God moueth kynge Cyrus to delyuer the presoners, like as he promysed by the prophet Ieremy. Of kynge Artaxerses, by whose auctorite the Iewes are forbydden to buylde vp Ierusalem.

Chap. III.

Of the feast that kynge Darius made, and of the thre yonge men that wrote euery one his sentence, to proue who might saye the best. The first sheweth his mynde.

Chap. IIII.

The seconde goeth aboute to proue his sentence the wisest, but Zorobabel getteth the victory, for the trueth beareth euer the bell. Darius comaundeth to buylde vp Ierusalem agayne.

Chap. V.

What they be & how many, that come agayne to Ierusalem out of the captiuyte of Babilon. The tēple and the altare are buylded agayne. The Heithen withstonde them.

Chap. VI.

The officers in Syria laboure vnto kynge Darius, to forbyd the buyldinge of the temple at Ierusalem: but he commaundeth to kepe the ordinance that kynge Cyrus made before.

Chap. VII.

The aduersaries myndes are satisfied, the buyldinge is fynished, and the Passeouer holden.

Chap. VIII.

How Eszdras and the other (beinge discharged by the letters and commaudemēt of kynge Artaxerses) go vp to Ierusalem. The complaynte concernynge those, that were defyled and vncleane.

Chap. IX.

Of the counsell that was taken, as touchinge the vncleane mariage.

The first Chapter.

AND Iosias helde the feast of Easter in Ierusalem vnto the LORDE,* and slewe þ̄ Passeouer the xiiij. daye of the first moneth. He set þ̄ prestes also in ordre (acordige to their daylie courses) beyng arayed in longe garmētes in the tēple of the LORDE. And he spake vnto the Leuites the holy ministers of Israel, that they shulde

halowe them selues vnto the LORDE, to set the holy arke of the LORDE, in the house that kynge Salomō the sonne of Dauid had buylded and sayde: Ye shal nomore beare the Arke vpon youre shulders. Now serue youre LORDE, & take the charge of his people of Israel, after youre vyllages and youre trybes: acordinge as kynge Dauid the kynge of Israel hath ordered, & acordinge as Salomon his sonne hath honorably prepared: Yee loke þ̄ ye all do seruyce in the temple, acordinge to the ordringe and distribucion of the prynci-

* 2 Par. 25. a. 4 Re. 23. c.

pall mē which are appoynted out of the trybes, to do seruyce for the childrē of Israel. ^a Kyll [†] Passeouer, & prepare offeringes for youre brethren, and do accordinge to the commaundemēt of [†] LORDE, which he gaue vnto Moses. And vnto [†] people [†] was foude, Iosias gaue xxx. thousande of shepe, lambes, kyddes and goates, & thre thousande oxē. These the kynge (of his kyngly liberalite) gaue vnto the people, acordinge as he had promysed: & to the prestes (for the Passeouer) he gaue two thousande shepe & an hundreth oxē. Morouer Iechonias & Semeias and Nathanael brethren, & Hasabias, Iehiel and Iosabad, gaue them to the Passeouer, fyue thousande shepe and fyue hundreth bullockes.

And when these thinges were brought to passe, the prestes and the Leuites stode goodly in their ordre, and had the vleuended bred thorow out [†] trybes. And after the ordringe of the pryncipall men in the trybes, they offred vnto the LORDE in the sight of the people, acordinge as it is wrytten in the boke of Moses, ^b & so they rosted the Easterlambe as acordinge was. As for the thāk offeringes & the other, they dight thē in ket-tels & pottes, & sett them before the people with good will, and afterwarde before them selues and the prestes. For the prestes offred the fatt, vntyll the tyme was expyred, but the Leuites prepared for them selues & for their brethren the childrē of Aaron. The syngers also [†] children of Asaph stode in their ordre, acordinge as Dauid had deuysed. So dyd Asaph, Zachary & Iedithū, which were appoynted by the kynge. Morouer the porters & dorekeepers stode by the dores & [†] diligently, so [†] none wente out of his stondinge & seruyce: for their brethren (the Leuites) prepared for them. Thus were all thinges perfourmed, that belonged to the offringe of the LORDE. In that daye they helde the Passeouer, & offred thank offeringes besyde [†] sacrifice of [†] LORDE, acordinge to [†] commaundement of kynge Iosias.

^c So the children of Israel which were thē present helde an honorable Passeouer, & the feast of swete bred vij. dayes lōge. Yee such a Passeouer was not kepte in Israel, from [†] tyme of the prophet Samuel. And all the kynges of Israel helde not such an Easter, as this which kynge Iosias helde, & [†] prestes, [†]

leuites, [†] Iewes & all Israel, of all thē [†] were at Ierusalē. In [†] xvij. yeare of [†] raigne of Iosias was this Passeouer kepte. And with a perfecte hert dyd kynge Iosias ordre all his workes (before [†] LORDE) & [†] things [†] were wryttē of hī in tymes past, cōcernynge those [†] synned & were vngodly agaynst [†] LORDE before all people, & [†] sought not the worde of [†] LORDE vpon Israel. After all these actes of kynge Iosias, Pharaō [†] kynge of Egipte wēte vp, & came towarde [†] Carcamis by Euphrates, & Iosias wēte to mete hī. Then sent the kynge of Egipte vnto Iosias, sayenge: what haue I to do with [†], o kynge of Iuda? I am not sent of [†] LORDE to fight agaynst [†], for my warre is upō Euphrates, go thou [†] waye home agayne in all [†] haist. And Iosias wolde not turne agayne vpon his charet, but vndertoke to fight agaynst him, & herkened not vnto [†] worde of [†] prophet, which he tolde him out of the mouth of God, but pitched a battail agaynst him in [†] felde of Mageddo. And the prynces preassed to kynge Iosias. Then sayde the kynge vnto his seruantes: ^d Cary me awaye out of the battayll, for I am sore wounded. And immediatly his seruantes toke him awaye out of the front of the battayll. Then satt he vp vpon the secōde charet, came to Ierusalē, dyed, & was buried in his fathers sepulcre. And in all Iewry they mourned for Iosias, yee the rulers also with their wyues made lamētacion for him vnto this daye: And this was done euer still in Israel.

These thinges are written in the boke of the stories of [†] kynges of Iuda: namely, all the actes & workes of kynge Iosias, his kyngly power & maiesty, his vnderstandinge in the lawe of God, & what he dyd, yee thinges which are not wryttē in the boke of the kynges of Israel & Iuda. ^e And [†] people toke Iechonias the sonne of Iosias, & made him kynge in [†] steade of Iosias his father, whan he was xxxij. yeare olde. And he raigned ouer Israel thre monethes. And the kinge of Egipte put him downe, [†] he shulde not raigne in Ierusalē, & raysed vp a taxinge of the people: namely, an C. talentes of syluer & one talēt of golde. The kinge of Egipte also made Ioachim his brother kynge of Iuda & Ierusalē. As for thē of the kynges counsell with the kynge himself and Zaraceles his brother, he toke thē, & carried thē awaye presoners into Egipte. Fyue

^a Exo. 12. d. ^b Exo. 12. b. ^c 4 Re. 25. f. 3 Par. 25. d.

^d 3 Re. 22. f.

^e 4 Re. 23. f. 2 Par. 36. a.

¶ twentie yeare olde was Ioachim, whan he was made kyng in the londe of Iuda and Ierusalem, and he dyd euell before the **LORDE**.^a After this, Nabuchodonosor [¶] kyng of Babylō came vp, bounde him with bandes of yron, and caried him vnto Babilō. Nabuchodonosor also toke all [¶] vessel [¶] were halowed in the tēple of the **LORDE**, and all [¶] Iewels, and caried thē vnto Babilon, and brought thē in to his owne tēple at Babilon. Of his vncleannes and vngodlynes, it is writtē in [¶] boke of the actes of [¶] kynges. And Ioachim his sonne raigned in his steade: He was made kyng beinge xvij. yeare olde, and raigned but thre monethes and x. dayes in Ierusalē, and dyd euell before the **LORDE**. So after a yeare, Nabuchodonosor sent and caused him be brought vnto Babilon with [¶] holy vessels of [¶] **LORDE**, and made Sedechias his brother kyng of Iuda and Ierusalē, whan he was xxj. yeare olde: and he raigned xj. yeare.

And he dyd euell also in [¶] sight of [¶] **LORDE**, and cared not for [¶] wordes [¶] were spokē vnto hi by [¶] prophet Ieremy at [¶] mouth of the **LORDE**.^b And where as he had made on oath vnto kyng Nabuchodonosor, he manswore himself, and fell frō him hauynge a stiff neck and hert, and trāsgressed all [¶] statutes and ordinaunces of the **LORDE** God of Israel. The rulers also and heades of [¶] people of the **LORDE** dyd moch euell, and became vngodly, more thē the Heithen, beyng defyled in all maner of abhominaciōs: Yee and defyled [¶] holy tēple of the **LORDE** at Ierusalē. And the [¶] God of their fathers sent his messaungers vnto thē, to turne them backe and to call thē agayne frō their synnes: for he wolde fayne haue spared thē for his holy tabernacles sake. Neuertheles, they had his messaungers in derision: and loke what God spake vnto thē by his prophetes, they made but a sporte of it. This drew on so longe, tyll the **LORDE** was wroth with his people for their vngodlynes, and tyll he caused the kynges of [¶] Caldees to come vp, which slew their yonge men with the swerde, yee euen in the compasse of their holy tēple, and spared no body, nether yonger olde, nether mayden ner yonge man: but they were all deluyered in to the power of the kynges of [¶] Caldees, and all the holy vessels of the **LORDE** and the kynges treasures toke they, and caried them vnto Babilon.^c As

for the house of the **LORDE**, they brēt it, and brake downe the walles of Ierusalē, set fyre vpon hir towres, destroyed all hir noble buyldinges and brought them to naught, and the people that were not slayne with the swerde, they caried vnto Babilon.

Thus became they [¶] presoners and bōde mē of [¶] kyng of Babilon, tyll they were deluyered and raygned for them selues, when the wordes of the **LORDE** were fulfilled, which he promysed them by the mouth of the prophet Ieremy, and tyll the londe had hir rest: namely, all the time [¶] it laye wayest, had it rest and quyetnes lxxvij. yeares.

The ii. Chapter.

NOW whā kyng Cyrus raigned ouer the Persians,^d and whā the **LORDE** wolde perfourme the worde [¶] he had promysed by the mouth of the prophet Ieremy: the **LORDE** raysed vp the sprete of Cyrus, the kyng of the Persiās, so [¶] he caused this wrytinge to be proclaimed thorow out his whole realme, sayenge: Thus sayeth the kyng of [¶] Persians: The **LORDE** of Israel that hye **LORDE** hath made me kyng of the lōde, and commanded me to buylde him an house at Ierusalem in Iewry. Yf there be eny now of youre people, [¶] **LORDE** be with him, and go vp with him to Ierusalem. And all they that dwell rounde aboute [¶] place, shal helpe thē, whether it be with golde, with syluer, with giftes, with horses and necessary catell, and all other thinges that are brought with a fre wyll to the house of the **LORDE** at Ierusalē.

Then the pryncipall mē out of the trybes and vyllages of Iuda and Ben Iamin stode vp: so dyd the prestes also and the leuites (whō the **LORDE** had moued) to go vp, and to buylde the house of the **LORDE** at Ierusalē. And they that were aboute them, helped them with all maner of golde, and syluer, and catell also and with many liberrall giftes, and this dyd many one, whose mynde was stered vp therto. Kyng Cyrus also brought forth the vessels and ornautes, that were halowed vnto the **LORDE** (which Nabuchodonosor the kyng of Babilon had caried awaye from Ierusalem, and consecrated them to his Idoll and ymage) and deluyered them to Mithridatus his treasurer,

^a 4 Reg. 24. c.^b Iere. 37. a.^c Iere. 39. 52.^d Iere. 25. b. and 29. b.^e 2 Par. 36. d. 1 Esd. 1. a.

and by him they were delyuered to Sal-
nazar ꝑ debyte in Iewry. And this was the
nōbre of them: Two thousande and iij. C.
syluer boules, xxx. syluer basens, xxx. basens
of golde, ij. M. and iij. C. vessels of syluer,
and a thousande besyde. All the vessels of
golde and syluer were v. M. viij. C. and lx.
These were nombred vnto Salmanasar, and
them that were come agayne with him to
Ierusalē out of the captiuyte of Babilon.
Now in the tyme of kyng Artaxerses the
kyng of Persia, these men: Balemus and
Mithridatus, Sabellius, Rathimus, Balthemus,
Semelius ꝑ scribe, and other that dwelt in
Samaria & in other places vnder ꝑ dominion
therof, Wrote a letter vnto kyng Artaxerses,
wherin they complayned vnto the kyng of
them in Iewry and Ierusalem. The letter
was made after this maner:

C Syr, thy seruantes Rathimus the story
wryter, Sabellius the Scribe, & other iudges
of thy courte in Celosyria and Phenices.
Be it knowne and manifest to our lorde
the kyng, that the Iewes which are come vp frō
you vnto vs in to the rebellious and wicked
cite, begynne to buylde it agayne, and the
walles aboute it, and to set vp the tēple of
the new. Now yf this cite and the walles
therof be sett vp agayne, they shal not only
refuse to geue trybutes and taxinges, but also
rebell vtterly agaynst the kyng. And for so
moch as they take this in hande now aboute
the temple, we thought it reason, to thinke
no scorne of it, but to shewe it vnto our lorde
the kyng, & to certifie him therof: to the
intent ꝑ yf it please the kinge, he maye
cause it be sought in the boke of olde:
and thou shalt fynde soch warnynge wrytten,
and shalt vnderstonde, that this cite hath
allwaye bene rebellious and disobedient, that
it hath subdued kynges and cities, and that
the Iewes which dwell therein, haue euer bene
a rebellious, obstinate, vnfaithfull and fight-
inge people, for the which cause this cite is
waysted. Wherefore now we certifie oure
lorde the kyng, that yf this cite be buylde
and occupied agayne, & the walles therof set
vp a new, thou canst haue no passage in to
Celosyria and Phenices.

D Then wrote the kyng to Rathimus the
story wryter, to Balthemus, to Sabellius ꝑ
scribe, and to the other officers and dwellers
in Syria and Phenices, after this maner: I

haue red the epistle which thou sentest vnto
me, and haue commaunded to make diligent
search, and haue founde, that the cite hath
euer resisted kynges, that the same people
are dishobedient, and haue caused moch
warre, & that mightie kynges haue raigned
in Ierusalem, which also haue raysed vp
taxinges of Syria and Phenices. Wherefore, I
haue commauded those people, that they shal
not buylde the cite, that they make no more
in it, and that they procede no further with
the buyldinge: for so moch as it might be
the cause of warre, and displeasure vnto
kynges.

Now whan Rathimus and Sabellius the
scribe and the rulers in the londe had red
the wrytinge of kyng Artaxerses, they gatt
them together, and came in all the haist to
Ierusalem with an hoost of horsemen, and
with moch people of fote, and forbad them to
buylde. And so they left of from buyldinge
of the temple, vnto the seconde yeare of
kyng Darius.

The iij. Chapter.

K YNGE Darius made a greate feast vnto
his seruantes, vnto all his courte, & to
all the officers of Media and Persia, yee and
to all the debytes & rulers that were vnder
him, from India vnto Ethiopia, an hundreth
& xxvij. countrees. So whan they had eaten,
and dronken beinge satisfied, and were gone
home agayne, Darius the kyng wente in to
his chambre, layed him downe to slepe, and
so awaked.

Then the thre yonge men, that kepte the
kynges personne, and watched his body,
commoned amonge them selues, and spake
one to another: Let euery one of vs saye
some thinge, and loke whose sentence is
wyser and more excellent then the other,
vnto him shal kinge Darius geue greate
giftes, and clothe him with purple. He shal
geue him vessels of golde to drynke in,
clothes of golde and coweringes: he shal
make him a costly charett & a brydle of
golde, he shall geue him a bonet of whyte
sylke and a chayne of golde aboute his neck:
yee he shal be the seconde & pryncipall nexte
vnto kyng Darius, & that because of his
wysdomme, and shalbe called ꝑ kynges kyns-
man.

So euery one wrote his meaninge, sealed it

and layed it vnder the kynges pelowe, and sayde: whan the kyng aryseth, we will geue him oure wrytinges: and loke whose worde the kyng and his chefe lordes iudge to be the most wysely spoken, the same shall haue the victory. One wrote: wyne is a stronge thinge. The secōde wrote: The kyng is strōger. The thirde wrote: women haue yet more strength, but aboue all thinges y trueth beareth awaye the victory. Now whan the kyng was rysen vp, they toke their wrytinges and delyuered them vnto him, and so he red them. Then sent he forth to call all his chefe lordes, all the debytes a rulers of the countrees of Media and Persia. And whan they were sett downe in the councell, the wrytinges were red before them. And he commaunded to call for y yonge mē, y they might declare their meanynges thē selues by mouth. So when they were sent for, and came in, y kyng sayde vnto them: shew vs and make vs to vnderstōde, what the thinges are that ye haue wrytten.

C Then beganne the first (which had spokē of the strength of wyne) a sayde: O ye men, wyne is maruelous stronge,^a and ouercōmeth them y drynke it: it discēaueth the mynde, a bryngeth both the poore man a y kyng to dotage and vanite. Thus doth it also with the bondman and with the fre, with the poore a ryche: it taketh awaye their understandinge, and maketh them careles and mery, so that none of them remembreth eny heuynes, dett or dewtie: It causeth a man to thinke also that y thinge which he doth, is honest and good: and remembreth not that he is a kyng, nor y he is in auctorite, a y he ought not to do soch thinges. Morouer, whan men are drynckinge, they forgett all frendshipe, all brotherly faithfulness and loue: but as soone as they are dronckē, they drawe out the swerde a wil fight: a whā they are layed downe frō the wyne, a so rysen vp agayne, they can not tell what they dyd. Iudge ye now, Is not wyne the strongest? For who wolde els take in hande, to do soch thinges? And whan he had spoken this, he helde his tonge.

The iiii. Chapter.

A THEN the seconde (which had sayde, y the kyng was stronger) beganne to

^a Pro. 20. a.

speake, sayēge: O ye men, are not they the strongest a most excellent, y cōquere the lōde a the see, a all y is in y see a in the earth? Now is the kyng lorde of all these thinges, a hath dominion of thē all: a loke what he cōmaūdeth, it is done. Yf he sende his mē forth a warfare, they go and breake downe hilles, walles a towres. They are slayne, a slaye (other men) them selues, a ouer passe not y kynges worde. Yf they get the victory, they brynge the kyng all the spoyle. Likewyse, the other y medle not with warres and fightinge, but tyll the grounde: whan they reape, they brynge trybute vnto y kyng. And yf y kyng alone do but cōmaūde to kyll, they kyll: yf he cōmaūde to forgeue, they forgeue: yf he cōmaūde to smyte, they smyte: yf he byd dryue awaye, they dryue awaye: yf he commaūde to buylde, they buylde: yf he cōmaūde to breake downe, they breake downe: yf he cōmaūde to plante, they plāte. The comon people a y rulers are obedient vnto him. And y kyng in the meane season tytteth hī downe, eateth and drynketh, a taketh his rest: thē kepe they watch rōūde aboute y kinge, a not one of thē darre gett him out of y waye, to do his owne busynes, but must be obediēt vnto y kinge at a worde. Iudge ye now o ye men, how shulde not he go farre aboue, vnto whom men are thus obediēt? And whan he had spokē this, he helde his tonge. The thirde (whose name was Zorobabel, which had spokē of women a of y trueth) begāne to saye after this maner: O ye mē, it is not y greate kyng, it is not the multitude of mē, nether is it wine y excelleth: Who is it thē, y hath y lordshipe ouer thē? Haue not women borne the kyng, a all y people y rule these thinges? Haue not wemē borne thē, a brought thē vp, y plante the vynes, wherout y wyne cōmeth? They make garmētes for all mē, they geue honour vnto all men, a with out women can not men lyue. Yf they gather golde a syluer a all precious thinges, a se a fayre a wel fauoured womā, they leaue all together, and turne their eyes onely vnto the woman, a gape vpon her, a haue more desyre vnto her, then vnto the syluer a golde, or eny maner of precious thinge. A mā leaueth his father^b y brought him vp, he leaueth his owne naturall cōūtre, and cleueth vnto the woman: yee he

^b Gen. 2. d. Mat. 19. a. 1 Cor. 6. d. Ephe. 5. c.

ioperdeth his life with the woman, and remembreth nether father, ner mother, ner countre. By this then ye must nedes knowe, y women haue y domynion ouer you.

Doth it greue you? A mā taketh his swerde a goeth his waye to steale, to kyll, to murder, to sayle vpon the see, a seyth a lyon, and goeth in the darcknes: and when he hath stollen, disceaued a robbed, he bringeth it vnto his loue. Agayne, a man loueth his wyfe better then father and mother: yee many one there be, that renne out of their wyttes a become bondmen for their wyues sakes: many one also haue perished, a haue bene slayne, a haue synned because of wemen.

C And now beleue me, I knowe a kynge which is greate in his power, a all lōdes stōde in awe of him, a no man darre laye hande vpon him: yet dyd I se, y Apame (y daughter of the greate kynge Bartacus) the kynges cōcubine, satt besyde the kynge vpō the right hāde, and toke of his crowne from his heade, and set it vpon hir owne heade, and smote the kynge with hir left hande. Morouer, the kynge loked vpō her with open mouth: yf she laughed vpon him, he laughed also: but yf she toke eny displeasure with him, the kynge was fayne to flater her, a to geue her good wordes, till he had gotten hir fauoure agayne.

O ye men, are not wemen then stronger? Greate is the earth, and hie is the heauen that do these thinges. Then the kynge a the prynces loked one vpon another. So he beganne to speake of the trueth: O ye men, are not wemē stronger? Greate is the earth, hye is the heauen, swyft is the course of the Sonne, he compaseth the heauen rounde aboute, a fetcheth his course againe to his owne place in one daye. Is he not excellent that doth this? yee greate is the trueth, and stronger then all thinges. All the earth calleth vpon the trueth, the heauen prayseth it, all workes shake and tremble at it, and with it is no vnrighteous thinge. Wine is vnrighteous, the kynge is vnrighteous, wemen are vnrighteous: all the children of men are vnrighteous, yee all their workes are vnrighteous, and there is no trueth in them, in their vnrighteousnes also shall they be destroyed and perish. a As for y trueth, it endureth, and is allwaye stronger: it lyueth, and cōquereth for euermore worlde without ende.

a Eccls. 1. a.

b Esa. 40. a. Psal. 116. a.

D The trueth accepteth no personnes, it putteth no difference betwixe rych or poore, betwixe y mightie or symple, but doth right vnto euery mā, whether they be euell or good, a all men are louingly dealt withall in the workes of it. In the iudgment of it there is no vnrighteous thinge, but strength, kingdome a power and maiesty for euermore. Blessed be the God of trueth.

And with that he helde his tōge, and all y people cried a sayde: Greate is the trueth, and aboue all. Then sayde the kynge vnto him: Axe what thou wilt, more then is appointed in the wrytinge, and I shal geue it the, for thou art founde wyser then thy companions: thou shalt sytt nexte me, and be my kynsman. Then sayde he vnto the kynge: Remembre thy promyse and vowe, which thou hast vowed and promysed (in the daye when thou camest to the kyngdome) to buylde vp Ierusalem, and to sende againe all the vessels and Iewels, that were taken awaye out of Ierusalem: which Cyrus separated, whan he offred in Babilon, and wolde sende them agayne: And thy minde was to buylde vp the temple, which the Edomites brēt, whan Ierusalem was destroyed by the Caldees. This onely (O kynge) is the thinge that I requyre, this is y maiesty, which, I desyre a axe of the: that thou perfourme the vowe, which thou with thine owne mouth hast made vnto the kynge of heauen.

E Then Darius the kynge stode vp, and kyssed him, and wrote a letter vnto all the debytes and shreues, to all y lordes and nobles, y they shulde conueye him forth, a all them y wolde go vp with him. He wrote a letter also vnto all y shreues y were in Celosyria a Phenices, a vnto Libanus, y they shulde harle cedre trees from Libanus vnto Ierusalem, to buylde y cite withall. Morouer he wrote vnto all y Iewes that were gone out of his realme in to Iewry because of the freedom, y no officer, no ruler ner shreue shulde come to their dores: and that all their londe which they had conquered, shulde be fre and not tributary: And that the Edomytes shulde geue ouer the cities and vyllages of the Iewes, which they had taken in: yee a that they shulde yearly geue xx. talētes to y buyldinge of the temple, vntill the tyme that it were fynished: and to the daylie halowinge

c 2 Esd. 2. b. 3 Esd. 6. d.

of the brent offeringes (as it is commaunded) ten talentes yearly also: And y^e all they which come from Babilon to buydle the cite, shulde haue fre lybertie, they ⁊ their children, and all the prestes.

f He wrote the greatnesse also, ⁊ commaunded that the holy garment shulde be geuen the, wherin they ministred: and wrote that commaundementes shulde be geuen to the Leuites, vntill the daye, that the house were fynished and Ierusalem buylded vp: and commaunded that all they that watched the cite, shulde haue their porcions and wagies.

He gaue ouer also all the vessell y^e Cyrus had separated from Babilon: ⁊ all y^e Cyrus had geuē in comaundement, y^e same charged he also, y^e it shulde be done, ⁊ sent vnto Ierusalem. Now when this yonge mā was gone forth, he turned his face towarde Ierusalē, ⁊ prayed y^e kinge of heaue, ⁊ sayde: Of y^e cometh victory, of the cometh wysdome ⁊ clearnesse, ⁊ I am thy seruauant. Blessed art thou, which hast geuen me wysdome: the wyll I prayse, O LORDE, thou God of oure fathers.

And so he toke the letters, ⁊ wente vnto Babilon: And when he came there, he tolde this vnto all his brethrē y^e were at Babilō, ⁊ they prayed y^e God of their fathers, y^e he had geuē them refreszshinge ⁊ lyberte to go vp, ⁊ to buydle Ierusalē ⁊ the temple (which is there called after the name of the LORDE) and they reioysed with instrumentes ⁊ gladnesse, seuen dayes longe.

The b. Chapter.

A**F**TER this, were the prynciall mē of all y^e vyllages chosen in the trybes ⁊ kinreddes, that they shulde go vp with their wiues and children, with their seruantes and maydens, with all their catell ⁊ substaunce. And Darius the kyng sent with them a thousande horsmen, to conueye them safely vnto Ierusalem: and their brethrē were glad, playenge vpon instrumentes, and synginge.

And these are the names of the mē, which wente vp out of the vyllages acordinge to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Iesus the sonne of Iosedec, Ioachim the sonne of Zorobabel^b the sonne of Salathiel (of the kynred of Dauid, out of the kynred of Phares, of the trybe of

Iuda) which spake wonderfull things vnder Darius the kyng of Persia, in y^e seconde yere of his raigne in the first moneth of Nisan.

These also are they of Iewry, which came vp and turned Agayne vnto Ierusalem, out of the captiuyte that Nabuchodonosor y^e kyng of Babilon had brought vnto Babilon. And euery man sought his porcion agayne in Iewry, his cite, they that came with Zorobabel, and with Iesus, Nehemias, Saraia, Raelaias, Elimeus, Emmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Oliorus, Emonias, one of their prynces.

And the nōbre of the, acordinge to their kynreddes ⁊ rulers, was. The childrē of Phares, two thousande, an hundreth ⁊ lxxij. The children of Ares, iij. M. an C. and lvij. The children of Femo, an C. and xliij. The sonnes of Iesus and Ioabes, a M. iij. C. and two. The sonnes of Beniu, ij. M. iij. C. and lxx. The sonnes of Choroba, ij. C. and v. The sonnes of Banica, an C. and lxxvij. The sonnes of Rebech, iij. C. and thre. The sonnes of Archad, iij. C. and xxvij. The sonnes of Cham, xxxvij. The sonne of Zoroar, ij. M. and lxxij. The sonnes of Adinu, iij. C. and lxj. The sonnes of Adarectis an C. and viij. The sonnes of Ciaso and Zelas, an C. and vij. The sonnes of Azorec, iij. C. and xxxix. The sonnes of Iedarbone, an C. and xxxij. The sonnes of Hananias, an C. and xxx. The sonnes of Asoni, xc. The sonnes of Marsar, iij. C. and xxj. The sonnes of Zabar, xcv. The sonnes of Sepholemon, an C. and xxij. The sonnes of Nepopas, lv. The sonnes of Hechanatus, an C. and lvij. The sonnes of Zebethanus, an C. and xxxij. The sonnes of Creapartos, (which is called also Enochades and Modias) iij. C. and xxij. Of them of Gramos and Gabea, an C. and xxj. Of them of Besselon and Ceagge, lxx. Of them of Bastharus, an C. and xxij. Of them of Bechenobes, lv. Of the sonnes of Liptis, there were an C. and lv. Of the sonnes of Labonnus, iij. C. and lvij. Of the sonnes of Sicheim, iij. C. and lxx. Of the sonnes of Suadon and Elimon, iij. C. and lxxvij. Of the sonnes of Ericus, ij. M. an C. and xlv. The sonnes of Anaas, thre hundred and lxx.

The prestes: The sonnes of Ieddus: The

^a Eccli. 1. a.

^b Matt. 1. b.

^c 3 Esd. 4. b.

sonnes of Euther : The sonnes of El Isib, iij. C. and lxxij. The sonnes of Emerus, ij. C. and lij. The sonnes of Fasurius, iij. C. ⁊ lvij. The sonnes of Carea, ij. C. ⁊ xxvij. The Leuites : The sonnes of Iesus in Caduhel and Banus, and Serebias, and Edeas, seuentie and foure.

C The whole nombre of these from xij. yeares, was iij. M. iij. C. and lxij. Of the sonnes, daughters and wyues, the whole summe was iij. M. ij. C. and xliij. The sonnes of the prestes that prayed God in the temple : The sonnes of Asaph, of whom there were an C. and xxvij. But the dore kepers were : The children of Esmenus : The children of Aser : The children of Amon : The children of Acuba, Topa : The children of Tobî : an C. and xxxix. in all.

The prestes that serued in the temple : The sonnes of Sel, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Heliu, the sonnes of Labana, ⁊ sonnes of Armacha, ⁊ sonnes of Acub, the sonnes of Vtha, the sonnes of Cetha, the sonnes of Aggab, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, ⁊ sonnes of Geddu, ⁊ sonnes of An, ⁊ sonnes of Radin, ⁊ sonnes of Desanon, the sonnes of Nechoba, the sonnes of Caseba, the sonnes of Goza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Atra, ⁊ sonnes of Hastem, ⁊ sonnes of Asiana, ⁊ sonnes of Manei, ⁊ sonnes of Nasisin, ⁊ sonnes of Accufa, ⁊ sonnes of Agista, ⁊ sonnes of Azui, ⁊ sonnes of Fauon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Cared, ⁊ sonnes of Barcus, the sonnes of Sarea, ⁊ sonnes of Coesi, ⁊ sonnes of Nasit, ⁊ sonnes of Agista, the sonnes of Pedon : Salomon his sonnes, the sonnes of Asophot, the sonnes of Phazida, the sonnes of Celi, ⁊ sonnes of Dedon, the sonnes of Gaddahel, the sonnes of Zapheus, ⁊ sonnes of Aggia, the sonnes of Sacharet, ⁊ sonnes of Sabathê, the sonnes of Saroneth, ⁊ sonnes of Malsit, ⁊ sonnes of Ania, ⁊ sonnes of Sasus, ⁊ sonnes of Addus, ⁊ sonnes of Suba, ⁊ sonnes of Eura, ⁊ sonnes of Rahotis, the sonnes of Phasphat, ⁊ sonnes of Malmôn. All these mynistred in the Sanctuary, ⁊ were seruauntes of Salomon : euen iij. C. and lxxxij.

D These folowinge are they, ⁊ wete vp frō

Chelmellat Thelarsa (whose prynces were Carmelā ⁊ Careth) ⁊ might not shewe forth their cities ⁊ kynredde, how they were of Israel : The sonnes of Dalarus, ⁊ sonnes of Tubē, ⁊ sonnes of Nechoaicus. Of ⁊ prestes ⁊ executed ⁊ office of ⁊ presthode, ⁊ were not founde : The sonnes of Obia, ⁊ sonnes of Achisos, the sonnes of Addin, which married one of ⁊ daughters of Phargeleu, ⁊ were named, after him. The writtinge of ⁊ same kynred was sought in ⁊ register of their generacion, but it was not foude : and therefore were they forbyddē to execute ⁊ office of ⁊ presthode. Vnto these sayde Nehemias and Astharas, ⁊ they shulde haue no porcion in ⁊ Sanctuary, tyll then rose vp an hie prest, ⁊ were well instructe in the playne cleames ⁊ trueth. Of all Israel (besyde seruauntes ⁊ maydens) there were xlij. M. iij. C. ⁊ xl. Now were there of seruauntes ⁊ maydens, vij. M. iij. C. and xxxvj. Of synginge mē ⁊ synginge wemen there were ij. C. ⁊ lxv. Foure hundredreth ⁊ xxxv. Camels. Seuen thousande ⁊ xxxvj. horses. Two hundredreth thousande ⁊ xlv. Mooles. Fyue thousande and xxxv. Asses.

Their heades also and the rulers in the trybes, whan they came to Ierusalem, ⁊ wolde buylde ⁊ sett vp ⁊ tēple of God againe in his place, they gaue (after their abylyte) vnto the tēple, to ⁊ treasure ⁊ to ⁊ seruyce of the Sactuary, xij. M. poundes of golde, v. thousande of syluer, ⁊ an hundredreth prestes garmētes. And so dwelt the prestes ⁊ the Leuites, ⁊ the people ⁊ wente out to Ierusalē ⁊ in the cōuntre there aboute, the syngers also ⁊ the porters, euery one of Israel in his owne lande.

So whan the seuenth moneth came, and whan the childrē of Israel were euery man³² at his busines, they came all with one cōsent in to the court, which was before ⁊ east dore. And there stode Iesua the sonne of Iosedec and his brethern ⁊ prestes, ⁊ Zorobabel the sonne of Salathiel and his brethern, settinge vp an autler, to offre brent sacrifices vpon it, as it is writen in ⁊ lawe of Moses.

There came people also of other countrees, and the Heithen out of all londes set vp the autler in his place, and offred sacrifices ⁊ brent offerynges vnto the LORDE in the mornyng. And so they helde the feast of tabernacles, as it is commaunded in the lawe.^b

^a 1 Esd. 5. a.

^b Leui. 23. f.

And daylie offred they as acordinge was, and made the sacrifices appoynted, the offeringes also of the Sabbathes and of the new Moones, and all holy feastes. "And all they that vowed offeringes vnto the LORDE, beganne at the new Moone of ⁊ seueñ moneth to offre vnto God, for the temple of the LORDE was not yet buylded. And they gaue vnto the Masons and Carpeters, money, meate & drynke with chearfulnesse. Vnto them of Sydon also and Tyre they gaue cartes, ⁊ they shulde cary Cedre trees from Libanus to be ieastes and beames, and that they shulde make shippes in the hauen of Ioppa, acordinge as it was appoynted and ordeyned, by Cyrus kynge of the Persians.

And in the seconde yeare they came in to the temple of God at Ierusalem. In the seconde moneth beganne Zorobabel^a the sonne of Salathiel, and Iesua the sonne of Iosedec, and their brethren the prestes and Leuites, and all they that were come vnto Ierusalem out of the captiuyte of Babilon, & layed the foundation of the temple, in the new Moone of the seconde moneth in the seconde yeare ⁊ they were come in to Iewry and Ierusalem. And they appoynted the Leuites (that were aboue xx. yeare olde) vnto the seruyce of the LORDE: so Iesua and his sonnes and his brethren all the Leuites stode together, and performed the lawe & ordinaunce in the house of the LORDE.

And the prestes stode and had their garments & trompettes, & the Leuites, the sonnes of Asaph had Cymbals, geuyng thanks, and prayes vnto the LORDE, acordinge as Dauid the kynge of Israel had ordeyned.^b And the songe that they dyd synge vnto the LORDE, was after this maner: O synge vnto the LORDE,^c for he is gracious, and his goodnes vpon Israel endureth for euer. And all the people blew out with trompettes, and sunge with loude voyce, praysynge the LORDE together in the rearinge vp of the house of the LORDE. There came also from amonge the prestes and Leuites the rulers and elders, acordinge to the trybes and kynreds (such as had sene the house afore) to the buyldinge of this temple with greate crye and greate mournynge, many also with trompettes and greate ioye: In so

moch, that the trompettes might not wel be herde for the wepyng and mournynge. For the comon people blew goodly vpō the trompettes.

Then came the enemies of the trybes of Iuda and Ben Iamin,^d to knowe what that trowpettyng and noyse of shawmes might be. And they perceaued ⁊ it was they which were come agayne out of captiuyte, & wolde buylde the temple a new vnto the LORDE God of Israel. So they wente to Zorobabel and Iesua and to the rulers of the vyllages, & sayde vnto them: Shal we buylde with you also? for we like wyse haue herde youre LORDE, & we walke after the same maner, from the dayes of Aszbazareth the kinge of Assiria, which brought vs hither. Then Zorobabel and Iesua and the rulers of the vyllages of Israel sayde vnto them: It is not mete, that ye shulde buylde the temple of oure God with vs: we oure selues alone wil buylde vnto the LORDE, like as Cyrus^e the kynge of the Persians hath commaunded vs.

But the Heithen in the londe layed them selues against those that were in Iewry, helde vp the buyldinge from them, layed wayte vpō them preuely, stopped such as brought eny thinge to them, forbad them to buylde, & hyndered those that made the passage, that the buyldinge shulde not be fynished: & this contynued so longe as kynge Cyrus lyued: & so they put of the buyldinge for the space of two yeare, vntill ⁊ raigne of kynge Darius.

The vi. Chapter.

NOT with stondinge, in the seconde yeare^f of the raigne of Darius,^g Aggeus & Zachary the sonne of Addo prophecied vpon them in Iewry and Ierusalem, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Iesua the sonne of Iosedec stode vp,^h and beganne to buylde the house of the LORDE at Ierusalem, when the prophetes of the LORDE helped them.

At the same tyme came Sysennes the vnder shreue in Syria and Phenices, with the landlordes and his companions, and sayde vnto them: Who hath bydden & commaunded you to buylde the house? to make the rofe and all other thinges agayne? And who are the workemen, that buylde them? Neuer-

^a 1 Esd. 3. b.^b Eccli. 49. b. c.^c 1 Par. 17. b.^d Psal. 135. a.^e 1 Esd. 4. a.^f 1 Esd. 1. a.^g 1 Es. 5. a.^h Agg. 1. c.

theles the elders of the Iewes had soch grace of the LORDE, that they wolde not be lett (though they were prouoked thereto) but buylded on still, vntill the tyme that kynge Darius were certified therof, and an answer receaued from him. The letter that these men sent vnto kynge Darius, was after this maner :

33 Syssennes the vnder shreue in Syria and Phenices, and the land lordes with their cōpaniōs, which are head rulers in Syria and Phenices, sende their salutacion vnto Darius the kynge. We certifie oure lorde the kynge, that we came in to the londe of Lewry, ⁊ wente to Ierusalem : where we founde them buyldinge the greате house of God and the tēple, with greате costly fre stone and with goodly tymbre for the walles : yee they make greате haist with the worke, ⁊ helpe one another, and it goeth forth prosperously in their handes, and with greате diligence ⁊ worshippe is it made. Then axed we the elders, who had cōmaunded them to make vp the house and the buyldinge : and this we dyd, to ⁊ intēt that we might certifie the perfectly, and wryte vnto the, the names of those ⁊ were ⁊ rulers of the worke. So they gaue vs this answer : we are the seruantes of the LORDE, which made heauen and earth : ⁊ as for this house, it hath bene buylded and set vp afore tyme by the greате and mightie kynge of Israel. But whan oure fathers prouoked God vnto wrath, ⁊ synned agaynst the God of Israel, he gaue the ouer in to the power of Nabuchodonosor kynge of Babilon the kynge of the Caldees, which brake downe ⁊ house and brēt it, and caried away the people presoners vnto Babilon.

C Neuertheles, in the first yere that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buylde vp this house agayne : and all the ornamentes that Nabuchodonosor caried away from Ierusalem vnto Babilon, and appropriated vnto his owne temple : those brought Cyrus forth agayne, and delyuered them to Zorobabel ⁊ to Salmanasar the vndershreue, commaundynge them, ⁊ they shulde brynge those same ornamentes agayne to Ierusalē in to ⁊ tēple, ⁊ to begynne from ⁊ tyme forth, to buylde the tēple agayne in his owne place. The Salmanasar layed the foundation of ⁊ LORDES

house at Ierusalem, and euer sence haue they buylded, ⁊ yet is it not ended. And therefore (O kynge) yf thou thynkest it good, let it be sought in the Lybraries ⁊ rolles of kynge Cyrus : yf it be founde thē, that it is done with the counsell and cōsent of kynge Cyrus, and yf oure lorde ⁊ kynge be so mynded, let him wryte vnto vs therof.

D Then cōmaunded kinge Darius, to seke in the Lybraries : and so at Eg bathanis in a litle cite in Media there was founde soch a wrytinge : In the first yere of the raigne of Cyrus, the same kynge Cyrus cōmaunded, ⁊ the house of the LORDE at Ierusalem shulde be buylded agayne (⁊ odoures to be made there contynually vnto the LORDE) whose heyth shalbe ten cubites, ⁊ bredth lx. cubites ⁊ iij. square with thre hewen stones, with a loft of tymbre of the same countre, yee with a new loft, ⁊ the expenses therof to be geuen of ⁊ house of kynge Cyrus. And the ornamentes of golde ⁊ syluer, ⁊ Nabuchodonosor toke out of the house of the LORDE at Ierusalem, shalbe set agayne in the temple at Ierusalē, where they were afore. Syssennes also the vndershreue in Syria and Phenices, ⁊ prynces and their companyons, and the other ⁊ be head rulers in Syria and Phenices, shall not medle ner haue eny thinge to do with that place.

E I Cyrus haue cōmaunded also, that they shal buylde the house of the LORDE whole vp : ⁊ haue ordeyned them, to helpe those ⁊ be come out of captiuyte, tyll the house of the LORDE be fynished : ⁊ out of the trybute and taxinge that is yearly raysed vp in Syria and Phenices, diligently to geue them a certayne summe, to the offerynge of the LORDE : and the same to be delyuered vnto Zorobabel the officer : that he therewithall maye ordeyne oxen, rammes, lambes, ⁊ corne, salt, wyne and oyle, and that contynually euery yere : after the expences which the prestes that be at Ierusalem, shew to be made daylie : this shalbe geuen vnto them without delaye, that they maye offer sacrifices daylie to the hyst God, for the kynge and for his seruantes, and to praye for their lyues. Let it be proclaimed also on euery syde, that who so euer breaketh or despyseth this cōmaundement of ⁊ kynge, shalbe hanged vpon a galow (made of his owne good) ⁊ all

* 3 Reg. 6. a.

* 4 Re. 24. and 25. Iere. 39. 52.

* 1 Esd. 5. c. * 1 Esd. 6. a. 3 Esd. 4. c. * 3 Esd. 6. b.

his goodes shalbe seasoned vnto ꝑ kynges. The LORDE therefore (whose name is there called vpon) rote out and destroye all ꝑ kynges and people, that vndertake by violence to hynder the same, or to deale vncurteously with the house of the LORDE at Ierusalem. I Darius the kinge haue ordeyned, that these thinges shalbe done with all diligence.

The vij. Chapter.

THEN Sysennes ꝑ vndershreue in Celosyria and Phenices, and the other landlordes with their companions, obeyed the thinges that kyng Darius had ordered, were diligent in the holy workes, and were fellow helpers with the olde rulers of the Iewes. And so the worke of the Sanctuary wente forth and prospered, whan Aggeus and Zachary prophesied. And they performed all thinges thorow the commaundement of the LORDE God of Israel, and after the deuyce of Cyrus, Darius, and Artaxerses kynges of Persia.

B And thus was oure house fynished, vnto the xxij. daye of the moneth Addar in ꝑ vj. yere of kyng Darius. And the children of Israel the prestes and the Leuites, and the other that were come out of captiuyte, and soch as were ioyned vnto them, dyd acordinge as it is written in the boke of Moses. And in the dedicacion of the temple they offred an hundredth oxen, an C. rammes, iij. C. lambes, and xij. goates for the synnes of all the people of Israel, after ꝑ nombre of the trybes of Israel. The prestes also and the Leuites stode arrayed in the prestly garmetes, after ꝑ trybes, ouer all ꝑ workes of the LORDE God of Israel, acordinge to ꝑ boke of Moses, and the porters by all the dores.

C And the children of Israel (with those ꝑ were come out of captiuyte) helde the Passouer the xiiij. daye of the first moneth, whan the prestes and the Leuites were sanctified. They that came out of captiuyte, were not all sanctified together: but the Leuites were all sanctified together. And so all they that came out of captiuyte, kylled the easter lambe, for their brethre, for the prestes and for them selues. And the childre of Israel ꝑ came out of captiuyte, and escaped fro all ꝑ abominacions of the Heithē, sought the LORDE, and kepte the feast of vniuenced bred vij. daies longe, eatinge and drynkyng and were mery be-

fore the LORDE: ꝑ the LORDE had turned the deuyce of the kynges of Assiria, and comforted their handes to the workes of ꝑ LORDE God of Israel.

The viij. Chapter.

AND after him, whan Artaxerses the kynges of ꝑ Persias raigned, there wete vnto him Eszdras the sonne of Saraia, the sonne of Azarias, the sonne of Helchia, ꝑ sonne of Sallū, the sonne of Sadoc, ꝑ sonne of Achitob, the sonne of Amarias, ꝑ sonne of Azarias, the sonne of Boccus, ꝑ sonne of Abisu, ꝑ sonne of Phineas, the sonne of Eleazar, ꝑ sonne of Aaron ꝑ first prest. This Eszdras wete vp from Babilon (for he had good vnderstanding in ꝑ lawe of Moses, ꝑ was geue of the LORDE God of Israel, to be taught and done in dede.) And ꝑ kinge fauoured him, and dyd him greate worshippe and honoure, after all his desyres. There wente vp with him also certayne of ꝑ children of Israel, of the prestes, of ꝑ Leuites, of the syngers, porters, and mynisters of ꝑ temple at Ierusalem.

In the vij. yere of the raigne of kyng Artaxerses, in the v. moneth, ꝑ is in the vij. yere of the raigne, they wente from Babilon in the newmoone of the v. moneth, and came the hye waye to Ierusalē after his commaundement, like as the LORDE had prospered their iourney. For in these Eszdras gat greate instruccion, ꝑ he shulde leaue none of ꝑ thinges behynde, which were in ꝑ lawe and comaundementes of God. And he taught whole Israel all righteousnes and iudgment.

Then came the Secretaries of kyng Artaxerses, and deliuered ꝑ wrytinges (ꝑ were come fro Artaxerses the kyng) to Eszdras the prest and reder of the lawe of the LORDE: And this is ꝑ cōpye of ꝑ letter: Kyng Artaxerses sendeth his gretinge vnto Eszdras the prest and reder of the lawe of ꝑ LORDE: Of frendshipe and good will I haue ordeyned and charged, yf there be eny of the Iewes, of ꝑ prestes and Leuites in my realme, which desyeth and is contēt to go with the vnto Ierusalē, ꝑ he maye do it. Therefore yf eny be mynded to beare the cōpany, let the come together, and go with the (like as I am contēt and my vij. frendes my coucelers): to se what they do at Ierusalē and in Iewry, and kepe ꝑ thinges acord-

33 inge as thou hast in þ̃ lawe of the LORDE: ¶ to bringe the giftes vnto God the LORDE of Israel, þ̃ I q my frendes haue promysed to Ierusalē, ¶ all the syluer ¶ golde þ̃ is in þ̃ countre of Babilon, vnto þ̃ LORDE to Ierusalē, with the thinge þ̃ is geuē for the people in the LORDES temple at Ierusalem: Yee that the same syluer ¶ golde maye be gathered, and oxen, rammes, shepe ¶ goates and other that belōge to these thinges: and that they maye offer sacrifices vnto the LORDE, vpon the autler of their LORDE, which is at Ierusalem.

And what so euer thou ¶ thy brethrē wyl do with the syluer ¶ golde, þ̃ do after þ̃ mynde, ¶ after the cōmaundement of the LORDE thy God: ¶ like wyse with all the holy vessels, þ̃ are geuē the for the seruyce of the house of the LORDE thy God: ¶ other thinges what soeuer is necessary for the to the worke of the temple, þ̃ shalbe geuē the of the kynges treasure: ¶ loke what thou with thy brethrē wilt do with the golde and syluer, that do after þ̃ wil of the LORDE. And I kynge Artaxerxes haue commaunded the keepers of þ̃ treasures in Syria and Phenices, that what soeuer Eszdras the prest and reder of the lawe of the LORDE doth wryte, it shalbe geuen him: tyll an C. talentes of syluer, and of golde in lyke maner: Of corne also an C. measures, and tyll an hūdreth vessels of wyne, and other plenteous thinges without nombre. Let all thinges be done after the lawe of þ̃ hyst God, that the wrath of God aryse not in the realme of the kynge and of his sonnes. I commaunde you also, that ye requyre no taxinge ner tribute of the prestes, Leuites, syngers, and mynisters of the temple, ner of the wryters: and that no man haue auctorite to medle eny thinge against them. As for the (O Eszdras) set thou iudges and arbiters in the whole lande of Syria and Phenices, after the wysdome of God: and lerne all such as are ignoraunt in the lawe of God thy LORDE, and let all them that offende agaynst the lawe, be punished: whether it be with death, with payne, to be condemned in money, or to be banyshed.

Then sayde Eszdras þ̃ wryter: Blessed be þ̃ God of oure fathers, that hath geuen so good a mynde and wyl in to the hert of the kynge, to magnifie his house þ̃ is at Ieru-

salem, and hath made me to be accepted in the sight of þ̃ kynge, of his counsell, of his frēdes and of his nobles. And so I was stedfast in my mynde, acordinge as the LORDE my God helped me, and I chose out men of Israel, to go vp with me. And these are the heades^c (after their kynreds ¶ houses of their fathers) that wente vp with me from Babilon, out of the kyngdome of Artaxerxes: Of the sonnes of Phares, Gersonius. Of þ̃ sonnes of Siemarith, Amenus. Of the sonnes of David, Accus, the sonne of Cecilia.

Of the sonnes of Phares, Zachary: and with him there turned agayne an hundreth and fiftie men. Of the sonnes of the captayne of Moablon, Zaraei, and with him ij. C. and l. men. Of the sonnes of Zachnes, Iechonias Zecholi, and with him ij. C. and l. men. Of the sonnes of Salamaasias, Gotholie, and lxx. with him. Of the sonnes of Zaphacia, Zarias Miheli, and with him lxxx. Of the sonnes of Iob, Abdias Ieheli, and with him ij. C. and xij. men. Of the sonnes of Bania, Salimoth the sonne of Iosaphia, and with him an C. and lx. men. Of the sonnes of Beer, Zachary Bebei, and with him ij. C. and viij. men. Of the sonnes of Eseud, Iohannes Ezechan, and with him Cx. men. Of the sonnes of Adonicā those that were the last, and these are their names: Eliphalam þ̃ sonne of Gebel and Semeias, ¶ with him lxx. men. All these called I together by the water Thia, where we pitched oure tentes thre dayes, and there I mustered them.

^bAs for the sonnes of the prestes and Leuites, I founde none there. Then sent I vnto Eleazar, ¶ Eccelom, and Masman, ¶ Malobam, ¶ Euaathan, and Samea, and Ioribimathan, Eunagan, Zachary, Mosollamū (these were the leders and men of experieñce) ¶ I sent them worde, that they shulde come vnto Loddeus, which was by the place of the treasury, ¶ commaunded them that they shulde speake vnto Loddeus and to his brethren ¶ to those that were in the treasury, to sende vs soch mē, as might execute the prestes office in the house of the LORDE oure God. And with the mightie hāde of oure LORDE God, they brought vnto vs mē of good experience, from amonge the sonnes of Moolius, the sonne of Leui, þ̃ sonne of Israel, Sebebeiam ¶ the sonnes ¶ his brethrē Aszbin

^a 1 Esd. 8. a.^b 1 Esd. 8. b.

¶ Anim, of whom there were xviij. From amonge the children of the sonnes of Cananeus, ¶ their sonnes were xx. men. And of them ¶ served in the temple, whom David had ordeyned, and the pryncipall men that ministred for the worke vnto the Leuites in the temple, ij. C. and xx. men: whose names are all tokened vp in wrytinge.

¶ Then commaunded I a fastynge vnto ¶ yonge men before the LORDE, ¶ I might desyre of him a prosperous iourney ¶ a good waye for vs, yee for vs, for oure children and for the catell, because of the layenges awayte: ¶ I durst not require of the kynge men of horse ¶ of fote, to conueye vs safely agaynst oure enemies, for we had sayde vnto the kynge, that ¶ power of the LORDE oure God shulde be with them, that seke him with their whole hert. And therefore we besought God oure LORDE earnestly because of these thinges, and he was mercifull vnto vs, and herde oure prayer. And I separated from amonge ¶ rulers of the people, ¶ from ¶ prestes of ¶ temple xij. men, ¶ Sebeia ¶ Asania, ¶ ten men of their brethren with them. And I weied the gold ¶ the syluer ¶ all the prestly ornātes of the house of oure God, which the kynge ¶ his counsell, ¶ his prynces ¶ whole Israel had geuē. And whan I had weyed it, I gaue the an Cl. talētes in syluer, an C. talentes of syluer vessell, an C. talentes of golde, ¶ of goldē vessell seū tymes twentie, and vessels of other metall (yee of good metall) xij. glisteringe as the golde, ¶ saide vnto the: ye also are holy vnto the LORDE, ¶ the vessels are holy, ¶ the golde ¶ the syluer is promised vnto the LORDE the God of oure fathers. Be diligent now ¶ kepe it, vntill the tyme ¶ ye deliuer it to the rulers of the people, to ¶ prestes, to the Leuites ¶ to ¶ pryncipall mē of the cities of Israel in Ierusalem, ¶ in the chambre of the house of oure God.

¶ So ¶ prestes ¶ the Leuites which receaued of me the golde,^a the syluer ¶ the vessell, brought it to Ierusalē in to the tēple of the LORDE. And from Thia we brake vp the xij. daye of the first moneth, tyll we came to Ierusalē. And whan the thirde daye was past, the weyed golde ¶ syluer was deliuered in ¶ house of the LORDE the fourth daye, vnto Marimoth the sonne of Ior the prest, ¶

with him was Eleazar ¶ sonne of Phineas, and with the were Iosabudus ¶ sonne of Iesnet, Medias ¶ the sonne of Banus, ¶ certayne of the Leuites to the nombre ¶ to the waighte: ¶ the waight of them was writtē vp the same tyme. As for those that were come out of captiuyte, they offred sacrifice vnto the LORDE the God of Israel: euē xij. oxen for all Israel, lxxxvj. rammes, lxxij. shepe, xij. goates for synne, xij. kyne for a thank-offeringe, all to the sacrifice of the LORDE. And ¶ kinges cōmission deliuered they vnto ¶ stewardes and debytes of the kynge, and to the vndersherues in Celosyria and Phenices.

¶ Now whan these thinges were done, the rulers came vnto me, and sayde: The generacion of Israel, the prynces, ¶ prestes and Leuites, the straunge people and indwellers of the londe, haue not put awaye their vncleennesse, from the Cananites, Hethites, Pheresites, from the Moabites, Egipcians ¶ Edomites. For both they and their sonnes haue mengled them selues with the daughters of them, ¶ the holy sede is mixte with the outlandish Heithen, ¶ sens the begynnyng of their raigne haue the rulers and heades bene partakers of their wickednesse.

As soone as I had herde these thinges, immediatly I rent my holy garmentes, and pulled out ¶ hayre of my heade ¶ my beerd, ¶ sat me downe sorowfull ¶ heuy. So all they that were moued thorow the worde of the God of Israel, came vnto me: and I sat still full of heuines vntill the euenynge sacrifice. Then stode I vp frō fastinge, hauynge rente clothes ¶ the holy garmēt, kneled downe vpon my knees, helde out my hādes vnto ¶ LORDE, ¶ sayde: O LORDE, I am confounded ¶ ashamed before thy face, for oure synnes are become many vpon oure heades, ¶ oure wickedneses are exalted vnto the heauē: for sens ¶ tyme of oure fathers we are in greate sinne vnto this daye. And for the synnes of vs ¶ oure fathers, we with oure brethren ¶ with oure prestes haue bene deliuered vnto the kinges of the earth, in to the swerde, ¶ in to captiuitie, ¶ became a spoyle with confucion ¶ shame vnto this daie. And now O LORDE God, how greate is the mercy ¶ we have gottē of the? in ¶ thou hast left vs a rote ¶ a name in the place of thy Sanctuary, to discouer oure light in the

^a 1 Esd. 8. c.^b 1 Esd. 8. d.^c 1 Esd. 9. a.

house of J LORDE oure God, a geuē vs meate at all tymes of our ministracion. And whan we were in captiuyte, we were not forsaken of the LORDE oure God: but he made the kynges of Persia gracious a fauourable vnto vs, so J they gaue vs vytayles a meate, yee a leue to buylde vp the tēple of oure LORDE God agayne, to repayre the waisted places of Sion, and to dwell in Iewry a Ierusalem. And now O LORDE, what shall we saye, hauynge all these thinges in possession? For we haue broken thy cōmaundementes, which thou gauest vnto vs by the handes of thy seruantes the prophetes, sayenge: The londe J ye go vnto, a J is geuen you for an heretage to haue in possession, is defyled with the vncleennes a fylthynes of the Heithen, a with their abhominacion haue they poluted it altogether. Therefore shal ye not ioyn^e youre daughters vnto their sonnes, ner mary youre sonnes vnto their daughters: Morouer, ye shall neuer seke to make peace with them, J ye maye increase a eate the best in the lande, a J ye maye deuyde J inheritance of the lande vnto youre children for euermore. As for the thinge J now happeneth vnto vs, it commeth all for oure wicked workes and greate synnes. yet hast thou geuen vs soch a rote, J we are come agayne in to oure owne londe: and we are so wicked, J we haue brokē thy statutes a cōmaundementes agayne, a mengled oure selues with the vncleenes of the outlandish Heithen. O LORDE, art thou angrie with vs? wilt thou rote vs cleane out? J oure rote a name remayne nomore? O LORDE God of Israel, thou art true, for oure rote endureth yet vnto this present daye. And beholde, now are we before J in oure synnes, now can we not stonde before the in them.

And whan Eszdras with this prayer had knowleged the synne, wepinge,^a a lyège flatt vpon the grounde before the tēple, there gathered vnto him from Ierusalem a greate multitude of men a women, of yonge men a maydens, for there was a very greate wepinge and mournynge in the cōgregacion. So whan Iechonias the sonne Ieheli one of the children of Israel cried, he sayde vnto Eszdras: we haue synned agaynst the LORDE, because we haue married outlandish women of the Heithē. Now art thou ouer all Israel.

We wil sweare an ooth therefore vnto J LORDE, J we shal put awaye all oure wyues which we haue takē of the Heithē, with their childrē: like as it is appoynted the by oure fore elders. Stonde vp then, open thou it and declare it playnely vnto vs acordinge to the lawe of J LORDE: for the matter belongeth vnto J , a we wyll helpe the, quyte thy self manly. So Eszdras arose, and toke an ooth of the rulers of J prestes a of J Leuites a of all Israel, to do after these thinges, and they sware.

The ij. Chapter.

THEN Eszdras stode vp from the courte of the tēple without,^c a wente in to the chāber of Ionathas the sonne of Nasabus, a remayned there, a ate no meate ner dronke drynke, for the multitude of the wickednes of the people. And there was made a proclamacion in all Iewry a at Ierusalem, for all soch as were gathered at Ierusalē out of captiuyte, J who so euer came not to Ierusalē within two or thre dayes (acordinge to the iudgment of the olde lordes of counsell) his goodes shulde be taken from him, a he excluded from the cōgregacion of the captiuyte. And in thre dayes were all they of the trybe of Iuda a Ben Iamin gathered together at Ierusalem, the xx. daye of J ix. moneth. And J whole multitude sat trēblinge in the courte of the temple, for it was wynter. So Eszdras arose vp, a sayde vnto them: ye haue done vnrighteously, in that ye haue taken outlandish wyues to mariage, a so to increase the synnes of Israel. And now knowlege the same, a geue prayse vnto the LORDE God of oure fathers, a perfourme his wil, departinge from the Heithen of the londe, a from the outlandish wyues. Then cried the whole multitude with loude voyce, a sayde: like as thou hast spokē, so wil we do: But for so much as the people are many, a J wynter here, we maie not stōde without J house: agayne, this worke is not a thinge, J can be fynished in a daye or two, for we be many J haue synned in these thinges: Ordene therefore, J the rulers of the multitude and all they that dwell with vs, and as many as haue outlandish wyues, the prestes also and iudges of euery place, maye stonde in the tyme appoynted, tyll they

^a Deut. 7. a. and 12. d. ^b 1 Esd. 10. a.

^c 1 Esd. 10. b.

lowse vp the wrath of the LORDE in this busynes.

Then Ionathas the sonne of Ezeli, τ Ozias and Thecam receaued \hat{y} charge of this matter, τ Bozoramus, τ Leius and Sabatheus helped the therto. After this, all they stode vp \hat{y} were come out of captiuyte. And Eszdras the prest chose vnto him the pryncipall men from amonge the fathers accordinge to their names, τ in the new moone of the tenth moneth they sat together, to examen this matter. And so the matter was a determyng (concernynge the men \hat{y} had outlandish wyues) vntill the new moone of the first moneth. And of the prestes \hat{y} had mixte the selues with outlandish wyues, there were founde:^a Of the sonnes of Iesu the sonne of Iosedec τ his brethren, Mazeas, Eleazer, Ioribus τ Ioadeus, which offred them selues to put awaye their wyues, τ to offre a ramme for their ignorance. And of the sonnes of Gemmeri, Masseas, τ Esses τ Ieelech Azarias. Of \hat{y} sonnes of Fosera, Limosias, Hismaen, Nathanea, Iussio, Ieddus, τ Talsas. And of the Leuites, Iosabudus, Semeis and Colnis, Caletas, Facteas, Colnas and Elionas. Of the syngers of the Sactuary, Eliarib, Zackarus. Of the porters, Sallumus τ Tolbanes. And of Israel, of the children of Foro, Osi τ Remias, τ Geddias, τ Melchias, Michelus, Eleazarus, Iemebias τ Bannas. And of the childrē of Iolaman, Chantias, Zachary, Ietzrelus, Ioddius, Erimoth τ Elias. And of \hat{y} sonnes of Iathoim, Eliadas, Liasamus, τ Zochias, Larimoth, Sabdis τ Tebedias. And of \hat{y} sonnes of Zebeus, Iohānes Amanias, Zabdias, τ Emeus. And of the sonnes of Bannus, Olammus, Maluchus, Ieddus, Iasub, Asabus τ Ierimoth. And of \hat{y} sonnes of Addin, Naatus τ Moosias τ Caleus τ Raanas Maasuas, Mathathias, Besel, Bannus, and Manasses.

And of the sonnes of Naue, Nones, Afeas, Melchias, Sameas, Simō, Ben Iamin, Malchus τ Marras. And of the sonnes of Asom, Carianeus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abramias, Iohel, Baneas, Pelias, Iona, Marimoth, Eliasib, Mathaneus, Eliasib, Orizas, Dielus, Semedius, Zambris τ Ioseph. Of \hat{y} sonnes of Nobeus, Idelus, Mathathias, Sabadus, Zecheda, Sedmi, Iesseus, τ Baneas. All these had takē outlādish wemē

to mariage, τ they put the awaye with their childrē.

The prestes τ Leuites, τ all they \hat{y} were of Israel, dwelt at Ierusalem τ thorow out all \hat{y} londe, in the new moone of the seuenth moneth, τ the childrē of Israel were in their dwellynges. And \hat{y} whole multitude came together vpon \hat{y} floore at \hat{y} east syde^d of the holy porte of \hat{y} tēple. And they spake vnto Eszdras \hat{y} hie prest τ reder, \hat{y} he wolde brynge \hat{y} lawe of Moses, which was geuē of \hat{y} LORDE God of Israel. So Eszdras the hie prest brought the lawe vnto the whole multitude, to man and woman, τ to all prestes, \hat{y} they might heare the lawe, in the new moone of the seuenth moneth. And he red in \hat{y} floore \hat{y} is before \hat{y} holy porte of \hat{y} tēple, from the mornynge early vntill the euenynge, before men τ wemen. And they applied their mynde all vnto the lawe.

And Eszdras the prest τ reder of \hat{y} lawe stode vp vpon a scaffold of wodd, which was made therfore: τ vpon his right hande there stode by him Mathathias, Samus, Ananias, Azarias, Vrias, Ozechias, τ Balsamus: Vpon his lefte hāde stode Faldeus, Misael, Malachias, Abuschas, Sabus, Nabadias, τ Zachary. Then toke Eszdras \hat{y} boke before the whole multitude, for he was \hat{y} pryncipall and had in most honoure of the all. And whā he had red out \hat{y} lawe, they stode all straight vp vpon their fete. So Eszdras prayed the LORDE the most hye God, the Allmightie God of hoostes. And all \hat{y} people answered, Amen: τ helde vp their hādes, fell downe flat vpon the earth, τ prayed \hat{y} LORDE: Iesus, Beneas, Sarebias, Iaddimus, Accubus, Sabbatheus, Calithes, Azarias, Ioradus, Ananias, τ Philias the Leuites which taught the lawe of the LORDE, τ red the lawe of the LORDE in the cōgregacion, τ euery man sett those before \hat{y} vnderstode the lawe. Then spake Atharathes vnto Eszdras the hie prest τ reder, τ to the Leuites \hat{y} taught the multitude, sayenge: This daye is holy vnto the LORDE: τ all they \hat{y} had herde the lawe, wepte. So Eszdras sayde:^e Departe youre waye then, τ eate the best, τ drynke the swetest, τ sende giftes vnto them \hat{y} haue nothinge: for this daye is holy vnto the LORDE, and be not ye sory. Then wente they their waye euerychone, ate and

^a 1 Esd. 10. d.^b 2 Esd. 8. a.^c 2 Esd. 8. c.

dronke and were mery, & sent rewardes vnto thē y had nothinge, y they also might eate with gladnesse: for they were exceedingly reioysed, thorow the wordes that were red

vnto them in the lawe: And so they were all gathered together at Ierusalem to holde the feast, accordinge to the couenaunt of y LORDE God of Israel.

The ende of the thirde boke of Eszdras.

The fourth boke of Eszdras.

What this boke conteyneth.

Chap. I.

God reproveth the people for their vnthankfulnes, and rehearseth vnto them his owne louynge mercy, that he maye bringe thē agayne: yf they wyl not amende, he wil chose another people.

Chap. II.

The Synagoge cōplayneth vpō hir children. The callynge of the Heithen.

Chap. III.

Eszdras sheweth of the excellent workes of God, done vnto the people, and hath a frendly contencion with God: because he suffreth the Babilonians to haue the dominion ouer them, where as they yet are sinners also.

Chap. IIII.

The angel rebuketh Eszdras, for takinge in hāde to seke out the grounde of Gods iudgment, and instructeth him with fayre symilitudes.

Chap. V.

A communicaciō of Eszdras and the angel together.

Chap. VI.

The angel enfourmeth Eszdras, and answereth him to his questions.

Chap. VII.

The angel sheweth Eszdras many secrete matters, and thinges for to come.

Chap. VIII.

Eszdras prayeth for the people, that God wyll rather loke vpon his owne louynge mercy and the godlynes of few, thē vpon the wycked synnes of many.

Chap. IX.

Tokens of the tyme and punyshment for to come. Visions are shewed vnto Eszdras.

Chap. X.

A communicacion betwixte Eszdras, and the woman that appeared vnto him.

Chap. XI. XII. XIII.

Of certayne visions and the interpretacions therof.

Chap. XIIIII.

God appeareth vnto Eszdras in the bush, talketh with him, and cōmaundeth him what he shal doo.

Chap. XV.

God sheweth Eszdras the punyshmēt that he wyl sende vpon the synfull people, and commaundeth him to tell them the same.

Chap. XVI.

Punyshment vpon the Heithen, and how the people of God shal behaue them selues therein.

The first Chapter.

A THE seconde boke of ꝑ prophet Esdras:^a
 (ꝑ sonne of Saraïas, the sonne of Azarias,
 ꝑ sonne of Helchia, ꝑ sonne of Sallū,
 the sonne of Sadoc, the sonne of Achitob,
 the sonne of Amerias, the sonne of Azarias,
 the sonne of Maraioth, the sonne of Sarahias,
 the sonne of Vzī, the sonne of Boccus, the
 sonne of Abisu, the sonne of Phineas, the
 sonne of Eleazar, the sonne of Aaron, of the
 trybe of Leui) which was presoner in the
 lande of the Meedes, in the raigne of Ar-
 taxerses kyng of Persia.

And the worde of the LORDE came vnto
 me, sayenge: "Go thy waye & shew my people
 their synfull dedes, & their children their
 wickednesses, which they haue done against
 me, that they maye tell their childers childre
 the same: for the synnes of their fathers are
 increased in them. And why? they haue
 forgotten me, & haue offred vnto straunge
 goddes. Am not I euen he, that brought
 them out of the lande of Egipte, from the
 house of bondage? But they haue prouoked
 me vnto wrath, & despyed my counsels. Pull
 thou out then the hayre of thy heade, and
 cast all euell ouer them, for they haue not
 bene obedient vnto my lawe.

It is a people without lernynge & nour-
 ture. How longe shal I forbearē them, vnto
 whom I haue done so moch good? Many
 kynges haue I destroyed for their sakes:^b
 Pharaō with his seruaūtes and all his power
 haue I smytten downe and slayne:^c All ꝑ
 nacions haue I destroyed and roted out before
 them, and in ꝑ east haue I brought two landes
 and people to naught, euen Tyre & Sydon,
 and haue slayne all their enemies. Speake
 thou therfore vnto them, sayenge: Thus
 sayeth the LORDE:^d "I led you thorow the
 see, and haue geuen you sure stretes sence
 the begynnynge. I gaue you Moses to be
 your captayne, and Aaron to be the prest:^e
 I gaue you light in a piler of fyre, & greate
 wōders haue I done amōge you: yet haue ye
 forgotten me, sayeth the LORDE.

Thus sayeth the allmightie LORDE: I
 gaue you quales to eate, and tentes for youre
 sucoure: Neuertheles ye murmured, and

ascribēd not ꝑ victory of youre enemies vnto
 my name: yee this same daie do ye yet mur-
 mure. Where are the benefites, that I haue
 done for you? Whan ye were hongrie in the
 wildernes, dyd ye not crie vnto me: Why
 hast thou brought vs in to this wildernes, to
 kill vs? It had bene better for vs, to haue
 serued ꝑ Egipcians, then to dye in this wil-
 dernesse. Thē had I pitie vpon youre mourn-
 ynges, and gaue you Manna to eate. Ye ate
 angels foode. Whā ye were thyrstie, dyd not
 I hew ꝑ hardstone, & caused water ynough to
 flowe thereout? For the heate, I couered you
 with ꝑ leaues of the trees. A good pleasaunt
 fatt londe gaue I you: I cast out the Can-
 nanites, the Pheresites and Philistynes before
 you. What shal I do more for you, saith
 the LORDE?

Thus sayeth the Allmightie LORDE:^f
 "Whan ye were in the wildernes, in the water
 of the Amorites, beyngē a thyrst & blas-
 phemyngē my name, I gaue you not fyre for
 youre blasphemies, but cast a tre in to ꝑ wa-
 ter, and made the ryuer swete. What shal I
 do vnto the, O Iacob? Thou Iuda woldest
 not obeye me. I wil turne me to another
 people, & vnto those will I geue my name,
 that they maye kepe my statutes. Seinge ye
 haue forsakē me, I wil forsake you also.
 Whan ye desyre me to be gracious vnto you,
 I shal haue no mercy vpon you. "Whan ye
 call vpō me, I wil not heare you. For ye
 haue defyled youre hādes with bloude, and
 youre fete are swift to commytt manslaughter.
 Ye haue not forsaken me (in a maner)
 but youre owne selues, sayeth the LORDE.

Thus sayeth the Allmightie LORDE:^g
 haue I not prayed you, as a father his sonnes,
 as a mother hir daughters, and as a nourse
 hir yonge babes, that ye wolde be my people,
 and I shulde be youre God: that ye wolde
 be my children, and I shulde be youre owne
 father? "I gathered you together, as an henne
 gathereth hir chekens vnder hir wynges.
 But now what shal I do vnto you? I shal
 cast you out fro my face. "Whan ye offere
 vnto me, I shal turne my face from you: for
 your solempne feast dayes, youre new moones
 and youre circumcisions haue I forsaken. I
 sent vnto you my seruaūtes the prophetes,

^a 1 Esd. 7. a. ^b 3 Esd. 8. a. ^c Esa. 58. a. ^d Exo. 14. f.
^e Nu. 21. d. Iosu. 8. 10. & 12. ^f Exo. 14. f. / Exo. 3. b.
 Nu. 18. a. Exo. 13. d. ^g Exo. 16. c. ^h Nu. 14. a.

ⁱ Nu. 20. b. ^j Exo. 15. d. ^k Deu. 32. b. ^l Esa. 1. b.
^m Matt. 23. d. ⁿ Esa. 1. a. and 66. a.

whom ye haue taken and slayne, and torne their bodies in peces, whose bloude I wyll requyre of youre handes, sayeth the LORDE.

¶ Thus sayeth the Allmightie LORDE: your house must be desolate. I wil cast you out as the wynde doth f strawe: youre children shal not be frutefull, for they haue despyed my commaundement, and done f thinge f is euell before me. Your houses wil I geue vnto a people f shal come, and they f neuer herde me, shal beleue in me: ¶ they vnto whō I neuer shewed token, shal do the thinge f I cōmaunde thē. They haue sene no prophetes, yet shal they call their synnes to remembraunce, and knowlege thē. I reporte me vnto the grace, that I wil do for the people which is to come, whose children reioyse in gladnes: ¶ though they haue not sene me with bodely eyes, yet in sprete they beleue the thinge that I saye. And now brother, beholde what greates worshippe, and se f people that cometh from the east, vnto whom I wyll geue the dukedome of Abraham, Isaac and Iacob, of Oseas, Amos, and Micheas, of Ioel, Abdy, Ionas, Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy, which is called also an angel (or messaūger) of the LORDE.

The ii. Chapter.

¶ **T**HUS sayeth the LORDE: I brought this people out of bondage, I gaue thē my cōmaundementes by my seruantes f prophetes, whom they wolde not heare, but despyed my couēls. The mother that bare them, sayeth vnto them: Go youre waye ye children, for I am a wyddow ¶ forsaken: I brought you vp with gladnesse, but with sorow and heynes haue I lost you: for ye haue synned before the LORDE youre God, and done f thinge that is euell before him. But what shall I now do vnto you? I am a wyddow and forsakē: go youre waye (o my children) and axe mercy of the LORDE. As for me O father, I call vpon the for a wytnesse ouer the mother of these childrē, which wolde not kepe my couenant: f thou brynge them to cōfucion, and their mother to a spoyle, that she beare no more. Let their names be scatred abroad amonge the Heithen, let them be put out of the earth, for they haue thought scorne of my couenant.

¶ **W**o be vnto the Assur, thou that hydest the vnrighteous by the. Thou wicked people, remembre what I dyd vnto Sodom and Gomorre, whose land is turned to pitch and aszshes. Euen so also wyll I do vnto all them, that heare me not, sayeth the Allmightie LORDE. Thus sayeth the LORDE vnto Esdras: Tell my people, f I will geue them the kyngdome of Ierusalem, which I wolde haue geuen vnto Israel. Their glory also wyl I take vnto me, and geue them the euerlastyng tabernacles, which I had prepared for those.

The tre of life shalbe vnto them a swete smellynge oyntment: they shal nether labourer nor be weery. Go ye youre waye, ¶ ye shall receaue it. Praye for youre selues a few dayes, that they maye dwell therein. Now is the kingdome prepared for you, therefore watch. Take heaue and earth to wytnesse, for I haue broken the euell in peces, and created the good, for I lyue sayeth f LORDE. Mother embrace thy children, and brynge them vp with gladnes: make their fete as fast as a piler, for I haue chosen the, sayeth the LORDE.

And those that be deed wyll I rayse vp agayne from their places, and brynge them out of f graues, for I haue knowne my name in Israel. Feare not thou mother of the children, for I haue chosen the, sayeth the LORDE. And for thy helpe I shal sende the my seruantes Esay and Ieremy, after whose counsell I haue sanctified ¶ prepared for the, xij. trees with dyuerse frutes, and as many welles flowing with mylck and hony, ¶ seuen mountaynes, wherpo there growe roses and lilies, wherin I wyl fyll my children with ioye. Execute iustice for the wyddowe, be iudge for the fatherlesse: geue to f poore: defende the cōfortlesse: clothe the naked: heale the wounded and sick: laugh not a lame man to scorne: defende the crepell, and let the blinde come in to f sight of my cleannes. Kepe the olde ¶ yonge within thy walles: where so euer thou fyndest the deed, tokē them, and burye them, and I shal geue the the first place in my resurreccion. Holde styll (O my people) and take thy rest, for thy quyettes is come. Fede thy children O thou good nurse, establish their fete: As for the seruantes whom I haue geuen the, there

* Ess. 65. a. Rom. 10. c.

¶ Ess. 41. d. Luc. 13. c.

Matt. 8. b.

¶ Gen. 19. c.

¶ Tob. 1. d.

shal not one of them perishe, for I wyl seke the from thy nombre, vexe not thy self.

For whan the daye of trouble and heuynes commeth, other shal wepe and be soroufull, But thou shalt be mery and plenteous. The Heithen shalbe gelous, but they shalbe able to do nothinge agaynst the, sayeth the LORDE. My handes shal couer the, so that thy children shal not se the fyre euerlastinge. Be ioyfull O thou mother with thy childre, for I wyll delyuer the, sayeth the LORDE. Remembre thy deed childre, for I shal brynge them out of the earth, and shew mercy vnto them, for I am mercifull, sayeth the LORDE Allmightie.

Enbrace thy childre, vntyll I come and shew mercy vnto them, for my welles runne ouer, and my grace shal not fayle. I Esdras receaued a charge of the LORDE vpon the mount Oreb, that I shulde go vnto Israel. But whan I came vnto the, they set me at naught, and despyed the commaundement of γ LORDE. And therefore I saye vnto you O ye Heithen, that heare and vnderstonde: Loke for youre shepherde, he shal geue you euerlastinge rest: for he is nye at hande, that shal come in the ende of the worlde. Be ready to the rewarde of the kyngdome, for the euerlastinge light shall shyne vpon you for euermore. Fle the shadowe of this worlde, receaue the ioyfulnes of youre glory. I testifie my sauoure openly: O receaue the gift γ is geuen you, and be glad, geuynge thanks vnto him, that hath called you to the heavenly kyngdome. Aryse vp, and stonde fast: beholde the nombre of those that be sealed in the feast of the LORDE, which are departed from the shadowe of the worlde, and haue receaued glorious garmetes of the LORDE. Take thy nombre O Sion, and shutt vp thy purified, which haue fulfilled the lawe of the LORDE. The nombre of thy children whom thou longested for, is fulfilled: beseke the power of the LORDE, that thy people which haue bene called from the begynnyng, maye be halowed.

I Esdras sawe vpon the mount Sion a greate people, whom I coude not nombre, γ they all prayed the LORDE with songes of thankesgeuyng. And in the myddest of the there was a yonge mā of an hye stature, more

excellent then all they, and vpon euery one of their heades he sett a crowne, and was euer hygher and hygher, which I marueled at greatly. So I axed γ angell, γ sayde: Syr, what are these? He answered and sayde vnto me: These be they, that haue put of the mortall clothinge and put on the immortall, and haue testified γ knowleged the name of God. Now are they crowned, and receaue the rewarde.

Then sayde I vnto the angell: what yonge personne is it, that crowneth them, γ geueth them the palmes in their handes? So he answered and sayde vnto me: It is γ sonne of God, whom they haue knowleged in the worlde. Then beganne I greatly to comende them, that stode so stify for the name of the LORDE. And so the angell sayde vnto me: Go thy waye, and tell my people, what maner of thinges and how greate wonders of the LORDE thy God, thou hast sene.

The iij. Chapter.

IN the thirtie yeare of the fall of the cite, I was at Babilon γ laye troubled vpō my bed, γ my thoughtes came vp ouer my hert: for I sawe γ desolacion of Sion, γ the plenteous wealth of them γ dwelt at Babilon: γ my sprete was sore moued, so that I begāne to speake fearfull wordes to the most hyest, and sayde: O LORDE LORDE, thou spakest at the begynnyng, whan thou plantēdest γ earth, (and that thy self alone) and gauest commaundement vnto γ people, and a body vnto Adam, ⁴ which was a creature of thy handes, and hast brethed in him the breth of life: and so he lyued before the, and thou leddest him in to paradise, which gardē of pleasure thy right hande had plantēd, or euer the earth was made. And vnto him thou gauest commaundemēt to loue γ waye, which he transgressed, γ immediatly thou appoyntēdest death in him, and in his generacions. Of him came nacions, trybes, people, γ kynredde out of nombre. ⁴ And euery people walked after their owne wil, and did nyce thinges before the: and as for thy commaundementes, they despyed them.

⁴ But in processe of tyme thou broughtest the water floude, vpon those that dwelt in the worlde, and destroydest them. And like as the death was in Adam, so was the water

^a Apo. 7. c.

^b Gen. 2. b.

^c Gen. 6. b.

^d Gen. 7. b.

floude also in these. Neuertheles one of them thou leftest: namely, Noe with his housholde, of whom come all righteous mē. And it hapened that, when they y dwelt vpon the earth, beganne to multiplie, and had gotten many children, and were a greате people, they beganne to be more vngodly then the first.

Now when they all lyued so wickedly before the, ^a thou didest chose the a man from amonge them, whose name was Abram. Him thou louedest, and vnto him only thou shewedest thy wyll, and maydest an euerlastinge couenaunt with him, promisinge him, that thou woldest neuer forsake his sede. ^b And vnto him thou gauest Isaac, vnto Isaac also thou gauest Iacob and Esau. As for Iacob thou didest chose him, and put backe Esau. And so Iacob became a greате multitude.

C And it hapened that whā thou leddest his sede out of Egipte, thou broughtest thē vp to the mount Sion, ^c bowinge downe the heauens, settinge fast the earth, mouyng the grounde, makynge the depthes to shake, and troublynge the worlde: And thy glory wente thorow foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest geue the lawe vnto the sede of Iacob, and diligence vnto the generaciō of Israel.

And yet tokest thou not awaye from thē that wicked hert, that thy lawe might brynge forth frute in them. For the first Adam bare a wicked hert, transgressed, and was ouercome, and so be all they y are borne of him. ^d Thus remayned weaknes with the lawe in the hert of the people, with the wickednesse of the rote: so that the good departed awaye, and the euell abode still. So the tymes passed awaye, and the yeares were brought to an ende. ^e Then didest thou rayse the vp a seruauant called Dauid, whom thou commaundedst to buylde a cite vnto thy name, and to offere vp incense and sacrifice vnto the therin. This was done now many yeares.

D Then the inhabitants of the cite forsoke the, and in all thinges dyd euē as Adam and all his generacions had done: for they also had a wicked hert. And so thou gauest thy cite ouer in to the handes of thine enemies. Are they of Babilon then better and more righteous then thy people, y they shal therefore haue the domynion of Sion? For when I came

there, and sawe their vngodlynes, and so greате wickednesse, that it coude not be nombred: yee when my soule sawe so many euell doers (in y xxx. yeare) my hert fayled me, for I sawe, how thou suffrest them in soch vngodlynes, and sparest y wicked doers: but thine owne people hast thou roted out, and preserued thine enemies, & this hast thou not shewed me.

I cannot perceauē how this happeneth. Do they of Babilon then better, then they of Sion? Or is there eny other people, y knoweth the, sauynge the people of Israel? Or what generacion hath so beleued y couenautes, as Iacob? And yet their rewarde appeareth not, and their labour hath no frute. For I haue gone here and there thorow the Heithē, & I se, y they be rych & wealthy, & thynke not vpon y commaundementes. Weye thou therefore oure wickednesse now in y balance, and theirs also that dwell in the worlde, and so shal thy name be no where founde but in Israel. Or where is there a people vpon earth, y hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shalt fynde, that Israel by name hath kepte thy preceptes, but not the other people and Heithen.

The iiij. Chapter.

AND the angell that was sent vnto me (whose name was Vriel) gaue me answer, and sayde: Thy hert hath takē to moch vpon it in this worlde, and thou thinkest to comprehend the waye of the Hyest. Then sayde I: yee my lorde. And he answered me, and sayde: I am sent to shewe the thre wayes, and to sett forth thre symilitudes before the: wherof yf thou canst declare me one, I wil shewe the also the waye, that thou desyrest to se, and I shal shewe the from whēce the wicked hert commeth. And I sayde: tell on my LORDE. Then sayde he vnto me: Go thy waye, weye me the weight of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then answered I and sayde: What man borne is able to do that? Why requyrest thou soch of me? And he sayde vnto me: Yf I shulde axe the, how depe dwellings are in the see? Or how greате water springes are

^a Gen. 12. 15. ^b Gen. 21. a. Gen. 25. c. Gen. 32. a.

^c Exo. 19. a. Deut. 4. b. ^d Rom. 8. a.

^e 1 Re. 16. c. 2 Reg. 5. a.

vpon ȝ firmamēt? Or how greate water spraynges are in the begynnyng of the depe? Or which are the outgoinges of Paradise? Peraduēture thou woldest saye vnto me: I neuer wente downe yet in to ȝ depe ner hell, nether dyd I euer clymme vp in to heauen. Neuertheles now haue I axed the but onely of fyre and wynde and of the daye, where thorow thou hast trauayled, and from the which thou canst not be separated: and yet canst thou geue me no answer of them.

33 He sayde morouer vnto me: Thine owne thinges, and soch as are growne vp with ȝ, canst thou not knowe: how shulde thy vessel then be able to cōprehende the waye of the Hyest, and now outwardly in the corrupte worlde, to vnderstōde the corrupcion ȝ is eydent in my sight? Thē sayde I vnto him: It were better that we were not at all, thē that we shulde lyue in wickednesse, and to suffre, and not to knowe wherfore. He answered me, and sayde: I wēte in a wod, and the trees toke soch a deuyce and sayde: "Come let vs go, and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddēs.

The floudes of the see also in lyke maner toke this deuyce, and sayde: Come, let vs go vp, and fight agaynst the trees of the wodd, that we maye make our londe the wyder. The thought and deuyce of the wodd was but vayne and nothyng worth, for the fyre came, and consumed the wod: The thought of the floudes of the see came likewise to naught also, for the sonde stode vp and stoped them.

34 Yf thou were iudge now betwyxte these two, whom woldest thou iustifie, or whom woldest thou cōdemne? I answered and sayde: Verely it is a foolish thought that they both haue deuyed. For the grounde is geuen vnto the wod, and the see also hath his place to beare his floudes. Then answered he me 35 and sayde: Thou hast geuen a right iudgment, why iudgest thou not thy self also? For like as the grounde is geuen vnto the wod, and the see to his floudes: 36 euen so they that dwell vpon earth, maye vnderstōde nothyng, but that which is vpon earth: and he that dwelleth aboute the heauens, maye onely vnderstōde the thinges, that are aboute the hea-

uens. Then answered I and sayde: I beseke the (O LORDE) let me haue vnderstōdinge: for it was not my mynde to be curious of thy hye thinges, but of soch as we daylie medle withall: namely, wherfore that Israel is blasphemed of the Heithen, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punyshed of vngodly nacios: and why the lawe of oure fathers is brought to naught, and the wyrtten couenauntes come to none effecte, and we passe awaye out of the worlde as the greshopers, and oure life is a very feare, and we are not worthy to optayne mercy. What wyl he do then vnto his name, which is called vpon ouer vs? Of these thinges haue I axed question.

Then answered he me and sayde: The more thou searchest, the more thou shalt maruel, for the worlde hasteth fast to passe awaye, and can not comprehend the thinges, that are promysed for the righteous in tyme to come, 37 for this worlde is full of vnrighteousnes and weaknes.

But as concernynge the thinges wherof thou axest me, I wyl tell the. The euell is sowne, but the destruction therof is not yet come. Yf the euell now that is sowne, be not turned vpsyde downe, and yf the place where ȝ euell is sowne, passe not awaye, then can not the thinge come ȝ is sowne with ȝ good. For the corne of euell sede hath bene sowne in the hert of man from the begynnyng, and how moch vngodlynnes hath he brought vp vnto this tyme? and how moch shal he yet bryng forth, vntyll he come in to the barne?

38 Pondre now by thyself, whā ȝ corne of euell sede is cutt downe, how greate a barne shal it fyl? I answered and sayde: How and whā shal these thinges come to passe? Wherfore are oure yeaues few 39 ȝ euell? And he answered me, sayēge: Haist not thou to moch vpon the Hyest, for thy haistynes to be aboute him is but in vayne, thou makest to moch a doo. Dyd not ȝ soules also of the righteous axe question of these thinges in their hollynes, sayenge: How longe shal I hope of this fashion? Whan commeth the frute of my barne, and my rewarde? And vpō this Ieremiel the archangel gaue them answer, and sayde: 40 "Euē whan the nombre

^a Iud. 9. b. 2 Par. 25. c.

^b Esa. 55. c. Ioh. 3. c.

1 Cor. 2. b.

^c 1 Ioh. 5. c.

^d Apoc. 6. b.

of the sedes is fylled in you: for he hath weyed the worlde in the balauce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfilled. Then answered I and sayde: O LORDE LORDE, now are we all full of synne, and for oure sake peradventure it is not, that the barne of the righteous shall not be fylled, because of the synnes of the that dwell vpon earth.

F So he answered me, and sayde: Go þy waye to a woman with childe, and axe her, when she hath fulfilled hir ix. monethes, yf hir childesbed maye kepe þy byrth eny lōger within her. The sayde I: No LORDE, that can she not. And he sayde vnto me: In hell the secrete places of soules are like þy preuy chamber of a woman. For like as a woman that traauyleth, maketh haist, whan the tyme and necessite of the byrth is at hande: Euē so doth she haist to deliuer it that is comytted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the begynnyng. Then answered I and sayde: Yf I haue founde fauoure in thy sight, and yf it be possible, and yf I be mete therefore, shewe me then, whether there be more to come the is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

E And he saide vnto me: Stonde vp vpō þy right syde, and I shal expounde the symilitude vnto the. So I stode, and beholde, an whote burnyng ouē wente ouer before me: and it happened þy whan the flamme was gone by, the smoke had the vpper hande. After this there wete ouer before me a watery cloude, and sent downe moch rayne with a storme: and whan the stormy rayne was past, the droppes remainyd still. Then sayde he vnto me: like as the rayne is more then the droppes, and as the fyre exceedeth the smoke, euen so þy measure of the thinges that are past, hath the vpper hande. Then wente the droppes and the smoke aboue: and I prayed and sayde: May I lyue (thynkest thou) vntyll that tyme? Or what shall happen in those dayes? He answered me, and sayde: As for the tokēs wherof thou axest me, I maye tell the of the in a parte: but as touchinge *þy life, I may not shewe the, for I am not sent therfore.

* Some rede, my life.

The b. Chapter.

NEUERTHELESSE, as concernynge the tokens, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shalbe takē in a greate nombre, and the waye of the trueth shalbe hyd, and the lōde shalbe baren from faith: but iniquyte shal haue the vpper hande, like as thou hast sene now, and as thou hast herde lōge ago. And the londe that thou seist now to haue rule, shalt thou shortly se waist. But yf God graunte the to lyue, thou shalt se after þy thirde trumpet, that the Sonne shal sodenly shyne agayne in the night, and the Moone thre tymes in the daye, and bloude shal droppe out of wodd, and the stone shal geue his voyce, and the people shalbe vnquyete: and euen he shal rule, whom they hope not that dwell vpon earth, and the foules shal flyt, and the Sodomitish see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce therof.

There shalbe a cōfucion also in many places, and the fyre shal be oft sent agayne, and the wyld beasts shal go their waye, and menstuous wemen shal beare monsters, and salt waters shalbe founde in the swete: one frende shal fight agaynst another: then shal all wyt and understandinge be hyd and put asyde in to their secrete places, and shalbe sought of many, and yet not be founde: then shal vnrighteousnes and voluptuousnes haue the vpperhande vpon earth. One lande also shal axe another, and saye: Is righteousnes gone thorow the? And it shal saye: No. At the same tyme shal men hope, but nothinge optayne: they shal labour, but their wayes shal not prospere.

To shewe the soch tokens I haue leue, and yf thou wylt praye agayne, and wepe as now, and fast seuen dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulness wente thorow all my body, and my mynde was feble and carefull, so that I almost swowned withall. So the angell that was come to talke with me, helde me, comforted me, and sett me vp vpon my fete.

And in the seconde night it happened, þy Salathiel the captayne of the people came vnto me, sayenge: Where hast thou bene?

* Mat. 24. a.

and why is thy countenance so heuy? Knowest thou not, y Israel is commyttyd vnto the, in the londre of their captyuyte? Vp then, and eate, and forsake vs not, as the shepherde that leaueh his flock in the handes of wicked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me: ⁊ he herde it, and as I sayde, so wete he his waye fro me. And so I fasted seuen dayes, mournynge and wepyng, like as Vriell the angell commaunded me. And after seuen dayes it happened, that y thoughtes of my hert were very greuous vnto me agayne, ⁊ my soule receaued y sprete of vnderstandynge, ⁊ I begane to talke with the most hiest agayne, and sayde: O LORDE LORDE, of euery wode of y earth ⁊ of all the trees therof, thou hast chosen y one onely vynyarde: and of all londres of the whole worlde thou hast chosen the one pytt: and of all floures of the grounde thou hast chosen the one lylie: and of all the depthes of the see thou hast fylled the one ryuer: and of all builded cities thou hast halowed Sion vnto thy self: and of all y foules that are created, thou hast named the one doue: and of all the catell y are made, thou hast prouyded y one shepe: ⁊ amōge all y multitudes of folkes thou hast gotten the one people, and vnto this people whom thou louedest, thou gauest a lawe, y is proued of all.

¶ And now O LORDE, why hast thou geuē this one people ouer vnto many? ⁊ vpon the one rote thou hast prepared other, and why hast thou scatred y one onely people amonge many? which treade thē downe, yee which haue euer withstonde y promises, ⁊ neuer beleued y couenautes? And though thou werest enemye vnto y people, yet shuldest thou punysh thē with thine owne handes. Now whā I had spokē these wordes, the angell y came to me y night afore, was sēt vnto me, ⁊ sayde vnto me: Heare me, ⁊ herkē to y thinge y I saye, ⁊ I shal tell y more. And I sayed: Speake on my LORDE. Thē sayde he vnto me: Thou art sore vexed ⁊ troubled for Israels sake. Louest thou y people better, then him y made them? And I sayde: No LORDE, but of very grefe ⁊ cōpassion haue I spokē. For my reynes payne me euery houre, because I wolde haue experience of the waye of the most hiest, and to seke out parte of his iudgment. And he sayde vnto me: that thou mayest not.

And I sayde: wherfore LORDE? Where vnto was I borne then? Or why was not my mothers childesbed then my graue? So had I not sene the misery and trouble of Iacob, and the trauayle of my people of Israel.

And he sayde vnto me: Nōbre me y things, y are not yet come: gather me together y droppes, that are scatred abrode: make me y floures grene agayne, y are wythered: opē me the thinge that is closed: and bringe me forth the wyndes, that are shut vp: Shewe me the ymage of a voyce, and then shal I declare the the thinge, that thou labourst to knowe. And I sayde: O LORDE LORDE, who may knowe these thinges, but he that hath not his dwellynge with mē? As for me, I am vn wise: how maye I thē speake of these thinges, wherof thou axest me? Thē sayde he vnto me: like as thou canst do none of these thinges y I haue spoken of, Euen so canst thou not fynde out my iudgment, or in the ende the loue that I haue promysed vnto my people. And I sayde: Beholde o LORDE, yet art thou nye vnto them that haue no ende: and what shal they do that haue bene before me, or we that be now, or they that shal come after vs? And he sayde vnto me: I wyll lycken my iudgment vnto a ryng. Like as there is no slacknesse of the last, euen so is there no swiftnesse of the first. So I answered ⁊ sayde: Coudest thou not make those (that haue bene made, and that be now, and that are for to come) in one, that thou mightest shewe thy iudgment the sooner?

¶ Then answered he me and sayde: The creaturē may not haist aboue the maker, nether maye the worlde holde thē at once, that shalbe created.

And I sayde: How hast thou sayde then vnto thy seruauit, that thou luyynge maker hast made the creature luyynge at once, ⁊ the creature bare it? eūē so might it now also beare them that be present, at once. And he sayde vnto me: Axe the childesbed of a womā, and saye vnto her: Yf thou bringest forth childrē, why doest thou it not together, but one after another? Praye her therfore, to brynge forth ten children at once. And I sayde: she can not, but must do it one after another.

¶ Then sayde he vnto me: Euen so haue I geuen a childesbed vnto the earth, for those

that be sowne vpon it by processe of tyme. For like as a yonge childe maye not brynge forth the thinges that belonge to the aged, euen so haue I ordered the worlde which I made.

- ⑤ And I axed and sayde: Seynge thou hast now geuē me a waye, I wyl speake before ȝ: for oure mother of whō thou hast tolde me, is yet yonge, ȝ now she draweth nye vnto age. He answered me ȝ sayde: Axe a woman that beareth children, ȝ she shal tell the. Saye vnto her: wherfore are not they (whom thou hast now brought forth) like those that were before the, but less of stature? And she shal answer the: They ȝ be borne in the youth of strenght, are of one fashion: and they that are borne in the tyme of age (whan the child-eszbed fayleth) are other wyse. Cōsidre now thy self, how that ye are lesse of stature, then those that were before you, and so are they that come after you, lesse then ye, as the creatures which now begynne to be olde, and haue passed ouer the strength of youth. Then sayde I: LORDE I beseke the, yf I haue founde fauour in thy sight, shewe thy seruauant, by whom doest thou vyset thy creature?

The bi. Chapter.

- ① AND he sayde vnto me: In the begynnyng whan the grounde was made, before the worlde stode, or euer ȝ wyndes blew, before it thondred and lightened, or euer the foundations of Paradise were layed, before the fayre floures were sene, or euer the moueable powers were stablished, before ȝ innumerable multitudes of angels were gathered together, or euer ȝ highnesses of ȝ ayre were lifted vp, afore ȝ measures of the firmament were named, or euer ȝ chymneys in Sion were hote, and or the presente yeares were sought out, and or euer the invencions of them ȝ now synne, were put asyde, before they were sealed that now gather faith for a treasure: then dyd I cōsidre and pondre all these thinges, and they all were made thorow me, and thorow none other: by me also they be ended, and by none other.

Then answered I and sayde: which shalbe the partyng asunder of the tymes? Or whan shalbe the ende of the first, and the begynnyng of it that foloweth? And he sayde vnto me: From Abrahā vnto Isaac, whā Iacob ȝ Esau were borne of him, Iacobs

hande helde first the hele of Esau: for Esau is the ende of this worlde, and Iacob is the begynnyng of it that foloweth. The hande of man betwixte the hele and the hande. Other question (Eszdras) axe thou not.

I answered then and sayde: O LORDE ③ LORDE, yf I haue founde fauour in thy sight, I beseke the, shewe thy seruauant the ende of thy tokēs, wherof thou shewdest me parte the last night. So he answered and sayde vnto me: Stōde vp vpon thy fete, and heare the perfecte voyce and sounde. There shal come a greates mocion, but ȝ place where thou stōdest shal not be moued. And therefore whan thou hearest the wordes, be not afrayed: for of the ende shal the worde and foundation of ȝ earth be vnderstonde. And why? the worde therof trembleth and quaketh, for it knoweth, that it must be chaunged at the ende. And it happened, that whā I had herde it, I stode vp vpon my fete and herkened: and beholde, there was a voyce ȝ spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, ȝ dayes come, ȝ I wyl begynne to drawe nye, and to vyset them that dwell vpō earth, and wyl begynne to make inqvisicion of them, what they be ȝ haue hurte equyte with vnrighteousnes, and whan the lowe estate of Sion shalbe fulfilled: and whan the worlde, that shal vanish awaye, shalbe ouersealed, then wyl I do these tokens.

The bokes shalbe opened before the firmament, and they shal se all together, ȝ the children of a yeaere olde shal speake with their voyces: the womē with childe shal brynge forth vntymely children of thre or foure monethes olde, and they shall lyue, and be raysed vp: ȝ sodely shal the sowne places appeare as the vnsowne, the full store houses shal sodenly be founde emptie, and the trompett shal geue a sounde, which whā euery man heareth, they shalbe haistely afrayed. At that tyme shall frendes fight^a one agaynst another like enemies, and the earth shal stonde in feare with them.

The sprynges of the welles shal stonde styll, and in thre houres they shal not renne. Who so euer remayneth from all these thinges that I haue tolde the, shal escape, and se my saluacion, and the ende of youre worlde. And the men that are receaued, shal se it, they

^a Mat. 10. c.

Mich. 7. a.

that haue not taisted death frō their byrth: and the hert of the indwellers shalbe chaunged, and turned in to another meynynge: for euell shalbe put out, and disceate shalbe quenched. As for faith, it shal florish, corrupcion shalbe ouercome: and the trueth, which hath bene so longe without frute, shalbe declared.

B And it happened when he talked with me, that I loked demurely vpō him, before whō I stode, and these wordes sayde he vnto me: I am come to shewe ȳ, the tyme of ȳ night for to come.

Yf thou wilt praye yet more, and fast seū dayes agayne, I shal tel the more thinges, & greater then before: for thy voyce is herde before the Hiest: for why? the Mightie hath sene thy righteous dealynge, he hath sene also thy chastite, which thou hast had euer sence thy youth: and therefore hath he sent me to shewe the all these thinges, and to saye vnto the: Be of good comforte, and feare not, and haist not with ȳ tymes that are past to thynke vayne thinges, and make no haist of the latter tymes.

And it happened after this, ȳ I wepte agayne, and fasted seuen dayes in like maner, that I might fulfill the thre wekes, which he tolde me. In the eight night was my hert vexed within me agayne, and I beganne to speake before the Hiest: for my sprete was greatly set on fyre, and my soule was in distresse, and I sayde: O LORDE, thou spakest vnto thy creature from the begynnynge (euen the first daye) and saydest: Let^a heauen and earth be made, and thy worde was a perfecte worke. And then was there the sprete, and the darcknesses were yet on euery syde, and sylence: there was no mans voyce as yet from the. Then commaundedst thou a fayre light to come forth out of thy treasures, that thy worke might appeare and be sene.

B Vpon the seconde daye thou maydest the sprete of the firmament, and commaundedst it to parte asunder & to make a deuysion betwixte the waters, that the one parte might remaine aboue, and the other beneth. Vpon the thirde daye thou broughtest to passe, ȳ the waters were gathered in the seuenth parte of the earth: Sixe partes hast thou dried vp, and kepte them, to the intēt ȳ men might sowe and occupie huszbandrie therein. As soone as thy worde wente forth, the worke was

made. For immediatly there was greате innumerable frute, & many dyuerse pleasures & desyres of temptacion, floures of changeable colour and smell, and this was done the thirde daye.

Vpon the fourth daye thou cōmaundedst that the Sonne shulde geue his shyne, and ȳ Moone hir light: the starres didest thou sett in ordre, and gauest them a charge, to do seruyce euen vnto man,^b that was for to be made. Vpō the fifth daye thou saydest vnto the seuenth parte (where the waters were gathered) that they shulde bringe forth diuerse beastes, foules and fishes. And so it came to passe, that the domme water and without soule, brought forth luyngo beastes at the commaundement of God, that all people might prayse thy wonderous workes. Then didest thou preserue two soules, ȳ one thou caldest Enoch and the other Leuiathan, and didest separate the one from the other: for the seuenth parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one parte, which was dried vp the thirde daye, that he shulde dwell in the same parte, wherin are a thousande hilles. But vnto Leuiathā thou gauest the seuenth parte, namely the moyst, and hast kepte him to deuoure what thou wylt, and whan.

Vpon the sixte daye thou gauest cōmaundement vnto the earth, that before the it shulde brynge forth beastes, catell and all ȳ crepe, & (besydes this) Adam also, whom thou maydest lorde of all thy creatures: Of him come we all, and the people also, whom thou hast chosen specially vnto thy self. All this haue I sayde now and spoken before the, that I might shewe, how that the worlde is made for oure sakes. As for the other people which also come of Adam, thou hast sayde that they are nothinge, but be like a spetle, and hast lickened the abundaūce of them vnto a droppe (that falleth) from the rofe of the house.

And now (O LORDE) the Heithē which haue euer bene reputed as nothinge, haue begōne to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called ȳ first borne, thy only begotten, and thy feruent louer) are geuen in to their handes and power. Yf the worlde now be made for oure sakes, why haue we not the inheritance in

^a Gen. 1. a.^b Deu. 4. c.

possession with the worlde? How longe shal this endure?

The vii. Chapter.

AND it happened after that I had spoken out these wordes, there was sent vnto me an angell (which had bene by me also the nightes afore) and he sayde vnto me: Vp Esdras, and heare the wordes that I am come to tell the. And I sayde: speake on LORDE my God. Thē sayde he vnto me: The see is sett in a wyde place, y^e it might be depe and greate: but the intraunce is narrow and small like a ryuer. For who wolde go in to the see, to loke vpon it, and to rule it? Yf he wente not thorow the narrow, how might he come in to the brode?

Item, another. A cite is buylded and sett vpon a brode felde, and is full of all goodes: the intraunce is narrow and sodane, like as yf there were a fyre at the right hande, and a depe water at the left, and as it were onely one strate path betwixte thē both, so small, that there coude but one man go there.

Yf this cite now were geuen to an heyre, & he neuer wente thorow this parlous waye, how wolde he receaue his inheritaunce? And I sayde: It is so, LORDE. Then sayde he: Euen so is Israel also a porcion. And why? for their sakes haue I made the worlde: & whan Adam trāsgressed my statutes, then was y^e thinge iudged that was done. Then were y^e intraunces of the worlde made narrow, full of sorow and trauayle: They are but few & euell, full of paretls and laboure. For the intraunces of the fore worlde were wyde and sure, and brought immortall frute.

33 Yf they now which are entred in to this worlde, maye not comprehend these straye and vayne thinges, moche lesse maye they cōprehende and vnderstonde the secrete thinges: Why disquietest thou thy self then, seynge thou art but a corruptible mā? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued in to thine hert the thinge that is for to come, but that is present?

Thē sayde I: O LORDE LORDE, thou hast ordered in thy lawe,* that the righteous shulde inheret these thinges, but that the vnfaythfull and vngodly shulde perishe. Neuer-

theless the righteous shall suffre straye thinges, and hope for wyde: for they that haue lyued vngodly & suffred straye thinges, shal not see the wyde.

And he saide vnto me: There is no iudge aboue God, and none that hath vnderstandinge aboue the Hyest. For there be many y^e perish, because they despyse y^e lawe of God that is sett before them. For God hath geuen straye commaundement to soch as come, that they knowe what they do, and how they shulde lyue: and yf they kepte this, they shulde not be punyshed.

Neuertheless they were not obedient vnto him, but spake agaynst him: ymaged vayne thinges, & purposed to synne, and sayde morouer, that there was no God, & that God regarded it not. His wayes haue they not knowne, his lawe haue they despyed, & denyed his promyses: in his statutes & ordinaunces haue they not bene faithfull & stedfast, and haue not performed his workes.

And therfore Esdras, vnto the full, plenty: and to the emptye, emptynesse. Beholde, the tyme shal come, y^e these tokens which I haue tolde the, shal come to passe, & the bryde shall appeare: & the earth y^e now passeth awaye, shalbe shewed: & who so euer is deliuered from y^e foresayde euels, shal se my wōders. For my sonne Iesus shal be openly declared, with those y^e be with him: and they y^e remayne, shal be mery in foure hundreth yeares.

After these same yeares shall my sonne Christ dye, and all men that haue life: and y^e worlde shalbe turned in to the olde sylence seuen dayes, like as in the fore iudgmentes, so that no man shall remayne. And after seū dayes, the worlde that yet awaketh not, shalbe raysed vp, & shal dye corrupte. And the earth shal restore those that haue slepte in her, and so shall the dust those that dwell in sylēce, and the secrete places shal deliuer those that be committed vnto them. And y^e most hiest shal be openly declared vpon the seate of iudgment, & all misery shal vanysh awaye, and lōge suffringe shalbe gathered together. But the iudgment shall contynue, y^e trueth shal remayne, and faith shal waxe strōge, the worke shal folowe, and the rewarde shall be shewed, the righteousnesses shall watch, and the vnrighteousnesses shall beare no rule.

* Deut. 8. a.

¶ Then sayde I: Abraham prayed first for the Sodomites,^a & Moses for the fathers & synned in the wyldernes, & he & came after him for Israel, in & tyme of Ahas and Samuel: and Dauid for & destruccion, and Salomon for them that came in to the Sanctuary, & Helias for those that receaued rayne, and for the deed, that he might lyue: and Ezechias for & people in the tyme of Senacherib: & dyuerse other in like maner, which haue prayed for many.

Euē so now, syngye & corrupte is growne vp, and wickednes increased, and the righteous haue prayed for the vngodly, wherfore shal it not be so now also?

¶ He answered me, and sayde: This present worlde is not & ende, there remayneth moch honour in it, therefore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and & begynnyng of the immortalite for to come, wherin all corrupcion vanysheth, all voluptuousnes is lowsed, all myszbeleue taken awaye, righteousness growne, and the verite spronge vp. Then shall no man be able to saue him that is destroyed, ner to oppresse him & hath gottē victory. I answered thē, & sayde: This is my first & last sayenge: & it had bene better, not to haue geuen the earth vnto Adam: or els whan it was geuē him, to kepe him that he shulde not synne. For what profit is it for men now in this present tyme to lyue in heuynes, & after death to loke for punyszment? O thou Adā, what hast thou done? For though it was thou & synned, thou art not fallē alone, but we all & come of the. For what profit is it vnto vs, yf there be promysed vs an immortall tyme, where as we medle with deadly workes? & that there is promysed vs an euerlasting hope, where as we oure selues are euell and vayne? & & there are layed vp for vs dwellynges of health & fredome, where as we haue lyued euell? and that the worshipec of & Hyest is keppe to defende them, which haue led a pacient life, where as we haue walked in & most wicked wayes of all? and that there shalbe shewed a paradise, whose frute endureth for euer, wherin is fredome and medycyne, where as we shal not go in? for we haue walked in vnpleasaunt places: And that the faces of them

which haue absteyned, shal shyne aboue the starres, where as oure faces shalbe blacke and darcke? For whyle we lyued and dyd vn-righteously, we considered not, that we shulde suffre therfore after death?

¶ Thē answered he me, and sayde: This is the consideracion & thought of the battayl, which man hath vpon earth: that yf he be ouercome, he shall suffre as thou hast sayde. But yf he gett the victory, he shall receaue the thinge that I saye. For this is the life, wherof Moses spake vnto the people, whyle he lyued, sayenge: Chose the life,^b that thou mayest lyue. Neuertheles they beleued him not, nether the prophetes after him, No ner me which haue spoken vnto them, that heuynes shulde not reach vnto them to their destruccion, like as ioye is for to come ouer those, that haue suffred thē selues to be enfourmed in saluacion.

I answered then & sayde: I knowe LORDE, that the Hyest is mercyfull, in & he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walke in his lawe:^c and that he is pacient and longe sufferinge toward those that haue synned in their workes: and that he is liberrall to geue where as it requyreth: and that he is of greater mercy, for he multiplieth his louynge kyndnesses toward those that are present, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the worlde shal not be made lyuynge, with those that dwell therin: He geueth also, for yf he gaue not of his goodnesse, that they which haue done euell, might be eased, the ten thousande parte of men shulde not be made lyuynge. And yf the iudge forgaue not those & be healed with his worde, and yf he wolde destroye & multitude that stryeth, there shulde be very few left in an innumerable multitude.

The viij. Chapter.

¶ AND he answered me, sayēge: The most hyest made this worlde for many, but the worlde to come for few. I wyl tell the a sylmitude, Eszdras: As whan thou axest the earth, it shal saye vnto the, that it geueth moch moulde, wherof erthen vessels are made, but little of it & golde cometh of.

^a Gen. 18. d. Exo. 32. c. 2 Re. 24. b. 2 Par. 6. c. 3 Re. 17. a. 4 Re. 18 and 19

^b Deut. 50. d.

^c Rom. 2. a.

Euen so is it with the worke of this worlde. There be many created,^a but few shall be preserued. Then answered I & sayde: Then swallowe vp the witt (thou soule) and deuoure the vnderstondinge, for thou art agreed to herken and to geue eare, and wyllinge to prophecie: for thou hast no longer space geuen the, but only to lyue. O LORDE, wilt thou not geue thy seruauit leue, & we maye praye before the, and that thou mayest geue sede vnto oure hert, and buylde oure vnderstondinge, that there maye come frute of it: and that euery one which is corrupte, and beareth the state and place of a man, maye lyue?

For thou art alone, and we all are one workmanshipe of thy handes, like as thou hast sayde, and like as the body is fashioned now in the childesbed, and thou geuest the membres, and thy creature is preserued in fyre and water: & ix. monethes doth thy worke suffre thy creature, which is fashioned in her: but the thinge that preserueth and it & is preserued, shal both be kepte together: & whan tyme is, the childesbedd deliuereth & thinge, that is kepte and growne in her.

33 For thou hast commaunded the brestes to geue mylck vnto the frute, that the thinge which is created and fashioned, maye be nourished for a tyme: and then thou disposest and ordrest it with thy mercy, bryngest it vp with thy righteousnes, nurtuarest it in thy lawe, and refourmest it with thy vnderstondinge, mortifiest it as thy creature, and makest it lyuynge as thy worke. Seinge then that thou destroyest him, which with so greate labours is created and fashioned thorow thy commaundement, thou coudest lyghtly ordene also, that the thinge which is made, might be preserued.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sory: and of thy inheritance, for whose cause I mourne: and of Israel, for whom I am wofull: and for Iacob, for whose sake I am greued: therefore begynne I to praye before the, for my self and for them, for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swiftnes of the iudge, which is to come: therefore heare my voyce, and vnderstode my wordes, and I shal speake before the.

^a Mat. 20. b. and 21. b.

This is the begynnyng of the wordes of Eszdras, before he was receaued: O LORDE, thou that dwellest in euerlastyngnesse, whose eyes are lift vp in the ayre, whose stole is exceeding hye, whose glory and maiesty maye not be comprehēded, before whom the hoostes of heauen stonde with tremblinge, whose keepinge is turned in winde and fyre, whose worde is true, whose talkynge is stedfast, whose commaundement is stronge, whose ordynance is fearful, whose lode dryeth vp the depthes, whose wrath maketh the mountaynes to melt awaye, & whose trueth beareth wytnes: O heare & prayer of thy seruauit, and marck with thine eares the peticion of thy creature.

For whyle I lyue, I wil speake: and so lōge as I haue vnderstondinge, I will answer. O loke not vpō the synnes of thy people, which serue & in the trueth. Haue no respecte vnto the wicked studies of the Heithen, but to the desyre of those that kepe thy testimonies with sorowes. Thinke not vpon those that haue walked faynedly before the, but vpon them, which with wyll haue knowne thy feare.

Let it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worse then beasts: but loue them, that allwaye put their trust in & righteousnes and glory; for we and oure fathers haue all the same sicknes and disease, but because of oure synnes thou shalt be called mercifull.

For yf thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousnes: for & righteous which haue layed vp many good workes together, shall out of their dedes receaue rewarde. For what is man, that thou shuldest take displeasure at him? Or what is the corruptible mortall generacion, that thou shuldest be so rough towardes him?

^b For of a trueth there is no man amonge them that be borne, but he hath dealt wickedly: and amonge the faithfull there is none, which hath not done amysse. For in this (O LORDE) thy righteousnes & thy goodnes shalbe praysed and declared, yf thou be mercifull vnto them, which are not rich in good workes.

^b 3 Re. 8. g. 2 Par. 6. f. 1 Iob. 1. b.

Then answered he me and sayde: Some thinges hast thou spoken a right, and accordinge vnto thy wordes it shal be. For I wil not verely cōside the worke of them, which haue synned before death, before the iudgment, before destruccio, ^a but I wyll reioyse ouer the worke and thought of þy righteous. I wil remembre also the pilgramege, the holymakynge and the rewarde. Like as I haue spoken now, so shall it come to passe. For as the huszbād man soweth moch sēde vpon the grounde, and planteth many trees, and yet allwaye the thinge that is sowne or plāted is not all kepte safe, nether doth it all take rote: Euen so is it of them that are sowne in the worlde, they shal not all be preserued.

E answered then **g** sayde: Yf I haue founde grace, then let me speake. Like as the husbād mans sēde perisheth, yf it receaue not rayne in due season, or yf there come to moch rayne vpon it: Euen so perisheth man also, which is created with thy handes, and is like vnto thine owne ymage and to thy self, for whose sake thou hast made all thinges, and lickened him vnto the huszbande mans sēde. Be not wroth at vs (O LORDE) but spare thy people, and haue mercy vpon thine owne inheritance: O be mercifull vnto thy creature.

Then answered he me and sayde: Thinges present are for the present, and thinges to come for such as be to come. For thou wātest yet moch, seynge thou mayest loue my creature aboute me: I haue oft times drawne nye vnto the, but neuer to the vnrighteous. In this also thou art maruelous before the Hyest, in that thou hast humbled thy self, as it becommeth the, and hast not regarded thine owne self, þy thou art had in soch honoure amonge the righteous. Therefore shal greate wrechidnes and mysery come vpon them, that in the latter tyme shal dwell in þy worlde, for they haue walked in greate pryde.

But vnderstonde thou for thy self, and seke out glory for such as be like the: for vnto you is paradys opened, the tre of life is plāted, the tyme to come is prepared, plentousnes made ready: a cite is builded for you, and a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marked from you, the weaknes and moth is hyd from you, **g** into hell flyeth corrupcion in

forgetfulnes. Sorowes are vanysched awaye, and in the ende is shewed the treasure of immortalite. And therefore axe thou no more questions, cōcernynge the multitude of them that perishe. For they haue taken libertie, despyed the Hyest, thought scorne of his lawe, and forsaken his wayes.

Morouer, they haue troden downe his righteous, ^a and sayde in their hert, that there is no God, yee and that wittingly, for they dye. For like as the thinge that I haue spoken of, is made ready for you: Euē so is thyrst and payne prepared for them. For it was not his wil that man shulde come to naught: but they which be created, haue defyled the name of him that made them, and are vnthankfull vnto him, which prepared life for them. And therefore is my iudgment now at hande. These thinges haue I not shewed vnto all men, but vnto few: namely, vnto the, and to such as be like the.

Then answered I and sayde: Beholde O LORDE, now hast thou shewed me the multitude of the tokens, which thou wilt begynne to do at the last: but at what tyme and whan, thou hast not shewed me.

The ij. Chapter.

HE answered me then and saide: Measure thou the tyme diligently in it self, whan thou seist that one parte of the tokens come to passe, which I haue tolde þy before: so shalt thou vnderstonde, that it is the very same tyme, wherin the Hyest wil begynne to vysit the worlde, which he made. And whā there shalbe sene earthquake and vproure of the people in the worlde, then shalt thou well vnderstonde, that the most hyest spake of those thinges, from the dayes that were before the, euen from the begynnynge.

For like as all that is made in the worlde, hath a begynnynge and ende, and the ende is manifest: Euen so the tymes also of the Hyest haue playne begynnynge in wonders and signes, and the ende in workynge and in tokens. And euery one that shalbe saued, and shall be able to escape by his workes **g** by faith (wherin ye haue beleued) shall be preserued from the saide pærels, and shal se my sauoure in my londe and within my borders, for I haue halowed me from the worlde. Then shall they be in carefulnessse,

^a Gen. 4. a.

^b Psal. 13. a.

which now haue abused my waies: and they that haue cast them out despytfully, shall dwell in paynes.

B For such as in their life haue receaued benefites, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and whan they had yet open rowme of amendemēt and conuersion, & vnderstode not, but despyed it: ¹ſame muſt knowe it after death in payne. And therefore be thou nomore carefull, how the vngodly ſhalbe punyſhed, & how the righteous ſhalbe ſaued, and whose the worlde is, and for whom the worlde, and whan it is. Then answered I and ſayde: ²“I haue talked before & now I ſpeake, and wyl ſpeake alſo hereafter, that there be many moo of them which periſh, then ſhal be ſaued, like as the floude is greater then the droppes.

And he answered me, ſayenge: like as the felde is, ſo is alſo the ſede: as the floures be, ſo are the colours alſo: ſoche as the workman is, ſoche is alſo ³ſe: worke: and as the huſband man is himſelf, ſo is his huſbandrye alſo, for it was the tyme of the worlde. And whan I prepared for them that are now, or euer the worlde was made, wher in they ſhulde dwell, then was there no man that withſtoode me.

C Now whan euery one was, and the maker alſo in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe which is vnſearchable, their maners were corrupte. So I conſidered the worlde, and beholde, there was parell, becauſe of ⁴ſe thoughtes that were come in to it. And I ſawe, and ſpared the greatly, and haue kepte me a wynebery of the grapes, and a plante from amonge many generacions. Let the multitude periſh the, which are growne vp in vayne, and let my grape & wynebery be kepte: euen my plante: for with greate labour haue I made it vp.

Neuertheles yf thou wilt take vpon the yet ſeven dayes mo (but thou ſhalt not faſt in them) go thy waye then in to ⁵ſe felde of floures, where no houſe is buylded, and eate onely of the floures of the felde, taiſt not fleſh, drinke no wine, but eate floures onely. Praye vnto the Hyest continually, ſo will I come, and talke with the.

D So I wente my waye and came in to the felde which is called Ardath (like as he com-

maunded me) and there I ſat amonge ⁶ſe floures, and ate of the herbes of the felde, and ⁷ſe meate of the ſame ſatisfied me. After ſeven dayes I ſat vpon the grasse, & my hert was vexed within me like as afore: and I opened my mouth, and beganne to talke before the Hyest, and ſaide: O LORDE, thou ⁸ſe ſheweſt thy ſelf vnto vs, ⁹thou haſt declared and opened thy ſelf vnto oure fathers in the wyldernes, in a place where no man dwelleth, in a baren place, whan they came out of Egipte, and thou ſpakeſt, ſayenge: Heare me O Iſrael, and marke my wordes thou ſede of Iacob. Beholde, I ſowe my lawe in you, and it ſhal brynge frute in you, & ye ſhalbe honoured in it for euer. For oure fathers which receaued the lawe, kepte it not, and obſerued not thy ordinaunces and ſtatutes, & the frute of ¹⁰ſe lawe was not declared: for it might not, for why? it was thine. For they that receaued it, periſhed, ¹¹becauſe they kepte not ¹²ſe thinge that was ſowne in them.

It is a cuſtome whan the grounde receaueth **E** ſede, or the ſee a ſhipp, or a veſſell meate and drynke, that, whan it periſheth or is broken wherin a thinge is ſowne, or wherin eny thinge is put: the thinges alſo periſhe & are broken, which are ſowne or putt therein. But vnto vs it hath not happened ſo: for we ¹³ſe haue receaued the lawe, periſh in ſynne, and oure hert alſo which receaued the lawe: notwithstandinge ¹⁴the lawe periſheth not, but remaineth in his labour.

And whan I conſidered theſe thinges in my hert after this maner, I loked aboute me with myne eyes, ¹⁵and vpon the right ſyde I ſawe a woman, which mourned ſore, made greate lamentacion, and wepte with loude voyce: hir clothes were rent in peces, & ſhe had aſzſhes vpon hir heade.

F The let I my thoughtes go, ¹⁶ſe I was in, & turned me vnto her, & ſayde: wherfore wepeſt thou? why art thou ſo ſory & diſcomforted? And ſhe ſayde vnto me: Syr, let me bewaile my ſelf & take yet more ſorowe: for I am ſore vexed in my mynde, & brought very lowe. And I ſaid vnto her: what ayleth ¹⁷ſe? Or who hath done eny thinge to ¹⁸ſe? tell me. She ſayde: I haue bene vnfrutefull and baren, and haue had an huſband thirtie yeares. And theſe xxx. yeares I do nothinge els daye and night and all houres, but make

¹ 4 Eſd. 8. a.

² Exo. 19. d. and 24. a. Deut. 4. b.

³ Deut. 32. f.

⁴ Eſa. 40. a. 2 Tim. 2. a.

⁵ 4 Es. 10. d.

my prayer to y^e Hyest. After thirtie yeares God herde me thy handmayden, looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him, so was my huszbad also and all my neighbours, and we gaue greate honoure vnto y^e Mightie. And I norished him with greate trauayle. So whan he grewe vp, y^e came to the tyme, that he shulde haue a wife, I made a feast.

The r. Chapter.

¶ **A**ND it happened that whan my sonne wente in to his chamber, he fell downe, and dyed: the ouerthrew we all the lightes, and all my neighbours rose vp to coforte me. The toke I my rest vnto the secōde daye at night: and whan they had all rested, y^e they might comforte me, I rested also, and rose vp by night, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cite, but to remayne here, and nether to eate ner drynke, but continually to mourne and to fast, vntill I dye.

Then let I my meditations and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seist thou not oure heuynes and mournynge, and what happeneth vnto vs? how Sion oure mother is all wofull and sory, and how she is cleane brought downe and in misery? seinge we be all now in heuynes, and make oure mone (for we be all soroufull.) As for the heuynes that thou takest, it is but for one sonne. Demande the earth, and she shal tell the, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her. For from the begynnyng all men are borne of her, and other shal come: and beholde, they walke almost all in to destruction, and many of them shalbe roted out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so greate a multitude? and not thou, which art sory but for one. But yf thou woldest saye vnto me: My mournynge is not like the mournynge of the earth, for I haue lost the frute of my body, which I bare with heuynes: as for the earth, according to the ordynance of y^e earth onely, so that many are gone awaye in her, as it is come to passe: Then saye I vnto the: like as thou hast borne with trauayle and sorowe, euen so the earth also from the begynnyng

geueth hir frute vnto man, for him y^e made her. And therfore witholde thy sorowe and heuynes by thy self, and loke what happeneth vnto y^e, beare it strōgly.^a For yf thou iudgeth the marck and ende of God to be righteous and good, and receauest his counsell in tyme, thou shalt be commended therein. Go thy waye then in to the cite to thy husbande.

And she sayde vnto me: that wyll I not do, I will not go in to the cite, but heare will I dye. So I commoned more with her, and sayde: Do not so, but be couceled, and folowe me: for how many falles hath Sion? Be of good comforte because of the sorowe of Ierusalem. For thou seist that oure Sanctuary is layed waist, oure altare broken, oure temple destroyed, oure playenge of instrumentes and synginge layed downe, the thankesgeuynge put to sylence, oure myrth is vanished awaye, the light of oure candlestick is quenched, y^e Arke of the couenant is takē from vs, all oure holy thinges are defyled, and the name that is called vpon ouer vs, is dishonoured, oure children are put to shame, oure prestes are brent, oure Leuites are caried awaye in to captiuyte, oure virgins are defyled, and oure wyues rauyshed, oure righteous men spoyled, and oure childre destroyed, oure yonge men are brought in bōdage, and oure strōge worthies are become weake: and Sion (which seale is y^e greatest of all) is lowed vp from hir worshippe: for she is deliuered in to the handes of them that hate vs.

And therefore shake of y^e greate heuynes, and putt awaye the multitude of sorowes: that the Mightie maye be mercyfull vnto the, and that the Hyest maye geue the rest from y^e laboure and trauayle. And it happened, that whan I was talkynge with her, hir face dyd shyne and glyster, so that I was afraied of her, and mused what it might be. And immediatly she cast out a greate voyce, very fearfull, so that y^e earth shoke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me nomore: but there was a cite buylded, and a place was shewed from the grounde and fundacion.

Then was I afraied, and cried with loude voyce, and sayde: where is Vriel the angell, which came to me at the first? For he hath caused me to come in many considerations and hye thoughtes, and myne ende is turned

^a Heb. 12. a.

^b 4 Esd. 4. a.

to corrupcion, and my prayer to rebuke. And as I was speakyng these wordes, he came vnto me, and loked vpon me, and I laye as one that had bene deed, and myne vnderstandinge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my fete, and sayde vnto me: what ayleth the? and why is thine vnderstandinge vexed? and the vnderstandinge of thy hert, and wherefore art thou sory? And I sayde: Because thou hast forsaken me: and I haue done acordynge vnto thy wordes,* I wente in to the felde, and there haue I sene thinges, that I am not able to expresse. He saide vnto me: Stode vp and be manly, and I shal geue the exortacion.

Then sayde I: Speake on to me my LORDE, forsake me not, lest I dye in vayne: for I haue sene that I knewe not, & herde that I do not knowe. Or shall my vnderstandynge be disceaued, and my mynde? But now I beseke the, that thou wilt shewe thy seruauant of this woder. He answered me the and sayde: heare me, and I shall enfourme the, and tell the wherefore thou art afrayed, for the Hyest hath opened many secrete thynges vnto the.

He hath sene that thy waye is right, and that thou takest sorowe continually for thy people, and makest greate lamentacion for Sion: and therefore vnderstonde the vision which thou sawest a litle while agoo after this maner: Thou sawest a woman mournynge, and thou hast comforted her: Neuertheles now seist thou the licknes of the woman no more, but thou thoughtest there was a cite buylded: and like as she tolde the of the fall of her sonne, so is this the answer: The woman whom thou sawest, is Sion: and where as she tolde the, that she hath bene thirtie yeares vnfrutefull and baren, those are the xxx. yeares, wherin there was no offeringe made in her.

But after xxx. yeares Salomon buylded her, and offred, and then bare the baren a sonne. And where as she tolde the, that she norished him with labour, that was the dwellynge of Ierusalem. But where as the sonne dyed in hir chamber, that is the fall of Ierusalem. And thou sawest hir licknesse, how she mourned for hir sonne: and what els happened vnto her, I haue shewed the.

* 4 Esd. 9. a.

And now God seyth, that thou art sory in thy mynde, and suffrest from the hert for her: and so hath he shewed the hir cleannesse, and the fayrnes of hir bewtye.

And therefore I bad the remaine in the felde, where no house is buylded. For I knewe the Hyest wolde shew this vnto the, therefore I commaunded the to go in to the felde, where no foundation ner buyldinge is. For in the place where the Hyest wyll shewe his cite, there shall be no mans buyldinge. And therefore feare not, and let not thine hert be afrayed, but go thy waye in, and se the glorious and fayre buyldinge, and how greate it is, and how greate thou thinkest it after the measure of thine eyes, & then shalt thou heare as moch as thine eares maye comprehēde. For thou art blessed aboue many other, and art called with the Hyest, as few. But tomorrow at night thou shalt remaine here, and so shal the Hyest shewe the visions of hye thinges, which he wyll do vnto them that dwell vpon earth in the last dayes. So I slepte the same night like as he comaunded me.

The xi. Chapter.

THEN sawe I a dreame: and beholde, there came vp from the see an Aegle, which had xij. wynges and thre heades: And I sawe, and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of his fethers there grew other litle contrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Morouer I sawe, that the Aegle flew with his wynges, and raigned vpon earth, & ouer all them that dwell vpon the earth: and I sawe the all thinges vnder heauen were subiecte vnto him, and no man spake against him, no not one creature vpon earth. I sawe also that the Aegle stode vp vpon his clawes, & gaue a sounde with his fethers, & a voyce sayge after this maner: watch not all together, slepe euery mā in his owne place, & watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe, the voyce wente not out of his heades, but from the myddest of his body. And I nombred his cōtrary fethers, & beholde, there were eight of them. And I loked, & beholde, vpon

the right syde there arose one fether, & raigned ouer all the earth. And it happened, ȳ when it raigned, the ende of it came, & the place therof appeared no more. So the nexte folowinge stode vp, & raigned, & had a greate tyme : & it happened, ȳ when it raigned, the ende of it came also like as the first, so that it appeared nomore.

Then came there a voyce vnto it, & sayde : Heare thou ȳ hast kepte in the earth so lōge, this I saye vnto the, before thou begynnest to appeare nomore : There shal none after ȳ atteyne vnto thy tyme. Then arose the thirde, & raigned as the other afore, & appeared nomore also. So wēte it with all the residue one after another, so ȳ euery one raigned, & thē appeared nomore. Thē I loked, & beholde, in processe of tyme the fethers ȳ folowed were set vp vpon the right syde, ȳ they might rule also : and some of thē ruled, but within a while they appeared nomore : for some of thē were set vp, but ruled not. After this I loked, & beholde, ȳ xij. fethers appeared nomore, and the two wynges : & there was nomore vpon the Aegles body, but two heades that rested, & sixe fethers. Then sawe I also, ȳ the sixe fethers were parted in two, & remayned vnder the heade, ȳ was vpon the right syde, for the foure cōtynued in their place. So I loked, and beholde, they that were vnder the wynges, thought to set vp them selues, and to haue the rule. Then was there one set vp, but shortly it appeared nomore, and the seconde were sooner awaye then the first. And I behelde, and lo, the two thought also by thē selues to raigne : & whā they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, for that was the greater of the two heades. And then I sawe, that the two heades were fylled with him, and the heade was turned with them ȳ were by him, & ate vp ȳ two vnder wynges, ȳ wolde haue raigned.

But this heade put ȳ whole earth in feare, and bare rule in it, ouer all those ȳ dwelt vpon earth with moch labour, and he had the gouernance of the worlde, ouer all the foules that haue bene. After this I loked, and beholde, the heade that was in the myddest, sodenly appeared nomore, like as ȳ wynges : then came the two heades, which ruled vpon earth, & ouer those that dwelt therein. And I

behelde, & lo, the heade vpon the right side, deuoured it that was vpon the left syde. And I herde a voyce, which sayde vnto me : loke before the, and considere the thinge that thou seist. Then I sawe, and beholde, as it were a lyon that roareth, rennyng haistely out of ȳ wod, and he sent out a mans voyce vnto the Aegle, and sayde : Heare thou, I wyl talke with the, and the Hyst shal saye vnto the : Is it not thou that hast the victory of the foure beastes, whom I made to raigne vpon earth and in my worlde, and that ȳ ende of their times might come thorow thē ?

And the fourth came, and ouerwanne all the beastes that were past, and had power ouer the worlde with greate fearfulness, and ouer the whole compasse of the earth with the most wicked labour, and so longe time dwelt he vpon the earth with disceate, & the earth hast thou iudged not with trueth. For thou hast troubled the meke, thou hast hurte the peaceable and quyete, thou hast loued lyers, and destroyed the dwellinges of them that brought forth frute, and hast east downe the walles of such as dyd the no harme. Therefore is thy wrongeous dealyng and blasphemy come vp vnto the Hyst, and thy pryde vnto the Mightie. The Hyst also hath loked vpon the proude tymes, and beholde, they are ended, and their abhominacions are fulfilled. And therefore appeare nomore thou Aegle, and thy horrible wynges, and thy wicked fethers, and thy vngracious heades, and thy synfull clawes, and all thy vayne body : that the earth maye be refreshed, and come agayne to herself, whan she is deliuered from thy violence, and that she maye hope for ȳ iudgment and mercy of him that made her.

The xij. Chapter.

AND it happened whā ȳ Lyō spake these wordes vnto ȳ Aegle, * ȳ heade ȳ afore had ȳ vpperhāde, appeared nomore : nether dyd ȳ foure wynges appeare eny more, ȳ came to hi, & were sett vp to raigne, & their kyngdome was small & full of vproure.

And I sawe, & beholde, they appeared nomore, & ȳ whole body of ȳ Aegle was brēt, & the earth was in greate feare. Then awaked I out of the trauance of my mynde, and from greate feare, and sayde vnto my sprete : Lo, this hast thou geuen me, in ȳ thou searchest

* Rede, I sawe, and beholde,

out the wayes of the Hiest: lo, yet am I weery in my minde, and very weake in my sprete, and litle strēth is there in me, for the greate feare that I receaued this night. Therefore wil I now beseke the Hiest, [¶] he wyl comforte me vnto the ende, [¶] I sayde:

LORDE LORDE yf I haue founde grace before thy sight, and yf I am iustified with [¶] before many other, [¶] yf my prayer be come vp before thy face, cōforte me then, and shew me thy seruauent the interpretacion [¶] playne differēce of this horrible sight, that thou mayest perfectly cōforte my soule: for thou hast iudged me worthy, to shew me [¶] last of tymes.

And he sayde vnto me: this is the interpretacion of this sight, The Aegle whom thou sawest come vp from the see, is the kingdome which was sene in the vision of thy brother [¶] Daniel, but it was no expounded vnto him, for now I declare it vnto the.

Beholde, the dayes come, that there shall ryse vp a kyngdome vpō earth, and it shall be feared aboue all the kyngdomes [¶] were before it. In the same kyngdome shall xij. kynges raigne, one after another. For the secōde shall begynne to raigne, and shall haue more tyme thē the other, [¶] this do [¶] xij. wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest go out from the heades but not from [¶] body, it betokeneth, that after the tyme of that kyngdome there shall aryse greate stryuynges, and it shall stonde in parell of fallynge: neuertheles it shall not yet fall, but shall be set in to his begynnyng. And [¶] eight vnderwynges which thou sawest hāge vnto [¶] wynges of hi, betokē, [¶] in hi there shall aryse eight kynges, whose tyme shalbe but small, [¶] their yeares swift, [¶] two of them shal beare. But whan the middest tyme commeth, there shal be foure kepte in the tyme, whan his tyme begynneth to come that it maye be ended, but two shal be kepte vnto [¶] ende.

And where as thou sawest thre heades restynge, this is the interpretacion: In his last shal the Hiest rayse vp thre kyngdomes, and call many agayne in to thē, [¶] they shal haue the dominion of the earth, and of those that dwell therein, with moch labour aboute all those [¶] were before thē. Therefore are they called [¶] heades of the Aegle: for it is they [¶] shal

^a Dan. 7.

bringe forth his wickednes agayne, [¶] [¶] shal perfourme [¶] fynish his last. And where as thou sawest, that [¶] greate heade appeared no more, it signifieth, that one of them shal dye vpō his bed, [¶] yet with payne, for the two that remayne, shalbe slayne with the swerde. For the swerde of the one shal deuoure the other, but at the last shal he fall thorow the swerde himself.

And where as thou sawest two vnderwynges [¶] vpon the heade that is on the right syde, it signifieth, that it is they, whō the Hiest hath kepte vnto their ende: this is a small kyngdome, [¶] full of trouble. The Lyon whō thou sawest rysinge vp out of the wodd and roaringe, and speakinge vnto the Aegle, and rebukynge him for his vnrighteousnesse, is the wynde, which the Hiest hath kepte for them and for their wickednesse vnto the ende: he shal reprove them, and rente them asunder before them. For he shal sett them lyuynge before the iudgment, and shal rebuke them: for the residue of my people shal he deliuer with trouble, those [¶] be preserued ouer myne endes: and he shal make them ioyfull vntyll the commynge of the daye of iudgment, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretacion. Thou only hast bene mete to knowe the secretes of the Hiest.

Therefore wryte all these thinges [¶] thou hast sene in a boke, and hyde them, and teach thē the wyse in the people, whose hertes thou knowest maye comprehend and kepe these secretes. But wayte thou here [¶] self yet seven dayes moo, that it maye be shewed the, what so euer it pleaseth the Hiest to declare vnto the, and with that he wente his waye.

And whan all the people perceaued, [¶] the seven dayes were past, [¶] I not come agayne into [¶] cite, they gathered them all together from the least vnto the most, [¶] came vnto me, and sayde: what haue we offended the? and what euell haue we done agaynst the, [¶] thou forsakest vs, [¶] systher here in this place? For of all people thou only art left vs, as a grape of the vyne, and as a candell in a darcke place, and as an hauen [¶] shippe preserued from [¶] tēpest. Haue we not els aduersite ynough, but thou must forsake vs? Were it not better for vs, that we had bene brent with Sion? For we are no better, then they [¶] dyed there:

and they wepte with loudē voyce. Then answered I thē ⁊ sayde: Be of good cōfōrte O Israel, ⁊ be not heuy thou house of Iacob: for ⁊ Hyest hath you in remēbraūce, ⁊ ⁊ Mightie hath not forgottē you in tētaciō. As for me, I haue not forsakē you, nether am I departed from you: but am come in to this place to praye, because of ⁊ mysery of Israel, that I might seke mercy for ⁊ lowe estate of youre Sactuary. And now go youre waye home euery mā, and after these dayes wyl I come vnto you. So the people wēte their waye in to the cite, like as I commaunded them: but I remayned still in the felde seuen dayes, as ⁊ angell bad me, and I ate onely of the floures of the felde, and had my meate of the herbes in those dayes.

The xiiij. Chapter.

AND it happened after the seuē dayes, ⁊ I dreamed a dreame by night. And beholde, there arose a wynde from the see, that it moued all the floudes therof. And I looked, and beholde, the man was stronge and increased with the cloudes of heauen: and when he turned his countenance to cōsider, all the thinges trembled that were sene vnder him: and whan the voyce wente out of his mouth, all they brent that herde him, like as the earth whan it feleth the fyre.

After these I sawe, ⁊ beholde, there was gathered together a multitude of mē out of nombre from the foure wyndes of the heauē, to fight agaynst ⁊ man, that came out from ⁊ see. And I looked, ⁊ beholde, he graued himself a greate moūntayne, and flew vp vpon it. But I wolde haue sene the border or place, wherout the hill was grauen, ⁊ I coude not.

I sawe after these, ⁊ all they which came to fight agaynst him, were sore afrayed, and yet durst they fight. Neuertheles whan he sawe the fearnesse and violence of the people, he nether lift vp his hande ner helde swerde, ner eny weapen: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes ⁊ wynde of the flamme: and out of his tōge he cast out sparkes and stormes, and they were all myxte together: the blast of fyre, the wynde of the flames, and ⁊ greate storme, ⁊ fell with a russhē vpon ⁊ people, which was prepared to fight ⁊ brēt thē vp euerychone: so that of the innumerable multitude there was nothinge sene,

but onely dust ⁊ smoke. Whan I saw this, I was afrayed.

Afterwarde sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came moch people vnto him: some were glad some were sory, some of them were bounde, so that they were caried and brought forth.

Then was I sick thorow greate feare, and I awaked, and sayde: thou hast shewed ⁊ seruauant all ⁊ wōders frō ⁊ begynnynge, ⁊ hast counted me worthy, ⁊ thou mightest receaue my prayer: shewe me now yet the interpretation of this dreame. For thus I cōsidre in my vnderstandinge: Wo vnto them that shal be left in those dayes, ⁊ moch more wo vnto thē that are not left behynde: for they that were not left, were in heynes.

Now vnderstonde I ⁊ thinges that are layed vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therefore are they come in to greate parells, and many necessities, like as these dreames declare. Yet is it easier, ⁊ he which suffreth hurte, come in these, then to passe awaye as a cloude out of the worlde, and now to se ⁊ thinges ⁊ shal happen in ⁊ last.

Then answered he me, and sayde: The interpretation of the sight shall I shewe the, and I will open vnto the, the thinge ⁊ thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpretation. He that taketh awaye the parell in that tyme, hath kepte himself. They that be fallen in to harne, are such as haue workes ⁊ faith vnto the Most mightie. Knowe this therefore, that they which be left behynde, are more blessed, then they that be deed. This is the meanyng of the vision. Where as thou sawest a man comynge vp from the depe of the see, ⁊ same is he whom God the Hyest hath kepte a greate season, which by his owne self shall deluyer his creature, ⁊ he shal orde thē that are left behynde. And where as thou sawest, ⁊ out of his mouth there came a blast of wynde, fyre and storme, ⁊ how ⁊ he lift vp nether swerde ner weapen, but ⁊ the ruszhinge in of him destroyed the whole multitude, ⁊ came to fight agaynst him: it signifieth, that the dayes come, whan God wyl deluyer thē ⁊ are vpon earth, ⁊ in a trauce of mynde shal he come vpon thē, ⁊ dwell in the earth. And one shal undertake to fight agaynst

another, one cite agaynst another, one place agaynst another, one people agaynst another, ⁊ one realme agaynst another. Whan this cometh to passe, then shal the tokens come, that I shewed the before: and the shal my sonne be declared, whō thou sawest clymme vp as a mā. And whan all ⁊ people heare his voyce, euery man shal in their owne lōde leaue the battayl, ⁊ they haue one agaynst another, and an innumerable multitude shal be gathered together, as they that be willinge to come and to ouercome him by fightinge. But he shal stōde vpon the toppes of the mount Sion. Neuertheles Sion shall come, ⁊ shall be shewed, beyng prepared ⁊ buylded for all men, like as thou sawest the hill grauen forth without eny hādes. But my sonne shal rebuke the people ⁊ are come for their wickednes, with the tempest, and for their euell ymaginations: and their paynes wherwith they shal be punished, are lickened vnto the flamme: and without eny labour shal he destroye them, euen by the lawe, which is cōpared vnto the fyre.

And where as thou sawest, that he gathered another peaceable people vnto hī: those are the ten trybes, which were caried awaye presoners out of their owne londe, in the tyme of Oseas the kynge, whom ^b Salmanasar the kinge of Assiria toke presoner, and caried them ouer ^c water, and so came they in to another londe.

But they gaue them this counsell, ⁊ they shulde leaue the multitude of the Heithē, and to go forth in to a farther cōuntrie, where neuer mankynde dwelt: that they might there kepe their statutes, which they neuer kepte in their owne lande. And so they entred in at the narrow passages of the water of Euphrates, and ^d God shewed tokens for thē, and helde still the floude tyll they were passed ouer: for thorow that cōuntrie there was a greate waye, namely of a yeaere and an half iourney, for the same region is called Asareth. Then dwelt they there vnto the latter tyme: and when they come forth agayne, ⁊ Hyest shall holde still the sprynges of the streame agayne, that they maye go thorow, therefore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whan he destroyeth the multitude that is

gathered together, he shal dēfede his people that remayne, and then shal he shew them greate wonders.

Then sayde I: O LORDE LORDE, shew me this: wherfore haue I sene the man commynge vp from the depe of the see?

And he sayde vnto me: Like as thou cāst nether seke out ner knowe these thinges that are in the depe of the see, euen so maiest thou not se my sonne, or those that be with him, but in the tyme of the daye. This is the interpretacion of the dreame which thou sawest, therefore thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligence vnto myne, and sought it. ^e Thy life hast thou ordred in wysdomme, and hast called vnderstandinge thy mother, and therefore haue I shewed the ^f treasure of the Hyest. After thre dayes I wil shew the more, and talke with the at more large, yee heuy and wonderous thinges wyl I declare vnto the.

Then wente I forth in to ^g felde, geuyng prayse and thankes greatly vnto God, because of his wonders which he dyd in tyme, and because he gouerneth the same, and soch as is in tyme, and there I satt thre dayes.

The riiij. Chapter.

V PON the thirde daye I satt vnder an oke tre, then came there a voyce vnto me out of the bush, ⁊ sayde: Esdras, Esdras. And I sayde: here I am LORDE, and stode vp vpon my fete. Thē spake he vnto me: ^h In the bush dyd I appeare vnto Moses, ⁊ talked with him, whā my people serued in Egipte, and I sent him, and led my people out of Egipte, ⁊ brought him vpō ⁱ mount Sion, where I helde him by me a longe season, and tolde him my wonderous workes, and shewed him ^j secretes of the tymes, and the ende, and commaunded him, sayēge: These wordes shalt thou declare, ⁊ not hyde thē. And now I saye vnto the, that thou laye vp in thine hert the dreames that thou hast sene, and the interpretacions which I haue shewed the: for thou shalt be receaued of all, thou shal be turned and remayne with my counsell, and with soch as be like the, vntyll ^k thy tymes be ended. For the worlde hath lost his youth, and the tymes begynne to waxe olde. For the tyme is deuyded in to twolue partes,

^a Mat. 24. a. ^b 4 Re. 17. a. ^c Exo. 14. c. Iosu. 3. d.

^d 3 Reg. 5. Prou. 7. a.

^e Exo. 3. a.

and ten partes of it are gone all ready, and half of the tenth parte: yet remaineth there that, which is after $\frac{1}{2}$ half of $\frac{1}{2}$ tenth parte.

33 Therefore prepare and ordre thy house, and reforme thy people: comforte such of them as be in trouble: and tell now of the destruction: let go from the mortall thoughtes: cast away the burthens of man: put of the weake nature: laye vp in some place $\frac{1}{2}$ thoughtes that are most heuy vnto the, and haist the to flyt from these tymes: for soch euell τ wickednesse as thou hast now sene happē, shal they do yet moch worse. For the weaker that the worlde and the tyme is, the more shal τ synne and wickednesse increase, in them that dwell vpō earth. For the trueth is fled farre awaye, τ lesynge is hard at hande. For now haisteth the vision to come, that thou hast sene.

C Then answered I and sayde: Beholde **LORDE**, I wyl go as thou hast commaunded me, and reforme the people which are present. But they $\frac{1}{2}$ shal be borne afterwarde, who wyl exhorte or rebuke thē? Thus the worlde is set in darcknes, and they $\frac{1}{2}$ dwel therein, are without light: for thy lawe is kyndled, because no man knoweth the thinges that are done of the, or that shalbe done. Yf I haue foude grace before the, sende the holy goost in to me, and I shall wryte all that hath bene done in the worlde sene the begynnynge, which was wrytten in thy lawe, that men maye fynde the path, and that they which wyl lyue in the latter dayes, may lyue.

And he answered me, sayēge: Go $\frac{1}{2}$ waye, gather thy people together, τ saye vnto thē, that they seke the not for xl. dayes, but loke thou gather the many boxe trees, and take with the Sarea, Dabria, Selemia, Echanus and Asial, these fyue, which are ready to wryte swiftly, and come hither, and I shal light a cādle of vnderstōdinge in thine hert, which shal not be put out, tyll the thinges be perfourmed which thou shalt begynne to wryte. And then shalt thou declare some thinges openly vnto the perfecte, and some thinges shalt thou shew secretly vnto $\frac{1}{2}$ wyse. Tomorrow this houre shalt thou begynne to wryte.

D Then wēte I forth (as he commaūded me) and gathered all $\frac{1}{2}$ people together, and sayde: Heare these wordes o Israel: Oure fathers from the begynnynge were straungers in Egipte,

from whēce they were deliyuered, and receaue the lawe of life, τ which they kepte not, which ye also haue trasgressed after thē. Then was this londre and the londre of Sion parted amōge you by the lot to possesse. But youre fathers and ye youre selues also haue done vnrighteousnes, τ haue not kepte the wayes which the Hyest cōmaunded you. And for so moch as he is a righteous iudge, he toke from you in tyme the thinge that he had geuen you. And now are ye here and youre brethren amōge you. Therefore yf so be that ye wil subdue youre owne vnderstandinge, and reforme youre hert, ye shal be kepte aliue, τ after death shal ye opteyne mercy. For after death shall the iudgment come, when we shal lyue agayne: and then shal the names of the righteous be manifest, and $\frac{1}{2}$ names of the vngodly with their workes shalbe declared. Let no mā therfore come now vnto me, ner axe eny question at me these xl. dayes.

So I toke the fyue men (as he commaunded **32** me) and we wente in to the felde, and remayned there. The next daye a voyce called me sayēge: τ Esdras, Open thy mouth, τ drynke that I geue the. Thē opened I my mouth, τ beholde, he reached me a full cuppe, which was full of water, but the colour of it was like fyre. And I toke it and dranke. And whā I had dronken it, my hert had vnderstōdinge, and wysdome grew in my brest: for my sprete was kepte in remembraunce, and my mouth was opened and shut no more. The Hyest gaue vnderstōdinge vnto the fyue men, $\frac{1}{2}$ they wrote $\frac{1}{2}$ hye thiges of the night, which they vnderstode not. But in the night they ate bred: as for me, I spake in the daye, and helde not my tonge by night. In xl. dayes, they wrote two hundredth τ foure bokes.

And it happened whā the xl. dayes were fulfilled, that the Hyest spake, sayenge: The first that thou hast wryttē, speake openly, $\frac{1}{2}$ the worthy and vnworthy maye rede it. But kepe $\frac{1}{2}$ lxx. last, $\frac{1}{2}$ thou mayest shew it onely to such as be wyse amonge thy people. For in them is the sprynge of vnderstōdinge, the fountayne of wysdome, and the streame of knowlege. And I dyd so.

The rb. Chapter.

BEHOEDE, speake thou in the eares of **A** my people the wordes of prophecie,

^a Mat. 24. a. 1 Joh. 2. c.

^b Deut. 4. 5.

^c Eze. 3. a. Apo. 10. b.

which I wyll put in þy mouth, seieth the LORDE: and cause them to be wrytten in a letter, for it is the trueth. Feare not the ymaginaciōs against þy, let not þy vnfaithfulnes of them trouble the, that speake agaynst the. For all the vnfaithfull shal dye in their vnfaithfulnes. Beholde seieth the LORDE, I wil brynge plagues vpon the worlde: þy swerde, honger, death and destrucion, for wickednes hath the vpper hande in all þy earth, and their shameful workes are fulfilled.

¶ Therefore seieth the LORDE: I wil holde my tonge nomore vnto their wickednesse, which they do so vngodly: nether wil I suffre them in the thinges, that they deale with all so wickedly. ¶ Beholde, the innocent bloude of the troubled crieth vnto me, and the soules of the righteous complayne cōtynually: and therefore (seieth the LORDE) I wil surely auge, and receaue vnto me all the innocent bloude from amonge them.

¶ Beholde, my people, is led as a flock of shepe to be slayne, I wil not suffre them now to dwel in Egipte, but wyl brynge them out with a mightie hande and a stretched out arme, and smyte it with plagues as afore, and wyl destroye all the londe off it. Egipte shal mourne, and the foundations of it shalbe smytten with the plague and punyishment, þy God shal brynge vpon it.

¶ They that tyll þy grōunde, shal mourne, for their sedes shal be destroyed thorow the blastinge and hale, and an horrible starre. Wo worth þy worlde and them that dwell therein, for þy swerde and their destrucciō draweth nye: and one people shal stōde vp to fight against another, and swerdes in their hādes. For mē shalbe vnstedfast, and some shal do violence vnto other: they shal not regarde their kynges and prynces, the wayes of their doinges and hādelinges in their power. A man shal desyre to go in to the cite, and shal not be able. For because of their pryde þy cities shalbe brought in feare, þy houses shal shake, and men shalbe afrayed. A man shal haue no pitie vpon his neighbour, but one shal prouoke another vnto battayll, to spoyle their goodes because of the honger of bred, and because of the greate trouble.

¶ Beholde, I gather and call together all the kynges of þy earth which are from the vprynging, from the south, from the east and Liba-

nus to turne vnto them, and restore the thinges that they haue geue them. Like as they do yet this daye vnto my chosen, so wil I do also, and recompense the in their bosome. Thus sayeth þy LORDE God: My right hande shal not spare þy synners, and my swerde shal not cease ouer them, that shed the innocēt bloude vpon earth. The feare is gone out fro his wrath, and hath cōsumed the foundations of the earth, and the synners like the strawe that is kindled. Wo worth them that synne, and kepe not my commaundementes, seieth the LORDE. I wil not spare them. Go youre waye ye children from violence, defyle not my Sanctuary: for the LORDE knoweth all the that synne agaynst him, and therefore deluyeth he them vnto death and destrucciō: For now are the plagues come vpon the worlde, and ye shal remayne in the. For God shal not deluyeu you, because ye haue synned agaynst him.

¶ Beholde, an horrible vision commeth fro the east, where generacions of Dragons shal come out, and the people of the Arabes with many charettes, and the multitude of them shalbe as the wynde vpon earth, that all they which heare them ragynge in their wrath, maye feare and be afrayed: and as the wyld bores out of þy wod, so shal they go out, and with greate power shal they come, and stonde fightinge with the, and shal waiste the porcion of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembre their byrth, and shal turne aboute swearing together in greate power, to persecute them. But these shalbe afrayed, and kepe sylence at their power, and shal fle: and one out of the londe of the Assirians shal besege the, and consume one of the, and in their hoost shal be feare and drede, and strife amonge their kynges.

¶ Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal smyte one vpon another, and they shal smyte at þy greate starre vpon earth and their starre, and the bloude shalbe from the swerde vnto the bely, and the smoke of mā vnto þy Camels lytter: And there shalbe greate fearfulness and trembling vpon earth, and they that se the wrath, shal be afrayed, and a trembling shal come vpon them.

^a Apo. 6. b. and 19. a.

^b Psal. 43. c. Rom. 8. c. 1 Co. 4. b.

And then shal there come greate raynes from \bar{y} south and from the north, and parte from the west, and from the stormy wynde from the east, and shal shutt them vp agayne, τ the cloude which he rased vp in wrath, and the starre to cause feare toward \bar{y} east and west wynde, shalbe destroyed, τ the greate cloudes shalbe lift vp, and \bar{y} mightie cloudes full of wrath, and the starre, that they maye make all the earth afrayed and the \bar{y} dwell therein, and that they maye poure out ouer all places an horrible starre, fyre and hale and flyenge swerdes, and many waters: \bar{y} all feldes maye be full, and all ryuers, τ they shal breake downe the cities τ walles, mountaynes τ hylles, all trees, wod, and the grasse of the medowes, and all their frute. And they shal go stedfast vnto Babilon, and make her afrayed, they shal come to her and besege her: the starre and all wrath shal they poure out vpon her.

Then shal the dust and smoke go vp vnto the heauen, and all they that be aboute her, shal bewayle her: and they that remayne vnder her, shal do seruyce vnto them that haue put her in feare. And thou Asia \bar{y} cōfortest thyself also vpō the hope of Babilon, and art a worshipec of hir personne: Wo be vnto the thou wretch, because thou hast made thyself like vnto her, τ hast decte \bar{y} daughters i whordome, that they might tryumphe and please thy louers, which haue allwaye desyred to cōmytte whordome with the: thou hast folowed the abhominable cite in all hir workes and inuencions.

Therefore sayeth God: I wyl sende plagues vpon the, wyddowhode, pouerte, hōger, warres, and pestilence, to waist thy houses with destruccion and death, and the glory of thy power shal be dried vp as a floure, whan \bar{y} heate aryseth \bar{y} is sent ouer the. Thou shalt be sick as a poore wife that is plagued τ beatē of wemen: so \bar{y} the mightie and louers shal not be able to receaue the. Wolde I so hate the saith the LORDE? Yf thou haddest not allwaye slayne my chosen, exaltinge the stroke of thy handes, and sayde ouer their death, whan thou wast drunkē: set forth the bewtye of thy countenance.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therefore shalt thou receaue * rewarde.

* Some rede, no rewarde.

Like as thou hast done vnto my chosen (sayeth the LORDE) euen so shal God do vnto the, and shal delyuer the in to the plage. Thy childrē shal dye of hunger, τ thou shalt fall thorow \bar{y} swerde. Thy cities shalbe broken downe, τ all thine shal perish with the swerde in \bar{y} felde. They \bar{y} be in \bar{y} mōntaynes shal dye of hunger, τ eate their owne flesh, τ drinke their owne bloude for very hōger of bred and thyrst of water. Thou vnhappy shalt come thorow the see, τ receaue plagues agayne.

In the passage they shal caste downe the slayne cite, τ shal rote out one parte of \bar{y} londe, τ cōsume the porcion of thy glory. They shal treade the downe like stuble, τ they shalbe thy fyre and shal consume the: thy cities and thy londe, thy wod and thy frutefull trees shal they burne vp with the fyre. Thy children shal they cary awaye captiue, and loke what thou hast, they shal spoyle it, and marre the bewtie of thy face.

The xvi. Chapter.

WO vnto the Babilon τ Asia, wo vnto \bar{y} Egyp̄te τ Syria: gyrd your selues with clothes of sack τ hayre, and mourne for your childrē, be sory, for your destruccion is at honde. A swerde is sent vpon you, τ who wil turne it back? A fyre is kyndled amōge you, τ who wil quench it? Plagues are sent vnto you, τ what is he that wyl dryue them awaye? Maye eny man dryue awaye an hōgrie lyon in the wod? Or maye eny mā quench the fyre in the stuble, whan it hath begonne to burne? Maye one turne agayne the arrowe, \bar{y} is shot of a stronge archer? The mightie LORDE sendeth the plagues, τ what is he that wil dryue them awaye? The fyre is kyndled τ gone forth in his wrath, and what is he that will quench it? He shall cast lightenynges, and who shal not feare? He shal thunder, and who shall not be afrayed? The LORDE shal threaten, and who shal not vtterly be beaten to poulder at his presence? The earth quaketh, τ the foundacions therof: \bar{y} see aryseth up with waues from the depe, and the floudes of it are vnquyte, τ the fishes therof also before the LORDE, τ before the glory of his power. For stronge is his right hande that holdeth the bowe, his arrowes that he shuteth, are sharpe, τ shall not mysse, whan they begynne to be shot in to \bar{y} endes of the worlde.

B Beholde, þy plagis are sent, ⁊ shal not turne agayne, tyll they come vpon earth. The fyre is kyndled, ⁊ shall not be put out, tyll it consume the foundations of the earth. Like as an arowe which is shot of a mightie archer, returneth not backward, euen so þy plagis þy shal be sent vpon earth, shal not turne agayne. Wo is me, wo is me, who wyl delyuer me in those dayes? The begynnynge of sorowes ⁊ greate mourning: the begynnynge of derth ⁊ greate death: the begynnynge of warres, ⁊ the powers shal stonde in feare: the begynnynge of euels, ⁊ they shal tremble euery one. What shal I do in these thinges, whan the plagis come? Beholde, höger and plage, trouble ⁊ anguysh are sent, as scourges for amendement. But for all these thinges they shal not turne frō their wickednesses, ner be allway myndefull of þy scourges.

C Beholde, vitayles shalbe so good cheape vpon earth, þy they shal thinke them selues to be in good case: and euen then shal myschefe growe vpon earth, warres, derth ⁊ greate disquietnes. For many of them that dwell vpon earth shall perish of höger, ⁊ the other that escape the honger, shal the swerde destroye: ⁊ the deed shalbe cast out as donge, ⁊ there shalbe no man to cōforte them. For þy earth shalbe waisted, ⁊ the cities shalbe cast downe: there shalbe no man left to tyll þy earth ⁊ to sowe it. The trees shal geue frute, ⁊ who shal plucke thē of ⁊ gather them? The grapes shal be ripe, ⁊ who shal treade thē? For all places shalbe desolate of mē, so that one man shal desyre to se another, or to heare his voyce. For of one whole cite there shalbe ten left, ⁊ two in the felde, which shall hyde thē selues in the thicke buszshes, ⁊ in the clyffes of stones: like as whan there remaine thre or foure olyues vpon the olyue tre, or as whan a vynyarde is gathered, there are left some grapes, of them that diligētly sought thorow the vynyarde.

D Euen so in those dayes there shalbe thre or foure left, for thē þy search their houses with the swerde. And the earth shalbe left waiste, ⁊ the feldes therof shall waxe olde: and hir wayes and all hir pathes shal growe full of thornes, because no man shal trauayle there thorow. The daughters shal mourne, hauinge no brydegromes: the women shal make lamentacion, hauinge no huszbandes, their

daughters shal mourne, hauinge no helpe of their brydegrome. In the warres shall they be destroyed, ⁊ their huszbandes shal perish of honger. O ye seruantes of the LORDE, heare these thinges, ⁊ marck thē. Beholde, the worde of the LORDE, O receaue it: beholde, the plagis drawe nye, ⁊ are not slack in tarienge. Like as a trauaylinge woman, which after þy ix. moneth brigeth forth a sonne, whan the houre of the byrth is come, an houre two or thre afore that the paynes come vpon hir body, ⁊ whan the childe cōmeth to the byrth, they tary not the twyncklynge of an eye: Euē so shall not þy plagis be slack to come vpon earth, ⁊ the worlde shal mourne, ⁊ sorowes shal come vpon it on euery syde.

O my people, heare my worde, make you redy to the battayll: ⁊ in all euell be euen as pylgremis vpon earth. He þy selleth, let him be as he that flyeth his waye: ⁊ he þy byeth, as one that wil lese.^a Who so occupieth marchaūdies, as he that wynneth not: ⁊ he that buyldeth, as he that shall not dwell therein: he that soweth, as one þy shal not reape: he that twysteth the vynyarde, as he that shal not gather the grapes: they that mary, as they that shall get no children: and they þy mary not, as the wyddowes: ⁊ therfore they þy laboure, laboure in vayne. For straungers shall reape their frutes, ⁊ spoyle their goodes, ouer throwe their houses, ⁊ take their childrē captiue, for in captiuyte ⁊ honger shal they get children. And they that occupie their marchaūdies with robbery, how longe decke they their cities, their houses, their possessions ⁊ personnes? the more wil I punysh them for their synnes, sayeth the LORDE. Like as an whore enuyeth an honest woman, so shall righteousnes hate iniquyte, whan she decketh hir self, and shall accuse her to hir face, whan he cōmeth that defendeth, which shal make inquisiciō for all synne vpon earth. And therefore be not ye like there vnto, ner to the workes therof: for or euer it be longe, iniquite shalbe taken awaye out of the earth, and righteousnes shal raigne amonge you.

Let not the synner saye, that he hath not synned: for coles of fyre shal burne vpon his heade, which saieth before the LORDE God ⁊ his glory: I haue not synned. Beholde, the LORDE knoweth all þy workes of men, their ymaginacions, their thoughtes ⁊ their

^a 1 Cor. 7. d.^b Psal. 126. a. Pro. 10. c. Eccli. 11. b.

hertes. For he spake but the worde:^a let the earth be made, & it was made: let the heauē be made, and it was made. In his worde were ſ̄y starres made, & he knoweth the nombre of them. He searcheth the grounde of the depe, & the treasures therof: he hath measured the see, and what it conteyneth. He hath shut the see in the myddest of the waters, and with his worde hath he hanged the earth vpon the waters. He spredeth out the heauen like a vowe, vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made sprynges of water, and poles vpō the toppe of the mountaynes, ſ̄y the floudes might poure downe from ſ̄y stony rockes to water the earth. He made man, and put his hert in the myddest of ſ̄y body, and gaue him breth, life and vnderstandinge, yee and the sprete of ſ̄y Allmightie God, which made all thinges, and hath searched the groude of all the secretes of the earth.

- Ⓢ He knoweth youre ymaginacions & inuēcions, and what ye thynke whan ye synne, & wolde hyde youre synnes. Therfore hath ſ̄y LORDE searched and sought out all youre workes, and he shal bewraye you all. And whan youre synnes are brought forth, ye shalbe ashamed before men, and youre owne synnes shalbe youre accusers in that daye. What wil ye do? Or how will ye hyde youre synnes before God and his angels? Beholde, God himself is the iudge, feare him, leaue of from

^a Gene. 1. a.

your synnes, and forget youre vnrighteousnesses, and medle nomore with them: so shal God lede you forth, and delyuer you from all trouble. For beholde, the heate of a greate multitude is kyndled ouer you, and they shal take awaye certayne of you, and fede the ydle with Idols: and they that cōsent vnto them, shal be had in derision, laughed to scorne, & trodden vnder fote.

For vnto the places there shalbe a place, and in the next cities a greate insurreccion vpon those that feare ſ̄y LORDE. They shal be like mad men, they shall spare no man: they shall spoyle and waist soch as feare the LORDE, their goodes shall they take from them, and shute them out of their houses. Then shall it be knowne who are my chosen, & they shalbe tryed as the golde in the fyre. Heare O ye my beloued, saith the LORDE: beholde, the dayes of trouble are at honde, but I wil delyuer you from the same. Be not ye afraied, dispayre not, for God is youre captayne.

Who so kepeth my cōmaundementes and preceptes (sayeth the LORDE God) let not youre synnes weye you downe, & let not youre vnrighteousnes be lift vp. Wo be vnto thē that are subdued vnto their synnes, and tangled in their wickednesses: like as a felde is hedged in with buszshes, and the path therof couered with thornes, ſ̄y no man maye trauayle thorow: and so is he taken, and cast in the fyre, and brent.

The ende of the fourth boke of Esdras.

The boke of Tobias.

What this boke conteyneth.

Chap. I.

Of the kynred, life and godly conuersacion of Tobias.

Chap. II.

The lounge compassion that Tobias sheweth in buryge the deed, for the which cause he is hated and persecuted. God nurtoureth him with byndnes. His wyfe casteth him in the teth.

Chap. III.

Tobias prayeth hertely vnto God, for the trouble and captiuyte of him self and the people. Of Sara the daughter of Raguel.

Chap. IIII.

Tobias teacheth his sonne in the feare of God.

Chap. V.

The sonne obeyeth the father, and goeth his earade. God prouydeth mercifully for him, and sendeth his angell to be his gyde.

Chap. VI.

In their iourney they take a fish, wherof the angell commaundeth him to kepe the hert, the gall and the leuer, and telleth him wherto it is good.

Chap. VII.

They come to Raguel, which receaueth them lounyngly, and marieth his daughter Sara vnto Tobias.

Chap. VIII.

Tobias goinge to bed with his wife, ordreth him self as the angell bad him, and so both he and his wyfe are preserued from euell.

Chap. IX.

Tobias sendeth the angell vnto Gabelus for the money.

Chap. X.

Tobias father and mother lōge sore for his comynge: And Raguel seynge that he can kepe him no longer, sendeth him awaie with his wife.

Chap. XI.

They returne home, and are welcommed ioyfully. Olde Tobias hath his sight agayne. They reioyse altogether, and geue thākes vnto God.

Chap. XII.

The father and the sonne wolde fayne rewarde the angell. He wil haue nothinge: but sheweth them what he is.

Chap. XIII.

Tobias the elder prayeth God, & exorteth other mē, to be thankfull vnto him.

Chap. XIIIII.

Tobias beynge now olde, prophecietieth the destruction of Ninieue, and the prosperous health of Israel. The sonne forsaketh the sinfull cite, as his father bad him, & goeth to his father in lawe.

The first Chapter.

α **T**OBIAS was of the trybe and cite of Nephtali, which lyeth in the hye countrees of Galile aboue Naason the waye toward the west, hauyng the cite of Sephet vpon the left syde.

Though he was taken prisonner in the

dayes of ^aSalmanasar kynge of the Assirians, neuertheles beynge in captiuyte, he forsoke not ^y waye of trueth: In so moch that what so euer he might gett, he parted it dailie with his felowpresoners & brethren, that were of his kynred. And though he were yonger thē

^a 4 Re. 17. a.

all in the trybe of Nephtali, yet dyd not he behaue himself childeshly in his workes. And whan all the other wente to the goldē calues, which Ieroboam the kynge of Israel had made, he himself alone fled all their companies, and gat him to Ierusalem vnto the temple of the LORDE, and there worshipped ꝑ LORDE God of Israel, ^afaithfully offeringe all his first frutes and tithes, so that in the thirde yere he ministred all the tithes vnto the straungers and conuerter. These and soch like thinges dyd he accordinge to the lawe of God, whan he was yet but yonge.

33 But whan he was a man, he toke out of his owne trybe^a a wyfe called Anna, and of her he begat a sonne, whom he called after his owne name, and taught him from his youth vp, to feare God, and to refraine from all synne.

Now whan he with his wife, his sonne and with all his kynred was come in captiuite vnto Ninue, what tyme as they all ate of the meates of the Heithē, he ^akeptē his soule, and was neuer defyled in their meates. And for so moch as he was myndefull of the LORDE in all his hert, God gaue him fauoure^a in the presence of Salmanasar the kynge, which gaue him power to go where he wolde, and so had he liberte to do what him list.

C So wente Tobias vnto all them that were in preson,^a and comforted them, and gaue them wholsome exortacions. And whan he came to Rages a cite of the Medes, hauynge ^aten talētes of syluer (of ꝑ thinges wherwith the kynge had honoured him) and sawe amonge a greate company of people of his kinred, one Gabelus (which was of his owne trybe) beyng in necessite, he gaue him the sayde weight of syluer vnder an handwrytinge.

After a longe season whan Salmanasar the kynge was deed, and Sennacherib his sonne reigned in his steade, which hated the children of Israel, Tobias wente daylie thorow out all his kynred, and comforted them, and gaue of his goodes to euery one of thē, as moch as he might: he fed the hongrie, clothed the naked, and buried the deed and slaine, and that diligently.

34 And whan Sennacherib the kynge came agayne and fled out of Iewry,^a (what tyme as God punyshed him for his blasphemy) ^ain

his wrath slew many of the children of Israel, Tobias buried their bodies.^a But whan it was tolde the kynge, he commaunded to slaye him, and toke awaye all his goodes. Neuertheles Tobias with his sonne ^awith his wife fled his waye, and was hyd naked, for there were many that loued him. But after xlv. dayes the kynge was slayne of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restored vnto him.

The ij. Chapter.

AFTER these thinges vpon a solemne ^adaye of the LORDE Tobias made a good feast in his house, ^asayde vnto his sonne: Go ꝑ waye ^aþrynge hither some of oure trybe, soch as feare God, that they maye make mery with vs. And whā he was gone, he came agayne, and tolde his father, that one of the children of Israel laye slayne vpon the strete. And immediatly he leape from his table, left the feast, came fastinge to the deed coarse, toke him ^abare him preuely in to his house, ꝑ whan the Sonne was downe, he might safely burye him. And whā he had hyd the coarse, he ate his meate with mournynge and feare, remembryng ꝑ wordes, that the LORDE sayeth by the prophet Amos: 'yours hie feastes shalbe turned to sorowe and heuynes.

But whan ꝑ Sonne was downe, he wente ^ahis waye ^aburied him. Then all his neighbours reproued him, sayenge: It is not lōge, sens it was commaunded to slaye the^a because of this matter, and hast scarce escaped the daunger of death, and buriest thou the deed againe? Neuertheles Tobias fearinge God more then the kynge, toke the bodies of the slayne, hyd them in his house, ^aburied them at mydnight.

It happened vpō a daye, that he had buried ^adeed, ^awas weery, came home, ^alayed him downe by the wall ^aslepte. And whyle he was a slepe, there fell downe vpō his eyes warme donge out of the swalowes nest, so ꝑ he was blynde. 'This tentacion dyd God suffice to happen vnto him, that they which came after, might haue an example of his paciēce, like as of holy Iob. For in so moch as he euer feared God from his youth vp, ^akeptē his commaundementes, he was not heuy

^a 3 Re. 12. d.

^b Exo. 22. d. and 23. c. Deut. 12. a.

18. a. 26. a.

^c Nu. 36. c.

^d Gen. 43. f. Iudit. 12. a.

^e Iere. 40. a.

^f Matt. 25. c.

^a Some reade: ten talētes of golde.

^b 4 Re. 19. g.

^c 4 Esd. 2. c.

^d Amos 8. b. 1 Mac. 1. b.

^e Tobi. 1. d.

^f Deu. 8. a. and 13. a. Ioh. 9. a. and 11. a.

against God, that the plage of blyndnes chaused vnto him, but remayned stedfast in the feare of God, and thanked God all the dayes of his life.

D For like as blessed Iob was had in derision of kynges, euen so was he laughed to scorne of his elders & kynsfolkes, which sayde vnto him: "where is thy hope, for f which thou hast done allmes and buried the deed? But Tobias rebuked the, & spake: Saye not so, for we are the children of holy men,^a & loke for the life, which God shal geue vnto them, that neuer turne their beleue from him. Anna his wife wente daylie to the weeuyngne worke, & loke what lyuinge she coude get with the labour of hir handes, she brought it. And it happened f she toke a kynd and brought it home.

And whan hir huszband herd it crie, he sayde: loke f it be not stollen,^a restore it agayne to the owners: for it is not lafull for vs, to eate or to touch eny thinge of theft. Then was his wife angrie, and sayde: "Now is thy hope become vayne openly, & thy allmes dedes are manifest. With these & such like wordes dyd she cast him in the tethe.

The iij. Chapter.

A **T**HEN Tobias toke it heuely, & with teares beganne to make his prayer, sayenge: O LORDE, thou art righteous, & all thy iudgmētes are true, yee all f wayes are mercy, faithfulness & iudgmēt.^c And now O LORDE be myndefull of me, & take no vengeance of my synnes, nether remembre my myszdedes ner f myszdedes of my elders. For we haue not bene obediēt vnto f cōmaundemētes, therefore are we spoyled, brought in to captiuyte, in to death, in to derision & shame vnto all nacions, amōge whō thou hast scatrēd vs. And now O LORDE, f iudgmētes are greates, for we haue not done acordige to f cōmaundemētes, nether haue we walked innocētly before f . And now O LORDE, deale with me acordinge to thy wil, & cōmaunde my sprete to be receaued in peace, for more expediēt were it for me to dye, thē to lyue.

B At the same tyme it happened, that Sara the daughter of Raguel at Rages a cite of f Medes was slaunders of one of hir fathers handmaydes, namely, that she shulde haue

had seuen huszbandes, which as soone as they were gone in vnto hir, were slayne of the deuell called Asmodeus. Therfore whan she reproued the mayden for hir faute, she answered her, sayenge: God let vs neuer see sonne ner daughter of the more vpon earth, thou kyller of thy huszbandes. Wilt thou slay me also, as thou hast slayne seuen men? At this voyce wēte Sara in to an hye chamber of hir house, and thre dayes and thre nightes she nether ate ner drāke, but cōtynued in prayer, and besought God with teares, that he wolde delyuer her from this rebuke.

C Vpon the thirde daye it chaunced, that whan she had made an ende of hir prayer, she prayed the LORDE, sayenge: Blessed be thy name O God of oure fathers, which whan thou art wroth, shewest mercy, and in the tyme of trouble thou forgeuest the synnes of them, that call vpon the. Vnto the O LORDE turne I my face, vnto the lift I vp myne eyes. I beseke f O LORDE, lowse me out of the bondes of this rebuke, or els take me vtterly awaye frō of f earth. Thou knowest LORDE, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte company with those that passe their tyme in sporte, nether haue I made my self partaker with them that walke in lighte behauoure. Neuertheles an huszbande haue I consented to take, not for my pleasure, but in thy feare.

D Now peradventure either I haue bene vnworthy of them, or els were they vnmete for me, for thou happily hast kepte me to another huszband. For why? f thy counsell is not in f power of man. But who so euer loueth the and serueth the a right, is sure, that yf his life be tempted and proued, it stādeth in the tryenge: and yf he endure in patience, he shal haue a rewarde and be hylie crowned: and yf he be in trouble, that God (no doute) shal delyuer him: and yf his life be in chastenyngne, that he shall haue leue to come vnto thy mercy.

For thou hast no pleasure in oure dampnacion: & why? after a storme thou makest f wether fayre and still: after wepinge and heuyenes thou geuest greates ioye. Thy name O God of Israel, be prayed for euer. At the same tyme were both their prayers herde in

^a Iob 4. a. ^b Tob. 8. a. ^c Ephe. 4. c. ^d Deu. 22. a.

^e Iob 2. b. ^f Psal. 24. b. ^g Esa. 8. d. and 40. b. and 46. b.

the sight of the magesty of the Hyest God. And Raphael the holy angel of the LORDE was sent to helpe the both, whose prayers came together before God.

The iij. Chapter.

A SO whā Tobias thought his prayer to be herde, that he might dye, he called vnto him his sonne Tobias, & sayde vnto him: My sonne, heare the wordes of my mouth, and laye thē in thine hert as a foundacion. When God taketh away my soule, burie thou my body, & holde thy mother in honoure all the dayes of hir life. For thou oughtest to remembre, what and how greate pears she suffred for y in hir wōbe. And whā she also hath fulfilled the tyme of hir life, bury her besyde me. Hauē God in thy thought all the dayes of thy life, & bewarre, lest at any tyme thou cōsent vnto synne, and lest thou let slippe the commaundemētēs of the LORDE oure God.

B Geue almes of thy goodes, and turne neuer thy face from the poore: and so shal it come to passe, that the face of the LORDE shal not be turned away from the. Be mercifull after y power. Yf thou hast moche, geue plēteously: yf thou hast litle, do thy diligence, gladly to geue of that litle. For so gatherest thou thy self a good rewarde in the daye of necessite. For almes delyuereth fro death, & suffreth not the soule to come in darcknes. A greate comforte is almes before the hye God, vnto all them that do it.

My sonne, kepe the well from all whoredome, and (besyde thy wife) se that no faute be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde beganne all destruccion.

C Who so euer worketh any thinge for the, immediatly geue him his hyre, and loke that thy hyred seruante wagies remaine not by the ouer night. Loke that thou neuer do vnto another man, the thinge that thou woldst not another mā shulde do vnto the. Eate thy bred with the hongrie and poore, and couer the naked with thy clothes. Set thy bred and wyne vpon the buryall of the righteous, and do not thou eate and drynke therof with the synners. Axe euer counsell at y wyse.

Be allwaye thankfull vnto God, and beseke him, that he will ordre thy wayes, & that what so euer thou deuysest or takest in hande, it maye remaine in him. I certifie the also my sonne, that (whan thou wast yet but a bab) I delyuered ten talentes of syluer vnto Gabelus, at Rages a cite of the Medes, & his handwritinge haue I by me. And therefore seke some meanes, how thou mayest come by him, & receaue of him y sayde weight of syluer, and geue him his handwritynge agayne.

My sonne, be not afraied: trueth it is, we lede here a poore life: but greate good shall we haue, yf we feare God, and departe from all synne, and do well.

The v. Chapter.

THEN answered Tobias his father, & sayde: father, all that thou hast commaunded me, wil I do, and that diligently. But how I shal requyre this money, I can not tell. Nether doth he knowe me, ner I him. What token shal I geue him? And as for the waye thither, I neuer knew it. Then his father answered him, and sayde: I haue his handwritinge by me, which whan thou shewest him, immediatly he shall paye the. But go thy waye now, & get the some faithfull man to go with y for an hyre, that thou mayest receaue y money, whyle I am yet lyuyng.

Then wente Tobias out, & vpon the strete he founde a fayre yonge man standinge, gyrded vp, and as it were one ready to take his iourney. And he knew not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good yonge man? He answered: Of the children of Israel.

And Tobias sayde vnto him: knowest thou the waye, that ledeth vnto the countre of y Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged with oure brother Gabelus, that dwelleth in Rages a cite of y Medes, which lyeth vpon the mount Egbathanis. Tobias sayde vnto him: I praye the, tary for me, tyll I haue tolde my father these thinges. Then wete Tobias in, and tolde his father all. At y which his father marueled, & prayed, that he wolde come in vnto him.

Now whan the angell came in, he saluted

^a Exo. 20. b. ^c Eccli. 7. c. ^d Rom. 6. b. * Some reade: fro all synne & from death. ^e 1 Tess. 4. a.

^f Gen. 5. a. ^g Deu. 24. c. ^h Matt. 7. a. ⁱ Luc. 14. b. ^j Tob. 1. c. ^k Rom. 8. d.

him, and sayde: ioye be with the for euermore. And olde Tobias saide: what ioye can I haue, that syt here in darcknes, & se not the light of heauen? The yonge man sayde vnto him: Be of good cheare, God shal helpe the shortly. And Tobias sayde vnto him: Canst thou brynge my sonne to Gabelus, vnto the cite of Rages in Media? And whan thou comdest agayne, I shal paye the thy hyre. And the angell sayde vnto him: I shal lede thy sonne, and brynge him to the agayne. Then Tobias answered him: Tell me I praye the, of what house, or of what trybe art thou?

The angell Raphael sayde vnto him: Axest thou after the kynred of an hyrelinge, or sekest thou a gyde for thy sonne to go with him? But that I make the not carefull, I am Azarias the sonne of greate Hananias. And Tobias answered: Thou art come of a greate kynred, but I praye y , be not displeased, that I desyred to knowe thy kynred. The angell sayde vnto him: Thy sonne shal I lede forth safely, and brynge him whole to the agayne.

Then answered Tobias, and sayde: well, go on youre waie, and God be in youre iourney, and his angell beare you company. So whan they had prepared all thinges, y they wolde take with them in their iourney, Tobias bad his father & his mother fare well, and they wente on their waye both together. Now whan they were gone, his mother beganne to wepe, and sayde: "The staff of oure age hast thou taken awaye, and sent him from vs.

Wolde God that money had neuer bene, for the which thou hast sent him awaye. Yf we had bene content with oure pouerte, this had bene greate riches vnto vs, that we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, & thine eyes shall se him. For I trust, that y good angell of God shal beare him cōpany, and ordre well all the thinges that he doth: so that he shal come to vs agayne with ioye. At these wordes his mother left of frō wepyng, & helde hir tonge.

The vi. Chapter.

SO Tobias wente on his waye, and a dogg folowed him, and y first night they abode by the water of Tigris. Then wente he out

to wash his fete, and beholde, there came forth an horrible fish to deuoure him. Of whom Tobias was afayed, and cried with a loude voyce, sayenge: LORDE, he commeth vpon me. And the angell sayde vnto him: Take him by the cheke blade, and drawe him to the. And he dyd so, and drew him vpō the londe, and the fish beganne to leape at his fete.

The sayde the angell vnto him: Take out the bowels of this fish, and as for the hert, the gall and the leuer, kepe them by the. For these thinges are necessary and good for medycyne. Tobias dyd so, and rosted the fish, and they toke him with them in their iourney: the residue they salted, as much as was sufficient for them, till they came to Rages. Then Tobias axed the angell, and sayde vnto him: I praye y brother Azarias, tell me, wher to are these thinges good of the fish, that thou hast bydden me kepe?

The angell answered him and sayde: Yf thou layest a pece of the hert vpon the coales, the smoke therof dryueth awaye all maner of euell spretes, whether it be from man or from woman, so that from thence forth y same shal come nomore vnto them. The gall is good to anoynte or to strake y eyes withall, where as there is eny blemish in them, so shal they be whole.

And Tobias sayde vnto him: where wilt thou that we remayne? The angell answered and saide: Here is a nye kinsman of thine, one Raguel by name, which hath a daughter called Sara, & hath nether sonne ner daughter but her. All his good belōgeth vnto the, and thou must mary his daughter: and therefore desyre her at her father, and he shal geue her the to wife. Then answered Tobias & sayde: As I vnderstonde, she hath bene married vnto seuen huszbandes, and they all are deed: and I haue herde saye, that the deuell slew them. I am afayed therfore, lest soch thinges happen vnto me also: which yf it came to passe (seinge I am the onely sonne of my father and my mother) I shulde brynge thē in their age with sorow to their graues.

Then sayde y angell Raphael vnto him: Heare me, and I will tell the, what they be of whom the deuell hath power. Namely, they that receaue mariage of such a fashio, that they shut God out from thē and from their

^a Tob. 10. a.

^b Nu. 36. a.

hert, and ^ageue them selues to their owne lust, euen as it were an horse and Moole, which haue no vnderstondinge: vpon soch hath ^ȝ deuell power. But whan thou takest her, and art come in to the chamber, witholde thy self from her thre dayes, and geue thy diligence vnto nothinge but ^{vnto} prayer with her.

And in the first night rost the leuer of the fish, and the deuell shalbe dryuē awaye. The secōde night shalt thou be receaued in to the company of the holy patriarkes. The thirde night shalt thou opteyne the blessinge of God, so that whole children shalbe borne of you. After the thirde night take the mayden in the feare of God, and more for the desyre of children, then for eny fleshly lust: that in the seide of Abraham thou mayest optayne the blessinge in children.

The viij. Chapter.

THEN wente they in to Raguel, which receaued them ioyfully. And whan Raguel lokod vpon Tobias, he sayde vnto Anna his wife: How like is this yonge man vnto my sisters sonne. And whan he had spoken this, he saide: whence be ye good brethren? They saide: Of the trybe of Nephtali, out of the captiuite of Ninieue. Then sayde Raguel vnto them: knowe ye my brother Tobias? They saide: yee, we knowe him well. And whan he had spoken moch good of him, the angell sayde vnto Raguel: Tobias of whom thou axest, is this yonge mā's father. Then Raguel bowed him self downe, and wepte, toke him aboute the neck and kyssed him, and sayde: Gods blessinge haue thou my sonne, for thou art the sonne of a good vertuous man. And Anna his wyfe and Sara his daughter wepte also.

Now whā they had talked together, Raguel bad kyll a wether, and to make a feast. And whā he prayed thē to sytt downe to dyner, Tobias sayde: I wil nether eate ner drinke here this daye, excepte thou first graunte me my peticion, ^ȝ promyse me to geue me thy daughter Sara. Whan Raguel herde this, he was astonnyed, for he knew, what had happened vnto the other seuen men, that wēte in vnto her: and he beganne to feare that it shulde chaunce vnto him also in like maner.

And whyle he stode so in doute, and gaue

the yonge man no answer, the angell sayde vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belōgeth thy daughter to wife, therfore might none other haue her.

THē sayde Raguel: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of myne might be married in hir owne kynred, accordinge to the lawe of Moses.^d And now dowte thou not, but I wil geue her vnto the: So he toke the righthande of his daughter, and gaue her in to the right hāde of Tobias, and sayde: The God of Abrahā, the God of Isaac and the God of Iacob be with you, ioine you together, and fulfill his blessinge in you. And they toke a letter and made a wrytinge of the mariage. And then made they mery, and praysed God. And Raguel called Anna his wife vnto him, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of goode cheare my daughter, the LORDE of heauen geue the ioye, for the heuynesse that thou hast suffred.

The viij. Chapter.

NOW after ^ȝ they had supped, they brought the yōge man in to her. Thē thought Tobias vpon the wordes of the angell, and toke out of his bagg a pece of the leuer of the fish, and layed it vpon the hote coales. So the angell Raphael toke holde of the deuell, and sent him awaye, and bounde him in the wyldernes of the hyer Egipte. Thē spake Tobias vnto the virgin, and sayde: Vp Sara, let vs make oure prayer vnto God to daye, tomorow, and ouermorow: for these thre nightes wil we reconcytle oure selues with God: and whan the thirde holy night is past, we shall ioine together in ^ȝ deutyte of mariage. For we are the children of holy men, and we maye not come together as the Heithen, ^ȝ knowe not God.

Then stode they vp both together, and besought God earnestly, ^ȝ he wolde preserue them. And Tobias sayde: O LORDE God of oure fathers, praysed be thou of heauē ^ȝ earth of the see, welles, ^ȝ floudes, ^ȝ of all the creatures that be therein. Thou maydest Adam^e of the moulde of the earth, ^ȝ gauest

^a 1 Tess. 4. a. Psal. 31. b. ^b Tob. 8. b. ^c Tob. 9. b.

^d Nu. 36. c. Tob. 6. c. ^e 1 Cor. 7. a. ^f Tob. 6. d. ^g Gen. 2. b.

him Eua for an helper. And now LORDE thou knowest that it is not because of voluptuousnes, that I take this sister of myne to wyfe, but only for the loue of children, in whom thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O LORDE) haue mercy vpon vs, and let vs both come whole and sounde to a good age.

¶ And aboute the cocke crowe, it happened, that Raguel called his seruantes, and they wete with him, to make a graue. For he sayde: it is chaunced vnto him peraduētūre, as it dyd vnto the other seuen men, that wente in vnto her. Now whā they had made the graue, Raguel came agayne to his wyfe, and sayde vnto her: sende one of thy maydēs, to loke yf he be deed, that I maye burye him afore it be light daye.

So she sent a mayden to se, which whan she came in to the chamber, she founde them whole and sounde, slepyng together. And so she came agayne, & brought good tydinges. ¶ Then Raguel and Anna his wife prayed ſ LORDE, and sayde: Prayed be thou O LORDE God of Israel, For it is not happened vnto vs, as we thought. For thou hast dealete mercifully with vs, and put away from vs the enemye that persecuted vs, and hast shewed mercy vnto yonder two beloued. O LORDE, cause thē to magnifie the more perfectly, and to offere the the sacrifice of thy prayse, and of their health: that all people maye knowe, ſ thou onely art God in all the earth.

¶ And immediatly Raguel commaunded his seruantes, to fyll the graue, that they had made, with earth, afore it was light: and bade his wife prepare a feast, & to make ready all thinges that were necessary for meate, to soch as wente by ſ waye. He caused two fatt kyne also and foure wethers to be slayne, & meates to be prepared for all his neighbours and frendes.

And Raguel charged Tobias, to remayne with him two wekes. As for all the good ſ he had, he gaue Tobias ſ one half of it, and made his wrytinge, that the half which remayned, shulde fall vnto Tobias after their death.

The iiij. Chapter.

¶ THEN Tobias called vnto him the angell, whom he thought to haue bene a man, and sayde vnto him. Brother Azarias, I praye the herke vnto my wordes: Yf I shulde geue myself to be ſ seruaunt, I shal not

deserue ſ prouydence. Neuertheles I beseeke the, that thou wylt take the beastes and the seruantes, and go vnto Gabelus in Rages the cite of the Medes, and deluyher him his handwrytinge, and receaue the money of him, and praye him to come to my mariage. For thou knowest thyself, that my father telleth ſ dayes: and yf I tary one daye to longe, he wyl be sory in his mynde. Now seist thou how earnestly Raguel hath requyred me, so that I can not saye him nay.

Then toke Raphael foure of Raguels seruantes, and two Camels, & wente vnto Rages the cite of the Medes: and whan he had founde Gabelus, he gaue him his handwrytyng, & receaued all ſ money. He tolde him also of Tobias ſ sonne of Toby, how all thiges had happened, & caused him to come with him to ſ mariage. Now whan he came in to the house of Raguel, he foude Tobias syttinge at ſ table: & he leape vp, & they kyssed one another, and Gabelus wepte, and prayed God, and sayde: the blessinge of the God of Israel haue thou,* for thou art the sonne of a right verteous & iust man, & of one ſ feareth God, & geueth greate almes. And blessinge haue ſ wife, and youre elders, that ye maye se youre children, and youre childers childrē, vnto the thirde and fourth generaciō, and that youre sede maye be blessed of ſ God of Israel, which reigneth worlde without ende. And whan they all had sayde Amen, they wente to the feast, but with the feare of the LORDE helde they the feast of the mariage.

The v. Chapter.

¶ NOW whyle yōge Tobias made lōge ¶ tarienge by reason of ſ mariage, his father was full of care and heynes, and thought: what shulde be the cause, that my sonne tarieth so longe? Or why shulde he be kepte so longe there? Peraduenture Gabelus is deed, and no man wyl geue him the money. Thus begāne he to be very soroufull, he & Anna his wife with him, & beganne to wepe both together, because their sonne was not come agayne vnto them at the daye appoynted. As for his mother, she wepte with discomfortable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, thou

* Tob. 7. a.

light of oure eyes, thou staff of oure age, thou comforte of oure life, "thou hope of oure generation? Seinge all þy thinges that we haue are onely in thee, we shulde not haue sent the awaye from vs.

33 Then Tobias comforted her, and sayde: holde thy tonge, and be not discomforted, oure sonne is whole and sounde: the man þy we sent him withall, is faithfull ynough. Neuertheles he might in no wyse be cōforted: but daylie wente out, lokyd aboute, and wente aboute all the stretes, wherby she thought he shulde come againe: that (yf it were possible) she might se him cōmynge afare of.

But Raguel saide vnto his sonne i lawe: O tary here, and I shall sende a messaūger vnto thy father Tobias, to tell him þy thou art in good health. Tobias sayde vnto him: I am sure, that my father and my mother counte every daye, and that their hertes are sory.

C So whan Raguel prayed Tobias with many wordes, ⁊ he wolde in no wyse heare him, he delyuered Sara vnto him, ⁊ the half parte of all his good: in seruantes and handmaydēs, in shepe, in camels, and in kyne and moch money, and so sent him awaye from him with peace and ioye, and sayde: The holy angell of the LORDE be with you in youre iourney, and brynge you forth safe ⁊ sounde, that ye maye fynde all thinges in good case with youre elders, and that myne eyes maye se youre children, afore I dye.

So the elders embraced their daughter, kyssed her, and let her go, exortinge her to honoure hir father and mother in lawe, to loue hir huszbande, to rule well hir huszsholde, to kepe hir house in good ordre, and to shew hir self faultlesse.

The xi. Chapter.

A NOW as they were goinge homewarde againe, vpon þy xj. daye they came to Charra, which lyeth in the half waye towarde Niniue. And the angell sayde: Brother Tobias, thou knowest how thou hast left thy father: therefore yf it please the, we two wyl go before, and let the husholde with thy wife and þy catell come soft ⁊ fayrly after vs. And whan Tobias was content that they shulde go before, Raphael sayde vnto him: Take of the gall of the fish with thee, for it shal be neces-

^a Tob. 5. d.

sary. So Tobias toke of the gall, and they wente their waye. But Anna the mother of Tobias sat daylie by the waye syde vpon þy toppe of an hill, from whence she might se farre aboute her.

33 And whyle she was waytinge there for his cōmynge, she lokyd asfarre of, and anone she perceaued hir sonne comminge, and ranne and tolde hir huszbande, sayenge: beholde, thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou comest in to the house, immediatly worshipec the LORDE thy God, and geue thanks vnto him: then go to thy father, and kyssed him, ⁊ strake his eyēs ouer with the gall of þy fish, that thou hast brought with the. For be sure, that his eyes shal straight waye be opened, and thy father shal se the light of heauen, and shal reioyse at the sight of the. Then the dogg that had bene with them in their iourney, rāne before, and came as a messaūger, and wagged with his tayle for gladnesse.

C So þy blynde father arose, and beganne to renne, and stombled with his fete, and gaue a seruauent his hande, ranne to mete his sonne, receaued him, and kyssed him, he and his wife, and beganne to wepe for ioye.

Now whan they had worshipped ⁊ thanked God, they satt downe. Then toke Tobias of the fishes gall, and anoynted his fathers eyes: and taried half an houre, and then beganne the blemysh to go out of his eyes, like as it had bene the whyte szkynne of an egg: which Tobias toke and drew from his eyes, and immediatly he receaued his sight.

33 Then they prayed God, he and his wife, and all they that knew him. And Tobias sayde: O LORDE God of Israel, I geue the prayse and thanks, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuen dayes came Sara his sonnes wife also whole and sounde with all þy housholde and catell, with camels and moch money of his wyues, and with the money that he had receaued of Gabelus: and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Nabath Tobias sister sonnes came and were glad, ⁊ reioysed with him, by reason of all the good that God had shewed vnto him.

And so for þy space of seuen dayes they made mery, and were right ioyfull euerichone.

The xij. Chapter.

A **T**HE Tobias called his sonne vnto him
 ⁊ sayde: What maye we geue this holy
 man, that wente with the? Tobias answered
 his father and sayde: Father, what rewarde
 shal we geue him? Or what thinge can de-
 serue his benefites? He hath bene my gyde,
 and brought me safe agayne: he receaued the
 money from Gabelus, he caused me to get my
 wife, he droue the euell sprete from her, he
 hath bene occasiō of gladnesse to hir father
 and mother: he delyuered me, that I was not
 deuoured of the fish, he hath made the to se
 the light of heauen, yee we all haue receaued
 greate good of him. How shulde we worthely
 deserue these thinges vnto him? But I praye
 the my father, that thou wilt desyre him, yf
 happlie he wil voutsafe, to take with him the
 half of all that we haue brought.

B So the father and the sonne called him,
 toke him asyde, and beganne to praye him,
 that he wolde be content to take in good
 worth, the half parte of all that they had
 brought. Then sayde he secretly vnto them:
 Prayse ⁊ God of heauen, and geue thanks
 vnto him before all men luyunge, for he hath
 shewed his mercy * vnto vs. It is good to
 hyde the Kynges secretes, but to shew and to
 prayse ⁊ workes of God, it is an honorable
 thinge. Prayer is good with fastinge, and to
 geue allmes is better, then to hoorde vp trea-
 sures of golde. * For allmes delyuereth from
 death, clenseth synne, and causeth to fynde
 euerlastinge life, But they that do synne and
 vnrighteousnes, are ⁊ enemies of their owne
 soules.

C Wherefore I tell you the trueth, and wyll hyde
 nothinge from you. ^b Whan thou praydest
 with teares, and burydest the deed, and leftest
 thy dynner, and hydest the deed in thy house
 vpon the daye tyme, that thou mightest burye
 them in the night, I offred thy prayer before
 the LORDE. And because thou wast ac-
 cepte and beloued of God, it was necessary,
 that tentacion shulde trye the. ^c And now
 hath the LORDE sent me to heale the,
 and to delyuer Sara ⁊ sonnes wife from the
 euell sprete. For I am Raphael an angell,
 one of the seuē that stonde before God.

D Whā they herde this, they were sore afraied,

* Some rede, vnto you.

^b Tob. 2. a.^c Tob. 4. b. Dani. 4. d.^c Prou. 3. b.

and trembled, and fell downe vpon their faces
 vnto the ground. Then sayde the angell:
 Peace be with you, feare not. Where as I
 haue bene with you, it is the will of God,
 geue prayse and thanks vnto him.

^d You thought that I dyd eate and drinke
 with you, but I vse meate that is invisible,
 and drynke that can not be sene of men.

Now therfore is ⁊ tyme that I must turne
 agayne, vnto him that sent me: but be ye
 thankfull vnto God, and tell out all his won-
 derous workes.

And whan he had spoken these wordes,
 he was taken awaye out of their sight, so ⁊
 they sawe him nomore. Then fell they downe
 flat vpon their faces by the space of thre
 houres, and praysed God: and whan they
 rose vp, they tolde all his wōderous workes.

The xij. Chapter.

THEN olde Tobias opened his mouth, **A**
 and prayed the LORDE and sayde:
 Greate art thou o LORDE for euermore,
 and thy kyngdome worlde without ende: for
^e thou scourgest and healest, thou ledest vnto
 hell, and bryngest out agayne, and there is
 none ⁊ maye escape thy hande. O geue
 thanks vnto ⁊ LORDE ye children of Israel,
 and prayse him in the sight of the Heithē.
 For amonge the Heithen which knowe him
 not hath he scatred you, to the intēt that ye
 shulde shew forth his maruelous workes: ⁊
 cause them for to knowe, that there is none
 other God allmightie but he. He hath chast-
 ened vs for oure mysdedes, and for his owne
 mercy sake shal he saue vs.

Considre then, how he hath dealt with you,
 ⁊ prayse him with feare and drede, and mag-
 nifie the euerlastinge kyng in youre workes.

I wil prayse him euen in the londe of my **B**
 captiuyte, for he hath shewed his maiesty
 vnto a synfull people. Turne you therfore
 O ye synners, and do righteousness before
 God, and be ye sure, that he wyl shew his
 mercy vpon you. As for me ⁊ my soule, we
 wil reioyse in God. O prayse the LORDE
 all ye his chosen, holde the dayes of gladnesse,
 and be thankfull vnto him. ^f O Ierusalem
 thou cite of God, the LORDE hath punyshed
 the for the workes of thine owne handes. O
 prayse the LORDE in thy good thinges, ⁊

^d Gen. 18. a. and 19. a. Ind. 13. c.^e Deut. 32. f. 1 Reg. 2. b. Sap. 16. c. ^f 2 Para. 6. a.

geue thanks to the euerlastinge God, that he maye builde vp his tabernacle agayne in y, that he maye call agayne vnto the, all soch as be in captiuyte, and that thou mayest haue ioye for euermore. ^a With a fayre light shalt thou shyne, [¶] all y endes of y worlde shal honour the. ^b The people shal come vnto the from farre, they shal bringe giftes, and worshiue y LORDE in the, and thy londe shal they haue for a Sanctuary, for they shal call vpon the greate name in the.

C Cursed shal they be that despye the, [¶] all they that blaspheme the, shal be condepned: but blessed shal they be, y buylde the vp. As for the, thou shalt reioyce in y childre, for they all shalbe blessed, and gathered together vnto the LORDE. Blessed are they all y loue y, and be glad of thy peace. Prayse thou the LORDE o my soule, for the LORDE oure God hath deluyered his cite Ierusalem from all hir troubles. I wil counte my self happie, yf my sede remayne to se y clearnes of Ierusalem.

The gates of Ierusalem shalbe buylded with Saphyre and Smaragde, and all the copase of hir walles with precious stones. ^c All hir stretes shalbe paued with whyte Marble stone, and in all hir stretes shal Alleluya be sunge. Prayed be y LORDE, which hath exalted her, y his kyngdome maye be vpon her for euermore, Amen. And so Tobias made an ende of his talkynge.

The xiiij. Chapter.

AND after that Tobias had gottē his sight agayne, ^d he lyued two and xl. yeaues, [¶] sawe his childers children. Now whan he was an hundreth and two yeaue olde, he dyed, [¶] was buried honorably in Ninieue. For whan he was sixe and fiftie yeaues of age, he lost the sight of his eyes, and whā he was thre score yeaue olde, he gat his sight agayne. The residue of his life led he in ioye, and

increased well in the feare of God, and departed in peace.

But in y houre of his death he called vnto him his sonne Tobias, and seuen yonge springaldes his sonnes children, and sayde vnto them: The destruction of Ninieue is at hande, ^e for the word of the LORDE can not fayle, and oure brethren that are scatred out of the londe of Israel, shal come thither agayne. And the whole londe of it that hath bene waist, shalbe fylled: ^f and the house of God that was brent in it, shalbe buylded againe, [¶] all soch as feare God shall returne thither: the Heithen also shal forsake their Idols, [¶] come to Ierusalem, and dwell there, and all the kynges of the earth shalbe glad of her, and worshiue the LORDE God of Israel.

And therfore my children, heare youre father: Serue the LORDE in faithfulness, ^g seke after his will, and do the thinge that pleaseth him. Commaunde youre children y they do right, geue allmes, be myndefull of God, and euer to be thankfull vnto him in trueth and with all their power. Heare me therfore my childre, and abyde not here: but in what daye so euer ye haue buried youre mother besyde me, gett you from hence. For I se, that the wickednes of it shal brynge it to destruction and ende.

After y death of his mother, Tobias departed away from Ninieue, with his wife and children, and with his childers children, [¶] came agayne to his father and mother in lawe, and founde them whole and in a good age, and toke the care of the. And he closed their eyes, and was heyre vnto all Raguels goodes, and sawe the fifth generacion and childers childre. And whan he was xcix. yeaue of age, he dyed in the feare of the LORDE, and his kynsfolkes buried him. And all his posterite continued in a good life, and holy conuersacion: so that they were loued [¶] accepted both of God and men, and of all the people of the londe.

^a Luc. 2. c.^b Esa. 60. a.

Mar. 8. a.

Acto. 2. a.

^c Apo. 21. c.^d Iob 42. c.

Psal. 127. a.

^e Nau. 1. 2. 3.

Soph. 2. c.

^f 1 Esd. 3. 6.

3 Esd. 5. d.

^g Deut. 6. c.

1 Reg. 7. a.

Josu. 24. c.

The ende of the booke of Tobias.

The boke of Judith.

What this boke conteyneth.

Chap. I.

Of the noble cite Egathanis. Of Nabuchodonosor the kynge of the Assirians, of his victory and power.

Chap. II.

The vnsaciabie desyre that Nabuchodonosor had to raigne : of his hoost & tyrānye.

Chap. III.

Dyuerse kynges and prynces yelde them selues for feare. The tyranny of Holofernes and pryde of the kynge.

Chap. IIII.

The Iewes are afraied and carefull for Ierusalem and the temple, make their londe strōge, prepare them selues to the battayll, call vpon God and Eliachim the prest comforteth them.

Chap. V.

Holofernes taketh indignacion at the children of Israel, because they go aboute to defende them selues. Achior beareth wytnesse to the trueth.

Chap. VI.

Achior for tellynge the trueth is takē, and deluyered vnto the people of the Iewes : vnto whom he telleth all the matter, which moueth the people to crye vpon God.

Chap. VII.

Holofernes layeth sege to Bethulia. The children of Israel crye vpon God. Holofernes taketh the water from them, so that they in the cite haue greate thyrst, and are vnpacient. Osias comforteth them, and appoynteth fyue dayes to the grace of God.

Chap. VIII.

Judith reproueth the elders that sett a tyme to the mercy of God ; she exorteth the people to amēdemēt & to prair, reheareth the benefites of God, and telleth them hir deuyce.

Chap. IX.

Judith goeth in to hir oratory, and prayeth feruently vnto God, for the deliuerauce of hir people.

Chap. X.

Judith decketh herself of the best fashiō, taketh hir maydē with her, & goeth forth by night in to Holofernes tent.

Chap. XI.

Judith telleth Holofernes the cause of hir cōmynge, which pleaseth him well.

Chap. XII.

Holofernes commaundeth to intreate hir well, and geueth hir liberty to go in and out to hir prayer, maketh a greate supper, byddeth hir to it, and is dronken.

Chap. XIII.

Judith seketh oportunitie, prayeth vnto God for strēgh, smyteth of the heade of drōken Holofernes, and bryngeth it in to the cite, where the people reioyse and prayse God.

Chap. XIIIII.

Holofernes heade is stickte vp vpon the walles, the children of Israel fall vpon their enemies, which take their flight. Achior cōmeth in to the nombre of the people of God.

Chap. XV.

Holofernes hoost are out of their wyttes after his death, the Israelites folowe vpō thē, the other cities of Israel helpe them, they wyne greate spoyle, & cōmēde Iudith.

Chap. XVI.

Judith syngeth prayse vnto the LORDE. The people come together vnto Ierusalē to geue thankes and prayse vnto the LORDE. How Iudith made hir ende.

The first Chapter.

ARPHAXAT the kynge of the Medes subdued many people vnto his dominion, & buylded a noble ströge cite, which he called Egbathanis. The walles of it made he of fre stone, foure squared, seuētie cubites hye, and thirtie cubites brode. He made towres therevpon of an hundreth cubites hye. But vpon the foure corners euery syde was twentie fote brode. He made the portes in the heith, like as the towres. This kynge trusted in his mightie hoost, & in his glorious charettes.

So in v twolft yere of his raigne it happened, that Nabuchodonosor v kynge of the Assirians (which raigned in the greate cite of Ninie) fought agaynst Arphaxat, and ouer-came hī in v greate felde called Ragau, besyde Euphrates and Tigris and Iadason in the felde of Erioth the kinge of the Elikes.

3 Then was the kyngdome of Nabuchodonosor exalted, and his hert was lift vp:^a and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, and vnto the Heithen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greate felde of Eszdrelō, to all them that were in Samaria, and beyonde the water of Iordane vnto Ierusalem and the whole londe of Iesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of v Assirians sende messaungers. But they all with one consent wolde not agree vnto him, and sent the messaungers agayne emptie, and put the awaye without honoure. Then Nabuchodonosor the kynge toke indignaciō at all those londes, and sware by his trone & by his kyngdome, that he wolde be auenged of all these countrees.

The ij. Chapter.

IN the xiiij. yere of kynge Nabuchodonosor, vpon the xxij. daye of v first moneth, it was deuysed in the courte of Nabuchodonosor v kynge of the Assiriās, that he wolde defende himself. So he called vnto him all v elders, all his captaynes and men of warre, and shewed them his secreete counsell, and tolde them, that his purpose was, to brynge the whole earth vnder his domynion. Now when they were all content with this sayenge, Nabuchodonosor the kinge called Holofernes

^a 1 Mac. 1. a.

the chefe captayne of his warres and saide vnto him: Go thy waye forth agaynst all the kyngdomes of the west and specially agaynst those that haue despyed my commaundement. ^aThou shalt spare no realme, all stronge cities shalt thou brynge in subieccion vnto me.

Then Holofernes called together all the captaynes & rulers of all the power in Assiria, and mustred the soudyers vnto the hoost (like as the kynge commaunded him) namely, an hundreth and twētye thousande fightinge men vpon fote, and twolue thousande archers vpon horsebacke. All his ordinance sent he before with an innumerable multitude of camels, so that the hoost was well prouyded for with oxen, and small catell, and v without nombre. He caused corne to be prepared out of all Syria for his hoost. Moch golde and syluer also toke he out of the kynges house. So he toke his journey, he and all his hoost, with charettes, horsmen, and archers: of whom there were so many, that they couered the grounde of the lande, like the gres-hoppers.

And when he was gone past the borders of the Assirians, he came towarde the greате mountaynes of Ange, which lye vpon the left syde of Celicia: and so he wente vp in to all their castels, and wanne euery ströge holde. As for v welthy cite of Melothus, he brake it downe, & spoyled all the childrē of Tharsis and the Ismaelites, which laye towarde the wyldernes and vpon the south syde of v londe of Chelon. He went ouer Euphrates also, and came in to Mesopotamia, and brake downe all the hye cities that were there, from the broke of Mambre tyll a man come to the see: and he toke the borders in from Celicia vnto the coastes of Iaphet towarde the south. He caried awaye all the Madianites, and spoyled all their goodes: & who so euer withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruest, and brent vp all the corne and all the trees, and caused the vynes to be cutt downe. And the feare of him fell vpon all them that dwelt in v earth.

The iij. Chapter.

SO the kynges & prynces of all cities & **3** londes sent their Embassitours: namely,

^b Eze. 9. b.

they of Syria and Mesopotamia, Syria Sobal
 ⁊ Lybia ⁊ Celicia, which came to Holofernes,
 ⁊ sayde: Let thy wrath cease toward us:
 It is better for vs to serue the greate kynge
 Nabuchodonosor with oure lyues, and to be
 subiecte vnto the, then that we shulde dye and
 be slayne, and receaue greater hurte. All oure
 cities and possessions, all mountaynes and
 hilles, all felde, greate and small catell, shepe,
 goates, horses, and camels, all oure goodes
 and housholdes, be in thy power, vnder thy
 subiection be it altogether. We oure selues
 also and oure children wyll be thyne owne,
 come vnto vs a peceable lorde, and vse oure
 seruyce at thy pleasure.

Then came Holofernes downe from the
 mountaynes with horsemē ⁊ greate power,
 and conquered all stronge fensed cities, and
 all that dwelt in the londe. And out of all
 cities he toke stronge men, ⁊ soch as were
 mete for ⁊ warre, to helpe him. There came
 soch a feare also vpon those countrees, that
 the indwellers of all the cities, the prynces
 and rulers ⁊ the people together, wete forth
 to mete him as he came, ⁊ receaued him honor-
 ably with garlandes ⁊ torches, with daunces,
 tabrettes and pipes.

Neuertheles though they dyd this, yet
 might they not swage his rigorous stomak:
 but he destroyed their cities, ⁊ hewed downe
 their woddies. For Nabuchodonosor the kynge
 had commaunded him, that he shulde rote out
 all the goddes of the londe: to ⁊ intent that
 he onely might be called and taken for God,
 of the nations which Holofernes with his
 power brought vnder him. So wente he
 thorow Syria Sobal, and thorow all Appamia,
 and all Mesopotamia, came to the Idumeans
 in the lode of Gabaa and Septopoli, and toke
 their cities, and remayned there thirtie dayes,
 wherin he caused all the whole multitude of
 his hoost to be gathered together.

The iiii. Chapter.

WHAN the children of Israel ⁊ dwelt in
 Iewry herde this, they were sore
 afrayed of him. There came soch tremblinge
 also and feare vpon them, that they sorowed
 he shulde do vnto the cite of Ierusalem and
 the temple of the LORDE, as he had done
 to other cities ⁊ their temples. So they
 sent in to all Samaria roude aboute vnto

Iericho, toke in and occupied all the toppes
 of the mountaynes, made fast the townes with
 walles, and prepared corne for them agaynst
 the battayll.

Eliachim also ⁊ prest wrote vnto all the
 that dwelt toward Eszdrelon (which lyeth
 ouer agaynst ⁊ greate felde by Dotha Im) ⁊
 vnto all those by whom men might haue pas-
 sage vnto them, that they shulde take in the
 wayes of the mountaynes, wherby there
 might be eny waye and passage to Ierusalem,
 ⁊ ⁊ they shulde holde diligent watch, where
 eny strate waye was betwixte ⁊ mountaynes.
 And the children of Israel dyd, as Eliachim
 the prest of the LORDE had commaunded
 them. And all the people, cried earnestly,
 and humbled their soules with fastinges and
 prayers, they and their wyues. The prestes
 put on hayrie clothes, and layed the yonge
 babes before the temple of the LORDE, and
 couered the alter of the LORDE with an
 hayrie clothe. And with one acorde cried
 they vnto the LORDE God of Israel, that
 their children shulde not be geuen in to a
 pray, and their wyues in to a spoyle, ⁊ their
 cities shulde not be layed waite, ⁊ ⁊ their
 Sanctuary shulde not be vnhalowed, and so
 they to be a shame and rebuke vnto the
 Heithen.

Then Eliachim the hye prest of the LORDE
 wente rounde aboute all Israel, and spake
 vnto them, sayenge: Be ye sure, ⁊ the
 LORDE wil heare youre petitions, yf ye cō-
 tynue stedfast in fastinges and prayers in ⁊
 sight of the LORDE. Remembre Moses
 the seruaunte of the LORDE, which ouer-
 threw ⁊ Amalechites (that trusted in their
 might ⁊ power, in their hoost, in their shildes,
 in their charettes ⁊ horsmen) not with weapons,
 but with holy prayers. Euen so shal all the
 enemies of Israel be, yf ye contynue in this
 worke, that ye haue begonne. So vpon this
 exortacion they contynued in prayr before
 the LORDE: In so moch that they which
 offred brent sacrifices vnto the LORDE, offred
 the offerings vnto ⁊ LORDE, beyng arayd
 in hayrie clothes, and had aszshes vpon their
 heades. And they all besought God from
 their whole hert, ⁊ he wolde vyset his people
 of Israel.

The v. Chapter.

AND worde came to Holofernes the pryncce
 of the warres of the Assyriās, ⁊ the

^a Iudit. 5. a.

^b Eccli. 35. b.

^c Exo. 17. c.

childrē of Israel prepared them selues to make resistance, & how they had stopped the wayes betwixte the mountaynes. Then was he exceddinge wroth, & called all the prynces of Moab, & the captaynes of Ammon, & sayde vnto them: Tell me, what people is this, & kepeth in the moūtaynes? Or what maner of cities are they? What is their power? Or what maner of hoost haue they? Who is their captayne? And why do they despise vs (more then all those that dwell in the east) and come not forth to mete vs, & they might receaue vs with peace?

Then Achior the captayne of all the Ammonites answered, and sayde: Syr, yf it please the to heare me, I wil tell the trueth before the concernynge this people that dwell in the mountaynes, and there shal no lye go out of my mouth.

B This people is of the generacion of the Caldees,^a they dwelt first in Mesopotamia, for they wolde not folowe & goddesses of their fathers that were in the londe of the Caldees, & so forsoke they the customes of their fore fathers (which had many goddesses) and worshipped one God, that made heauē and earth: which also commaunded them that they shulde go from thence, and dwell at Haran. Now whan there came a derth^b in to & whole londe, they wente downe to Egipte, & there they dwelt foure hundredth yeaes, in & which they multiplied so greatly, that their hoost might not be nombred. And whan the kynge of Egipte oppressed them,^c and subdued thē in buyldinge of his cities with makynge of claye & brick, they cried vnto God their LORDE, which punished the whole londe of Egipte with dyuerse plages.

C Now whan the kynge of Egipte let thē go their waye,^d & the plage ceased, & then folowed after thē, to take thē, & to brynge thē agayne in to his seruyce, whyle they were flyenge awaye, the God of heauē opened & see, so & the waters stode fast vpon both the sydes as a wall, & these wente thorow the botome of the see drye shod. In the which place whā an innumerable people of the Egipcians folowed vpon them, they were so ouerwhelmed with the waters, that there remained not one, to tell thē that came after, how it happened.

^a Iudit. 3. b. ^b Iudit. 11. b. ^c Gen. 11. d.
^d Gen. 41. g. and 46. a. Exodi 1. a. and 12. f. Galat. 3. c.
^e Exodi 1. b. and 5. b. ^f Exo. 12. c. and 14. b.

D So whan this people was passed thorow the reed see, they came in to the wildernes of the mount Synai, where neuer man might dwell afore, & where the sonne of mā had neuer rested. There were & bytter waters made swete for thē, that they might drynke, & xl. yeaes had they meate from heauē. Where so euer they wente (without bowe & arowe, without bukler or swerde) their God fought for thē, & caused thē to haue the victory. Yee no man was able to hurte this people, excepte it were so, & they departed vnfaithfully from & worshippinge of the LORDE their God. But as oft as they worshipped^e any other besyde their God, he gaue them ouer to be spoyled, to be slayne, & to be put to confucion. Neuertheles as oft as they were sorry for departyng from the worshippe of their God, the same God of heauen gaue them power & strēth to withstōde their enemies.

E Morouer they slew the kynge of the Cananites, Iebusites, Pherezites, Ethites, Euites & Amorites,^f & all & mightie in Hesebon, & toke their lōdes & cities in possession: and so longe as they synned not in & sight of their God, it wēt well with them, for their God hateth vnrighteousnesse. For in tymes past whan they wente out of & waye,^g which God had geuen them, & they shulde walke in it, they were destroyed in dyuerse battayles of many nacions, & many of them were caried awaye presoners into a straūge coūtre. But now lately they haue turned thē selues agayne vnto the LORDE their God, & are come together agayne^h out of the countrees where they were scatred abrode: and thus haue they cōquered these mountaynes & dwell therein: & as for Ierusalem where their Sanctuary is, they haue it agayne in possession.

F And therefore my lorde, make diligēt inquisition, yf this people haue done wickednesse in the sight of their God, then let vs go vp agaynst them, for doutles their God shal deliuer them in to thy handes, & subdue them vnto & power. But yf this people haue not displeased their God, we shal not be able to withstande them, for their God shal defende thē,ⁱ & so shall we be a shame to all & worlde.

Now whan Achior had spoken out these wordes, all the prynces of Holofernes were

^a Exo. 15. d. Exo. 16. f. Deut. 8. a. ^b Iudit. 2. 3. 4.
^c Nu. 21. a. Iosu. 12. ^d 4 Re. 25. a. ^e 1 Esd. 1. a.
^f Iudit. 6. c.

wroth, & thought to slaye him, & sayde one to another: what is he this, which darre saie, ȳ ȳ childrē of Israel are able to withstōde Nabuchodonosor the kyng & his hoost? where as they are an vnwapened people, without strēth or vnderstōdinge of ȳ fettes of warre? That Achior therfore maye knowe, ȳ he hath disceaused vs, we wil go vp in to ȳ mountaynes: & whan the mightie men of thē are taken, he also shalbe stickte with the swerde, ȳ all people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without him.

The vi. Chapter.

SO whan they had left of speakinge, Holofernes toke sore indignacion, & sayde vnto Achior. For so moch as thou hast prophecied vnto vs, sayenge: that the people of Israel "shalbe defended of their God, I will shew the, that there is no God but Nabuchodonosor. Yee whan we slaye them all as one man, 'thou also shalt perish with them throw the swerde of the Assirians, & all Israel shal be destroyed with the, & thē shalt thou fele, that Nabuchodonosor is the LORDE of the whole earth. Thē shal the swerde of my knyghthode go thorow thy sydes, & thou shalt fall downe stickte amonge the wounded of Israel, & shalt not come to thy self agayne, but be vtterly destroyed with thē. But yf thou thinkest thy prophecy to be true, why dost thou then chaunge thy colour? why art thou afayed? Thynkest thou that my wordes are not able to be perfourmed? But that thou mayest knowe, that thou shalt fele these thinges with thē, beholde, from this houre forth wyll I sende the vnto yonder people, that whan the punyshment of my swerde (which they haue worthily deserved) falleth vpon them, thou mayest be punyshed with them.

So Holofernes cōmaunded his seruautes to take Achior, & to cary him vnto Bethulia, and to deluyer him in to the handes of the children of Israel. Then Holofernes seruautes toke him, & wēte thorow the playne felde. But whan they drew nye vnto the mountaynes, the slyngē casters came out agaynst them: Neuertheles they gat them awaye by the syde of the mountayne, & bounde Achior hand & fote to a tre, & so left

him bounde with wythies, & turned agayne vnto their lorde.

Notwithstōdinge the children of Israel wente downe frō Bethulia, came vnto him, lowsed him, brought him to Bethulia, set him in the myddest of the people, and axed him what the matter was, that the Assiriās had left him bounde.

Osias the sonne of Micha of the trybe of Symeon, & Charmim (which is also called Gothoniell) were the pryncipall rulers at the same tyme. Now whan Achior stode in the myddest of the Senatours, & before thē all, he tolde them, 'what answer he gaue Holofernes, to the thinge that he axed him, and how Holofernes people wolde haue slayne him for so sayenge, & how Holofernes himself was wroth, & cōmaunded him for the same cause to be deluyered vnto ȳ Israelites: that whan he ouercame the childrē of Israel he might commaunde Achior also to be put to death with dyuerse tormentes, because he sayde: 'the God of heauen is their defender.

And whā Achior had playnely tolde out all these thinges, all the people fell downe vpon their faces, praysing the LORDE, and poured out their prayers together vnto the LORDE, with a generall complaynte & wepyng, & sayde: O LORDE God of heauen & earth, beholde their pryde, & loke vpon oure lowlynes, & cōsidre how it standeth with thy sayntes, & make it to be knowne, ȳ thou forsake not those, which holde them fast by the, & how ȳ thou bringest thē lowe, ȳ presume of thē selues, & make their boast in their owne strength. So whan the wepinge and prayer of the people (which they had made the whole daye longe) was ended, they cōforted Achior, sayēge: the God of oure fathers, whose power & strength thou hast prayed, shall so rewarde the, ȳ thou shalt rather se their destruccion. Whan ȳ LORDE oure God then shall geue his seruautes this liberte, God be with the also amonge vs: so ȳ if it please ȳ, thou with thyne mayest dwell with vs.

Now whan Osias had ended the councell, he toke him in to his house, and made a greate supper, called all the elders to it, & so they refrezshed them selues after the fastinge. And afterwarde was all the people called together, which made their prayers all the night

^a Iudit. 5. f.^b Iudit. 5. a.^c Iudit. 5. b.^d Iudit. 5. f.

longe in the congregacion, and besought the God of Israel for helpe.

The liij. Chapter.

A THE next daye Holofernes commaunded his hoost, to go vp agaynst Bethulia. There were ^aan C. & xx. thousande fightinge men on fote, & two & twentie thousande horsmē, besyde the prepanyng of them ^ȝ were wonne, & came to them on euery syde out of the countrees & cities which he had takē. All these prepared them selues vnto the battayll agaynst the Israelites, and came on by the hyl syde, vnto the topp that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon ^ȝ lyeth towardes Eszdrelon.

B Now when the childrē of Israel sawe so greate a multitude of the Assirians, they fell downe flat vpon ^ȝ grounde, strowed aszshes vpon their heades, & prayed with one acorde, ^ȝ the God of Israel wolde shew his mercy vpon his people. And so they toke their weapons, & sat betwixte the mountaynes in ^ȝ narrow place, & kepte the waye daye & night. But whyle Holofernes was goinge aboute, he founde the water springe, which from the south syde was conueyed in to the cite by a condyte: this cōmaunded he to be directe another waye, & to cut their condite in sunder. There were welles also not farre from the walles, which they used secretly, more for pleasure then for necessite.

C Then wente the Ammonites & the Moabites vnto Holofernes, and sayde: The children of Israel trust nether in speare ner arowe, but haue taken in, and kepe the mountaynes and hilles. That thou mayest ouercome them therfore without ^ȝ strykyng of eny battayll, sett mē to kepe the welles, that they drawe no water out of them: so shalt thou destroye thē without swerde, or at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wōne, for so moch as it lieth in the mōutaynes. These wordes pleased Holofernes well and all his men of warre, and he ^bset an hundred men at euery well rounde aboute.

D And when this watch had endured twentye dayes, the Cisternes and all that had water, fayled them that dwelt in the cite of Bethulia,

so that in ^ȝ whole cite they had not drynke ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge personnes and children all vnto Osias, and sayde all with one voyce: 'God be iudge betwixte vs and the, for thou hast dealt euell with vs: thou woldest not speake peaceably with the kyng of the Assirians, therefore hath God solde vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thirste and greate destruccion. Therefore gather now together all the people that be in the cite, that we maye all yelde oure selues wyllingly vnto ^ȝ people of Holofernes: for better it is ^ȝ we be captiue and prayse the LORDE with oure lyues, then to be slayne and perishe, and to be laughed to scorne & shamed of euery man when we se oure wyues and children dye before oure eyes. We take heauen & earth this daye to recorde, and the God of oure fathers (which punysheth vs accordinge to the deseruyng of oure synnes) and geue you warnyng, ^ȝ ye geue vp the cite now in to ^ȝ power of Holofernes hoost, that oure ende maye be shorte with the swerde, which els shal endure longe for wante of water and for thirst.

When they had spokē out these wordes, **E** there was a greате wepyng and howlyng in the whole congregacion, and that of euery man, and they cryed an whole houre longe vnto God with one voice, sayenge: we haue synned with oure fathers,^d we haue done amysse, we haue dealt wickedly. Thou ^ȝ art gracious, haue mercy vpon vs, punysh oure vnrighteousnes with thine owne scourge, and geue not those ouer that knowlege the, vnto a people which knoweth the not, lest they saye amonge the Heithen: 'where is their God?

And when they were so weery with this crienge and wepyng, that they helde their tungen, Osias stode vp with watrye eyes, and sayde: /O take good hertes vnto you (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the LORDE: peraduenture he shal cut awaye his indignacion, and geue glory vnto his name. But yf he helpe vs not when these fyue dayes are past, we shall do as ye haue sayde.

^a Iudit. 2. b.

^b Iudit. 16. a.

^c Exo. 17. a.

^d Psal. 105. a.

^e Psal. 113. b.

^f Iudit. 8. b.

The liij. Chapter.

AND it happened whan these wordes came to the eares of Iudith a wyddow, which was the daughter of Merari, the sonne of Idox, the sonne of Ioseph, the sonne of Osias, the sonne of Elai, ⁊ sonne of Iammor, the sonne of Iedeon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, the sonne of Euam, ⁊ sonne of Nathania, the sonne of Salathiel, ⁊ sonne of Symeon, the sonne of Ruben. And hir huszbande was called Manasses, which dyed in the dayes of the barlye harvest. For whyle he was byndinge ⁊ sheewe together in the felde, the heate came vpon his heade, and he dyed at Bethulia his cite, and there was he buried beside his fathers. Now was Iudith his desolate wyddow three yeaes ⁊ six monethes. And in the hyer partes of hir house she made herself a preuy chambre, where she dwelt, beyng closed in with hir maydēs. She ware a smock of hayre, and fasted all the dayes of hir life, excepte the Sabbathes, and new moones ⁊ the solempne dayes that the people of Israel kepte. She was a very fayre and beutyfull personne. Hyr husbande also had lefte her greате riches, a plenteous housholde, greате vnmoueable possessions and many catell. This Iudith was a woman of a very good reporte with euery one, for she feared the LORDE greatly, and there was no body that speake an euell worde of her.

Whā this Iudith herde, how Osias had promised the people, ^athat after the fyfte daye he wolde geue vp ⁊ cite vnto the Assirians, she sent for the elders Chambri and Charmin: and whan they came to her, she sayde: what thinge is this, wherin Osias hath consented, ⁊ yf God helpe not within fyue dayes, he wil geue ouer the cite to the Assirians? What are ye, that ye tempte the LORDE? This deuyce optayneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyl ye set the mercy of ⁊ LORDE a tyme, ⁊ appoynte him a daye after youre wyl?

C Neuertheles for so much as the LORDE is pacient, let vs rather amende oure selues, pouring out teares, and besekynge him of grace. ^bFor God threateneth not as a mā, nether wyl he be prouoked vnto wrath as the

children of men. And therfore let vs hertely fall downe before him, and serue him with a meke sprete, and with wepyng eyes saye vnto the LORDE, that he deale with vs according to his owne wyl and mercy: that like as oure hert is now vexed, ⁊ brought lowe thorow the pryde of them, it maye so be comforted thorow his grace: in so much as we folowe not the synnes of oure fathers, which forsake their God, ⁊ worshipped other goddes: 'for the which synne they perished with the swerde, were spoyled ⁊ brought to shame of all their enemies. As for vs, we knowe none other God but onely him, for whose cōforte let vs tarry with mekenesse. He shall requyre and make 'inquisicion for oure bloude, from the vexacions of oure enemies: he shal brynge downe all the Heithen, that ryse vp agaynst vs, and put them to dishonoure, euē the LORDE oure God.

Therfore deare brethren, seinge ye are the honorable and elders in the people of God, vnto whom all ⁊ people haue respecte, and vpon whom the life of the people stoneth, lift vp their hertes with youre exhortacion, ⁊ they maye call to remembrance, how oure 'fathers also in tymes past were tempted, ⁊ they might be proued, yf they worshipped their God a right. They ought to remēbre, how oure father Abraham beinge tempted, and tryed thorow many tribulacions, was founde a loue and frende of God. So was ^cIsaac, so was Iacob, so was Moses, and all they that pleased God, beinge tryed thorow many troubles, were foude stedfast in faith. Agayne, they that receaued not their tentacions with the feare of God, but put the selues ^dforth with vnpaciency and murmuringe agaynst God, perished of the destroyer, and were slayne of serpentes. And therfore shulde not we vndertake to be auenged, for the thinge that is done vnto vs: but to considere, that all these punyshmentes are farre lesse then oure synnes ⁊ myszdedes: Beleuyng also, that this correccion cometh vnto vs (as to the 'seruautes of God) for amendment, and not for oure destruccion.

Then sayde Osias ⁊ the elders vnto Iudith: **E** All that thou speakest, is true, and no mā can reprove thy wordes. Praise thou for vs now therfore vnto God, for thou art an holy

^a Iudit. 7. e. ^b Iere. 18. a. and 25. a. ^c Iudic. 2. b. 4. a. 6. a. ^d Deut. 32. e. ^e Deu. 8. a. 2 Par. 32. f.

^f Gen. 17. a. and 22. a. ^g Gen. 28. b. Pro. 3. b. Heb. 12. a. ^h Nu. 11. a. and 21. a. ⁱ 1 Cor. 10. a. ^j Rom. 8. d.

womaⁿ, and fearest God. And Iudith sayde vnto them: "Seynge ye knowe, that my wordes are of God, then proue my counsell and deuce, yf it be of God: and beseke God, that he wyll brynge my counsell to a good ende.

Thus haue I deuysed: ^eYe shal stode this night before the porte, and I wyll go forth with Abra my mayde: Praye ye therefore vnto God, that he wyl graciously remembre his people of Israel within fyue daies, as ye haue sayde. As for the thinge that I go in hande withall, axe ye no questions of it, tyll I open it vnto you myself: do ye nothinge els, but praye vnto the LORDE, youre God for me. Then Osias the prynce of the people of Iuda sayde vnto her: Go thy waye in peace, the LORDE be with the, that we maye be auenged of our enemies, And so they wente from her agayne.

The ix. Chapter.

NOW whā they were gone their way, Iudith wente in to hir oratory, put on an hayrie smock, strowed aszhes vpon hir heade, fell downe before the LORDE, and cryed vnto him, sayenge: O LORDE God of my father ^eSymeon, which gauest him a swerde for a defence agaynst the enemies, that vsed violence and wilfulnes, and that raynshed ^y vyrgyn and put her to dishonesty. Thou that gauest their wiues in to a praye, and their daughters in to captiuyte, and all their praye for a spoyle vnto thy seruantes, which bare a zeale vnto the, helpe me wyddow, O LORDE my God, I beseke ^y. For thou hast done all thinges from the begynnyng, and loke what thou hast taken in hande and deuysed, it came euer to passe. For all thy wayes are prepared, ^t thy iudgmentes are done in thy euerlastinge fore knowlege. O loke now vpon the armyes of the Assirians, like as it was thy pleasure somtyme to loke vpon the hoost of the ^eEgipcians, when they beyng weapened, persecuted thy seruantes, ^t put their trust in their charettes, horsmen, and in the multitude of their men of warre. But thou lokest vpon their hoost, castinge a thicke darcknes before them: and whan they came in to the depe, the waters ouerwhelmed them.

Euē so LORDE let it go with these, that trust in ^y power and multitude of their men of warre, in their charettes, ^e rowes ^t speares, and knowe not, that thou onely art oure God, which destroyest warres from the begynnyng, and that thou art the LORDE. O lift vp thine arme now like as euer from ^y begynnyng, and in thy power brynge their power to naught, cause their might to fall in thy wrath. They make their boast, ^y they wyl vnhalowe and defyle thy Sanctuary, and to waist the tabernacle of thy name, and to cast downe the horne of thine altur with their swerde. Brynge to passe (O LORDE) ^y the pryde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and ^y thou mayest smyte him with the lippes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strength, and that I maye destroye him.

This shal brynge thy name an euerlastinge remembrance, yf the hande of a woman ^e ouerthrowe him. For thy power (O LORDE) stondest not in ^y power of men, nether hast thou eny pleasure in the strength of horses. There was neuer proude personne that pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and LORDE of all creatures, heare me poore woman, callinge vpon the, and puttyng my trust in thy mercy. Remember thy ^ecouenaunt O LORDE, and mynister wordes in my mouth, ^t stablysh this deuycie in my hert, that thy house maye contynue still in holynes, and that all the Heithen maye knowe and vnderstode, that thou art God, and that there is none other but thou.

The x. Chapter.

AND whan she had left of cryenge vnto the LORDE, she rose vp from the place, where she had lyen flat before the LORDE, and called hir mayde, wente downe in to hir house, layed ^y hayrie cloth from her, ^e put of the garmentes of hir wyddowhode, waszshed hir body, anoynted hir self with precious thinges of swete sauoure, broyded and plated hir hayre, sett an houue vpon hir

^a 1 Cor. 14. d. 1 Ioh. 4. a. 1 Tess. 5. c. ^b Iudit. 10. b. ^c Gen. 34. d. ^d Exo. 14. c. ^e Psal. 45. b.

^f Iudic. 4. d. and 5. d. 2 Par. 14. c. 16. b. 20. a. Iudic. 7. a. Psal. 146. b. ^g Ecclii. 36. a. ^h Iudit. 16. b.

heade, and put on such apparell as belongeth vnto gladnesse, slippers vpon hir fete, armettes, spanges, earynges, fynger rynges, and deckte herself with all hir best araye.

The LORDE gaue her also a speciall beutyte and fayrnesse (for all this deckinge of hir self was not done for eny voluptuousnesse and pleasure of the flesh, but of a right discrecion and vertue, therefore dyd the LORDE increase hir bewtye) so y she was exceedinge amayble and wellfaoured in all mens eyes. She gaue hir mayde also a bottell of wyne, a pot with oyle, pottage, cakes, bred & chese, and wente hir waye.

Now when she came to the porte of the cite, she founde Osias and the elders of the cite waitinge there. Which whan they sawe her, they were astonnyed, & marueled greatly at her bewty, neuertheles they axed no question at her, but let her go, sayenge: The God of oure fathers geue y his grace, and with his power perfourme all the deuyce of thy hert: that Ierusalem maye reioyse ouer the, and that thy name maye be in the nombre of the holy & righteous. And all they y were there, sayde with one voyce: so be it, so be it. Iudith made hir prayer vnto y LORDE, & wente out at y porte, she & hir mayde.

And as she was goinge downe the mountayne, it happened that aboute the sprynge of the daye, the spyes of y Assirians met with her, and toke her, sayenge: whence comest thou? Or whither goest thou? She answered: I am a daughter of y Hebrues, and am fled from them, for I knowe, that they shalbe geue vnto you to be spoyled: because they thought scorne to yelde the selues vnto you, that they might fynde mercy in youre sight. Therefore haue I deuyced by my self after this maner: I wyll go before the prynce Holofernes, and tell him all ther secretes, and wyll shew him, how he maye come by them, and wynde them, so that not one man of his hoost shall perish.

And whan these men had herde hir wordes, & considered hir fayre face, they were astonnyed (for they wondred at hir excellent bewtye) & sayde vnto her: Thou hast sauēd thy life by fyndinge oute this deuyce, y thou woldest come downe to oure lorde: & be thou sure, that whā thou comest vnto him, he shal in-treate the well, & thou shalt please him at y hert. So they brought her in to Holofernes

pauylion, and tolde him of her. Now whan she came in before him, immediatly he was ouercome & taken with hir bewtye. Then saide his seruauantes: who wolde despyse y people of y Iewes, y haue so fayre wemē? Shulde we not by reason fight against the for these? So whā Iudith sawe Holofernes syttinge in a canapye, y was wrought of purple, sylke, golde, Smaragde and precious stones, she loked fast vpō him, & fell downe vpō the earth. And Holofernes seruauites toke hir vp agayne, at their lordes commaundement.

The xi. Chapter.

THEN sayde Holofernes vnto her: Be of good chere, and feare not in thine hert, for I neuer hurte man, that wolde serue Nabuchodonosor the kyng. As for thy people, yf they had not despyed me, I shulde not haue lift vp a speare agaynst the. But tell me now, what is the cause y thou art departed from them, and wherfore art thou come vnto vs?

And Iudith sayde vnto him: Syr, vnderstonde the wordes of thy handmayden: for yf thou wilt do after y wordes of thy hadmayden, the LORDE shall brynge thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the londe Iyueh, & as truly as his power Iyueh, which is in the to the punyshment of all men that go wronge, all men shall not only be subdued vnto him thorow the, but all the beestes also of y felde. For all people speake of thy prudēt actiuyte, and it hath euer bene reported, how thou onely art good and mightie in all his kyngdome, and thy discrecion is commēded in all londes.

The thinge is manifest also, that Achior spake,* and it is wel knowne, what thou commaūdest to do vnto him. For this is plaine and of a suretye, that oure God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for their synnes he wyl deliuer them ouer vnto the enemye. And for so moch as the children of Israel knowe that they haue so displeased their God, they are sore afraied of the. They suffre greate hunger also, & for wante of water, they are deed now in a maner. Morouer, they are appoynted to slaye all their cattell, that they

* Iudit. 5. a.

maye drynke the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbyddē thē to touch) for corne, wyne and oyle. Seinge now that they do these things, it is a playne case, ¶ they must nedes be destroyed. Which whan I thy handmayden perceaued, I fled from them, and the LORDE hath sent me vnto ¶, to shew the these things. For I thy handmayden worships God euen here now besyde the, and thy honde mayden shal go forth, and I wil make my praiere vnto God, and he shal tell me, whan he wyl rewarde thē their synne: then shal I come and shew the, ¶ brynge the thorow the myddest of Ierusalem, so that thou shalt haue all ¶ people of Israel, as the shepe without a shepherde: there shal not so much as one dogg barck agaynst the, for these things are shewed me by the prouydence of God: and for so much as God is displeased with them, he hath sent me to tell the the same.

These wordes pleased Holofernes and all his seruantes, which marueled at the wysdome of her, and sayde one to another: there is not soch a woman vpon earth, in bewtye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them in to oure handes. And for so much as thy promyse is good, yf thy God perfourme it vnto me, he shall be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the londe.

The xij. Chapter.

THEN commaunded he her to go in, where his treasure laye, and charged that she shulde haue hyr dwellynge there, and appoynted, what shulde be geuen her frō his table. Iudith answered him, and sayde: "As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but wyl eate of soch as I haue brought with me. Then sayde Holofernes vnto her: Yf these things that thou hast brought with the fayle, what shal we do vnto the? And Iudith sayde: As truly as thou luyest my lorde, thy hande mayden shall

* Gen. 34. f.

not spende all this, tyll God haue brought to passe in my hande, the things that I haue deuysed.

So his seruantes brought her in to the tent, where as he had appointed. And as she was goinge in, she desyred that she might haue leue to go forth by night ¶ before daye, to hir prayer and to make intercession vnto the LORDE. Then commaunded Holofernes his chamberlaynes, that she shulde go out and in at hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wēte forth in to the valley of Bethulia, and waszhed herself in the well water. Then wente she vp, and besought the LORDE God of Israel that he wolde prospere hir waye, for the deluyeraunce of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the euenynge.

Vpon ¶ fourth daye it happened, ¶ Holofernes made a costly supper vnto his seruantes, and sayde vnto Vagao his chamberlayne: Go thy waye, and counsell this Hebruesse, that she maye be wyllynge to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scorne, that she were come from him vnmeddled withall.

Then wente Vagao vnto Iudith, and sayde: Let not the good daughter be afrayed, to come in to my lorde, that she maye be honoured before him, that she maye eate and drynke wyne, and be mery with him. Vnto whom Iudith answered: Who am I, that I shulde saye my lorde naye? what so euer is good before his eyes, I shal do it: and loke what is his pleasure, that shal I thinke well done, as long as I lyue.

So she stode vp, and deckte herself with hir apparell, and wente in, and stode before him. And Holofernes hert was whole moued, so that he brent in desyre towarde her. And Holofernes sayde vnto her: drynke now and sytt downe, and be mery, for thou hast founde fauoure before me. Then sayde Iudith: Syr, I wil drynke, for my mynde is meryer to daye, than euer it was in all my life. And she toke and ate and dranke before him, the things that hir mayden had prepared for her. And Holofernes was mery with her, and dranke more wyne, then euer he dyd afore in his life.

The xiiij. Chapter.

A NOW when it was late in the night, his seruauantes made haist, euery mā to his lodginge. And Vagao shutt the chamber dore, and wente his waye, for they were all ouerladen with wyne.^a So was Iudith alone in the chamber. As for Holofernes, he laye vpon the bed all droncken, and of very dronkenness fell a slepe.

Then commaunded Iudith hir mayden, to stōde without before the dore, and to wayte. And Iudith stode before the bed, makyng her prayer with teares, and moued hir lippes secretly, and sayde. Strength me O LORDE God of Israel, and haue respecte vnto the workes of my handes in this houre, that thou mayest set vp thy cite of Ierusalem, like as thou hast promysed: O graunte that by the I maye perfourme the thinge, which I haue deuysed thorow the beleue that I haue in the.

B And whan she had spoken this, she wente to the bedsteade, and lōwde the swerde that hanged vpon it, and drew it out. Then toke she holde of the hairie lockes of his heade, and sayde: Strength me o LORDE God in this houre, and with that, she gaue him two strokes vpon the neck, and smote of his heade. Then toke she the canapy awaye, and rolled the deed body asyde. Immediatly she gat her forth, and deliuered the head of Holofernes vnto hir mayden, and bad hir put it in hir walett.

And so these two wente forth together after their custome, as though they wolde praye, and so passed by the hoost, and came thorow the valley vnto the porte of the cite. And Iudith cried afarre of vnto ſ watchmen vpon the walles: Open the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And whan they herde hir voyce, they called the elders of the cite together. And they came all to mete her, litle & greate, yonge & olde, for they thought not that she shulde haue come so soone. So they lighted candels, and gathered aboute hir euerychone: but she wente vp in to an hye place, and caused sylence to be proclaimed.

C Whan euery man now helde his tonge, Iudith sayde: O prayse the LORDE oure God, for he hath not despyed, ner forsaken them, that put their trust in him: and in me

his honde mayden he hath performed his mercy, which he promysed vnto the house of Israel: yee in my hāde this same night hath he slayne the enemy of his people.

And with that she toke forth the heade of Holofernes out of the walett, and shewed it them, sayenge: Beholde the heade of Holofernes the captayne of the Assiriās, and this is the canapy, wherin he laye in his dronkenness: where the LORDE oure God hath slayne him by the hande of a woman.

But as truly as the LORDE lyueth, his angell hath kepte me, goinge thither, remayninge there, and commynge hither agayne from thence. And the LORDE hath not suffred me his handmayden to be defyled, and without eny fylthynes of synne hath he brought me agayne vnto you: & ſ y with greate victory, so that I am escaped, and ye deliuered. O geue thanks vnto him euerychone, for he is gracious, and his mercy endureth for euer.^b

D So they praysed the LORDE altogether, and gaue thakes vnto him. And to her they sayde: The LORDE hath blessed the in his power, for thorow the he hath brought oure enemies to naught.

And Ozias ſ chefe ruler of the people of Israel, sayde vnto her: Blessed art thou of the LORDE the hye God, aboue all wemen vpon earth.

Blessed be the LORDE the maker of heauen and earth, which hath gyded ſ a right to wounde and to smyte of the heade of the captayne of oure enemies. For this daye he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of me, which shal all waye remembre ſ power of the LORDE: seinge thou hast not spared thine owne self, but put the in ieeperdy, consideringe the anguysh and trouble of thy people, and so hast helped their fall before God oure LORDE. And all the people sayde: Amē, Amen.

E Achior also was called, & he came. Then sayde Iudith vnto him: The God of Israel vnto whō thou gauest wytnes, that he wolde be auenged of his enemies, euen he hath this night thorow my hande smyttē of the head of all the vnfaithfull. And that thou mayest se that it so is, beholde, this is ſ heade of Holofernes, which in his presumptuous pryde despyed the God of the people of Israel, and

^a Eccli. 31. c.^b Psal. 105. a. and 106. a.

threatened \hat{y} with destruccion, sayenge :
 "whan the people of Israel is takē, I shall
 cause the also to be stickte with the swerde.
 Whan Achior sawe Holofernes heade, he fell
 downe vpon his face to the grounde for very
 anguish & feare, so \hat{y} he swowned withall.
 But after that he was come agayne to himself,
 he fell downe before her & prayded her, sayēge:
 Blessed art thou of thy God in all the taber-
 nacles of Iacob: for all the people that heare
 of thy name, shall prayse the God of Israel
 because of the.

The xiiij. Chapter.

IUDITH saide vnto all the people: Bre-
 thren heare me, Styc k vp this heade vpon
 our walles, and whan the Sonne aryseth, take
 euery man his weapen, and fall out violently:
 not as though ye wolde go besyde them, but
 to renne vpon them with violence. Whan the
 spyes in the tētes se this, they shall of neces-
 site be cōpelled to fle backwarde, and to rayse
 vp their captayne to the battyll. So whā
 their captaynes come in to Holofernes pay-
 lion, and fynde the deed body wrapped in the
 bloude, fearfulness shall fall vpon them: and
 whan ye perceauē that they fle, folowe them
 without all care, for God shal delyuer them
 vnto you, to be destroyed.

Then Achior seyng the power of God
 which he had shewed vnto the people of
 Israel, fell of from his Heithenish beleue, and
 put his trust in God, and let him self be cir-
 cumcided: and so was he nombred amonge
 the people of Israel, he and all his posterite
 vnto this daye.

NOW as soone as it was daye, they stickte
 vp Holofernes heade vpon the walles, and
 euery man toke his weapen, and so they
 wente out with an horrible crye. Whan the
 spyes sawe that, they ranne vnto Holofernes
 tent. And they that were within the tēt,
 came before his chamber, and made a greate
 russzhinge to wake him vp, because they
 thought with the noyse to haue raised him.
 For there durst not one of the Assirians
 knocke, go in, ner to open.

But whan the captaynes and prynces and
 all the chefe in the kyngde of the Assirians
 hoost came together, they saide vnto the
 chamberlaynes: Go youre waye in, and wake

him vp, for the myse are crepte out of their
 holes,^a and darre prouoke vs vnto battayll.

Then wente Vagao in to his chamber,
 stode before the bed, and clapped with his
 handes, for he thought he had bene slepyng
 with Iudith.

But whā he had herkened perfectly with
 his eares, and coude perceauē no sterynge,
 he wente nyer to the bed, and lift it vp, and
 then sawe he the deed body of Holofernes
 lyenge there without a heade, weltred in his
 bloude vpon the earth. Then cried he with
 loude voyce, and with wepyng rent his
 clothes, and wente in to Iudiths tent, and
 founde her not: And so he leapte out vnto
 the people, and sayde: one womā of \hat{y} Iewes,
 hath brought all Nabuchodonosors people to
 shame.

For lo, Holofernes lyeth vpon the grounde,
 and hath no heade.

Whan the chefe of the assirians hoost herde
 that, they rente their clothes, and there fell
 an intollerable feare and tremblinge vpō them,
 so \hat{y} theyr myndes were sore afayed. And
 there was an exceedyng greate crye in the
 whole hoost.

The xv. Chapter.

NOW whan all the hoost herde that
 Holofernes was headed, their mynde
 and counsell fell from them: and soch a
 feare came vpon them, that they vndertoke
 to defende them selues by flyenge awaye: one
 spake not to another, but hanged downe their
 heades, left all behynde them, and made haist
 to escape from the Hebrues: for they herde,
 that they were haistinge to come after with
 their weapens, and so they fled by the wayes
 of the feldes, and thorow all the fote pathes
 of the dales.

And whan \hat{y} children of Israel sawe that
 they fled, they folowed vpon them, and wente
 downe with trōpettes, blowinge and makyng
 a greate crie after thē. As for the Assirians,
 they had no ordre, and kepte not thē selues
 together, but fled their waye. Neuerthelesse
 the children of Israel fell vpon them with
 one company and ordre, and discomfited as
 many as they might gett. And Osias sent
 messaungers vnto all the cities and cōtreēs
 of Israel.

So all the regions and euery cite sent out

^a Iudit. 6. a.

^b 1 Re. 14. b.

their best men after them in harnesse, & smote them with the swerde, tyll they came to þy vtmost parte of their borders. And the other that were in Bethulia came in to the têtes of the Assirians, and toke all that they which were fled, had left behynde them, and so they founde greate good. And they that came agayne to Bethulia from the battayll, toke with them soch thinges as had bene theirs: there was no nōbre of the catell, and of all costly Iewels, so that from the lowest vnto the hiest, they were all made riche of the spoyles of them. And Ioachim the Hye prest at Ierusalem, came to Bethulia with all the elders, that they might se Iudith.

¶ Now whan she came out vnto them, they beganne all to prayse her with one voyce, sayenge: thou worscipe of the cite of Ierusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, and thy hert is comforted, because thou hast loued clenlynes and chastyte, & hast knowne no man but thine owne huszbande: therfore hath the hāde of the LORDE comforted the, and blessed shalt thou be for euer. And all people sayde: so be it, so be it.

In thirtie dayes coude the people of Israel scarce gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had bene his specially, (whether it were of golde, of syluer, precious stones, clothinge and all ornaments) they gaue it vnto Iudith. And all the people reioysed, both wemen, maydens, and yonge people, with pipes and harpes.

The xvi. Chapter.

¶ THEN sange Iudith this songe vnto the LORDE: Begynne vnto the LORDE vpon the tabrettes, singe vnto the LORDE vpon the cymbals. O synge vnto him a new songe of thankesgeyunge, be ioyfull and call vpon his name. ¶ It is the LORDE that destroyeth warres, euen the LORDE is his name. Which hath pitched his tentes in the myddest of his people, that he might deluyers from the hande of all oure enemies. Assur came out of the mountaynes in the multitude of his strength. His people stopped the water brokes, and their horses couered the valleys.

* Psal. 45. b.

þ Iudit. 7. c.

¶ Iudit. 10. a.

¶ Iudit. 10. d.

He purposed to haue brēt vp my londe, and to slaye my yonge men with the swerde.

He wolde haue caryed awaye my children and virgins in to captiuyte, but the allmightie LORDE hurte him, and deluyered him in to the handes of a woman, which brought him to confucion. For their mightie was not destroyed of the yonge men. It was not the sonnes of Titan that slew him, nether haue the greate giauntes sett them selues agaynst him: but Iudith the daughter of Merari with hir fayre bewtye hath discomfited him, and brought him to naught. ¶ For she layed awaie hir widdowes garment, and put on the apparell of gladnesse in the reioysinge of the children of Israel. She anoynted hir face, and bounde vp hir hayre in an houe, to begyle him. Hir slippers rauyshed his eyes, hir bewtye captiuated his mynde, with the swerde smote she of his neck. The Persians were astonnyed at hir stedfastnesse, and the Medes at hir boldnes. Then howled the armyes of þy Assirians, whan my symple appeared, drye of thyrst. The sonnes of the daughters haue pearced them thorow, and slayne them as fugityue childrē: they perysched in the battayll, for the very feare of the LORDE my God. Let us synge a songe of thākesgeyunge vnto the LORDE, a new songe of prayse wyl we synge vnto oure God. LORDE, LORDE, thou art a greate God, mightie in power, whom no man maye ouercome. All thy creatures shulde serue the, ¶ for thou spakest but the worde, & they were made: thou sente thy sprete, & they were created, and no man maye withstonde thy voyce. The mountaynes shal moue from the foundacions with the waters, the stony rockes shal melt before the like waxe. But they that feare the, shal be greate with þy in all thinges. Wo vnto the people that ryse vp against my generacion, for the allmightie LORDE wyll auenge him self of them, & in the daye of iudgmēt wyl he vyset them. For he shall geue fyre & wormes in to their flesh, that they maye burne and fele it for euermore.

After this it happened, that after the victory all the people came to Ierusalem, to geue prayse and thankes vnto the LORDE. And whā they were purified, they offred all their brent sacrifices and their promysed offerynges.

* Gen. 1. a. Psal. 32. a. Psal. 103. d.

And Iudith offred all Holofernes weapens, and all the Iewels, that þy people had geue her, and the canapy that she toke from his bed, and hanged them vp vnto the LORDE. The people was ioyfull, as the vse is: ⁊ this ioye by reason of the victory, with Iudith, endureth thre monethes.

So after these dayes euery man wente home agayne, and Iudith was in greate reputacion at Bethulia, and right honorably taken in all the londe of Israel. Vnto hir vertue also was chastite ioyned, so þy after hir huszbonde Manasses dyed, she neuer knew man all the dayes of hir life. Vpon the hye solempne

dayes she wente out with greate worshippe. She dwelt in hir huszbandes house an hundredreth and fyue yeare, ⁊ left hir honde mayden fre, and dyed, and was buried besyde hir huszbande in Bethulia. And all the people mourned for her seuen dayes. ^b So longe as she lyued, there was none that troubled Israel, and many yeares also after hir death.

The daye wherin this victory was gotten, was solemply holden, and rekened of the Iewes in the nombre of the holy dayes, and is yet greatly holden of the Iewes euer sence, vnto this daye.

^a 2 Re. 8. b. Iudit. 13. b.

^b Gen. 50. b.

The ende of the boke of Iudith.

The chapters in the boke of Hester,

Which are not founde in the text of the Hebrue, but in the Greke and Latyn.

The xi. Chapter after the Latyn.

In this chapter is describied the dreame of Mardocheus.

MARDOCHEUS the sonne of Iair, the sonne of Semei, ^a ⁊ sonne of Cisei of þy trybe of Ben Iamin a Iew: which had his dwellynge in Susis, a man of greate reputaciō, ⁊ excellent amonge all them that were in the kynges courte (Neuerthesse he was one of the presoners, whom Nabuchodonosor the kyng of Babilō had caried awaye from Ierusalem vnto Babilon with Iechonias the kyng of Iuda.) In the seconde yeare of the raigne of greate Artaxerses in the first daye of þy moneth Nisan, had this Mardocheus soch a dreame: He thought he herde a greate tēpest, horrible thonderclappes, erthquakes, ⁊ greate vprour in þy londe: ⁊ þy he sawe two greate

dragōs, ready to fight one agaist another. Their crye was greate. At the which roaringe and crye all Heithen were vp, to fight agaynst þy righteous people. And þy same daye was full of darcknes ⁊ very vncleare, full of trouble ⁊ anguysh, yee a greate fearfulness was there in all the londe. The righteous were amased, for they feared þy plage ⁊ euell þy was deuysed ouer thē, ⁊ were at a poynte with them selues to dye. So they cried vnto God, and while they were cryenge, the litle well grew in to a greate ryuer ⁊ in to many waters. And with þy it was daye, ⁊ the sonne rose vp agayne. And þy lowly were exalted, and deuoured the glorious and proude.

Now whan Mardocheus had sene this dreame, he awoke, and mused stedfastly in his hert, what God wolde do: and so he desyred to knowe all the matter, and his mynde was there vpon vntyll the night.

^a Hester 2. a.

^b 4 Reg. 24. d. Iero. 24. a.

The xij. Chapter.

In this chapter is declared, how Mardocheus vitereth the treason of the two seruauntes agaynst the kyng, and therfore doth the kyng rewarde him.

AT the same tyme dwelt Mardocheus with Bagatha and Thares the kynges chamberlaynes and porters of the palace. But whan he herde their deuyce, and had diligently considered their ymaginacions, he perceaued that they wente aboute, to laye their cruell handes vpon the kyng Artaxerses: and so he certified the kinge therof. Then caused the kyng to examen f two gelded with tormentes. And whan they had graunted it, they were put to death.

13 This the kyng caused to be put in f Cronicles for an euerlasting remembraunce, and Mardocheus wrote vp the same matter. So the kyng commaunded, that Mardocheus shulde do seruyce in the courte, and for this faithfulness of his, he gaue him a rewarde. But Aman the sonne of Amadathu the Agagite, which was holden in greate honoure and reputacion in the kynges courte, vnder-toke to hurte Mardocheus t his people, because of the two chamberlaynes that were put to death.

The xiiij. Chapter

The copie of the commaundement, which kige Artaxerses (by the entisinge of Amā) sent out in to all countres, for the destruccio[n] of the Iewes. The prayer of Mardocheus.

14 **T**HE greate kyng Artaxerses which t raigneth from India vnto Ethiopia, ouer an hundredth and seuen and twētye londes, sendeth his frendly salutation vnto all the prynces and debytes of the countrees, which be subiecte vnto his dominion. Whan I was made lorde ouer many people, and had subdued the whole earth vnto my dominion, my mynde was not with crueltye and wronge to exalte myself by the reason of my power: but purposed with equyte allwaye and gentylnes, to gouerne those that be vnder my iurisdiccio[n], and wholy to set them in a peaceable life, and thereby to brynge my kingdome vnto tranquylite, that men might safely go thorow on euery syde, and to renew peace agayne, which all men desyre. Now whan I axed my

counselers, how these thinges might be brought to a good ende, there was one by vs, excellēt in wyszdome, whose good wyll, trueth t faithfulness hath oft bene shewed t proued (which was also f pryncipall t next vnto f kige) Amā by name, which certified vs, how f in all lōdes there was crepte in a rebellious folke, f made statutes t lawes agaynst all other people, t haue allwaye despyed the proclaimed commaundementes of kynges: and how that for this cause it were not to be suffred, that soch rule shulde contynue by you t not to be put downe. Seinge now we perceauē the same, that this people alone are contrary vnto euery man, vsyng straunge and other maner of lawes, t withstonde oure statutes and doinges, and go aboute to stablish shrewd matters, that oure kyngdome shulde neuer come to good estate and stedfastnes: Therefore haue we commaūded, that all they that are appoynted in wrytyng and shewed vnto you by Aman (which is ordened and set ouer all oure busynes, and the most pryncipall next vnto the kyng, and in maner as a father) shal with their wiues t children be destroyed and roted out with the swerde of their enemies and aduersaries: t f there shalbe no mercy shewed, t no man spared. And this shalbe done f xiiij. daye of the moneth called Adar) of this yere, that they which of olde (and now also) haue euer bene rebellious, maye in one daye with violence be thrust downe in to the hell, to the intēt that after this maner, oure empyre maye haue peace and tranquylite.

15 But Mardocheus thought vpon all the workes and noble actes of f LORDE, t made his prayer vnto him, sayenge: O LORDE LORDE, thou valeaunt and allmightie kyng (for all thinges are in thy power, and yf thou wilt helpe and delyuer Israel, there is no mā that can withstōde ner lett the: for thou hast made heauen t earth, and what wonderous thinge so euer is vnder the heauen: thou art LORDE of all thinges, and there is no man, f can resist the O LORDE) Thou knowest all thinges, thou wotest LORDE, that it was nether of malyce, ner presumpcio[n], ner for eny desyre of glory, that I wolde not bowe downe myself ner worshippe yonder proude presumptuous Aman (for I wolde haue bene cōtent, and f with good wyll, yf it might haue

 a Hest. 2. d. and 6. a. b Hest. 1. a. and 16. a.

done Israel eny good, to haue kyst euē his fotesteppes) but that I dyd it, because I wolde not sett the honour of a mā in the steade of the glorye of God, and because I wolde worshipe none but onely *ȝ* my LORDE. And this haue I done in no pryde ner presumption.

¶ And therfore O LORDE thou God and kinge, haue mercy vpon thy people for they ymagyn how they maye bringe vs to naught, yee their mynde and desyre is to destroye and to ouerthrowe the people, that hath euer bene thine enheritaunce of olde. O despyse not thy prciō, which thou hast delyuered *¶* brought out of Egipte for thine owne self. Heare my prayer, and be mercifull vnto thy people, who thou hast chosen for an heretage vnto thyself. Turne oure complaynte and sorow in to ioye, that we maye lyeue O LORDE, and prayse thy name. O LORDE, suffre not *ȝ* mouthes of them that praise the, to be destroyed.

All *ȝ* people of Israel in like maner cried as earnestly as they coude vnto the LORDE, for their death and destruccion stode before their eyes.

The xiiij. Chapter.

Of the sorowe, complaynte and prayer of quene Hester.

¶ **Q**UENE Hester also beyng in the battayll of death, resorted vnto the LORDE, layed awaye hir glorious apparell, and put on the garmētes that serued for sighinge and mournynge. In the steade of precious oyntment, she scatred ashes and dōge vpon hir heade: and as for hir body, she humbled it, and brought it very lowe. All the places where she was wōte to haue ioye afore, those fylled she with *ȝ* hayre, *ȝ* she plucte out herself. She prayed also vnto the LORDE God of Israel with these wordes:

O my LORDE, thou onely art oure kynge, helpe me desolate womā, which haue no helper but *ȝ*, for my misery and destruccion is harde at my hande. Fro my youth vp I haue herde *¶* out of the kynred of my father, that thou tokest Israel from amōge all people (and so haue oure fathers of their fore elders) that they shulde be thy perpetuall inheritaunce, and loke what thou didest promise thē, thou hast made it good vnto thē.

Now well LORDE, we haue synned before the, *¶* therefore hast thou geuen vs in to the hādes of oure enemies, because we worshipped their goddes. LORDE thou art righteous. Neuertheles it satisfieth thē not, that we are in bytter and heuy captiuyte and oppressed amonge them, but thou hast layed their hondes vpon the hondes of their goddes: so that they begynne to take awaye, the thinge that thou with thy mouth hast ordered and appoynted: to destroye thyne inheritaunce, to shut and to stoppe *ȝ* mouthes of them that prayse the, to quēch the glory and worshipe of thy house and thine aulter, and to open the mouthes of the Heithen, *ȝ* they maye prayse the power *¶* vertue of the goddes, and to magnifie the fleshy kynge for euer.

O LORDE, geue not thy cepter vnto thē that be nothinge, lest they laugh vs to scorne in oure misery and fall: but turne their deuyce vpō them selues, and punysh him, that hath begonne the same ouer vs, and set him to an example. Thinke vpon vs O LORDE, and shew thy self in *ȝ* tyme of oure distres and of oure trouble. Strength me O thou kynge of goddes, thou LORDE of all power, geue me an eloquēt^a and pleasaunt speach in my mouth before the Lyon. Turne his hert in to *ȝ* hate of oure enemye, to destroye him, and all soch as consent vnto him. But deliyuer vs with thy hande, and helpe me desolate woman, which haue no defence ner helper but onely *ȝ*. LORDE thou knowest all thinges, thou wotest that I loue not the glory and worshipe of the vnrighteous, and that I hate and abhorre the bed of the vncircūcyded and of all Heithen.

Thou knowest and wotest my necessite, *ȝ* I hate the token of my preemynence *¶* worshipe, which I beare vpon my heade, what tyme as I must shew my self and be sene, *¶* that I abhorre it as an vncleane cloth, and that I weere it not whā I am quyet and alone by my self. Thou knowest also that I thy honde mayden haue not eaten at Amās table, and that I haue had no pleasure ner delyte in the kynges feast, that I haue not dronke the drynkofferings, and that I thy honde mayden haue had no ioye sens *ȝ* daie that I was brought hither vnto this daye: but onely in the O LORDE. O thou God of Abraham, O thou mightie God aboute all,

^a Deut. 4. c. and 7. d.

^b Iere. 32. c.

^c Exo. 4. c. Iere. 1. a.

heare the voyce of them, that haue none other hope, and delyuer vs out of the hande of y wicked, t delyuer me out of my feare.

The xv. Chapter.

Quene Hester appeareth before the kynge, with an heuy hert for the trouble of hir people, and God turneth the kynges hert.

AND vpon y thirde daye it happened, that Hester^a layed awaye y mournynge garnētes, and put on hir glorious apparell, and decte herself goodly (after that she had called vpon God, which is the beholder t Sauoure of all thinges) toke two maydes with her: vpon the one she leane^d hir self, as one y was tender: the other folowed her, and bare the trayne of hir vesture. The shyne of hir bewtye made hir face rose coloured. The similitude of hir face was chearfull and amiable, but hir hert was sorowfull for greate feare. She wente in thorow all the dores, and stode before the kynge. The kynge sat vpon the trone of his kingdome, and was clothed in his goodly aray, all of golde, and sett with precious stones, and he was very terribly. He lift vp his face, that shone in the clearnesse, and loked grymly vpon her. Then fell the Quene downe, was pale and faynt, leane^d hir self vpon the heade of the mayde that wente with her.

33 Neuertheles God turned y kynges mynde, that he was gentle,^a that he leape out of his seate for feare, and gat her in his armes, t helde hir vp tyll she came to herself agayne. He gaue her lounyng wordes also, t sayde vnto her: Hester, what is the matter? I am thy brother, be of good cheare, thou shalt not dye: for oure commaundement toucheth the comons, not the. Come nye. And with that he helde vp his golden wande, and layed it vpon hir neck, and embraced her frendly, and sayde: talke with me. Thē sayde she: I sawe the^c (O lorde) as an angell of God, t my hert was troubled for feare of thy maiesty and clearnesse. For excellent and wonderfull art thou (O lorde) and thy face is full of amyte. But as she was thus speakynge vnto him, she fell downe agayne for fayntnes: for the which cause the kynge was afraied, and all his seruantes comforted her.

^a Hester 5. a.

^b Prou. 21. a.

The xvi. Chapter.

A cople of the commaundement, which kinge Artaxerses caused to be proclaimed in all the countrees of his domynion, for the wealth of the Lewes.

THE greate kynge Artaxerses, which **34** raigneth fro India vnto Ethiopia, ouer an hundreth and xxvj. londes, sendeth vnto the prynces t rulers of the same londes, soch as loue him, his frendly salutacion. There be many, that for the sondrye frendshipes and benefites which are diuersly done vnto them for their worshipe, be euer y more proude and hye mynded, and vndertake not only to hurte oure subiectes (for plenteous benefites maye they not suffre, and begynne to ymagin some thinge agaynst those that do them good, and take not only all vnthankfulnes awaye fro men) but in pryde and presumption (as they that be vnmyndefull and vnthakfull for the good dedes) they go aboute to escape the iudgment of God, y seyth all thinges, which (iudgment) hateth t punysheth all wickednes. It happeneth oft also, y they which be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are comytted to be handled, waxe proude, and defyle thē selues with sheddyng of innocent bloude, which bryngeth them to intollerable hurte. Which also with false and disceatfull wordes and with lyenge tales, disceane and betraye the innocent goodnes of prynces.

35 Now is it profitable and good, that we take hede, make search thereafter, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vn honest, and noysome thinges, that the debites haue now taken in hande before oure eyes: and therby to beware in tyme to come, that we maye make the kyngdome quyet t peaceable for all men, and that we might some tyme drawe it to a chaunge: and as for y thinge that now is present before oure eyes, to withstande it, and to put it downe, after the most frendly maner.

What tyme now as Aman the sonne of Amadathu y Macedonyan^d (a straunger verely of the Persians bloude, and farre from oure goodnes) was come in amōge vs as an aleaunt, and had optayned the frendshipe that we

^c Gen. 33. b. 2 Re. 19. c.

^d Hester 3. a.

bearre towarde all people, so that he was called oure father, and had in hye honoure of every man, as the next and pryncipall vnto the kyngde, he coude not forbearre him self from his pryde, hath vndertaken not onely to robbe vs of the kyngdome, but of oure life.

C With manyfolde disceate also hath he deysyred to destroye Mardocheus oure helper and preseruer, which hath done vs good in all thinges: and innocent Hester the like partaker of oure kyngdome, with all hir people. For his mynde was (whan he had takē them out of the waye, and robbed vs of them) by this meanes to translate the kyngdome of the Persians vnto thē of Macedonia. But we fynde, that the Iewes (which were accused of ſ wicked, ſ they might be destroyed) are no euell doers, but vse reasonable & right lawes, and that they be the children of the most Hye lyuyng God, by whom the kyngdome of vs and oure progenitours hath bene well ordred hither to. Wherefore, as for the letters and cōmaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do well, yf ye holde them of none effecte: for he that set them vp and inuented thē, hangeth at

Susis before the porte, with all his kinned, and God (which hath all thinges in his power) hath rewarded him after his deseruyng.

And vpon this ye shal publish and set vp **D** the copy of this letter in all places, that the Iewes maye frely and without hinderance holde them selues after their owne statutes, and that they maye be helped, and that vpō ſ xiiij. daye of ſ xij. moneth Adar they maye be auenged of them, which in the tyme of their anguysh and trouble wolde haue oppressed thē. For the God that gouerneth all thinges, hath turned to ioye, the daye wherin ſ chosen people shulde haue perished.

Morouer, amōge the hye solempne dayes that ye haue, ye shall holde this daye also with all gladnesse: that now and in tyme to come, this daye maye be a remembraūce to good, for all soch as loue the prosperite of the Persians: but a remembraunce of destruccion to those that be sedicious vnto vs.

All cities and lōdes that do not this, shal horribly perish and be destroyed with the swerde and fyre, and shall not onely be no more inhabited of men, but be abhorred also of ſ wilde beastes & foules.

The boke of Wyszdome.

What this boke conteyneth.

Chap. I.

An exortaciō for iudges and rulers to loue wyszdome. The sprete of wyszdome hateth falsede, dissimulacion and Ypocrysie, rebuketh vnrighteousnesse and abhorreth wicked doers.

Chap. II.

The ymaginaciōs and thoughtes of the vngodly, how they geue the selues ouer vnto synne, and persecute all vertue and trueth.

Chap. III.

The felicity and health of godly people, though they be put here to trouble and heynes: Agayne, what sorow shall happen to the vngodly and their children.

Chap. IIII.

To lyue chaist & godly withall, is cōmendable. A dispraise of the wicked. The honour of verteous age. The shamefull death of the vngodly.

Chap. V.

How the iust men shal stōde against the wicked, that haue put them here to trouble & what sorowe shall come vpon the vngodly. Agayne, what ioye shal happen to the righteous, which haue God himself for their defece.

Chap. VI.

An exortacion vnto such as be in rule and auctore, to receaue wyszdome. A commendacion of wyszdome.

Chap. VII.

All men haue like intraunce in to the worlde: yet who so calleth vpon God for wyszdome, shal haue his desyre. The profit that cometh by wyszdome passeth all other thinges.

Chap. VIII.

Wiszdome shulde be receaued in youth. He that marieth himself vnto her, shall optayne loue of God and men.

Chap. IX.

A prayer vnto God for the gift of wyszdome.

Chap. X.

What profit and good came by wyszdome in the olde tyme.

Chap. XI.

How wyszdome ledeth the righteous, & how the vngodly are punyshed thorow the mightie hande of God.

Chap. XII.

God is mercifull and suffreth longe, to the intent that synners shulde amende.

Chap. XIII.

Wayne are they that haue not the knowlege of the lyuyng God, but turne vnto the creatures: vnhappye are they that honoure ymages.

Chap. XIIIII.

The worshippinge of ymages. The power of God. Punyshment of them that make ymages, and of such as worships them. How ymages came vp first. The honouringe of ymages is the cause, begynnynge, and ende of all myschefe.

Chap. XV.

The faithfull haue respecte vnto God and not vnto ymages.

Chap. XVI.

God punisheth the wicked, but defendeth the godly, & that by greate wonders.

Chap. XVII.

Of the greate darcknesse in Egipte, and blyndnesse of the vngodly.

Chap. XVIII.

How God destroied the firstborne of Egipte. Gods people eate the easter lambe ioyfully, the Egiptians mourne. God punyseth the synners in the wilderness. Moses intreateth for the people.

Chap. XIX.

Like as the wicked are euer synnyng more and more, so doth the wrath of God neuer ceasse, tyll they be destroyed. Of them that were punyshed in the tyme of Loth.

The first Chapter.

O SET your affection vpō wysdome, ye that be iudges of the earth.^a Haue a good opinion of the LORDE, & seke him in the syngleness of hert. ^b For he will be foude of them that tempte him not, and appeareth vnto such as put their trust in him. As for frowarde thoughtes, they separate from God, but vertue (yf it be alowed,) refourneth ^c vnywyse. And why? wysdome shall not entre in to a frowarde soule, ner dwell in the body that is subdued vnto synne. For the holy goost abhorreth fayned nurtoure, & withdraweth himself frō ^d thoughtes that are without vnderstandinge: & where wickednes hath the vpper hāde, he flieth from thence. ^e For the sprete of wysdome is louynge, gentle and gracious, and wil haue no pleasure in him that speaketh euell with his lippes. For God is a witness of his reynes, a true searcher out of his hert, and an hearer of his tonge. ^f For the sprete of ^g LORDE fylleth the rounde compasse of the worlde, and ^h same that vpholdeth all thinges, hath knowlege also of the voyce.

ⁱ Therefore he that speaketh vnrighteous thinges, can not be hydd, nether maye he escape the iudgmēt of reprove. And why? inqvisicion shal be made for the thoughtes of the vngodly, and the reporte of his wordes shal come vnto God, so that his wickednes shalbe punished. For the eare of gelousy heareth all thinges, and the noyse of the grudginges shal not be hydd. Therefore beware of murmuringe, which is nothinge worth, and refrayne youre tonge from slauder. ^j For there is no worde so darck and secrete, that it shall go for naught: and the mouth that speaketh lyes, slayeth the soule.

^k O seke not youre owne death in ^l erreoure of youre life, destroye not youre selues thorow the workes of youre owne handes. For God hath not made death, nether hath he pleasure in the destruction of the luyngne. For he created all thinges, that they might haue their beyng: yee all the people of the earth hath he made that they shulde haue health, that there shulde be no destruction in them, and that the kyngdome of hell shulde not be vpon

earth (for righteousnesse is euerlastinge and immortall, but vnrighteousnes bringeth death.) Neuerthelesse, the vngodly call her vnto them both with wordes & workes, & whyle they thinke to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take hir parte, are worthy of death.

The ij. Chapter.

FOR ^a vngodly talke & ymagin thus amonge them selues (but not right:) ^b The tyme of oure life is but short & tedious, & when a man is once gone, he hath nomore ioye ner pleasure, nether knowe we eny man ^c turneth agayne from death: for we are borne of naught, & we shal be herafter as though we had neuer bene. For oure breth is as a smoke in oure nostrels, & ^d wordes as a sparck to moue oure herte. As for oure body, it shalbe very aszshes ^e are quēched, & oure soule shal vanish as ^f soft ayre. Oure life shall passe awaye as ^g trace of a cloude, & come to naught as ^h myst ⁱ is dryūe awaye with the beames of ^j Sonne, & put downe with the heate therof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembrance.

For oure tyme is a very shadow ^k passeth awaye, ^l and after oure ende there is no returnynge, for it is fast sealed, so ^m no mā cōmeth agayne. Come on therfore, let vs enioye ⁿ pleasures ^o there are, & let vs soone vse ^p creature like as in youth. We wil fyll oure selues with good wyne & oymntment, there shal no floure of the tyme go by vs. We wil crowne oure selues with roses afore they be wythered. There shal be no fayre medowe, but oure lust shal go thorow it. Let euery one of you be partaker of oure voluptuousnes. Let vs leaue some token of oure pleasure in euery place, for ^q is oure porcion, els gett we nothinge. Let vs oppress the poore righteous, let vs not spare the wyddowe ner olde man, let vs not regarde ^r heades ^s are gray for age. Let ^t lawe of vnrighteousnesse be oure auctorite, for ^u thinge ^v is feble is no-thinge worth. Therefore let vs defraude the righteous, & why? he is not for oure profit, yee he is cleane cōtrary to oure doings. ^w Checketh vs for offendinge agaynst ^x lawe, &

^a 3 Reg. 3. a. Psal. 2. b. ^b 2Par. 15. a. ^c Galat. 5. b. ^d Essie 6. a. Iere. 23. d. Acto. 7. c. ^e 3 Re. 2. g. Matt. 6. a. Heb. 4. b. ^f Luc. 12. a. ^g Deut. 4. c.

^h Iob 7. a. Mat. 22. b. ⁱ 1 Cor. 15. d. ^j 1 Par. 30. c. Esa. 22. b. and 56. c. Sep. 5. b.

slaundreth vs as transgressours of all nurture. He maketh his boost to haue f knowledge of God, yee he calleth him self Gods sonne. He is the bewrayer of our thoughtes: "It greueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of another fashion. He counteth vs but vayne personnes, he withdraweth him self from oure wayes as from fylthynes: he comendeth greatly f latter ende of the iust, t maketh his boast f God is his father. Let vs se then yf his wordes be true, let vs proue what shal come vpon him: so shal we knowe what ende he shal haue. For yf he be f true sonne of God, h he will receaue him t deliuer him from the handes of his enemies. Let vs examen him with despitefull rebuke and tormentinge, that we maye knowe his dignite t proue his pacience. "Let vs condemne him with the most shamefull death: for like as he hath spoken, so shal he be rewarded.

Such thinges do the vngodly ymagin, t go astraye, for their owne wickednes hath blynded them. As for the misteries of God, they vnderstonde them not: they nether hope for the rewarde of righteousness, ner regarde the worships that holy soules shal haue. For God created man to be vndestroied, yee a after the ymage of his awne licknesse made he him. "Neuerthelesse thorow envy of the deuell came death in to the worlde, t and they that holde of his syde, do as he doth.

The iij. Chapter.

BUT the soules of f righteous are in f hande of God, t f payne of death shal not touch the. a In f sight of f vnwyse they appeare to dye, t their ende is takē for very destruction. The waye of the righteous is iudged to be vtter destruction, but they are in rest. And though they suffre payne before men, t yet is their hope full of immortallite. They are punished but in few thinges, neuerthelesse in many thinges shal they be well rewarded. For God proueth them, t fyndeth the mete for himself: yee as the golde in the fornice doth he trye them, t receaueth them as a brentofferinge, and when f tyme commeth they shalbe looked vpon.

a Joh. 7. a. Esa. 53. a.

b Psal. 21. a. Matt. 27. c.

c Iere. 11. d.

d Gen. 3. a.

e Gen. 3. a. f Joh. 8. d.

g Deut. 33. a.

h Sap. 5. b. Heb. 11. f.

i 1 Pet. 1. c.

The righteous shal shyne as the sparkes f renne thorow the rede buszshe. a They shal iudge the nacions, t haue dominion ouer f people, t their LORDE shal raigne for euer. They f put their trust in him, shal vnderstonde the trueth, and soch as be faithfull, wil agree vnto him in loue: for his chosen shal haue giftes t peace. b But the vngodly shalbe punyshed accordinge to their awne ymaginacions, for they haue despyed the righteous, t forsaken the LORDE.

Who so despyseth wysdome t nurtoure, he is vnhappie, and as for the hope of soch, it is but vayne, their labours vnfrutefull, and their workes vnprofitable. Their wyues are vndiscrete, and their childre most vngodly. Their creature is cursed. Blessed is rather f baren t vndefyled, which hath not knowne the synfull bedd: she shal haue frute in the rewarde of the holy soules. And blessed is f gelded, m which with his handes hath wrought no vnrighteousnesse, ner ymagined wicked thinges agaynst God. For vnto him shal be geuen f speciall gift of faith, and the most acceptable porcion in f temple of God. For glorious is the frute of good labour, t the rote of wysdome shal neuer fade awaye. As for f childre of adoutrers, they shal come to an ende t the sede of an vnrighteous bedd shal be roted out. And though they lyue longe, yet shal they be nothinge regarded, t their last age shalbe without honoure. Yf they dye haistely, they haue no hope, nether shal they be spoken to in the daye of knowledge. For horrible is the death and ende of the vnrighteous.

The iij. Chapter.

OHOW fayre is a chaist generacion with vertue? The memoriall therof is immortal, for it is knowne with God and men. When it is present, mē take exāple thereat: and yf it go awaye, yet they desyre it. It is allwaie crowned t holden in honoure, t wynneth f rewarde of the vndefyled battayll. But the multitude of vngodly childre is vnprofitable, and the thinges f are planted with whordome, shal take no depe rote, ner laye eny fast foundation, n Though they be grene in the braunches for a tyme, yet shal they be shakē with the wynde: for they stonde not fast, t

Rom. 8. c. 2 Cor. 5. a.

b Matt. 13. c. 1 Cor. 15. c.

Matt. 19. c. 1 Cor. 6. a.

d Matt. 25. d.

e Esa. 56. b.

f Iero. 17. b. Mal. 1. a. Mat. 7. c.

thorow the vehemence of the wynde they shalbe rote out. For the vnperfecte braunches shalbe broken, their frute shalbe vnprofitable & sower to eate, yee mete for nothinge. And why? all the children y are borne of the wicked, must beare recorde of the wickednesse agaynst their fathers & mothers, when they be axed. But though the righteous be ouertaken with death, yet shal he be in rest.

B Age is an honorable thinge: neuertheles it stondesth not only in the lenth of tyme, ner in the multitude of yeares: but a mans wysdome is the graye hayre, and an vndefyled life is the olde age. He pleased God, & was beloued of him: so that where as he lyued amōge synners, he trāslated him. Yee sodely was he taken away, to the intent y wickednesse shulde not alter his vnderstōdinge, & y ypcrisye shulde not begyle his soule. For y craftie bewitchinge of lyes make good thinges darck, y vnstedfastnesse also & wickednes of voluptuous desyre, turne asyde y vnderstōdinge of y symple. Though he was soone deed, yet fulfilled he moch tyme. For his soule pleased God, therefore haisted he to take him away frō amōge y wicked. This the people se, & vnderstode it not: they laye not vp such thinges in their hertes, how y louyng fauoure & mercy of God is vpō his saintes, & y he hath respecte vnto his chosen.

C Thus y righteous y is deed, cōdemneth the vngodly which are lyuinge: & y youth y is soone brought to an ende, y lōge life of y vnrighteous. For they se y ende of y wyse, but they vnderstode not what God hath denyed for him, & wherfore y LORDE hath taken him a waie. And why? they se him & despyse him, therefore shall God also laugh thē to scorne: So y they thē selues shal dye here after (but without honoure) yee in shame amōge y deed for euermore. For without eny voyce shal he burst those y be pufte vp, & remoue thē frō y foundations, so y they shalbe laied waist vnto the hyst. They shal mourne, and their memoriall shall perishe. So they beyng afraied shall remembre their synnes, and their owne wickednesse shal bewraye thē.

The 6. Chapter.

A THEN shal y righteous stonde in greate stedfastnesse^a agaynst such as haue dealt

^a Heb. 11. a.

^b Matt. 19. c.

^c Sap. 3. a.

^d 1 Par. 30. c. Sap. 2. b.

^e Pro. 30. b.

extremely with thē, & takē away their labours. When they se it, they shalbe vexed with horrible feare, & shal wonder at the haistynesse of y sodane heale: grōninge for very distresse of mynde, & shall saye within them selues (hauyng inwarde sorow, and mournyng for very anguysh of mynde):

These are they, whom we somtyme had in derision, & iested vpō. We fooles thought their life very madnesse, & their ende to be without honoure. But lo, how they are counted amonge the children of God, & their porcion is amonge the sayntes. Therefore we haue erred from the waye of trueth, y light of rightousnesse hath not shyned vnto vs, and the Sōne of vnderstōdinge rose not vp vpō vs. We haue weered oure selues in y waye of wickednesse & destruction. Tedious wayes haue we gone: but as for the waye of the LORDE, we haue not knowne it.

What good hath oure pryde done vnto vs? **B** Or, what profit hath the pompe of riches brought vs? All those thinges are passed awaye like a shadowe, & as a messaunger renynge before: as a shippe y passeth ouer the wawes of the water, which whan it is gone by, the trace therof can not be founde, nether y path of it in the floudes. Or as a byrde y flyeth thorow y ayre, & no man can se eny token where she is flowne, but only heareth the noyse of hir wynges, beateinge the light wynde, partinge the ayre thorow the vehemēce of hir goyng, & flyeth on shakynge hir wynges, where as afterwarde no tokē of hir waye can be fōude. Or like as whē an arrowe is shott at a mark, it parteth the ayre, which immediatly cōmeth together agayne, so that a man can not knowe where it wente thorow. Euen so we in like maner as soone as we were borne, beganne immediatly to drawe to oure ende: & haue shewed no token of vertue, but are consumed in oure owne wickednesse.

Soch wordes shal they that haue synned, **C** speake in the hell: for the hope of the vngodly is like a drye thistell floure (or dust) that is blowne awaye with the wynde: like as thynne scomme y is scatred abrode with the storme: like as y smoke which is dispersed here & there with the wynde, & as y remembrance of a straūger y tarieth for a daie, & thē departeth.

But y righteous shal lyue for euermore:

^f Job 8. a. Psal. 1. b. Pro. 10. d. and 11. a. Iac. 1. b.

^g Psal. 39. a.

their rewarde also is with the **LORDE**, τ their remembrance with the **Hyst**. Therefore shal they receaue a glorious kyngdome τ a beutifull crowne of the **LORDES** hande: for with his right hands shal he couer the, τ with his owne arme shall he defende the. His gelousy also shal take awaye the harness, and he shal wape \tilde{y} creature to be auēged of \tilde{y} enemies. He shal put on 'righteousnes for a brest plate, τ take sure iudgment in steade of an helmet. The invincible shyld of equite shall he take, his cruell wrath shal he sharpe for a speare, τ the whole compase of the worlde shall fight with him agaynst the vnwyse.

32 Thē shal the thonder boltes go out of \tilde{y} lighteninges, τ come out of the rayne bowe of the cloudes to the place apoynted: out of the hard stony indignacion there shall fall thick hailes, τ \tilde{y} water of \tilde{y} see shal be wroth agaynst the, τ the floudes shal renne roughly together. Yee a mightie wynde shal stōde vp agaynst them, τ a storme shall scatter the abrode. Thus the vnrighteous dealinge of the shal bringe all the lōde to a wyldernes, τ wickednes shall ouerthrowe the dwellings of the mightie.

The vi. Chapter.

33 **WYSZDOME** is better then strength,^a τ a mā of vnderstādinge is more worth the one \tilde{y} is strōge. Heare therfore (O ye kinges) τ vnderstonde: O lerne ye \tilde{y} be iudges of the endes of the earth. Geue eare ye \tilde{y} rule \tilde{y} multitudes, τ delite in moch people. For the power is geueū of the **LORDE**,^c τ the strēth from the **Hyst**: which shal trie your workes and search out youre ymaginaciōs: How that ye beyng officers of his kyngdome, haue not executed true iudgment, haue not kepte the lawe of righteousness, ner walked after his will. Horribly τ that right soone shall he appeare vnto you: for an harde iudgmēt shal they haue \tilde{y} beare rule. Mercy is graūted vnto the symple,^d but they that be in auctorite shalbe sore punyshed. For God which is **LORDE** ouer all, shall excepte no mā persone, nether shal he stande in awe of eny mans greatnesse: for he hath made \tilde{y} small and greate, τ careth for all alyke. But the mightie shal haue \tilde{y} sorer punyshmēt.

Vnto you therfore (o ye kinges) do I speake, \tilde{y} ye maye lerne wysdome and not go amysse:

^a Ephe. 6. b.

^b Eccls. 9. d.

^c Rom. 13. a.

^d Ecclī. 10. e.

^e Rom. 13. b.

for they \tilde{y} kepe righteousness shalbe righteously iudged: and they \tilde{y} are lerned in righteous thinges, shal finde to make answeare. Wherefore set youre lust vpon my wordes, τ loue the, so shal ye come by nourtoure. Wysdome is a noble thinge, τ neuer faydeth awaie: yee she is easely sene of the that loue her, τ founde of soch as seke her. She preuēteth them \tilde{y} desyre her, \tilde{y} she maye first shewe herself vnto the.

Who so awaketh vnto her by tymes, shal haue no greate trauaile, for he shal fynde her syttinge ready at his dores. To thinke vpon her, is perfecte vnderstandinge: τ who so watcheth for her, shalbe safe, τ that soone. For she goeth aboute, sekyng such as are mete for her, sheweth her self cherefully vnto them in their goynges, τ meteth them with all diligece. For \tilde{y} vnfaired desyre of reformation is hir begynnynge: to care for nourtoure is loue, and^c loue is the kepinge of hir lawes. Now the kepinge of \tilde{y} lawes is perfeccion τ an vn corrupte life, τ an vn corrupte life maketh a man familer with God. And so the desyre of wysdome ledeth to \tilde{y} kingdome euerlastinge. If youre delyte be the in roiall seates τ cepters (o ye kynges of the people)^d set youre lust vpō wysdome, \tilde{y} ye maye raigne for euer more. O loue the light of wysdome, all ye \tilde{y} be rulers of the people. As for wysdome, what she is, and how she came vp, I wil tell you, and will not hyde the misteries of God from you: but wil seke her out from \tilde{y} begynnynge of the natiuyte, and bryng the knowlege of her in to light, and wil not kepe back the trueth. Nether will I haue to do with cōsumynge enuye, for soch a man shal not be partaker of wysdome. But the multitude of the wyse is the welfare of the worlde, and a wyse kyng is the vpholdinge of the people. O receaue nourtoure then thorow my wordes, and it shal do you good.

The vij. Chapter.

34 **I MYSELF** also am a mortall man, like as all other, τ am come of \tilde{y} earthy generaciō of him \tilde{y} was first made, τ in my mothers wōbe^a was I fashioned to be flesh: In the tyme of ten monethes was I brought together in bloude thorow the sede of man, τ the cōmodious appetite of slepe. When I was borne, I receaued like ayre as other men,

^f Num. 27. c. 2 Re. 14. c. 3 Re. 3. a.

^g Iob 10. a. b.

¶ fell vpon the earth (which is my nature) crienge & wepinge at the first, as all other do. I was wrapped in swadlinge clothes, & brought vp with greates cares. For there is no kinge *ȝ* hath had eny other begynnyng of byrth.^a All men then haue one inetrance vnto life, & one goinge out in like maner.

33 Wherefore I desyred, and vnderstandinge was geuē me: I called, & the sprete of wysz-dome came in to me. I set more by her thē by kingdomes & royall seates, & counted riches nothings in cōparison of her.^b As for precious stone I compared it not vnto her: for all golde is but grauell vnto her, & syluer shal be counted but claye before hir sight. I loued hir aboue wel fare & beutie, & purposed to take her for my light, for hir shyne can not be quenched. ^c All good thinges came to me with her, & innumerable riches thorow hir hādes. I was glad in thē all, for this wysz-dome wēte before me, & I knew not *ȝ* she is the mother of all good thinges. Now as I myself lerned vnfaynedly, so do I make other men partakers of her, & hyde her riches from no man: for she is an infinite treasure vnto men, which who so vse, become partakers of the loue & frendshipe of God, and are accepted vnto him for the giftes of wysz-dome.

C God hath graunted me to talke wysely, & conueniētly to hādle the thinges *ȝ* he hath graciously lent me. For it is he, *ȝ* ledeth vnto wysz-dome, & teacheth to vse wysz-dome aright. ^d In his hāde are we & oure wordes: yee all oure wysz-dome, oure vnderstandinge & knowledge of all oure workes. For he hath geuē me *ȝ* true sciēce of these thinges: so that I knowe how *ȝ* worlde was made, & the powers of *ȝ* elemētes: *ȝ* begynnyng, endinge & myddest of *ȝ* tymes: how the tymes alter, how one goeth after another, and how they are fulfilled: *ȝ* course of the yeaere: the ordinaunces of the starres: the natures & kindes of beastes: the furiosnesse of beastes: the power of *ȝ* wyndes: the ymaginacions of mē: the deuersities of yonge plantes: the vertues of rootes, & all soch thinges as are secrete & not lokod for, haue I lerned. For the work-master of all thinges hath taught me wysz-dome. In hir is *ȝ* sprete of vnderstādinge, which is holy, manifolde, one onely, sotyll, curteous, discrete, quyeck, vndefyled, playne, swete, louynge the thinge *ȝ* is good, sharpe,

which forbyddeth not to do well, gētle, kynde, stedfast, sure, fre: hauynge all vertues, circūspete in allthings: receauinge all spretes of vnderstādinge beinge cleane & sharpe. For wisz-dome is neember thē all neēble thiges: she goeth thorow & attayneth to all thiges, because of hir clenness. For she is *ȝ* breth of *ȝ* power of God, & a pure cleane expressing of *ȝ* clearnes of Allmightie God. Therefore can no vndefyled thinge come in to her: for ^e she is *ȝ* bryghtnes of *ȝ* euerlastige light, *ȝ* vndefyled myrroure of *ȝ* maiesty of God, & *ȝ* ymage of his goodnesse. And for so much as she is one, she maie do all thinges: & beinge stedfast herself she renueth all, & amōg *ȝ* people cōveyeth she herself in to *ȝ* holy soules. She maketh Gods frendes & prophetes: for God loueth no mā, but him in whō wysz-dome dwelleth. For she is more beutyfull then the Sonne, and geueth more light then the starres, and the daye is not to be cōpared vnto her: for vpō *ȝ* daye cōmeth night. But wickednesse can not ouercome wysz-dome, and foolishnes maye not be with her.

The viij. Chapter.

WYSZDOME reacheth frō one ende to ^f another mightely, & louigly doth she orde all thinges. I haue loued her and laboured for her euē fro my youth vp: I dyd my diligēce to mary my self with her, soch loue had I vnto hir beutie. Who so hath *ȝ* cōpany of God, cōmēdeth hir nobilyte, yee the LORDE of all thinges himself loueth her. For she is *ȝ* scolemastresse of *ȝ* nurtoure of God, & *ȝ* choser out of his workes. Yf a man wolde desyre riches in this life, what is richer then wisz-dome, *ȝ* worketh all thiges? (Thou wilt saye:) vnderstādinge worketh. What is it amōg all thinges, *ȝ* worketh more thē wysz-dome? Yf a man loue vertue & righteounes, let him laboure for wysz-dome, for she hath greate vertues. And why? she teacheth sobernes & prudence, righteounes & strēth, which are soch thinges as mē can haue nothinge more profitable in their life. Yf a mā desyre moch knowledge, she cā tell *ȝ* thinges *ȝ* are past, & ^g discerne thinges for to come: she knoweth *ȝ* sotiltes of wordes, & cā expōude darke sentēces. She can tell of tokēs & woderous thinges, or euer they come to passe, & the

^a Iob 1. c. 1 Tim. 6. b.^b Iob 28. b.^c 3 Re. 3. b. Matt. 6. d.^d Sap. 3. a.^e Heb. 1. a.

endes of all tymes & ages. So I purposed after this maner: I will take her vnto my cōpany, & comō lougly with her: no doute she shal geue me good cōcell, & speake cōfortably vnto me in my carefulness & grefe. For hir sake shal I be well and honestly taken amōge the comōs & lordes of ȝ councell. Though I be yonge, yet shal I haue sharpe vnderstandinge: so ȝ I shal be maruelous in ȝ sight of greate me, & ȝ faces of prynces shal wōder at me. Whā I holde my tōge, they shal byde my leysure: whā I speake, they shal loke vpō me: & yf I talke moch, they shal laye their handes vpō their mouth. Moreover, by the meanes of her I shal optayne immortalite, and leaue behinde me an euerlasting memoriall, amōge thē ȝ come after me. I shal set ȝ people in ordre, and the nacions shalbe subdued vnto me. Horrible tyrauntes shal be afrayed, whan they do but heare of me: amōge the multitude I shal be counted good, & mightie in battayll. Whā I come home, I shal fynde rest with her: for hir cōpany hath no bytternes, & hir felashipe hath no tediousnesse, but myrth & ioye.

Now whan I cōsidered these thinges by myself, & pondered them in my hert, how ȝ to be ioyned vnto wysdome is immortalite, & greate pleasure to haue hir frendshipe: how ȝ in the workes of hir handes are infinite riches: how that, who so kepeth company with her shalbe wyse: and that he which talketh with her, shal come to honour: I wente aboute sekyng, to gett her vnto me. For I was a ladd of a rype wytt, and had a good vnderstandinge.

But whan I grewe to more vnderstādinge, I came to an vndefyled body. Neuertheles whan I perceaued that I coude not kepe myself chaist, excepte God gaue it me (& ȝ was a poynte of wysdome also, to knowe whose gift it was) I stepte vnto the LORDE, and besought him, and with my whole hert I sayde after this maner:

The ix. Chapter.

O GOD of my fathers, & LORDE of mercies, (thou ȝ hast made^a all thīnges with thy worde, & ordeyned mā thorow thy wysdome, ȝ he shulde haue dominio ouer ȝ creature, which thou hast made: ȝ he shulde

ordre ȝ worlde acordinge to equite & righteounes, & execute iudgmēt with a true hert) geue me wysdome, which is euer aboute thy seate, & put me not out frō amōge thy children: for I thy seruaut & sonne of thy handmayden,^c am a feble personne, of a shorte tyme, and to yōge to the vnderstandinge of iudgment and ȝ lawes. And though a man be neuer so perfecte amōge the children of men, yet yf thy wysdome be not with him, he shal be nothinge regarded. But thou hast chosen me to be a kynge vnto thy people, and the iudge of thy sonnes and daughters.

Thou hast cōmaunded me to buylde a temple vpon thy holy mount, & an altur in the cite wherin thou dwellest: a licknesse of thy holy tabernacle which thou hast prepared frō the beginnyng, and thy wysdome with ȝ, which knoweth thy workes:^d which also was with ȝ whan thou maydest ȝ worlde, & knew what was acceptable in thy sight, & right in thy commaundementes. O sende her out of thy holy heauens and from the trone of thy maiesty, that she maye be with me, & laboure with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges: and she shal lede me soberly in my workes, and preserue me in hir power. So shal my workes be acceptable, & then shal I gouerne thy people righteously, & be worthy to syt in my fathers seate. For what man is he, that maye knowe the counsell of God? Or, who can thinke what the will of God is? For the thoughtes of mortall men are miserable, & oure forecastes are but vncertayne. And why? a mortall and corruptible body is heuy vnto the soule, and the earthy mansion kepeth downe the vnderstandinge ȝ museth vpon many thinges. Very hardly can we discern the thinges that are vpon earth, and greate laboure haue we, or we can fynde the thinges which are before oure eyes: Who will then seke out the grouide of the thinges that are done in heauē? Oh LORDE, who cā haue knowlege of thy vnderstandinge and meaninge, excepte thou geue wysdome and sende thy holy goost frō aboue? that the wayes of them which are vpon earth maye be reformed: ȝ men maye lerne ȝ thinges that are pleasaunt vnto the, and be preserued thorow wysdome.

^a Iob 29. c.^b 3 Reg. 3. b. Gen. 1.^c Psal. 115. b.^d 1 Par. 29. b. 2 Par. 1. a.^e Pro. 8. c. Ioh. 1. a.^f Esa. 40. b. Rom. 11. d. 1 Cor. 2. b.^g 2 Cor. 5. a.

The x. Chapter.

WYSZDOME preserued ⁊ first mā,
whō God made^a a father of the worlde,
whā he was created alone, brought him out
of his offence, toke him out of the moulde of
⁊ earth, ⁊ gaue him power to rule all thinges.
Whan the vnrighteous wente awaye in his
wrath from this wyszdome, ⁊ brotherheade
perished^b thorow ⁊ wrath of murthur. A-
gayne, whā ⁊ water^c destroyed ⁊ whole worlde,
wyszdome preserued the righteous thorow a
poore tre, wherof she was gouerner herself.
Morouer whā wickednes had gotten ⁊ vpper-
hande, so ⁊ the nacions were puft vp with
pryde, ³³she knewe ⁊ righteous, preserued him
faultlesse vnto God, and layed vp sure mercy
for his children. ³⁴She preserued the righte-
ous, whan he fled from the vngodly ⁊ pe-
rished, what tyme as ⁊ fyre fell downe vpon
⁊ v. cities: Like as yet this daye the vnfrute-
full, waist and smokinge lōde geueth testi-
mony of their wickednesse: yee the vnripe
and vntynely frutes that growe vpon the
trees.

And for a tokē of a remembraunce of the
vnfaithfull soule, there standeth a piler of
salt. For all soch as regarded not wyszdome,
gat not only this hurte, that they knewe not
the thinges which were good, but also left
behinde them vnto mē, a memoriall of their
foolishnes: so ⁊ in the thinges wherin they
synned, they coude not be hydd. But as for
soch as take hede vnto wyszdome, she shal
delyuer them from sorowe.

Whan the righteous fled because of his
brothers wrath, wyszdome led him the right
waye, shewed him ⁊ kyngdome of God, gaue
him knowlege of holy thinges, made him
riche in his laboures, and brought to passe
the thinges that he wente aboute. In ⁊ dis-
ceatfulnes of soch as defrauded him, she stode
by him, ⁊ made him ryche. She saued him
from the enemies, and defended him from ⁊
disceauers. She made him stronge in battayl,
and gaue him the victory, ⁊ he might knowe,
how that wyszdome is stronger then all thinges.
³⁵Whan the righteous was solde, she forsoke
him not, but delyuered him frō synners. She
wente downe with him in to the dongeon, and

fayled him not in the bandes: ³⁶tyll she had
brought him the cepter of ⁊ realme, and
power agaynst those that oppressed him. As
for them that had accused him, she declared
them to be lyers, ⁊ brought him to perpetuall
worshipec.

She delyuered the righteous people and
faultlesse sede, ³⁷from the nacions that oppressed
them. She entred in to the soule of the ser-
uaunt of God, and stode by him in wonders
and tokens agaynst the horrible kyng. She
gaue ⁊ righteous the rewarde of their labours,
⁊ led them forth a maruelous waye: on the
daye tyme she was a shadowe vnto them, and
a light of starres in the night season. ³⁸She
brought them thorow the reed see, and caried
them thorow the greete water. She drowned
their enemies in the see, and brought them
out of the depe. So the righteous toke the
spoyles of the vngodly, and ³⁹prayed thy holy
name (o LORDE) and magnified thy victo-
rious hād with one acorde. For wyszdome
openeth the mouth of ⁊ domme, ⁊ maketh ⁊
tonges of babes to speake.

The xi. Chapter.

SHE ordred their workes in the hādes of
the holy prophet: ⁴⁰so ⁊ they wente thorow
⁊ wyldernes ⁊ was not inhabited, ⁊ pitched
their tētes in ⁊ waist deserte. They stode
agaynst their enemies, ⁊ were auenged of
their aduersaries. ⁴¹Whā they were thirstie,
they called vpō ⁊, ⁊ water was geuē them out
of ⁊ rok, ⁊ their thirst slockened out of ⁊
harde stone. For by ⁊ thinges, where thorow
their enemies were punished, were they helped
in their nede. For vnto the enemies thou
gauest mās bloude in steade of luyng water.
And where as they had scarcenesse in ⁊ rebuke
whan the children were slayne, thou gauest
vnto thine awne a plenteous water vnloked
for: declaringe by the thyrst ⁊ was at that
tyme, how thou woldest bringe thine awne
vnto honoure, ⁊ slaye their aduersaries.

For whan they were tryed ⁊ nourtured with
fatherly mercy, ⁴²they knowledg how the vn-
godly were iudged, and punyshed thorow ⁊
wrath of God. These hast thou exorted as a
father, ⁊ proued thē: but vnto ⁊ other thou
hast bene a boysteous kyng, layed hard to

^a Gen. 1. d. and 2. b. ^b Gen. 4. b. ^c Gen. 6. 7. 8.
^d Gen. 11. d. ^e Gen. 19. c. ^f Gen. 28. b. ^g Gen. 37. e.
Acto. 7. b.

^h Gen. 41. f. ⁱ Exo. 1. b. and 3. 4. 5. 7. 9. ^k Exo. 14. f.
^l Exo. 15. a. ^m Exo. 16. a. ⁿ Exo. 17. b. Nu. 20. a.
^o Deut. 8. a.

their charge, & condēd thē. Whether they were absent or present, their punyshmēt was alyke. For their grefe was dubble: namely, mournynge, and *ȝ* remēbraunce of thinges past.

But whā they perceaued *ȝ* their punishmētes dyd thē good, they thought vpon the *LORDE*, & wondered at *ȝ* ende. For at the last they helde moch of him, of whō in *ȝ* out-castinge they thought scorne, as of an abiecte. Neuerthelesse *ȝ* righteous dyd not so when they were thirstie: but euen like as *ȝ* thoughtes of *ȝ* foolish were, so was also their wickednes.

C Where as certayne mē now (thorow erreure) dyd worshipe domme “serpentes & vayne beestes, thou sendest a multitude of domme beastes vpon them for a vengeance: *ȝ* they might knowe, that loke where withall a mā synneth, by the same also shal he be punyshed. For vnto thy allmyghty hande, that made the worlde of naught, it was not vnpossible, to sende amonge them an heape of ^aBeeres, or woode lyōs, or cruell beastes of a straūge kynde, such as are vnkowne, or spoute fyre, or cast out a smoking breth, or shote horrible sparkes out of their eyes: which might not only destroye them with hurtinge, but also kyll them with their horrible sight. Yee without these beestes might they haue bene slayne with one winde, beyng persecuted of their awne workes, and scattered abrode thorow the breth of thy power.

D Neuertheles thou hast ordred all thinges in measure, nōbre & weight. For thou hast euer had greate strēgh & might, & who maye withstōde *ȝ* power of thine arme? And why like as *ȝ* small thyng *ȝ* *ȝ* balaunce weyeth, so is *ȝ* worlde before *ȝ*: yee as a droppe of *ȝ* morninge dew, that falleth downe vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynges: and makest the as though thou sawest not the synnes of mē, because they shulde amende. For thou louest all the thinges that are, and hatest none of thē whō thou hast made: nether didest thou ordeyne or make eny thinge of euell will.

How might eny thinge endure, yf it wer not thy will? Or how coude eny thinge be preserued, excepte it were called of *ȝ*? But thou sparest all, for all are thine, o *LORDE*, thou louer of soules.

^a Sap. 12. c. Rom. 1. c.
Iere. 8. c.

^b Leui. 26. d. Sap. 16. a.
^c Rom. 2. a.

The xij. Chapter.

O *LORDE*, how gracious & swete is thy sprete in all thinges? Therefore chastenest thou thē measurably that go wrōge, and warnest them, concernynge the thinges wherin they offende: thou speakest vnto them (o *LORDE*) and exortest thē to leaue their wickednes, and to put their trust in the. As for those olde ^ainhabiters of thy holy londe, thou mightest not awaye with them, for they commytted abhominable workes agaynst the: as wythcraft, sorcery and Idolatry: they slew their owne children without mercy: they ate vp mens bowels, and deuoured the bloude: Yee because of soch abhominaciōs, myszbeles & offeringes, thou slewest the fathers of the desolate soules by the handes of oure fathers: that *ȝ* londe which thou louest aboue all other, might be a dwellinge for the childrē of God.

Neuertheles thou sparedest thē also (as mē) & sendest *ȝ* forerūners of thynne hoost, euē hornettes to destroye thē out by lytle & litle. Not *ȝ* thou wast vnable to subdue *ȝ* vngodly vnto *ȝ* righteous in battayll, or with cruell beestes, or with one rough worde to destroye thē together: But thy mynde was to dryue thē out by lytle & litle, geuinge thē time & place to amende: knowinge well, *ȝ* it was an vnrighteous naciō & wicked of nature, & *ȝ* their thought might neuer be altered. For it was a cursed sede from *ȝ* begynnynge, & feared no mā: Yet hast thou pardoned their synnes. For who wyl saye vnto the: why hast thou done *ȝ*? Or who wyl stōde agaynst thy iudgmēt? Or who wil come before thy face an auēger of vnrighteous mē? Or who wil blame *ȝ*, yf *ȝ* people perish, whō thou hast made? For there is none other ^cGod but thou, *ȝ* carest for all thinges: *ȝ* thou mayest declare how *ȝ* thy iudgmēt is not vnright. There dare nether kige, ner tyrāūt in thy sight requyre accōptes of them, whō thou hast destroyed.

For so moch thē as thou art righteous thy self, thou ordrest all thiges righteously, & ^apunishest euē hī *ȝ* hath not deserved to be punyshed, & takest him for a straūger & an aleaunt in *ȝ* lōde of thy power. For thy power is *ȝ* begynnynge of righteousnes: and because

^a Deut. 9. a. 12. d. 18. b.
^f 1 Pet. 5. a.

^c Exo. 25. d. Deut. 7. d.
^e Iob 9. b.

thou art LORDE of all things, therfore art thou gracious vnto all. Whan men thinke þy not to be of a full strength, thou declarest thy power: ⁊ boldly delyuereest thou them ouer þy knowe þy not. But thou LORDE of power iudgest quietly, and ordrest us with greате worshippe, for thou mayest do as thou wilt.

By such workes now hast thou taught thy people, that a mā also shulde be iust and lounge: and hast made thy childrē to be of a good hope: for euen when thou iudgest, thou geuest rowme to amende from synnes. For in so moch as thou hast punyshed, and with soch diligence delyuereed þy enemies of thy seruantes, which were worthy to dye (where thorow thou gauest thē tyme ⁊ place of amēdement þy they might turne frō their wickednes) with how greате diligence then punyshest thou thine awne childrē, vnto whose fathers thou hast sworne ⁊ made couenaūtes of good promises? So where as thou doest but chasten vs, thou punyshest oure enemies dyuerse wayes: to þy intēt þy whā we punysh, we shulde remēbre thy goodnesse: ⁊ whan we oure selues are punyshed, to put oure trust in thy mercy.

Wherefore where as men haue lyued ignorantly ⁊ vnrighteously, thou hast punyshed thē sore, euē thorow þy same thinges that they worshipped. For they wente astraye very lōge in þy waye of erreure, ⁊ helde þy beestes (which euē their enemies despyed) for goddes, lyuynge as children of no vnderstandinge. Therfore hast thou sent a scornefull punyshment amonge them, as amonge the childrē of ignorance. As for soch as wolde not be reformed by those scornes ⁊ rebukes, they felt the worthy punishmēt of God. For þy thinges þy they suffred, they bare thē vn-paciētly, beinge not contēt in them but vn-wyllinge. And whan they perished by þy same thinges that they toke for goddes, they knewed then, that there was but one true God, whom afore they wolde not knowe: therfore came þy ende of their dampnacien vpon them.

The xiiij. Chapter.

WAYNE are all men, which haue not þy knowledge of God: as were they that out of the good thinges which are sene, knewe not him, that of himself is euerlastinge.

Nether toke they so moch regarde of the workes that are made, as to knowe, who was the craftesman of them: but some toke the fyre, some the wynde or ayre, some þy course of þy starres, some þy water, some toke Sonne and Moone, or the lightes of heauen which rule þy earth, for goddes. But though they had soch pleasure in their beuty, that they thought them to haue bene goddes: yet shulde they haue knowne, how moch more fayrer he is that made them. For the maker of beuty hath ordered all these thinges. Or yf they marueled at the power and workes of thē, they shulde haue perceaued therby, þy he which made these thinges, is mightier then they.

For by the greatnesse ⁊ beutye of the creature, þy maker therof maye playnly be knowne. Notwithstandinge they are the lesse to be blamed, that sought God ⁊ wolde haue founde him, and yet myssed. And why? for so moch as they wēte aboute in his workes and sought after them, it is a tokē, that they regarded and helde moch of his workes þy are sene: howbeit they are not wholly to be excused. For yf their vnderstandinge and knowledge was so greате, þy they coude discerne the worlde and þy creatures, why dyd they not rather fynde out þy LORDE therof?

But vnhappye are they, and amonge the deed is their hope, that call thē God which are but the workes of mens handes: golde, syluer and the thinge, that is founde out by connyng, the similitude of beastes, or eny vayne stone that hath bene made by hande of olde. Or as whan a carpenter cutteth downe a tre out of the wodd, and pareth of the bark of it connyngly: and so with the one parte maketh a vessell to be vsed, and dighteth meate with the residue. As for the other parte that is left, which is profitable for nothinge (for it is a croked pece of wodd and full of knobbes) he carueth it diligently thorow his vanite, and (acordinge to the knowlege of his connyng) he geueth it some proporcien, fashioneth it after the similitude of a man, or maketh it like some beast, straketh it ouer with reed and paynteth it, and loke what foule spot is in it, he casteth some colour vpon it. Then maketh he a conueniēt tabernacle for it, setteth it in the wall and maketh it fast with yron, prouydinge

^a Sap. 11. c.

Rom. 1. c.

^b Rom. 1. b.

^c Deut. 4. c. and 17. b.

^d Esa. 44. b.

Iere. 10. a.

so for it, lest it happē to fall: for it is well knowne, that it can not helpe it self: And why? it is but an ymage, and must of necessity be helped.

D Then goeth he and offreth of his goodes vnto it for his children and for his wife: he seketh helpe at it, he axeth counsell at it: he is not ashamed to speake vnto it *ȝ* hath no soule: for health, he maketh his petition vnto him that is sicke: for life, he prayeth vnto him that is deed: he calleth vpon him for helpe, that is not able to helpe him self: *ȝ* to sende him a good iourneye, he prayeth him that maye not go. And in all the thinges *ȝ* he taketh in hande (whether it be to optayne eny thinge or to worke) he prayeth vnto him that can do no maner of good.

The xiiij. Chapter.

A **GAYNE**, another mā purposinge to sayle *ȝ* begynnyng to take his iourney thorow *ȝ* raginge see, calleth for helpe vnto a stock, *ȝ* is farre weaker, thē *ȝ* tre *ȝ* beareth him. For as for it, coueteousnesse of moneye hath founde it out, *ȝ* *ȝ* craftes mā made it with his connyng. But thy prouydence (O father) governeth all thinges frō *ȝ* begynnyng, for thou hast made a waye in *ȝ* see,^a *ȝ* a sure path in the myddest of *ȝ* wawes: declaringe therby, *ȝ* thou hast power to helpe in all thinges, yee though a man wente to the see without shippe. Neuerthelesse, *ȝ* *ȝ* workes of thy wysdome shulde not be vaine, thou hast caused an arke to be made:^b *ȝ* therefore do men commytte their lyues to a small pece of wod passinge ouer the see in a shyppe, *ȝ* are saued.

B For in the olde tyme also whā the proude giauntes perished,^c he (in whō the hope was left to increase *ȝ* worlde) wēte in to the shippe, which was gouerned thorow thy hande, and so left sede behinde him vnto *ȝ* worlde. For happie is *ȝ* tre where thorow righteousnes cometh: but cursed is the ymage of wod, *ȝ* is made with hādes, yee both it *ȝ* he *ȝ* made it: He, because he made it: *ȝ* it, because it was called God, where as it is but a frayle thinge.^d For the vngodly *ȝ* his vngodlynes are both like abhominable vnto God. Euen so *ȝ* worke *ȝ* he *ȝ* made it also shal be punyshed together. Therefore shal there a plage come vpon the ymages of the Heithen: for out of the crea-

ture of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare for the fete of the vnwyse. And why? the sekinge out of ymages is the begynnyng of whordome, and the bringinge vp of them is the destruction of life. For they were not from the begynnyng, nether shall they cōtinue for euer. The welthy ydilnes of men hath founde them out vpon earth, therefore shal they come shortly to an ende. Whē a father mourned for his sonne *ȝ* was taken awaye frō him, he made him an ymage (in all *ȝ* haist) of his deed sonne: *ȝ* so begāne to worshipec him as God, which was but a deed mā *ȝ* ordered his seruantes to offre vnto him. Thus by processe of tyme *ȝ* thorow lōge custome, this erreure was kepte as a lawe, *ȝ* tyrantes cōpelled mē by violēce to honoure ymages. As for those *ȝ* were so farre of, *ȝ* mē might not worshipec them presently, their picture was brought frō farre (like the ymage of a kyng whō they wolde honoure) to the intent that with greates diligence they might worshipec him which was farre of, as though he had bene present. Agayne, the syngular connyng of the craftesman gaue the ignoraunt also a great occasiō to worshipec ymages. For the workman wyllyng to do him a pleasure that sett him a worke, laboured with all his connyng to make the ymage of the best fashion. And so (thorow the beuty of the worke) the comon people was disceaueid, in so much that they toke him now for a God, which a lile afore was but honored as a man. And this was the erreure of mans life, whan men (ether for to serue their owne affection, or to do some pleasure vnto kinges) ascrybed vnto stones and stockes the name of God, which ought to be geuen vnto no man.

Morouer, this was not ynough for them that they erred in the knowlege of God: but where as they lyned in the greates warres of ignoraunce, those many and greates plagies called they peace.^e For ether they slewe their awne children and offred them, or dyd sacrifice in the night season, or els helde vnreasonable watches: so that they kepte nether life ner marriage cleane: but ether one slewe another to death maliciously, or els greued his neyghbour with adoutrie. And thus were all thinges myxte together: bloude, manslaughter,

^a Exo. 14. d.

^b Gen. 6. c.

^c Gen. 7. b.

^d Psal. 7. a.

^e Deut. 18. b. Iere. 7. a. and 19. a.

theft, dissimulation, corrupcion, vnfaithfulness, sedicion, periury, disquietinge of good men, vnthakfulness, defylinge of soules, chaungeing of byrth, vnstedfastnesse of mariage, mysordre of aduoutrie and vnclennesse. And why? the honouringe of abominable ymages, is the cause, the begynnyng and ende of all euell. For they *ŷ* worshippe Idols, either they are madd whā they be mery, or prophecie lyes, or lyue vngodly, or els lightly mansweare them selues. For in so moch as their trust is in *ŷ* Idols (which haue nether sole ner vnderstandinge) though they sweare falsely, yet they thinke it shal not hurte them.

Therefore commeth a greate plage vpon them, and that worthely: for they haue an euell opiniō of God, geuinge hede vnto Idols, swearinge vnjustly to disceau, and dyspynging righteousnes. For their swearinge is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodly.

The xv. Chapter.

BUT thou (O oure God) art swete, longe sufferinge and true, and in mercy ordrest thou all thinges. Though we synne, yet are we thine, for we knowe thy strength. Yf we synne not, then are we sure, that thou regardest vs. For to knowe the, is perfecte righteousness: Yee to knowe thy righteousness and power, is the rote of immortalite. As for the thinge that men haue founde out thorow theyr euell science, it hath not disceaued vs: as the payntinge of the picture (an vnprofitable labour) and carued ymage, with diuerse colours, whose sight entiseth the ignoraunt: so that he honoureth and loueth the picture of a deed ymage, that hath no soule.

Neuertheles, they that loue soche euell thinges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honour them. The potter also taketh *τ* tempereth soft earth, laboureth it, and geueth it the fashion of a vessell, what so euer serueth for oure vse: and so of one peece of claye he maketh some cleane vessel for seruice, and some contrary. But where to euery vessell serueth, that knoweth *ŷ* potter himself. So with his vayne labour he maketh a god of the same claye: this doth euen he, which a litle afore was made of earth himself, and within a litle

whyler after (whan he dyeth) turneth to earth agayne.

Notwithstandinge, he careth not *ŷ* more because he shal labourer ner because his life is shorte: but stryue to excell goldsmythes, *ŷ* syluer smythes *τ* copper smythes, and taketh it for an honour to make vayne thinges. For his hert is ashes, his hope is but vaine earth *τ* his life is more vyle then claye: for so moch as he knoweth not his awne maker, that gaue him his soule to worke, and brethed in him the breth of life. They counte oure life but a pastyme, and oure conuersacion to be butt a market, and that men shulde euer be gettinge, yee and that by euell meanes. Now he *ŷ* of earth maketh frayle vessell and ymages, knoweth himself to offende aboue all other.

All the enemies of thy people and *ŷ* holde them in subieccion, are vnwyse, vnhappye and exceedinge proude vnto their owne soules: for they iudge all the Idols of the Heithē to be goddes, which nether haue eyesight to se, ner noses to smell, ner eares to heare, ner fingers of handes for to grope: *τ* as for their fete, they are to slowe to go. For man made them, and he that hath but a borrowed sprete, fashioned them. But no man can make a God like vnto him: for seinge he is but mortall himself, it is but mortall that he maketh with vnrighteous handes. He himself is better then they whom he worshippeth, for he lyued though he was mortall, but so dyd neuer they. Yee they worshippe beestes also, which are most miserable: for compare thinges that can not fele vnto them, *τ* they are worse then those. Yet is there not one of these beestes, that with his sight cā beholde eny good thinge, nether haue they geuen prayse ner thanks vnto God.

The xvi. Chapter.

FOR these and soch other thinges haue they suffred worthy punyishment, *τ* thorow *ŷ* multitude of beestes are they rote out. In steade of the which punishmentes thou hast graciously ordred thin awne people, *τ* geuen them their desyre that they lōged for: a new *τ* straunge taist, preparinge them ^a quales to be their meate: to the intent *ŷ* (by the thinges which were shewed and sent vnto them) they *ŷ* were so gredy of meate, might be with-

^a Psal. 114. b.

^b Num. 11. g.

drawen euen from the desyre that was necessary. But these within shorte tyme were brought vnto pouerte, and taisted a new meate. For it was requisite \hat{y} (without eny excuse) destruction shulde come vpon those which vsed tyrāny, and to shewe onely vnto the other, how their enemies were destroyed. For when the cruel woodnesse of the beestes came vpon them, they perished thorow the stinges of the cruell serpentes.

B Notwithstōdunge thy wrath endured not perpetually, but they were put in feare for a litle season, \hat{y} they might be reformed, hauynge a token of saluacion, to remembre the cōmaundement of thy lawe. For he \hat{y} cōuerted, was not healed by the thinge \hat{y} he sawe, but by THE, O sauoure of all. So in this thou shewdest thine enemies, \hat{y} it is thou, which deliuerest frō all euell. As for thē when they were bytten with greshoppers and flies, ^a they died, for they were worthy to perish by soch: But nether the teth of dragons ner of venomous wormes ouercame thy children, for thy mercy was euer by them and helped thē. Therefore were they punyshed to remēbre thy wordes, but hastily were they healed agayne: lest they shulde fall in to so depe forgetfulness, that they might not vse thy helpe.

C It was nether herbe ner plaster \hat{y} restored thē to health, but thy worde (o LORDE) which healeth all thinges. It is thou (o LORDE) \hat{y} hast the power of life and death: ^c thou ledest vnto deathes dore, and bringest vp agayne. But man thorow wickednes slayeth his owne soule, and when his sprete goeth forth, it turneth not agayne, nether maye he call agayne \hat{y} soule \hat{y} is takē awaye: It is not possible to escape thy hande. For \hat{y} vngodly \hat{y} wolde not knowe \hat{y} , were punyshed by \hat{y} strēgth of thine arme: ^d with straunge waters, hailes and raynes were they persecuted, and thorow fyre were they cōsumed. For it was a wonderous thinge that fyre might do more then water which quēcheth all thinges: but \hat{y} worlde is \hat{y} aūger of the righteous. Some tyme was \hat{y} fyre so tame, \hat{y} the beestes which were sent to punysh \hat{y} vngodly, brent not: and \hat{y} because they shulde se and knowe, \hat{y} they were persecuted with the punyshmēt of God. And somtyme brent the fyre in the water on euery syde, \hat{y} it might destroye \hat{y} vnrighteous

naciō of the earth. Againe, thou hast fed thine awne people with angels fode, and sent thē bred ready from heaue (without their labour) beyng very pleasūt and well gusted. And to shewe thy riches and swetnesse vnto thy childrē, thou gauest euery one their desyre, so \hat{y} euery man might take what liked him best. But the snowe and yse abode the violence of the fyre, and melted not: \hat{y} they might knowe, \hat{y} the fyre burninge in the hale and rayne, destroyed \hat{y} frute of \hat{y} enemies: \hat{y} fyre also forgatt his strēgth agayne, \hat{y} \hat{y} righteous might be norished. For \hat{y} creature \hat{y} serueth \hat{y} (which art \hat{y} maker) is fearse in punysshinge \hat{y} vnrighteous, but it is easy and gētle to do good, vnto soch as put their trust in the. Therefore dyd all thinges alter at the same tyme, and were all obediēt vnto thy grace, which is \hat{y} norse of all thinges, accordinge to \hat{y} desyre of thē \hat{y} had nede therof: \hat{y} thy childrē (O LORDE) whō thou louest, ^f might knowe, \hat{y} it is not nature and the growinge of frutes \hat{y} fedeth mē, but \hat{y} it is thy worde, which preserueth thē \hat{y} put their trust in the. For loke what might not be destroyed with the fyre, as soone as it was warmed with a litle Sonne beame, it melted: \hat{y} all men might knowe, \hat{y} thanks ought to be geuen vnto \hat{y} before \hat{y} Sonne ryse, and \hat{y} thou oughtest to be worshipped before \hat{y} daye sprynge. For \hat{y} hope of \hat{y} vnthankfull shal melt awaie as the wynter yse, and perishe as water, \hat{y} is not necessary.

The xviij. Chapter.

GREATE are thy iudgmētes (o LORDE) and thy counsels can not be expressed: therefore men do erre, \hat{y} wil not be reformed with thy wysdome. For when the vnrighteous thought to haue thy holy people in subieciō, ^a they were bounde with the bandes of darcknes and longe night, shutt vnder \hat{y} rofe, thinkinge to escape \hat{y} euerlastinge wisdome. And whyle they thought to be hyd in \hat{y} darcknesse of their synnes, they were scattered abroad in \hat{y} very myddest of the darck coueringe of forgetfulness, put to horrible feare and wonderously vexed. For the corner where they were, might not kepe them from feare: because \hat{y} sounde came downe and vexed them: yee many terrible and straunge visions made them afayed.

^a Num. 21. a. ^b Exo. 10. d. ^c Deut. 32. f. 1 Re. 2. b.
^d Exo. 9. c. ^e Exo. 16. a.

^f Deut. 8. a. Matt. 4. a. ^g Rom. 11. d. ^h Exo. 10. c.

B No power of the fyre might geue them light, neither might the cleare flames of the starres lightē ſy horrible night. For there appeared vnto thē a sodane fyre, very dredeful: At ſy which (whan they ſawe nothinge) they were ſo afrayed, that they thought ſy thinge which they ſawe, to be the more fearful. ^a As for the ſorcery & enchauntemēt ſy they vsed, it came to deriſiō, and the proude wysdomc was brought to ſhame. For they ſy promysed to dryue awaie the fearfulnes & drede frō ſy weake ſoules, were ſick for feare thē ſelues, and that with ſcorne. And though none of ſy wōders feared thē, yet were they afrayed at the beestes which came vpon thē, & at ſy Hysynge of the ſerpētes: In ſo moch that with trēblinge they ſwowned, & ſayde they ſawe not ſy ayre, which no mā yet maye eſcape.

C For it is an heuy thinge, whā a mans owne conſciēce beareth recorde of his wickednes & condēpneth him. And why? a vexed & wounded conſciēce, taketh euer cruell thinges in hāde. ^b Fearfulnes is nothinge els, but a declaringe ſy a mā ſeketh helpe & defence, to anſwere for him ſelf. And loke how moch leſſe the hope is within, the more is ſy vncertaynte of the matter, for the which he is puniſhed. But they ſy came in ſy mightie night, ſlepte ſy ſlepe ſy fell vpō thē frō vnder & frō aboue: ſomtyme were they afrayed thorow ſy feare of ſy wonders, & ſomtyme they were ſo weake, ſy they ſwowned withall: for an haſtie & sodane fearfulnes came vpon thē. Afterwarde, yf eny of thē had fallē, he was kepte & ſhutt in preſon, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hyrd or huſbandman, he ſuffred intollerable neceſſite: for they were all bounde with one chayne of darckneſſe.

B Whether it were a blaſynge wynde, or a ſwete ſonge of ſy byrdes amonge the thicke branches of the trees, or the vehemence of haſtie rūnyng water, or greate noyſe of ſy fallynge downe of ſtones, or the playenge & rūnyng of beaſtes whō they ſawe not, or ſy mightie noyſe of roaring beaſtes, or ſy ſownde ſy anſwereth agayne in the hye mountaynes: it made thē ſworne for very feare. For all the earth ſhyned with cleare light, & no mā was hyndered in his labour. Onely vpon thē there fell a heuy night, an ymage of darck-

neſſe that was to come vpon them. Yee they were vnto them ſelues the moſt heuy & horrible darckneſſe.

The xliij. Chapter.

NEUERTHELES thy ſayntes had a ^a very greate light (and the enemies herde their voyce, but they ſawe not the figure of them.) And becauſe they ſuffred not ſy ſame thinges, they magnified the: and they ſy were vexed afore (becauſe they were not hurte now) thanked the, and beſought ſy (o God) ſy there might be a difference. Therefore had they ^c a burnynge piler of fyre to lede them in the vnknowne waye, & thou gauſt them the Sonne for a fre gift without eny hurte. Reason it was, that they ſhulde want light & to be put in the preſon of darckneſſe, which kepte thy childrē in captiuite, by whom the vncorrupt light of the lawe of ſy worlde was for to be geuen. Whan they thought to ſlaye ^b the babes of the righteous (one beynge laied out, and yet preſerued to be leder vnto the other) thou broughteſt out the whole multitude of the children, ^c and deſtroydeſt theſe in the mightie water. Of that night were oure fathers certified a fore, that they knowynge vnto what oother they had geuen credēce, might be of good cheare. Thus thy people receaued ſy health of the righteous, but the vngodly were deſtroyed. For like as thou haſt hurte oure enemies, ſo haſt thou promoted vs whom thou calledeſt a fore. For the righteous children of the good men offred ſecretly, & ordred the lawe of righteousnes vnto vnite: ſy the juſt ſhulde receaue good and euell in like maner, ſingynge prayſes vnto ſy father of all men. Agayne, there was herde an vnconuenient voyce of the enemies, & a piteous crie for childrē that were bewayled. The maſter and the ſeruaūt were punyſhed alike, the meane man and the kynge ſuffred in like maner. For they all together had innumerable that dyed one death.

^d Neither were ſy lyuynge ſufficient to bury ſy deed, for in ſy twyncklinge of an eye, the nobleſt nacion of thē was deſtroyed. As oft as God helped thē afore, yet wolde it not make thē beleue: but in ſy deſtruccion of ſy firſt borne they knowledged, that it was ſy people of God. For whye all thinges were ſtill, & whā ſy night was in ſy myddelt of hir

^a Exod. 7. b.^b Psal. 45. a.^c Exo. 13. a.^d Exo. 1. c.^e Exo. 14.^f Exo. 12. c.

course, thy Allmightie worde (o LORDE) leapte downe fro heauē out of thy royall trone, as a rough mā of warre, in þy myddest of þy londe þy was destroyed: ⁊ þy sharpe swerde perfourmed thy straite cōmandemēt, stādinge ⁊ fyllinge all thinges with death: yee it stode vpō þy earth ⁊ reached vnto the heauen. Then the sight of the euell dreames vexed them sodenly, and fearfulness came vpon them vnawarres.

Then laye there one here, another there half deed half quyk, and shewed the cause of his death. For the visions that vexed thē, shewed thē these thinges afore: so that they were not ignoraut, wherfore they perished.

The tentacion of death touched the righteous also, and amonge the multitude in the wyldernes there was insurreccion, but thy wrath endured not longe. For the faultlesse man wente in all the haist, and toke the bat-tayll vpon him, brought forth the weapē of his ministracion: euen prayer and þy cēsours of recōcilinge, set himself agaynst þy wrath, and so brought the misery to an ende: declaringe therby, that he was thy seruaut. For he ouercame not the multitude with bodely power, ner with weapēs of might: but with the worde he subdued him that vexed him, puttinge the in remembrance of the ooth ⁊ couenaūt made vnto the fathers. For whan the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted þy waye vnto the lyuynge. And why? ^din his longe garnēt was all the beuty, and in the foure rowes of the stones was the glory of the fathers grauē, and thy maiesty was written in the crowne of his heade. Vnto these the destroyer gaue place, and was afraied of them: for it was only a tentacion worthy of wrath.

The xii. Chapter.

AS for the vngodly, the wrath came vpō them without mercy vnto the ende. For he knew before what shulde happē vnto them: how that (whan they had cōsented to lett them go, and had sent them out with greate diligence) they wolde repente, ⁊ folowe vpon them. For whan they were yet mournynge and makinge lamentacion by the graues of the deed, they deuysed another foolshnes: so that they persecuted them in their flience,

whom they had cast out afore with prayer. Worthy necessite also brought them vnto this ende, for they had cleane forgotten the thinges þy happened vnto them afore. But the thinge that was wantynge of their punyshment, was requysite so to be fulfilled vpon them with tormētēs: that thy people might haue a maruelous passage thorow, and that these might fynde a straunge death.

Thē was euery creature fashioned agayne of the new acordinge to the wyll of their maker, obeyenge thy commaundementes, þy thy children might be kepte without hurte. For the cloude ouershadowed their tentes, ⁊ the drye earth appeared, where afore was water: so þy in the reed see there was a waye without impediment, and the greате depe became a grene felde: where thorow all þy people wente that were defended with thy hande, seinge thy wonderous ⁊ maruelous workes. For as þy horses, so were they fedd, ⁊ leapte like lābes, praysing the (o LORDE) which haddest delyuered them. And why? they were yet myndefull of the thinges, that happened whyle they dwelt in the londe: how the grounde brought forth flyes in steade of catell, and how þy ryuer scrauled with the multitude of frogges in steade of fyszshes.

But at the last they sawe a new creacion of byrdes, what tyme as they were ^ddisceaued with lust, and desyred delicate meates. For whan they were speakinge of their appetite, the quales came vp vnto them from the see, and punyshmentes came vpon þy synners, not without the tokēs which came to passe afore by the vehemēce of þy streames: for they suffred worthely acordinge to their wickednesses, they dealt so abhominably ⁊ churlishly with straungers. Some receaued no vnknowne gestes, some brought the straungers in to bondage that dyd them good. Besyde all these thinges there were some, that not only receaued no straungers with their wylls, but persecuted those also, and dyd thē moche euell, that receaued thē gladly. Therefore were they punyshed with byndnesse, like as they that were couered with sodane darchnesse at the dores of the righteous: so þy euery one sought þy intrance of his dore.

Thus the elementes turned in to them selues, like as whan one tyme is chaunged vpon an instrument of music, and yet all

^a Num. 16. g.

^b Exo. 28. b. c.

^c Exo. 14. a.

^d Exo. 16. c. Nu. 11. g. ^e 3 Ioh. b. ^f Gen. 19. c. ^g Re. 6. d.

the residue kepe their melody: which maye easely be perceaued, by the sight of the thinges that are come to passe. The drye lode was turned in to a watery, & y thinge that afore swamme in the water, wente now ypon the drye ground. The fyre had power in the water (cōtrary to his awne vertue) and the water forgatt his awne kynde to quench.

Agayne, the flammes of the noysome beastes hurte not the flesh of them that wete with them, nether melted they the yse, which els melteth lightly. In all thinges hast thou promoted thy people (o LORDE) and brought them to honoure: thou hast not despyed them, but allwaye and in all places hast thou stonde by them.

The ende of the boke of wysdome.

Ecclesiasticus called Jesus Syrac.

The prologe of Jesus the sonne of Syrac

unto his boke.

MANY and greate mē haue declared wysdome vnto vs out of y lawe, out of y prophetes & out of other that folowed thē. In the which thinges Israel ought to be commended, by the reason of doctrine and wisdome: Therefore they that haue it & reade it, shulde not onely thē selues be wyse there thorow, but serue other also with teachinge and wrytinge.

After that my graundfather Iesus had geuen diligent labour to reade the lawe, the prophetes and other bokes that were left vs of oure fathers, and had wel exercised himself therein: he purposed also to wryte some thinge of wysdome and good maners, to the intēt that they which were wyllinge to lerne and to be wyse, might haue the more vnderstandinge, and be the more apte to lede a good conuersacion.

Wherefore I exorte you to receaue it louyngly, to reade it with diligence, and to take it in good worth: though oure wordes be not so eloquent as the famous oratours. For the thinge that is wrytten in the Hebrue tonge, soundeth not so well when it is trāslated in to another speache. Not only this boke of myne, but also the lawe, the prophetes, and other bokes sounde farre other wyse, than they do, when they are spoken in their awne language.

Now in the XXXVIII. yeaue when I came in to Egipte in the tyme of Ptolomy Euerges, and continued there all my life, I gat libertie to reade and wryte many good thinges. Wherefore I thought it good and necessary, to bestowe my diligence and traunyle to interprete this boke. And consideringe that I had tyme, I laboured and dyd my best to perfourme this boke, and to brynge it vnto light: that the straūgers also which are disposed to lerne, might applye them selues vnto good maners, & lyue acordinge to y lawe of y LORDE.

What this booke conteyneth.

Chap. I.

All wysdome commeth of God, for he onely is wyse. The frute of Gods feare.

Chap. II.

An exortacion vnto pacience & to the feare of God.

Chap. III.

A doctryne for children, how they shulde honoure father and mother: & how men ought to be gentle and lowly.

Chap. IIII.

Wysdome lerneth to be mercifull and louynge vnto every man. What rewarde wysdome geueth, to them that loue her and seke her.

Chap. V.

Let no man trust in his riches, let no man leane vpon his owne power, let no man despyse the mercy & longe sufferynge of God.

Chap. VI.

Of true & false frendship. An exortacion to herken vnto wysdome.

Chap. VII

Many goodly lessons and documētes.

Chap. VIII.

He teacheth to bewarre of strife, to thincke scorne of no mā, to avoyde suertyshipp, to bewarre of branelle and cruell people.

Chap. IX.

How mē shulde behaue them selues with their wyues, & how olde frendship ought not to be broken, &c. with many other good lessons.

Chap. X.

Of iudges and rulers of the people. How pryde ought to be eschued.

Chap. XI.

Many good instruccions.

Chap. XII.

How and to whom a mā shulde do good.

Chap. XIII.

How the poore shulde kepe himself from the riche.

Chap. XIII.

The vnfaithfulnes and wickednes of rich nygards. An exortacion to do good & to cleue vnto wysdome.

Chap. XV.

The profit that commeth of the feare of God & of wysdome, which the wicked will not receaue.

Chap. XVI.

The multitude of euell children is not good, for the grace of God is not amonge the vngodly. The pacience, mercy, and wysdome of God.

Chap. XVII.

How God made man, endewed him with giftes, openynge his wil & lawe vnto him: but chose Israel out of all people.

Chap. XVIII.

The wysdome of God and ordre of his workes, which no man maye comprehend. The dayes of man are shorte. God suffreth longe, rebuketh and teacheth all such as wil receaue nurtoure.

Chap. XIX.

Many good lessons of wysdome.

Chap. XX.

Men ought to geue warnynge, to exorte and to rebuke: but not to be cruell, violent or malicious. Of sylence, and speakinge, & how to bewarre of lyes.

Chap. XXI.

All maner of synnes ought to be eschued. The difference of the wyse and foolish.

Chap. XXII.

A foole wyll not be reformed nor rebuked. Be faithfull vnto thy neghbour and frende.

Chap. XXIII.

A faithfull prayer vnto God, to preserue the mouth and tonge from noysome wordes and othes, & the hert from euell thoughtes. How greate abhominacion aduoutry is.

Chap. XXIIII.

A commendacion of wysdome.

Ecclesiasticus.

Chap. XXV.

There is nothinge better, then an honest verteous woman. Agayne, there is nothinge worse then an euell, vngodly, & frowarde woman.

Chap. XXVI.

A commendacion and prayse of a good honest woman, and how noysome an euell wyfe is.

Chap. XXVII.

Many goodly sentences.

Chap. XXVIII.

Men ought not to take vengeaunce, but every man to forgeue his neyghboure, & not to beare euell wil ner to stryue. What harme commeth of false tongues & slaunders.

Chap. XXIX.

How mē shulde haue compassion and lende vnto their neyghbours: and how they that borowe, ought to behaue them selues agayne. Of vnduyed suertieships. How every man ought to be content with that he hath, and not to be chargeable vnto other.

Chap. XXX.

Who so loueth his children, teacheth them, nurtureth them and chasteneth thē. Health is a noble gift.

Chap. XXXI.

The misery of the cuetous. How one shulde behaue him self at the table, and be measurable in meate and drynke. What harme commeth of drynkinge to moch wyne.

Chap. XXXII.

To be set in rule & dignite, shulde not make a man proude and hye minded, but to feare, to be diligent and faithful vnto them, that are committed vnto him &c. with other good lessons.

Chap. XXXIII.

How God ought to be feared, & his lawe kepte. The difference of dayes and of men. The ordringe of children and housholde.

Chap. XXXIIII.

The hope of the vngodly is vayne: the righteous shalbe preserued, for he putteth his trust in God, which wil not be reconciled with offerings, but with an innocent life.

Chap. XXXV.

The offeringe that pleaseth God is to kepe his cōmaundementes, to be thankful, mercifull, and to ceasse from synne. God is the defender of wyddowes, fatherlesse, and oppressed, and heareth their prayer.

Chap. XXXVI.

An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest woman.

Chap. XXXVII.

Of true & false frēdships. Good counsell ought to be sought at them, which are verteous and feare God, but first at God himself. Of wysdome and sobernesse.

Chap. XXXVIII.

Phisicians and medicyns ought not to be dyspyed, but vsed as a gift of God: neuertheles God himself is first to be sought in all sicknesse. Men shulde be measurable in mourninge for the deed, & prepare them selues also vnto death. Euery workman ought to be diligent in his labour, and to please God with kepinge his cōmaundementes.

Chap. XXXIX.

Wysdome and the feare of God excell all other thinges. All thinges are made to serue the faithfull.

Chap. XL.

The life of man is a battayll. All thinges passe awaie, but the trueth abyedeth for euer. The liberall and louynge condicions of the righteous. The vnfaithfullnes and nigardnesse of the vngodly.

Chap. XLI.

Death is fearful vnto the wicked, but a ioye vnto the righteous. The cursinge of the vngodly. A good name is a noble thinge. What the thinges be, wherof a man ought to be ashamed.

Chap. XLII.

Where one ought not to be ashamed. The care and bringinge vp of childrē. The power and wysdome of God.

Chap. XLIII.

The beuty of the firmamēt, wherby the power and wysdome of God is knowne, & shulde by right be praysed.

Chap. XLIIII.

A commendacion and prayse of the olde fathers.

Chap. XLV.

Of the faithfull worthies, and their noble actes. Of the presthode and offerings. The punyishment of the sedicius.

Chap. XLVI.

The manlynesse of Iosue & Caleb. Of the rulers in Israel, vnto the tyme of faithfull Samuel.

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Chap. LI.

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The first Chapter.

ALL wysdome cometh of God^a the LORDE, & hath bene euer with him, and is before all tyme. Who hath nombred y sonde of the see, y droppes of the rayne & the dayes of tyme? Who hath measured the heyth of heaue, y bredth of the earth & the depenesse of the see? Who hath sought out the grounde of Gods wysdome,^b which hath bene before all thinges? Wysdome hath bene before all thinges, and the vnderstandinge of prudence from euerlastinge. (Gods worde in the heyth is the well of wysdome, and the euerlastinge comaundementes are the inraunce of her.) Vnto whom hath y rote of wysdome bene declared? Or who hath knowne hir wyt? Vnto whom hath the doctrine of wysdome bene discouered and shewed? and who hath vnderstande the manyfolde entraunce of her?

There is one: euē the Hyest, the maker of all thinges, y Allmightie, y kynge of power (of whom men ought to stonde greatly in awe) which sytteth vpon his trone, beinge a God of dominion: He hath created her thorow y holy goost: he hath sene her, nombred her, and measured her: He hath poured her out vpon all his workes, and vpon all flesh accordinge to his gift: he geueth her richely vnto them that loue him. The feare of the LORDE is worshipe and triūphe, gladnesse & a ioyfull crowne. The feare of the LORDE maketh a mery hert, geueth gladnesse, ioye and longe life.^c Who so feareth the LORDE, it shal go well with him at the last, & in the daye of his death he shal be blessed.

^a 3 Re. 3. b. and 4. c. Iob 28. c. Iacobi 1. a.

The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue it, for they se what wōderous thinges it doth.^d The feare of LORDE is the begynnyng of wysdome, and was made with the faithfull in the mothers wombe: it shall go with the chosen wemen, and shalbe knowne of y righteous and faithfull. The feare of the LORDE is y right Gods seruyce, that preserueth and iustifieth the hert, and geueth myrth & gladnesse. Who so feareth the LORDE, shalbe happie: and whan he hath nede of comforte, he shal be blessed. To feare God is the wysdome that maketh rich, and bringeth all good with her. She fylleth the whole house with hir giftes, & the garners with her treasure. The feare of the LORDE is the crowne of wysdome, and geueth plenteous peace & health. He hath sene her & nombred her: knowlege and vnderstandinge of wysdome hath he poured out as rayne: and them that helde her fast, hath he brought vnto honour.

The feare of the LORDE is the rote of wysdome, and hir braunches are longe life. (In the treasures of wysdome is vnderstandinge and deuocion of knowlege, but wysdome is abhorred of synners.) The feare of the LORDE dryueth out synne, for he that is without feare, can not be made righteous, & his wilfull boldnes is his owne destruccion. A paciēt man wyl suffre vnto the tyme, and the shal he haue y rewarde of ioye. A good vnderstōdinge wil hyde his wordes for a tyme, and many mēs lippes shal speake of his wysdome. In the treasures of wysdome is the declaracion of doctrine, but the synner abhorreth the worshipe of God. My sonne, yf

^d Rom. 11. d.

^e Psal. 110. b. Pro. 9. b.

thou desyre wysdome, kepe the commaundement, and God shal geue her vnto the: for the feare of the LORDE is wysdome ⁊ nurture, he hath pleasure in faith and louynge mekenesse, and he shal fyll the treasures therof. Be not obstinate and vnfaithfull to the feare of the LORDE, and come not vnto him with a duble hert. Be not an ypocrite in the sight of men, and take good hede what thou speakest. Marck well these thinges, lest thou happen to fall and brynge thy soule to dishonoure, and so God discouer thy secretes, and cast the downe in the myddest of the congregacion: because thou woldest not receaue the feare of God, and because thy hert is full of faynednes and disceate.

The ij. Chapter.

MY sonne, yf thou wilt come in to ⁊ seruyce of God,^a stonde fast in righteousness and feare, ⁊ arme thy soule to temptation: sattle thine hert, and be paciet: bowe downe thine eare, receaue the wordes of vnderstandinge, and shrencke not awaye, whan thou art entysed. Holde the fast vpon God, ioyne thy self vnto him ⁊ suffre, that thy life maye encrease at the last. What so euer happeneth vnto the, receaue it: suffre in heynessee, and be pacient in thy trouble.^b For like as golde and syluer are tryed in the fyre, euen so are acceptable men in the furnace of aduersite. Beleue in God, and he shal helpe the: ordre thy waie a right, and put thy trust in him. Holde fast his feare, and growe therein. O ye ⁊ feare the LORDE, take sure holde of his mercy: shrencke not awaye frō him, that ye fall not. O ye that feare ⁊ LORDE, beleue him, and youre rewardes shall not be emptye. O ye that feare ⁊ LORDE, put youre trust in him, ⁊ mercy shal come vnto you for pleasure. O ye ⁊ feare ⁊ LORDE, set youre loue vpō him, ⁊ youre hertes shal be lightened.

33 Considre the olde generacions of men (o ye children) and marck them well:^c was there euer eny one confounded, that put his trust in the LORDE? Who euer contynued in his feare, and was forsaken? Or whom dyd he euer despyse, that called faithfully vpō him? For God is gracious and mercifull, he forgeueth synnes in ⁊ tyme of trouble, and is

a defender for all them ⁊ seke him in ⁊ trueth. Wo be vnto him that hath a dubble hert, wicked lippes and euell occupied handes, ⁊ to the synner ⁊ goeth two maner of waies. Wo be vnto them that are lowse of hert, which put not their trust in God, and therefore shal they not be defended of him. Wo be vnto them that haue lost pacience, forsaken the right wayes, and are turned back in to frowarde wayes. What wyl they do, whan the LORDE shal begynne to vyset thē?

They that feare ⁊ LORDE, wil not mistrust his worde: and they that loue him, wyl kepe his commaundement. They that feare the LORDE, wyl seke out ⁊ thinges that are pleasaunt vnto him: and they that loue him, shal fulfill his lawe.^d They that feare ⁊ LORDE wil prepare their hertes, and hūble their soules in his sight. (They that feare the LORDE, kepe his commaundementes, and wil be pacient, tyll they se himself) sayenge: better it is for vs to fall in to the handes of ⁊ LORDE, then in to the hādes of men: for his mercy is as greate as him self.

The iij. Chapter.

THE children of wysdome are a cōgregation of the righteous, and their exercise is obedience and loue. Heare me youre father (o my deare children) and do there after, that ye maie be safe. For the LORDE wil haue the father honoured of the children, and loke what a mother commaūdeth hir children to do, he wil haue it kepte. Who so honourēth his father, his synnes shall be forgeuē him: and he that honourēth his mother, is like one that gathereth treasure together. Who so honourēth his father, shal haue ioye of his owne children: ⁊ whan he maketh his prayer, he shal be herde. He that honourēth his father,^e shall haue a longe life: ⁊ he that is obedient for ⁊ LORDES sake, his mother shal haue ioye of him.

35 He that feareth the LORDE, honourēth his father and mother, and doth them seruyce, as it were vnto the LORDE himself. Honour thy father in dede, in worde and in all pacience, that thou mayest haue his blessinge:^f for the blessinge of ⁊ father buyldeth vp the houses of the children, but the mothers curse roteth out the foundacions. Reioyse not

^a Matt. 4. a. 2 Tim. 3. b. 2 Pet. 4. b. ^b Sap. 3. a. Pro. 17. a. ^c Psal. 30. a. Esa. 26. a. ^d Ioh. 14. b. ^e Rom. 13. b.

^f 2 Re. 24. c. Susan. d. ^g Exo. 20. b. Deut. 5. b. Ephe. 6. a. ^h Ephe. 6. a. ⁱ Gen. 27. d. and 49. a. Deut. 33. a.

when thy father is reproued, for it is no honoure vnto the, but a shame. For the worshi-
pe of a mans father is his awne worshi-
pe, and where the father is without honoure, it is
the dishonesty of the sonne. My sonne, make
moch of thy father in his age, and greue him
not as longe as he lyueth. And yf his vnder-
standinge fayle, haue pacience with him, &
despyse him not in thy strength. For the
good dede that thou shewest vnto thy father,
shall not be forgotten: and whan thou thy
self wantest, it shall be rewarded the (and for
thy mothers offence thou shalt be recompensed
with good, yee it shal be founded for the in
righteousnes) and in the daye of trouble thou
shalt be remembered: thy synnes also shall
melt awaye, like as the yse in \hat{y} fayre warme
wether.

C He \hat{y} forsaketh his father, shall come to
shame: and he that defyeth his mother, is
cursed of God. My sonne, perfourme thy
workes with louynge mekenesse, so shalt thou
be loued aboue other men. "The greater thou
art, the more hūble thy self (in all thinges)
and thou shalt fynde fauoure in the sight of
God. For greate power belongeth onely vnto
God, & he is honoured of the lowly.

^bSeke not out the thinges that are aboue
thy capacite, and search not the grounde of
soch thinges as are to mightie for the: but
loke what God hath commaunded the,^c thinke
vpō that allwaye, and be not curious in many
of *his workes. For it is not nedefull for the, to
se with thine eyes, \hat{y} thinges \hat{y} are secrete.
Make not thou to moch search in superfluous
thinges, and be not curious in many of his
workes: for many thinges are shewed vnto the
allready, which be aboue \hat{y} capacite of men.
The medlinge with soch hath begyled many a
man, and tangled their wyttes in vanite.
Now he that loueth parell, shal perish therin.

D An harde herte shal fayre euell at \hat{y} last
(an hert that goeth two wayes, shal not pros-
pere: & he that is frowarde of hert, wyll euer
be the worse and worse.) A wicked hert shall
be ladē with sorowes, and \hat{y} vngodly sinner
wyll heape one synne vpon another. The
councell of the proude hath no health, for \hat{y}
plante of synne shal be roted out in thē. The
hert of him \hat{y} hath vnderstandinge, shal per-
ceauē hys thinges, and a good eare wil gladly

herken vnto wysdome. An hert that is wyse
& hath vnderstandinge, wyl abstayne from
synnes, and increase in the workes of righte-
ousnes. "Water quencheeth burnynge fyre, &
mercy reconcyeth synnes. God hath respecte
vnto him \hat{y} is thankfull: he thinketh vpon
him agaynst the tyme to come: so that whan
he falleth, he shal fynde a stronge holde.

The iiii. Chapter.

MY sonne, defraude not the poore of his
almes,^a and turne not awaye thine
eyes from him that hath nede. Despise not
an hongrie soule, and defye not the poore in
his necessite: greue not the hert of him that
is helpelesse, and withdrawe not the gift from \hat{y}
nedefull. Refuse not the prayer of one that
is in trouble, and turne not awaye thy face
from the nedy. Cast not thine eyes asyde
frō \hat{y} poore, \hat{y} thou geue him not occasion to
speake euell of the. For yf he complayne of
 \hat{y} in the bytternes of his soule, his prayer shal
be herde: euē he \hat{y} made him, shal heare
him. Be courteous vnto \hat{y} company of the
poore, humble thy soule vnto the elder, &
bowe downe thy heade to a man of worshi-
pe. Let it not greue the to bowe downe thine eare
vnto the poore, but paye thy dett, and geue
him a frendly answer, and \hat{y} with mekenesse.

Delyuer him \hat{y} suffreth wrōge frō \hat{y} hāde of
 \hat{y} oppressoure,^f & be not faint harted whā thou
sittest in iudgmēt. Be merciful vnto \hat{y} father-
les as a father, & be in steade of an husbāde
vnto their mother: so shalt thou be as an
obediēt sonne of \hat{y} Hyst, and he shal loue the
more thē thy mother doth. Wisdome bretheth
life in to hir children, receaueth thē \hat{y} seke
her, & wyll go before thē in \hat{y} waye of righte-
ousnes. He \hat{y} loueth her, loueth life: & they
 \hat{y} seke her diligētly, shal haue greate ioye.
They \hat{y} kepe her, shal haue the heretage of
life: for where she entreth in, there is the
blessinge of God. They that honoure her,
shal be \hat{y} seruantes of the holy one: and
they that loue her, are beloued of God.
Who so geueth eare vnto her, shal iudge the
Heithē: and he that hath respecte vnto her,
shall dwell safely.

He that beleueth her, shal haue her in pos-
session, and his generacion shal endure: for
whan he falleth, she shal go with him before

^a Phil. 2. a. ^b Pro. 25. d. Rom. 12. a. ^c Deut. 4. a.
* Some rede, thy workes.

^d Psal. 40. a. Dan. 4. d. Math. 5. a. ^e Deut. 15. a.
Mat. 25. c. / Gen. 14. c. Exo. 2. b.

all. Feare, drede and tentacion shal she bringe vpon him, and trye him in hir doctrine: tyll she haue so proued him in his thoughtes, that he committe his soule vnto her. The shal she stablish him, bringe the right waye vnto him, make hi a glad mā, shewe him hir secretes, and heape vpon him the treasures of knowlege, vnderstandinge and righteousnes. But yf he go wronge, she shall forsake him, and geue him ouer in to the handes of his enemye.

¶ "My sonne, make moch of the tyme, eschue the thinge [¶] is. euell, and for thy life shame not to saye [¶] trueth. [¶] For there is a shame [¶] bringeth synne, and there is a shame that bringeth worships and fauoure. [¶] Accepte no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of thy neighbour in his aduersite, [¶] kepe not back thy counsell whā it maye do good, nether hyde thy wysdome in hir beuty. For in the tōge is wysdome knowne, so is vnderstandinge, knowlege and lernynge in the talkinge of the wyse, [¶] stedfastnesse in [¶] workes of righteousnes. In no wise speake agaynst the worde of trueth, but be ashamed of the lyes of thine owne ignorance. Shame not to confesse thine erreure, and submitte not thyself vnto euery man because of synne. Withstande not [¶] face of the mightie, and stryue not agaynst the streame. But for the trueth stryue thou vnto death, and God shal fight for the agaynst thine enemies. Be not haystie in thy tonge, nether slack and negligent in thy workes. Be not as a lyon in thine owne house, destroyinge thy housholde folkes, and oppressing them [¶] vnder the. [¶] Let not thine hande be stretched out to receaue, and shutt whan thou shuldest geue.

The 5. Chapter.

¶ **T**RUST not vnto thy riches, and saye not: tush, I haue ynough for my life. [¶] (For it shall not helpe in the tyme of vengeance and temptation.) Folowe not the lust of thine owne hert in thy strength, and saye not: tush, how shulde I, or who wyl cast me downe because of my workes? for doutles God shal auenge it. And saye not: I haue committed mo synnes, butt what euell hath

happened me? For the Allmightie is a patient rewarder. [¶] Because thy synne is forgeue [¶], be not therfore without feare, nether heape one synne vpō another. And saye not: [¶] tush, the mercy of the LORDE is greates, he shal forgeue my synnes, be they neuer so many. [¶] For like as he is mercifull, so goeth wrath from him also, and his indignacion cōmeth downe vpon synners.

Make no tariēge to turne vnto [¶] LORDE, [¶] put not of frō daye to daie: for sodenly shal his wrath come, [¶] in the tyme of vengeance he shal destroie [¶]. [¶] Trust not in wicked riches for they shal not helpe in the daye of punishment and wrath. Be not caried aboute to euery wynde, and go not in to euery waye: for so doth the synner that hath a dubble tonge (Stonde fast in [¶] waye of [¶] LORDE) be stedfast in thy vnderstandinge, abyde by thy worde, and folowe the worde of peace and righteousnes. Be gētle to heare [¶] worde of God, that thou mayest vnderstande it, and make a true answer with wysdome. [¶] Be swift to heare, butt slowe and patient in geuinge answer. Yf thou hast vnderstandinge, shappe thy neighbour an answer: Yf no, laye thine hāde vpō thy mouth: lest thou be trapped in an vndiscrete worde, [¶] so cōfounded. Honoure [¶] worships is in a mā wyse talkinge, butt [¶] tōge of [¶] vndiscrete is his awne distrucciō. [¶] Be not a preuy accuser as long as thou lyuest, and vse no slaunder with thy tonge. For shame and sorow goeth ouer the thefe, and an euell name ouer him that is dubble tonged: butt he that is a preuy accuser of other men, shalbe hated envyed and confounded. Se that thou iustifie the small and greates alyke.

The 6. Chapter.

¶ **B**E not thy neighbours enemye for thy frēdes sake: for who so is euell shal be [¶] heyre of rebuke [¶] dishonoure, [¶] who so euer beareth envye and a dubble tōge, offendeth. [¶] Be not proude in the deucey of thine owne vnderstandinge, lest thy leaues wyther, and thy frute be destroyed, [¶] so thou be left as a drye tre. For a wicked soule destroyeth him that hath it, maketh him to be laughed to scorne of his enemies, (and bringeth him to

^a Ephes. 5. b. ^b Math. 10. a. ^c Leui. 19. d. ^d Act. 20. c. ^e Luc. 12. b. Eccli. 11. c. ^f Rom. 7. a. ^g Eccli. 21. a. ^h Eccli. 16. b. ⁱ Pro. 10. a. and 11. c.

Eze. 7. c. Soph. 1. c. ^k Iaco. 1. b. ^l Leui. 19. d. ^m Rom. 13. c. Phil. 2. a.

the porcion of the vngodly.) ^a A swete worde multiplieth frendes, and pacifieth the γ be at variaunce, and a thankfull tongue will be plentifulous in a good man. Holde frendshippe with many, neuertheles haue but one councceler of a thousande.

33 Yf thou gettest a frende, proue him first,^b and be not haistie to geue him credence. For some man is a frende but for a tyme, and wyl not abyde in the daye of trouble. And there is some frende that turneth to enemye, and taketh parte agaynst the: and yf he knowe eny hurte by the, he telleth it out. Agayne, some frende^c is but a companyon at the table, and in the daye of nede he contynueth not. But a sure frende wil be vnto γ euen as thyne owne self, and deale faithfully with thy household folke. Yf thou suffre trouble and aduersite, he is with the, and hydeth not him self from the. Departe frō thine enemies, yee and bewarre of thy frendes.

C A faithfull frende is a stronge defence: who so findeth such one, findeth a noble treasure. A faithfull frende hath no pearle, the weight of golde and syluer is not to be compared to the goodnesse of his faith. A faithfull frende is a medicyne of life, γ they γ feare the LORDE, shal fynde him. Who so feareth the LORDE, shal prospere with frendes: and as he is himself, so shal his frende be also. My sonne, receaue doctryne frō thy youth vp, so shalt thou fynde wysdome tyll thou be olde. Go to her as one that ploweth, and soweth, and wayte paciētly for hir good frutes. For thou shalt haue but litle laboure in hir worke,^d but thou shalt eate of hir frutes right soone. O how exceedinge sharpe is wisdome to vnlearned men? an vnstedfast body wyl not remayne in her. Vnto soch she is as it were a twichstone, γ he casteth her from him in all the haist: for wysdome is with him but in name, there be but few γ haue knowlege of her. (But with them that knowe her, she abyedeth euē vnto γ appearinge of God.)

34 Geue eare (my sonne) receaue my doctryne, and refuse not my counsell. Put thy fote in to hir lynckes, and take hir yock vpon thy neck: bowe downe thy shulder vnder her, beare hir patiently, and be not weery of hir bandes. Come vnto hir with thy whole hert, and kepe hir wayes with all thy power.

Seke after her, and she shalbe shewed the: and whā thou hast her, forsake her not. For at the last thou shalt fynde rest in her, and that shal be turned to thy greate ioye. Then shal hir fetters be a stronge defence for the, γ hir yock a glorious rayment. For the bewtye of life is in her, and hir bandes are the couplinge together of saluacion. Yee a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weere.

My sonne, yf thou wilt take hede, thou shalt haue vnderstādinge: and yf thou wilt applye thy mynde, thou shalt be wyse. Yf thou wilt bowe downe thine eare, thou shalt receaue doctryne: and yf thou delyte in hearinge, thou shalt be wyse. Stonde with γ multitude of soch elders as haue vnderstandinge, and consente vnto their wysdome with thine hert: that thou mayest heare all godly sermons,^e and that the worthy sentences escape the not. And yf thou seist a man of discrete vnderstandinge, gett the soone vnto him, and let thy fote treade vpon the steppes of his dores. ^f Let thy mynde be vpon the commandementes of God, and be earnestly occupied in his lawes: so shal he stablish thy hert, and geue γ wysdome at thine owne desyre.

The vij. Chapter.

D O no euell, so shall there no harme happen vnto the. Departe awaye from the thinge that is wicked, and no mysfortune shal medle with the. My sonne, sowe no euell thinges in the forowes of vnrighteousnes, so shalt thou not reape the seuenfolde. Laboure not vnto man for any lordshipe, nether vnto the kynge for the seate of honour. Iustifie not thy self before God^g (for he knoweth the hert) and desyre not to be reputed wyse in the presence of the kynge. Make no laboure to be made a iudge, excepte it so were, γ thou coudest mightely put downe wickednes: for yf thou shuldest stōde in awe of γ presence of the mightie, thou shuldest fayle in geuyng sentence. Offende not in γ multitude of the cite, and put not thyself amonge the people. Bynde not two synnes together,^h for in one synne shalt thou not be vnpunished. Saye not: tush, God wil loke vpo the multitude of my oblacions, and whan I offre to the hyst God, he wyl accepte it.

^a Eccli. 20. b.
Mat. 10. c.

^b Deut. 13. b. and 33. b. Mich. 7. a.
^c Eccli. 37. a.

^d Eccli. 51. d.

^e Mat. 11. c. ^f Eccli. 8. a. ^g Psal. 1. a. ^h Psal. 142. a. Eccli. 7. c. Iob 9. a. c. Luc. 19. b. ⁱ Eccli. 12. c.

B Be not faynt harted when thou makest thy prayer, nether slack in geuinge of almesse. Laugh no man to scorne in the heuynesse of his soule, for God (which seyth all thinges) is he that can bringe downe,^a and set vp agayne. Accepte no lesynge agaynst thy brother, nether do the same agaynst thy frende. Vse not to make any maner of lye, for the custome therof is not good. Make not many wordes, whan thou art amonge the elders: and whan thou prayest,^b make not moch babblinge. Let no laborious worke be tedious vnto the, nether the huszbandrie which the Allmightie hath created. Make not thy boast in the multitude of thy wickednes, but humble thy self euen from thine hert: and remembre that the wrath shall not be longe in tarienge, and that the vengeance of the flesh of γ vngodly is a very fyre and worme. Geue not ouer thy frende for eny good, ner thy faithfull brother for the best golde.

C Departe not from a discrete and good woman, that is fallen vnto the for thy porcion in the feare of the LORDE, for γ gift of hir honesty is aboue golde. ^cWhere as thy seruauit worketh truly, intreate him not euell, ner the Hyrelinge that is faithfull vnto the. Loue a discrete seruauite as thine owne soule, defraude him not of his libertie,^d nether leaue him a poore man. Yf thou haue catell, loke well to them: and yf they be for thy profit, kepe them. Yf thou haue sonnes, brynge them vp in nurtoure and lernynge,^e γ holde thē in awe from their youth vp. Yf thou haue daughters, kepe their body, γ shew not thy face cherefull to warde thē. Marye thy daughter, and so shalt thou perfourme a weightie matter: but geue her to a man of vnderstandinge. Yf thou haue a wife after thine owne mynde, forsake her not: (but committe not thy self to the hatefull.)

B ^fHonoure thy father from thy whole herte, and forgett not the sorofull trauaile that thy mother had with the: remembre that thou wast borne thorow them, and how cāst thou recōpense them the thinges that they haue done for the? Feare the LORDE with all thy soule, γ honoure his ministers. ^gLoue thy maker with all thy strēth, and forsake not his seruantes. Feare the LORDE with all thy

soule, γ ^hhonoure his prestes. Geue thē their porcion of the first frutes and increase of γ earth, like as it is commaūded the: geue thē γ shuldres, and their appoynted offeringes, and firstlings, Reach thine hande vnto the poore, that God maye blesse the with plenteousnes. ⁱBe liberrall vnto all men luyynge, yet let not but do good euen to them that are deed.^j

Let not them that wepe be without comforte,^k but mourne with such as mourne. Let it not greue the to vyset the sick,^l for that shal make the to be loued. What so euer thou takest in hande, remembre the ende, and thou shalt neuer do amysse.

The liij. Chapter.

STRYUE not with a mightie man, lest **A** thou chaunce to fall in to his hādes. Make no variaūce with a riche mā,^m lest he happen to bringe vp an harde quarell agaynst γ . For golde γ siluerⁿ hath vndone many a man, yee eue γ hertes of kynges hath it made to fall. Stryue not with a mā that is full of wordes, γ laye no stickes vpon his fyre. Kepe no company with the vnlearned, lest he geue thy kynred an euell reporte. ^oDespyse not a man that turneth himself awaye from synne, and cast him not in the teth withall: but remēbre γ we are frayle euerychone. ^pThynke scorne of no mā in his olde age, for we waxe olde also. Be not glad of the death of thine enemye, but remembre that we must dye all the sorte of vs (and fayne wolde we come in to ioye.) ^qDespyse not the sermons of soch elders as haue vnderstandinge, but acquaintance thy self with the wyse sentences of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandinge, and how to serue greate men without complaynte.

B Go not from γ doctryne of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so γ thou mayest make answer in γ tyme of nede. Kyndle not γ coales of synners, lest thou be brent in the fyrie flammes of their synnes. Resist not the face of the blasphemers, that he laye not wayte for thy mouth. Leide not vnto him that is mightier then thyself:^r Yf thou lendest him, counte it but lost. Be not

^a 1 Reg. 2. b.

^c Leui. 19. c.

^d Eccli. 3. a.

^e Tob. 4. a.

^b Mat. 6. b. Eccli. 1. c. Ro. 12. b.

^d Deut. 25. a.

^e Eccli. 30. a.

^f Deut. 12. c.

^g Nu. 18. b. c.

^h Galat. 6. b.

ⁱ Tob. 1. d.

^j Ro. 12. b.

^k Matt. 5. c.

^l Eccli. 31. a.

^m Gal. 6. a. 2 Cor. 2. b.

ⁿ Leu. 19. g.

^o Eccli. 6. c.

^p Eccli. 29. a.

^q Matt. 25. c.

^r Gala. 6. a. 2 Cor. 2. b.

suerte aboute thy power: yf thou be, then thynke surely to paye it. Go not to lawe with the iudge, for he wyl iudge accordinge to his owne honoure. Trauayle not by the waye with him [¶] is "branellesse, lest he do the euell: for he foloweth his awne wilfulnes, & so shalt thou perish thorow his foly.

C Strye not with him that is angrie and cruell, and go not with him in to [¶] wyldernes: for bloude is nothinge in his sight, and where there is no helpe, he shal murthur [¶]. "Take no counsell at fooles, for they loue nothinge but the thinges that please themself. Make no coucell before a straunger, for thou canst not tell what wyl come of it. Opē not thine hert vnto euery man, lest he be vnthāfull to the, and put the to reprove.

The ix. Chapter.

A **B**E not gelous ouer [¶] wyfe of thy bosome, [¶] she shew not some shrewed poynte of wikked doctryne vpō the. Geue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded. Loke not vpon a womā that is desyrous of many men, lest thou fall in to hir snares. Vse not the company of a womā that is a player and dāuser, & heare hir not, lest thou perish thorow hir entysinge. Beholde not a maydē, that thou be not hurt in hir bewtye. [¶] Cast not thy mynde vpon harlottes in eny maner of thinge, lest thou destroye both thy self and thine heretage. Go not aboute gasinge in euery layne of the cite, nether wādre thou abrode in the stretes therof. [¶] Turne awaye thy face from a beautyfull woman, and loke not vpon the fayrnesse of other.

B Many a man hath perished thorow the bewty of [¶] women, for thorow it the desyre is kyndled as it were a fyre. (An aduouterous woman shalbe trodden vnder fote as myre, of euery one that goeth by the waye. Many a man wondering the bewtye of a straūge woman, haue bene cast out, for hir wordes kyndle as a fyre.) Sytt not with another mans wyfe by eny meanes, lye not with her vpon the bedd, make no wordes with her at [¶] wyne: lest thine hert consent vnto her, & so thou with thy bloude fall in to destruction.

Forsake not an olde frende, for the new shal not be like him.

A new frende is new wine: let him be olde, & thou shalt drynke him with pleasure. Desyre not [¶] honoure and riches of a synner, for thou knowest not what destruction is for to come vpon him. Delyte not thou in the thinge that the vngodly haue pleasure in: beinge sure, that the vngodly shal not be accepted vntyll their graue.

C Kepe the from the man that hath power to slaye, so nedest thou not to be afayed of death. And yf thou comest vnto him, make no fawte, lest he happen to take awaye thy life. Remembre that thou goest in the myddest of snares, and vpon the bulworkes of [¶] cite. Bewarre of thy neyghboure as nye as thou canst, and [¶] medle with soch as be wyse and haue vnderstandinge. Let iust men be thy gastes, let thy myrth be in the feare of God, let the remembraūce of God be in thy mynde, and let all thy talkynge be in the commaundementes of the Hyest. In the handes of craftesmen shall the workes be commended, so shal the [¶] prynces of the people in the wysdome of their talkynge. A man full of wordes is perlous in his cite: and he that is temerarious and past shame in his talkinge, is to be abhorred.

The x. Chapter.

A **W**YSE iudge wil ordre his people with [¶] discrecion, and where a man of vnderstandinge beareth rule, there goeth it well. [¶] As the iudge of the people is himself, euē so are his officers: and loke what maner of man the ruler of the cite is, soch are they that dwell therein also. [¶] An vnwise kinge destroyeth his people, but where they that be in auctorite are men of vnderstandinge, there the cite prospereth.

The power of the earth is in the hande of God, and whan his tyme is, he shal set a profitable ruler vpon it. In the hande of God is the power of man, and vpō the scribes shal he laye his honoure. Remembre no wronge of thy neyghboure, and [¶] medle thou with no vnrighteous workes. Pryde is hatefull before God and men, and all wickednes of the

^a Gen. 4. b. ^b Pro. 22. d. Esa. 3. a. ^c Eccli. 9. c.
37. a. b. ^d Pro. 5. a. ^e Matt. 5. c. ^f Gen. 34. a.
^g Re. 11. a. Iudit. 10. and 11. 12.

^e Eccli. 8. c. and 37. a. b. ^h 3 Re. 3. ⁱ Pro. 29. b.
^j 3 Re. 12. a. ^k Leui. 19. c.

Heithen is to be abhorred. ^aBecause of vnrigheteous dealinge, wronge, blasphemies and diuerse disceate, a realme shal be trāslated frō one people to another.

33 There is nothinge worse then a cuvetous man. What prydest thou the, o thou earth and aszshes? There is not a more wicked thinge, then to loue moneye. And why? soch one hath his soule to sell: yet is he but fylthie dōge whyle he lyueth.

And though the phisician shewe his helpe neuer so longe, yet in conclusion it goeth after this maner: to daye a kynge, to morrow deed. For whan a man dyeth, he is the heyre of serpentes, beastes and wormes. The begynnynge of mans pryde, is to fall awaye from God: and why? his hert is gone from his maker, for pryde is the originall of all synne. Who so taketh holde therof, shalbe fylth with cursinges, and at [†] last it shal ouer throwe him. Therefore hath the LORDE brought the cōgregacions of the wicked to dishonoure, and destroyed them vnto the ende.

Ⓒ God hath destroyed the seates of proude prynces, and sett vp the meke in their steade. God hath wythered the [†]rotes of the proude Heithen, and planted the lowly amonge them. God hath ouerthrowne the [†]londes of the Heithen, and destroyed them out of the grounde. He hath caused them to wyther awaye, he hath brought them to naught, and made the memoriall of them to cease from out of the earth. (God hath destroyed the name of the proude, and left the name of [†] humble of mynde.) Pryde was not made for man, nether wrothfulness for mens children. The sede of men that feareth God, shalbe brought to honour: but [†] sede which transgresseth the commaundementes of [†] LORDE shalbe shamed. He [†] is the ruler amōge brethren, is holdē in honour amōge them, and he regardeth soch as feare the LORDE.

34 The glory of the riche, of the honorable and of the poore is the feare of God.

Despyse not thou the iust poore man, and magnifie not [†] rich vngodly. Greate is the iudge and mightie in honour, yet is there none greater, then he [†] feareth God. Vnto [†] seruauant that is discrete, shal the fre do seruyce. He that is wyse and well nur-

toured, wyll not grudge whan he is reformed, [†] an [†]ignoraūt body shal not come to honour. Be not proude to do thy worke, and dispare not in the tyme of [†]aduersite. Better is he [†] laboureth, and hath plenteousnes of all thinges, then he [†] is gorgious, and wanteth bred.

35 My sonne, kepe thy soule in mekenes, and geue her hir due honour. Who shal iustifie him, that synneth agaynst himself? Who wil honour him, that dishonoureth his owne life? The poore is dishoured for his faithfulness and trueth, but [†] rich is had in reputaciō because of his goodes. He that ordreth himself honestly in pouerte, how moch more shal he behaue himself honestly in riches? And who so ordreth himself vnonestly in riches, how moch more shal he behaue himself vnonestly in pouerte?

The xi. Chapter.

Ⓐ THE [†] wyszdome of him [†] is brought lowe, shal lift vp his heade, and shal make him to sytt amonge greate mē. Comende not a man in his bewtye, nether despyse a man in his vtter appearaūce. The Bey is but a small beast amonge the foules, yet is hir frute exceedinge swete. Be not proude of thy rayment, [†] and exalte not thyself in the daye of thy honour: for [†] workes of the Hyest onely are wonderfull: yee glorious, secrete and vnknowne are his workes. Many tyrauntes haue bene [†] fayne to syt downe vpo the earth, [†] [†] vnlickly hath worne [†] crowne. Many mightie mē haue bene brought lowe, and the honorable haue bene deluyered in to other mens handes. [†] Condemne no man, before thou haue tryed out the matter: and whan thou hast made enquisicion, then refourme righteously. Geue no sentēce before thou hast herde the [†] cause, but first let men tell out their tayles.

36 Stryue not for a matter that toucheth not thyself, and stonde not in the iudgment of synners. My sonne, medle not with many matters: [†] yf thou wylt be [†] riche, thou shalt not gett it: and though thou rennest thy waye afore, yet shalt thou not escape. There is some mā that [†] laboureth, and the more he weerieth himself, the lesse he hath. Agayne,

^a Iere. 27. a. Dan. 4. c. ^b Sap. 6. b. Luc. 1. d. 14. b. 18. b. ^c Gen. 19. c. ^d Pro. 17. a. ^e 2 Re. 12. c. ^f Pro. 12. b. ^g Gen. 41. f. Dan. 6. a.

^a Acto. 12. d. ^b 1 Reg. 15. f. Hest. 6. 7. ^c Deut. 13. b. and 17. b. Iosu. 7. c. and 22. c. ^d Pro. 18. b. ^e Mat. 19. c. 1 Ti. 6. b. ^f Pro. 10. c.

some man is slouthfull, hath nede of helpe, wāteth strēth, and hath greate pouerte, and Gods eye loketh vpon him to good, setteth him vp from his lowe estate, and "lifeth vp his heade: so that many men maruell at him, and geue honoure vnto God.

C Prosperite and aduersite,^a life and death, pouerte and riches come all of the LORDE. (Wyszdomē, nurtoure and knowlege of ꝑ lawe are with God: loue and ꝑ wayes of good are with him. Erroure and darcknes are made for synners: and they that exalte them selues in euell, waxe olde in euell.) The gift of God remayneth for the righteous, and his good wyl shal geue prosperite for euer. Some man is rich by luyngē nygardon, and ꝑ is the porcion of his rewarde, in that he sayeth: now haue I gotten rest, and now wyl I eate and drynke of my goodes myself alone. And yet he considereth not, that the tyme draweth nye, ꝑ he must leaue all these thinges vnto other men, and dye himself. Stonde thou fast in thy couenaunt, and exerceyse thy self therin, and remayne in the worke vnto ꝑ age. Contynue not in the workes of synners, but put thy trust in God, and byde in thine estate: for it is but an easy thige in ꝑ sight of God, to make a poore man riche, and that sodenly. The blessinge of God haisteth to ꝑ rewarde of the righteous, and maketh his frutes soone to florish and prospere. Saye not: what helpeth it me? and what shal I haue ꝑ whyle? Agayne, saye not: I haue ynough, how can I wante? Whan thou art in welfare, forget not aduersite: and whan it goeth not well with the, haue a good hope, that it shal be better. For it is but a small thinge vnto God, in the daye of death to rewarde euery mā accordinge to his wayes. The aduersite of an houre maketh one to forgett all pleasure, and whan a man dyeth, his workes are discouered. Prayse no body before his death, for a man shalbe knowne in his children.

E Bringē not euery man in to thine house, for the disceatfull layeth wayte dyuersly. Like as a partrich in a māūde, so is the hert of the proude: and like as a spyē, that loketh vpon the fall of his neyghboure. For he turneth good vnto euell, and slaundreth the chosen. Of one sparck is made a greate fyre, and an vngodly mā layeth wayte for bloude. Be-

warre of the disceatfull, for he ymagineth wicked thinges, to bringe ꝑ in to a perpetuall shame. Yf thou takest an aleaūt vnto ꝑ, he shal destroye the in vnquietnes, and dryue the from thine owne wayes.

The xij. Chapter.

WHAN thou wylt do good, knowe to whom thou doest it, and so shalt thou be greatly thanked for thy benefites. "Do good vnto the righteous, and thou shalt fynde greate rewarde: though not of him, yet (no doute) the LORDE him self shal rewarde the. He stōdeth not in a good case, that is allwaye occupied in euell, and geueth no allmes: for the Hiest hateth the synners, and hath mercy vpon them that shew the workes of repētaunce. Geue thou vnto such as feare God, and receaue not a synner: As for the vngodly and synners, he shall recompense vengeance vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bred be geuen him, that he be not mightier then thy self therin. For so shalt thou receaue twyse as moch euell, in all the good that thou doest vnto him: And why? the Hiest hateth synners, and shal rewarde vengeance to the vngodly.

In prosperite a frende shal not be knowne, and in aduersite an enemye shal not be hyd. For whan a mā is in wealth, it greueth his enemies: but in heuynes and trouble a man shal knowe his frende. Trust neuer thine enemy, for like as an yron rusteth, so doth his wickednes. And though he make moch croutchingē and knelinge, yet kepe well thy mynde, and bewarre of him. Sett him not by ꝑ, nether let him sytt at thy right hāde: lest he turne him, gett in to thy place, take thy rowme and seke thy seate, and so thou at the last remembre my wordes, and be pricked at my sayenges.

Bynde not two synnes together, for there shal not one be vnpunysed.^d Who wil haue pite of the charmer, that is stynged of ꝑ serpēt, or of all such as come nye ꝑ beastes? Euē so is it with him ꝑ kepeth cōpany with a wicked mā, and lappeth him self in his synnes. For a season wil he byde with the, but yf thou stomble, he tarieth not. An enemy is

^a Job 42. c.

^b Job 1. c. Eze. 28. a.

^c Luc. 12. b.

^d Eccli. 18. c. ^e Galat. 6. b. 1 Tim. 5. a. ^f Eccli. 7. a.

swete in his lippes, "he can make many wordes & speake many good thinges: Yee he can wepe with his eies, but in his herte he ymagineth, how to throwe the in to the pytte: & yf he maye fynde oportunitie, he wil not be satisfied with bloude. Yf aduersite come vpon the, thou shalt fynde him there first: & though he pretēde to do ſy helpe, yet ſhal he vndermyne ſy. He ſhal ſhake his heade, & clape his handes ouer ſy for very gladnes, & whyle he maketh many wordes, he ſhall dysgyſe his countenance.

The xiiij. Chapter.

¶ **W**HO ſo toucheth pitch, ſhalbe fyled withall: ^aand he that is famylar with ſy proude, ſhal clothe himſelf with pryde. He taketh a burthen vpon him, that accompanieth a more honorable man then him ſelf. Therefore kepe no familiarie with one that is richer then thy ſelf. How agree the ketell & the pott together? for yf ſy one be ſmytten agaynſt the other, it ſhal be brokē. The rich dealeth vnrighteouſly, & threateneth withall: but ſy poore beinge oppreſſed and wrōgeouſly dealt withall, ſuffreth ſcarcenesse, & geueth fayre wordes. Yf thou be for his profit, he vſeth the: but yf thou haue nothinge, he ſhal forſake the. As longe as thou haſt eny thinge of thine owne, he ſhal be a good felowe with thee: Yee he ſhal make the a bare man, and not be ſory for the. Yf he haue nede of the, he ſhall defraude the: & (with a preuy mock) ſhal he put the in an hope, and geue the all good wordes, and ſaye: what wanteſt thou? Thus ſhal he ſhame ſy in his meate, vntill he haue ſupte the cleane vp twyſe or thryſe, and at the laſt ſhal he laugh the to ſcorne. Afterwarde, whan he ſeyth that thou haſt nothinge, he ſhal forſake the, and ſhake his heade at the.

¶ Bewarre, that thou be not diſceaued and brought downe in thy ſympleneſſe. (Be not to humble in thy wyſydome, leſt whan thou art brought lowe, thou be diſceaued thorow fooliſhneſſe.) Yf thou be called of a mightie man, abſent thy ſelf, ſo ſhal he call the to him the more oft. Preaſſe not thou vnto him, that thou be not ſhott out: but go not thou farre of, leſt he forgett the. Withdrawe not thy ſelf frō his ſpeech, but beleue not his many wordes. For with moch cōmunicacion

ſhal he tempte the, and (with a preuy mock) ſhal he queſtion ſy of thy ſecretes. The vnmercifull mynde of his ſhal marck thy wordes, he ſhal not ſpare to do ſy hurte & to put ſy in preſon. Bewarre, & take good hede to thy ſelf, for thou walkeſt in parell of thy ouerthrowinge.

(Now whā thou heareſt his wordes, make the as though thou werest in a dreame, & wake vp. Loue God all thy life longe, & call vpon him in thy nede.) Euery beaſt loueth hiſ like, euen ſo let euery man loue hiſ neghboure. All fleſh wil reſorte to their like, and euery man will kepe company with ſoch as he iſ himſelf. But as ſy wolfe agreeeth with the lambe, ſo doth the vngodly with ſy righteous. What felſhippe^e ſhulde an holy man haue with a dogg? How can the ryche and the poore agree together? The wilde aſſe iſ the lyons pray in the wilderneſſe, euen ſo are poore men the meate of the ryche. Like as the proude maye not awaye with lowlyneſſe, euen ſo doth the riche abhorre the poore. Yf a rich man fall, hiſ frendes ſett him vp agayne: but whan the poore falleth, hiſ frendes forſake him. Yf a rich mā fall in to an erreure, he hath many helpers: he ſpeaketh proude wordes, and yet men iuſtifie him.

But yf a poore man go wronge, he iſ punyſhed: yee though he ſpeake wiſely, yet can it haue no place. Whan the riche man ſpeaketh, euery body holdeth hiſ tōge: and loke what he ſayeth, they prayſe it vnto the cloudes. But yf the poore man ſpeake, they ſaye: What felowe iſ thiſ? and yf he do amysſe, they ſhal deſtroye him. Riches are good vnto him that hath no ſynne in hiſ conſcience, and pouerte iſ a wicked thinge in the mouth of the vngodly. The hert of man chaungeth hiſ countenance, whether it be in good or euell. A chearfull countenance iſ a tokē of a good hert, for els iſ it an harde thinge to knowe the thought.

The xiiij. Chapter.

¶ **B**LISHED iſ the man, that hath not fallen with ſy worde of hiſ mouth,^a and iſ not pricked with the conſcience of ſynne. Happie iſ he that hath had no heuynes in hiſ mynde, and iſ not fallen from hiſ hope. It becommeth not a cuetous man and a nygarde, to be ryche: and what ſhulde a nygarde do with

^a Iere. 41. b.

^b Deut. 7. a.

^c 2 Cor. 6. c.

^d Eccli. 19. c. and 25. c. Iaco. 3. a.

golde? He that with all his carefulnes heapeth together vnrighteously, gathereth for other folkes, and another mā shal make good chere with his goodes. He ꝑ is wicked vnto him self, how shulde he be goode vnto other mē? How can soch one haue eny pleasure of his goodes? There is no thinge worse, then whan one disfaouureth himself, & this is a rewarde of his wickednes. Yf he do eny good, he doth it not knowinge therof, and agaynst his will, and at the last he declareth his vngraciousnes. A nygarde hath a wicked eye, he turneth away his face, and despyseth his owne soule. "A couetous mans eye hath neuer ynough in the porcion of wickednes, vntyll the tyme that he wither awaye, and haue lost his owne soule.

33 A wicked eye spareth bred, & there is scarcenesse vpo his table. My sonne, do good to thy self of ꝑ thou hast, & geue ꝑ LORDE his due offeringes. Remembre ꝑ death tarieth not, & how ꝑ the couenaunt of the graue is shewed vnto the: (for the couenaunt of this worlde shal dye the death.) "Do good vnto thy frende before thou dye, and accordinge to thy abylyte reach out thine hande, and geue vnto ꝑ poore. Be not dyspoynted of ꝑ good daye, & let not ꝑ porcion of ꝑ good daie ouerpas the. Shalt thou not leaue thy traуayles and labours vnto other men? In the deuydinge of the heretage geue and take, and sanctifie thy soule. Worke thou righteousnes before thy death, for in ꝑ hell there is no meate to fynde. "All flesh shal fade awaye like grasse, & like a florishinge leaf in a grene tre. Some growe, some are cast downe: euen so is ꝑ generacion of flesh and bloude: one commeth to an ende, another is borne.

C All transitory things shall fayle at the last, and the worker therof shal go withall. Euery chosen worke shall be iustified, and he ꝑ medleth withall, shal haue honoure therin. Blessed is the man ꝑ kepeth him in wyszdome, and exercyseth himself in vnderstandinge, & with discrecion shal he thinke vpon the fore knowledge of God. Which considereth ꝑ wayes of wyszdome in his hert, hath vnderstandinge in hir secretes, goeth after her (as one that seketh hir oute) & contynueth in hir wayes. He loketh in at hir windowes, & herkeneth at hir dores: He taketh his rest

besyde hir house, & festeneth his stake in hir walles: He shall pitch his tent nye vnto hir hande, and in his tent shal good thinges rest for euermore: He shal sett his children vnder hir coueringe, & shal dwell vnder hir braunches. Vnder hir coueringe shal he be defended from the heate, and in hir glory shal he rest.

The xj. Chapter.

H E that feareth God, wil do good: and A who so kepeth the lawe, shal optayne wyszdome. As an honorable mother shal she mete him, and as a vyrgin shall she receaue him. "With ꝑ bred of life and vnderstandinge shal she fede him, and geue him the water of wholsome wyszdome to drynke. Yf he be constant in her, he shall not be moued: and yf he holde him fast by her, he shal not come to cofucion. She shall brynge him to honoure amonge his neighbours, and in the myddest of the congregacion shall she open his mouth. With the sprete of wyszdome and vnderstādinge shal she fyll him, and clothe him with the garment of glory. She shal heape the treasure of myrth & ioye vpo him, and geue him an euerlastinge name to heretage. Foolish men wyll not take holde vpon her, but soch as haue vnderstandinge, wil mete her, for she is farre from pryde and disceate. Men that go aboute with lyes, wil not remembre her: (but men of trueth shall be founde in her, euen vnto the beholdinge of God.) Prayse is not semely in the mouth of ꝑ vngodly, for he is not sent of ꝑ LORDE. For of God commeth wyszdome, & the prayse shall stonde by the wyszdome of God, and shal be plenteous in a faithfull mouth, and the LORDE shal geue her vnto him.

33 Saye not thou: It is the LORDES faute that I am gone by, for thou shalt not do ꝑ thinge that God hateth. Saye not thou: he hath caused me to go wronge, for he hath no nede of the vngodly. God hateth all abhominacion of erreure, & they that feare God wyl loue no soch. "God made man from the begynnynge, & left him in the hande of his counsell. He gaue him his commaundementes and preceptes: yf thou wilt obserue the commaundementes, & kepe acceptable faithfulness for euer, they shal preserue ꝑ. He

^a Pro. 27. c. Eccl. 1. a. ^b Eccl. 4. a. Tob. 4. b. Luc. 16. b. ^c Esa. 40. a. 1 Pet. 1. d. Iacob. 1. b.

^d Matt. 4. a.

^e Ioh. 4. b.

^f Gen. 1. d.

hath ^a set water and fyre before the, reach out thine hande vnto which thou wilt. Before man is life and death, good and euell: loke what him liketh, shalbe geuen him. For the wysdome of God is greate and mightie in power, and beholdeth all men contynually. ^b The eyes of the LORDE are vpon them that feare him, and he knoweth all the workes of man. He hath commauended no man to do vngodly, nether hath he geuen eny man leue to synne.

The xvi. Chapter.

A DELYTE not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God. Trust not thou to their life, and regarde not their labours: for one sonne ^c \hat{y} feareth God is better, the \hat{a} thousande vngodly. And better it is for a man to dye without childre, the \hat{a} leaue behynde him soch children as are vngodly. For by one \hat{y} hath vnderstandinge, maye a whole cite be vpholden, but though the vngodly be many, yet shal it be waysted thorow them. Many soch thinges hath myne eye sene, and greater thinges then these haue I herde with myne eares. ^d In the congregation of the vngodly shal a fyre burne, τ amonge vnfaithfull people shal the wrath be kyndled.

B The olde giautes optayned no grace for their synnes, ^e which were destroyed, trustinge to their owne str \hat{e} ngth. Nether spared he them, ^f am \hat{o} ge whom Loth was a straunger: but smote them and abhorred them because of the pryde of their wordes. He had no pitie vp \hat{o} them, but destroyed all the people, that were so stoute in synne. ^g And for so moch as he ouersawe not the sixe hundreth thousande, that gathered them selues together in \hat{y} hardnesse of their hert: it were maruell yf one beyng hardnecked, shulde be fre. For mercy τ wrath is with him: ^h he is both mightie to forgeue, and to poure out displeasure. Like as his mercy is greate, eu \hat{e} so is his punysshment also, he iudgeth a man accordinge to his workes. The vngodly shal not escape in his spoyle, and the longe pacience of him that sheweth mercy, shal not byde behynde. All mercy shall make place vnto euery man accordinge to the deseruyng of his

workes, (and after the vnderstandinge of his pilgrimage.)

Saye not thou: I wyl hyde my self from God, for who wyl thinke vpon me from aboue? I shal not be knowne in so greate a heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee the heauen of heauens, the depe, the earth and all that therein is, shall be moued at his presence: the mountaynes, the hilles and the foundations of the earth shal shake for feare, whan God vysiteth them. These thinges doth no hert vnderstonde, but he vnderstandeth euery hert, and who vnderstandeth his wayes? No man seyth his storme, and the most parte of his workes are secrete. Who wil declare the workes of his righteousnes? Or who shal be able to abyde them? for the couenaunt is farre from some, and the tryenge out of men is in the fulfillynge. He that is humble of hert, thinketh vpon soch thinges: but an vnwyse and erroneous man casteth his mynde vnto foolish thinges.

My sonne, herken thou vnto me, τ lerne vnderstadinge, and marck my wordes with thine hert: I wyl geue the a sure doctrine, τ plainly shal I enstrucke the. God hath sett his workes in good ordre from the begynninge, and parte of them hath he sundered from the other. He hath garnysed his workes from euerlastinge, and their begynnynge accordinge to their generations. None of the hyndered another, nether was eny of them dishobedient vnto his worde. After this, God looked vp \hat{o} the earth, and fylled it with his goodes. With all maner of lyuinge beastes hath he couered the grounde, and they all shalbe turned vnto earth agayne.

The xviij. Chapter.

GOD shope man of the earth, and turned him vnto earth agayne. ^a He gaue him the nombre of dayes and certayne tyme, yee and gaue him power of the thinges that are vp \hat{o} earth. He clothed him with strength, and made him after his owne liknes. He made all flesh to stonde in awe of him, so that he had the dominion of all beastes τ foules. ^b He made out of him an helper like vnto him self, and gaue them discrecion and tonge, eyes and eares, and a hert to vnderstande, and

^a Iere. 21. b. ^b Psal. 33. b. ^c Eccli. 21. b.
^d Gen. 6. a. ^e Gen. 19. e. ^f Nu. 14. c. and 26. f.

^g Eccli. 5. a. ^h Gene. 1. d. ⁱ Gen. 2. d.

filled them with instruccion & vnderstandinge. He created for them also the knowlege of the sprete, filled their hert with vnderstandinge, and shewed them good and euell. He sett his eye vpon their hertes, declaringe vnto them his greate and noble workes: (that they shulde prayse his holy name together, reioyce of his wonders, & be tellinge of his noble actes.)^a Besydes this, he gaue them instruccion, and the lawe of life for an heretage. He made an euerlastinge couenaunt with them, and shewed them his righteousnes & iudgmentes. They sawe his glory with their eyes, and their eares herde the maiesty of his voyce. And he saide vnto them: beware of all vnrighteous thinges. He gaue euery man also a commaundement concernynge his neyghboure.

B Their waies are euer before him, and are not hyd from his eyes. ^a He hath sett a ruler vpon euery people, but Israel is [†] LORDES porcion. All their workes are as the Sonne in [†] sight of God, & his eyes are allwaye lokynge vpon their waies. All their vnrighteousneses are manifest vnto him, and all their wickedneses are open in his sight. The mercy [†] a man sheweth ^c is as it were a purse with him, and a mans good dede preserueth him as the apple of an eye. At the last shall he awake, ^a & rewarde euery man vpon his heade as he hath deserued, and shal turne them together in to the nethermost partes of the earth. ^c But vnto them that wyll repent, he hath geue the waye of righteousnes. As for such as be weake, he comforteth the, suffreth them, and sendeth them the porcion of [†] verite. O turne then vnto the LORDE, forsake thy synnes, make thy prayer before the LORDE, do the lesse offence, turne agayne vnto the LORDE, forsake thine vnrighteousnes, be an vtter enemy to abhominacion (lerne to knowe the righteousnes and iudgmentes of God, stonde in the porcion that is sett forth for the & in the prayer of the most hye God. Go in to the porcion of the holy worlde, with such as be lyuinge and geue thanks vnto God.)

C [†] Who wil prayse the LORDE in the hell? Abyde not thou in the erreure of the vngodly, but geue him thakes before death. As for [†] deed, thankfulness perisheth from him as nothinge. Geue thou thanks in thy life,

yee whyle thou art lyuynge & whole shalt thou geue thanks, and prayse God and reioyce in his mercy. O how greate is the louynge kyndnesse of the LORDE, and his mercifull goodnes vnto such as turne vnto him? For all thinges maye not be in man: & why? the sonne of man is not immortall, and he hath pleasure in the vanyte of wickednes. What is more cleare the the Sonne? yet shal it fayle. Or what is more wicked, then the thinge that flesh and bloude hath ymagined? and that same shall be reprov'd. The LORDE seyth the power of the hye heauen, and all are but earth and aszshes.

The xliij. Chapter.

HE that lyueth for euermore, made all things together. ^a God onely is righteous, & remayneth a victorious kynge for euer. ^a Who shalbe able to expresse the workes of him? Who hath sought out the grounde of his noble actes? Who shal declare the power of his greatnesse? Or, who will take vpon him to tell out his mercy? As for the wonderous workes of the LORDE, there maye nothinge be taken from them, nothinge maye be put vnto them, nether maye the grounde of them be founde out. But whan a man hath done his best, he must begynne agayne: and whan he thinketh to be come to an ende, he must go agayne to his labour. What is man? Wherto is he worth? What good or euell can he do? ^c Yf the nombre of a mans dayes be allmost an hundreth yere, it is moch.

B Like as the droppes of rayne are vnto [†] see, and as a grauell stone is in comparison of the sonde: ^a so are these few yeaues to the dayes euerlastinge. Therfore is [†] LORDE pacient with them, and poureth out his mercy vpon them. He sawe and perceaued the thoughtes and ymaginacions of their harte, that they were euell: therefore heaped he vp his mercifull goodnes vpon them, and shewed them the waie of righteousnes. The mercy that a mā hath, reacheth to his neyghboure: but [†] mercy of God is vpon all flesh. He chasteneth, he teacheth and nourtureth: yee euen as a shepherde turneth agayne his flock, so doth he all them that receaue chastenyng, nourtoure and doctryne. Mercifull is he vnto

^a Exo. 20. a. Deut. 4. 5. and 9. 4. c. and 10. c.

^c Eccli. 29. b.

^b Rom. 13. a. Deut. 4. c. and 10. c.

^a Matt. 25. c.

^c Acto. 3. c. [†] Psal. 6. a. Esa. 38. d. ^c Gen. 1. a.

^a Psal. 105. a. Eccli. 43. d.

[†] Psal. 89. b.

^b 2 Pet. 3. b.

them, " that stonde in awe of his iudg-
mentes.

C My sonne, whan thou doest good, make no grudging at it: and what so euer thou geuest, speake no discomfortable wordes. Shal not the dew coole the heate? Euen so is a worde better then a gift. Is not a frendly worde a good honest gift? ^b but a gracious man geueth them both. A foole shal cast a man in the tethe, and that roughly, ^c and a gift of the nygarde putteth out ^d y eyes. Get the righteousnes before thou come to iudgmēt: Lerne before thou speake, and go to phisick or euer thou be sick: ^e examen and iudge thy self, before the iudgment come, and so shalt thou fynde grace in the sight of God. Humble thy self afore thou be sick, and in tyme of thy disease shewe thy conuersacion. Let not to praye allwaye, and stonde not in feare to be reformed vnto death, for the rewarde of God endureth for euer. Before thou prayest, prepare thy soule, and be not as one ^f tempteth God. Thynke vpon the wrathfull indignacion that shalbe at the ende, and the houre of vègeaunce, whā HE shal turne awaie his face. ^g Whan thou hast ynough, remembre the tyme of hunger: and whan thou art rich, thynke vpon the tyme of pouerte and scarcenesse.

D From the mornynge vntyll the euenynge the tyme is chaunged, and all soch thynges are soone done in ^h y sight of God. A wyse man feareth God in all thinges, and in the dayes of transgression he kepeth him self from synne. A discrete man hath pleasure in wysdome, and he that fyndeth her, maketh moch of her. They that haue had vnderstandinge, haue dealt wysely in wordes, haue vnderstonde the trueth and righteousnes, and haue sought out wyse sentēces and iudg-
mentes. ⁱ Folowe not thy lustes, but turne ^j y from thine owne will. For yf thou geuest thy soule hir desyres, it shal make thine enemies to laugh the to scorne. Take not thy pleasure in greate voluteousnes, ^k and medle not to moch withall. Make not to greate cheare of the thinge that thou hast wonne by avauntage: lest thou fall in to pouerte, and haue nothinge in thy purse.

^a Esa. 66. a. ^b Pro. 15. a. and 25. c. ^c Eccli. 20. b.
^d 1 Cor. 11. d. ^e Eccli. 11. d. ^f Rom. 6. b. and 13. b.
^g Gen. 19. g. ^h 3 Reg. 11. a. ⁱ Iosu. 22. c.

The xij. Chapter.

A LABOURYNGE man that is geuen **A**
vnto dronckennes, shal not be riche:
and he that maketh not moch of small thynges,
shal fall by litle and litle. ^a Wyne and wo-
men make wyse men rēnagates, and put men
of vnderstādinge to reprove: and he that ac-
companieth aduouterers shal become a wicked
man. Mothes and wormes shal haue him to
heretage, yee he shall be sett vp to a greater
example, and his soule shalbe roted out of the
nombre. ^b He that is haistie to geue cre-
dence, is light mynded, and doth agaynst
himself. Who so reioyseth in wickednes, shal
be punished: he that hateth to be reformed,
his life shalbe shortened: and he that abhor-
reth bablinge of wordes, quenchech wickednes.
(He that offendeth agaynst his owne soule,
shal repent it: and he that reioyseth in wick-
ednes, shalbe punyshed.)

Rehearse not a wicked and churlish worde
twyse, and thou shalt not be hyndered. Shew
thy secretes nether to frende ner foe, ^c yf thou
hast offended, tell it not out. For he shal
herken vnto the and marck the: and whan
he fyndeth oportunitie, he shall hate the. ^d Yf
thou hast herde a worde agaynst thy neigh-
boure, lett it be deed within the: and be
sure, thou shalt haue no harme therby. A
foole trauaileth with a worde, like as a woman
that is payned with bearinge of childe. Like
as an arowe shott in a dogges thye, so is a
worde in a foolles hert. ^e Tell thy frende his
faute, lest he be ignoraunt, and saye: I haue
not done it, or yf he haue done it, that he do
it nomore. Reproue thy neighbour, that he
kepe his tonge: and yf he haue spokē, that he
saye it nomore.

Tell thy neighbour his faute, for oft tymes **C**
an offence is made, and geue not credēce to
euery worde. A man falleth somtyme with
his tonge, but not with his will. ^f For what is
he, ^g y hath not offended in his tonge? Geue
thy neighbour warnynge, before thou threaten
him, and geue place vnto the lawe of the
LORDE. The feare of God is all wysz-
dome, ^h and he that is a right wyse man kepeth
the lawe. As for the doctrine of wicked-
nes, it is no wyszdomē, and the prudence of

ⁱ Eccli. 22. d. and 27. c. ^k Leui. 19. d. Matt. 18. b.
^l Eccli. 14. a. and 25. b. Iacob. 3. a.

synners is no good vnderstandinge: it is but wickednesse and abhominacion & a blasphemynge of wyszdome. A symple man of small vnderstandinge that feareth God, is better then one that hath moch wyszdome, and transgresseth the lawe of the Hyest.

B A craftye sotell man can be wyse, but he is vnrighteous, and with giftes he wraysteth the open and manyfest lawe. A wicked man can behaue himself humbly, and can douke with his heade, and yet is he but a disceauer within. He hydeth his face,^a and disguyseth it: & because he shulde not be knowne, he preuenteth the.

And though he be so weake that he can do the no harme, yet whan he maye fynde oportunitie, he shall do some euell. A man maye be knowne by his face, and one that hath vnderstandinge, maye be perceaued by the loke of his countenance. A mans garment, laughter & goynge, declare what he is.

The xx. Chapter.

A **S**OME man reproceth his neyghboure oft tymes, but not in due season: 'Agayne, some man holdeth his tonge, and he is wyse and discrete. It is moch better to geue warnynge and to reprove, then to beare euell will: for he that knowlegeth him self openly, shalbe preserued from hurt and destruccion. Like as whan a chamberlayne thorow desyre and lust defyleth a mayden, euen so is it with him that vseth violence and vnrighteousnes in y^e lawe: (O how good a thinge is it, a man y^e is reproceth, to shewe openly his repentaunce? for so shalt thou escape wyfull synne.)

Some man kepeth sylence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tonge, because he hath not the vnderstandinge of the language: and some man kepeth sylence, waytinge a conuenient tyme.^a A wyse man wyll holde his tonge tyll he se oportunitie, but a wanten and an vn discrete bodye shal regarde no tyme. He that vseth many wordes, shal hurte his owne soule: and he that taketh auctorite vpō him vnrighteously, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: Agayne, some man getteth moch, and hath harme and losse. There is

some gift that is nothinge worth: Agayne, there is some gift, whose rewarde is dubble. Some man getteth a fall for beyng to proude, and some commeth to worshippe from lowe estate. Some man bieth moch for a litle pryce, and must paye for it seuenfolde.

B A wyse man with his wordes maketh him self to be loued, but the fauours of fooles shalbe poured out. The gift of the vn wyse shal do the no good, for his eyes are seuen folde. He shal geue litle, & saye he gaue moch: he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, tomorow he axeth it agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yee euen they that eate my bred, speake no good of me. O how oft, and of how many shal he be laughed to scorne? He taketh a more perlous fall by soch wordes, then yf he fell vpon the grounde: euen so shal the falles of wicked men come haistely. In the mouth of him that is vntaught, are many vnconuenient and vnmete wordes. A wyse sentence shall not be alowed at the mouth of the foole, for he speaketh it not in due season.

C Some man synneth not, because he hath not wherewithall, and in his rest he shall be stynged. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake destroyeth he it, (and with acceptinge of personnes shal he vndoo himself.) Some man promiseth his frende a gift for very shame, and getteth an enemye of him for naught. A lye is a wicked shame in a man, yet shall it be euer in the mouth of the vnwyse. A thefe is better, then a man that is accustomed to synne, but they both shal haue destruccion to heretage. The conditions of lyers are vn honest, and their shame is euer with them.

D A wyse man shall brynge himself to honoure with his wordes, and he that hath vnderstandinge shall be sett by amonge greate men. He that tylleth his londe, shal increase his heape of corne: he that worketh righteousnes, shall be exalted, & he that pleaseth greate men, shall escape moch euell. Rewardes and giftes blynde the eyes of the wyse, and make him domme, that he can not tell

^a Matt. 6. b.

^b Eccli. 21. c.

^c Eccli. 31. d.

^d Eccli. 3. a. Eccli. 32. a.

^e Eccli. 6. a.

^f Eccli. 18. c.

^g Gen. 41. f. Dan. 2. g.

^h Pro. 12. b.

ⁱ Exo. 23. a. Deut. 17. a.

mē their fautes. Wysdome that is hyd, and treasure that is hoorded vp,^a what profit is in them both? Better is he that kepeth his ignorance secrete, then a man that hydeth his wysdome.

The xxi. Chapter.

MY sonne, yf thou hast synned, do it no more:^b but praye for thy foresynnes, that they maye be for geuen the. Fle from synne, euen as from a serpent: for yf thou commest to nye her, she wyl byte the. The teth therof are as the teth of a lyon, to slaye the soules of men. The wickednes of man is as a sharpe two edged swerde, which maketh soch woundes that they can not be healed.

Stryfe and wrongeous dealinge shall waist awaye a mans goodes, & thorow pryde a rich house shalbe brought to naught: so the riches of the proude shalbe roted out. The prayer of the poore goeth out of the mouth,^c and commeth vnto the eares, and his vengeance (or defence) shall come, and yf haistely. Who so hateth to be reformed, it is a token of an vngodly personne: but he that feareth God, wyl remembre himself. A mightie man is knowne asfarre of by his tonge, but he that hath vnderstandinge, perceaueth that he shal haue a fall.

Who so buyldeth his house with other mens cost, is like one that gathereth stones in wynter. The congregacion of the^d vngodly is like stubble gathered together, their ende is a flamme of fyre. The waye of the vngodly is sett with stones, but in their ende is hell, darcknes, and paynes. He that kepeth the lawe, wyl holde fast the vnderstandinge therof, and the ende of the feare of God is wysdome. He that is not wyse, wyl not be taught in good: but the vnwyse man aboundeth in wickednes: and where bytternes is, there is no vnderstōdinge. The knowlege of the wyse shall flowe like water that renneth ouer, and his counsell is like a fountayne of life.

The hert of a foole is like a brokē vessell, he can kepe no wysdome. Whan a man of vnderstandinge heareth a wyse worde, he shal commend it, and make moch of it. But yf a voluptuous man heare it, he shall haue no pleasure therein, but cast it behynde his back. The talkyng of a foole is like an heuy bur-

then by the waye: but to heare a wyse man speake, it is a pleasure. Where a doute is in the congregacion, it is axed at the mouth of the wyse, and they shal pondre his wordes in their hertes. Like as a house that is destroyed, euen so is wysdome vnto a foole: As for the knowlege of the vnwyse, it is but darck wordes. Doctryne is vnto him yf hath no vnderstandinge, euen as fetters aboute his fete, and like manicles vpon his right hande.^e A foole lifteth vp his voyce with laughter, but a wyse man shall scarce laugh secretly.

Lernynge is vnto a wyse man a Iewell of golde, and like an armlett vpō his right arme. A foolish mans foote is soone in his neighbours house, but one that hath experience, shall be ashamed at the personne of the mightie. A foole wyl pepe in at yf wyndow in to the house, but he that is well nourtured, wyl stonde without. A foolish man stondest herkenynge at the dore, but he that is wyse, wyl be ashamed.

The lippes of the vnwyse wylbe tellynge foolish thinges, but yf wordes of soch as haue vnderstandinge, shalbe weyed in the balauce. The hert of foolis is in their mouth, but the mouth of the wyse is in their hert. Whan the vngodly curseth the blasphemers, he curseth his owne soule.^f A preuy accuser of other men shal defyle his owne soule, and be hated of euery man: (but he that kepeth his tonge and is discrete, shall come to honour.)

The xxiij. Chapter.

A SLOUTHFULL body is moulded of a stone of claiē: he that toucheth him, must wash his handes ayayne. A mysnurtored sonne is the dishonoure of the father. A foolish daughter shalbe litle regarded. A wyse daughter is an heretage vnto hir husbāde: but she that commeth to dishonesty, bringeth hir father in heynes. A daughter that is past shame, dishonoureth both hir father and hir husbāde: the vngodly shal regarde her, but they both shal despise her, the playenge of Musick is not mete where heynes is, euen so is the correcciō & doctryne of wysdome euer vnpleasaut vnto foolis.

Who so teacheth a foole, is euen as one that gleweth a potsherde together: as one that telleth a tale to him that heareth him not,

^a Eccli. 41. c. ^b Eccli. 5. a. 7. a. 12. c. Psal. 40. a. Luc. 15. c. ^c Exo. 3. b. and 24. c.

^d Eccli. 16. a.

^e Eccli. 19. d.

^f Leuit. 19. d.

and as one that rayseth a mā out of an heuy slepe. Who so telleth a foole of wyszdome, is euen as a man, which speaketh to one y is a slepe. Whā he hath tolde his tayle, he sayeth: what is the matter? Whā one dyeth, lamentacion is made for him, because the light fayleth him: eue^s so let mē mourne ouer a foole, for he wanteth vnderstandinge. Make but litle wepinge because of the deed: for he is come to rest: but the life of the foole is worse then the death. ^aSeuen dayes do men mourne for him that is deed, but the lamentacion ouer the vnwyse and vngodly shulde endure all the dayes of their life.

C Talke not moch with a foole, and go not with him that hath no vnderstandinge. Bewarre of him, lest it turne the to trauallye, q thou shalt not be defyled with his synne. Departe from him, and thou shalt fynde rest, q shalt not be drawē back in to his foolishnes. What is heuier then leade? ^bSōde, salt q a lōpe of yron is easier to beare, then an vnwyse, foolish, and vngodly man. Like as the band of wodd bounde together in the foundation of the house can not be lowsed, eue^s so is it with y hert y is established in y thought of coucell. The thought of the wyse, shal nether feare ner be offended at eny tyme.

D Like as a fayre playstred wall in a winter house, q an hye buyldinge, maye not abyde y wide q storme: eue^s so is a foolles hert afraid in his ymaginacion: he feareth at euery thinge, and can not endure. He that nypeth a mans eye, bryngeth forth teares: and he that pricketh the hert, bringeth forth y meanyng q thought. Who so casteth a stone at the byrdes, frayeth them awaye: q he y blasphemeth his frēde, breaketh y frēdshipe. though thou drewest a swerde at thy frende, yet payre not, for thou mayest come agayne to thy frende. Yf he speake sowerly, feare not, for ye maye be agreed together agayne: excepte it be so that thou blaspheme him, dysdayne him, opē his secretes and wounde him tratorously: for all soch thinges shal dryue awaye a frende.

E Be faithfull vnto thy neghbour in his pouerte, that thou mayest reioyse with him also in his prosperite. Abyde stedfast vnto him in y tyme of his trouble, that thou maiest be heyre with him in his heretage. Like as

the vapor and smoke goeth out at the ouen before y fyre, euen so euell wordes, rebukes and threatenynge go before bloudsheddinge. Be not ashamed to defende thy frende: as for me, I wyl not hyde my face from him, though he shulde do me harme. Who so euer heareth it, shal bewarre of him. Who shal set a watch before my mouth,^c q a sure seale vpon my lippes, y I fall not with thē, q y my tonge destroye me not?

The xxiij. Chapter.

O LORDE, father and gouernoure of my life, leaue me not in their ymaginaciō q counsell. Oh let me not fall in soch reprofe. Who wyl kepe my thought with y scourge, and the doctryne of wyszdome in myne herte? that he spare not myne ignorance, that I fall not with them, lest myne ignorances increase, that myne offences be not many in nombre, and that my synnes excede not: lest I fall before myne enemies, and so my aduersary reioyse. **O LORDE**, thou father q God of my life, leaue me not in their ymaginacion. O let me not haue a proude lōke, but turne awaye all voluteousnes fro me. Take fro me the lustes of the body, let not the desyres of vncleennes take holde vpon me, and geue me not ouer in to an vnshamefast and obstinate mynde.

B Heare me (o ye children) I will geue you a doctryne, how ye shal ordre youre mouth: who so kepeth it, shal not perish thorow his lippes, ner be hurt thorow wicked workes (As for the synner, he shalbe taken in his owne vanite: he that is proude and cursed, shal fall therin.) ^dLet not thy mouth be accustomed with swearinge, for in it there are many falles. Let not the namyng of God be continually in thy mouth: for like as a seruaut which is oft punyshed can not be without some sore, euen so what so euer he be y sweareth and nameth God, shal not be cleane poured fro synne. A man that vseth moch swearinge, shalbe fylled with wickednes, and the plage shall neuer go from his house. Yf he begyle his brother, his faute shalbe vpon him: yf he knowlege not his synne, he maketh a dubble offence: and yf he sweare in vayne, he shall not be founde righteous, for his house shalbe full of plages.

The wordes of y swearer bringeth death **C**

^a Gen. 50. b.^b Pro. 27. a.^c Psal. 140.^d Exo. 20. b. Ecclij. 27. d. Matt. 5. d.

(God graunte ^ȝ it be not founde in the house of Iacob.) But they ^ȝ feare God, eschue all soch and lye not weltringe in synne. Vse no thyr mouth to vn honest and fylthe talkynges,^ȝ for in it is the worde of synne. Remembre thy father and thy mother, wh̄ thou art set amonge great men: lest God forget ^ȝ in their sight, and lest thou dotinge in thy custome, suffre rebuke, and wyshe not to haue bene borne, and so curse the daye of thy natuiete. The man that is accustomed with the wordes of blasphemy,^ȝ wyl neuer be reformed all ^ȝ dayes of his life. To synne twyse is to moch, but the thirde bringeth wrath and destruction. An whote stomack can not be quenched, (eue like a burnyng fyre) tyll it haue swalowed vp somthyng: eue so an vnchaste ma hath no rest in his flesh, tyll he haue kyndled a fyre.

All bred is swete to an whoremonger, he
 wyl not leaue of, tyll he haue his purpose. A
 man that breaketh wedlock, & regardeth not
 his soule, but sayeth: Tush, who seyth me?²⁴
 I am compassed aboute with darcknes, the
 walles couer me, no body seyth me: whom
 nede I to feare? The Hyeest wyl not remembre
 my synnes. (He vnderstandeth not that his
 eyes se all things, for all such feare of mē
 dryueth away the feare of God from him:
 for he seareth only the eyes of men, and con-
 sidereth not that the eyes of the LORDE
 are clearer then the Sonne, beholdinge all ⁊
 wayes of men and the grounde of the depe,
 and lokinge euen to mens hertes in secrete
 places. The LORDE God knewe all things
 or euer they were made, and after they be
 brought to passe also he loketh vpon them
 all. The same mā shalbe opely punyshed in
 ⁊ stretes of ⁊ cite, and shalbe chased abrode
 like a yonge hore foale: and when he thinketh
 leest vpon it, he shalbe takē, Thus shal he be
 put to shame of euery man, because he wolde
 not vnderstonde the feare of the LORDE.
 And thus shal it go also with euery wyfe
 ⁊ leaueh hir huszbande, ⁊ getteth enheritaunce
 by a straunge mariage. First, she hath bene
 vnfaithfull vnto the lawe of ⁊ Hyeest: Secodly,
 she hath forsaken hir owne huszbande: Thirdly,
 she hath played ⁊ whore in aduourty, ⁊ gottē
 hir childre by another man. She shalbe
 brought out of ⁊ cōgregaciō, and hir childre
 shalbe loked vpo. Hir childre shal not take

rote: ꝥ as for frute, hir braüches shal brige
forth none. A shamefull reporte shal she
leauē behynde her, ꝥ hir dishonoure shal not
be put out. And they ŷ remayne, shal knowe,
ŷ there is nothiḡ better, thē ŷ feare of God:
ꝥ ŷ there is nothiḡ sweter, then to take hede
vnto the commaundementes of the LORDE.
A greate worship is it to folowe ŷ LORDE,
for longe life shalbe reuealed of him.

The xliii. Chapter.

WYSDOME shal prayse herself, ⁊ be
honoured in God, ⁊ reioyse in ⁊
myddest of his people: In the cōgregacions of
the Hyeest shal she open hir mouth, ⁊ try-
umphe in ⁊ beholdinge of his power: In ⁊
myddest of hir people shal she be exalted, ⁊
wondered at in the holy fulnesse: In the mul-
titude of the chosen she shalbe commended,
⁊ amonge such as be blessed she shalbe
prayed, ⁊ shal saye: I am come out of the
mouth of ⁊ Hyeest, first borne before all cre-
atures. I caused ⁊ light ⁊ fayleth not, to
arise in the heauen, ⁊ couered all the earth as
a cloude. My dwellinge is aboue in ⁊ heyth,
⁊ my seate is in the piler of the cloude. I
my self alone haue gone rounde aboute the
compasse of heauen, ⁊ pearced the grounde
of ⁊ depe: I haue walked in the floudes of ⁊
see, ⁊ haue stonde in all landes: my domyn-
ion is in euery people and in euery nacion, ⁊
with my power haue I troden downe the
hertes of all, both hye and lowe.

In all these thinges also I sought rest, & a dwelling in some inheritaunce. So ⁊ crested of all thinges gaue me a commaundement: ⁊ he that made me, appoynted me a tabernacle, and saide vnto me: Let thy dwelling be in Iacob, and thy inheritaunce in Israel, ⁊ rote thy self amōge my chosen. ¶ I was crested from the begynnyng and before the worlde, ⁊ shal not leaue of vnto the worlde to come. ¶ In the holy habitacion haue I serued before him, and so was I established in Sion. ¶ In ⁊ holy cite rested I in like maner, ⁊ in Ierusalem was my power. I toke rote in an honourable people, euen in the porcion of ⁊ **LORDE** ⁊ in his heretage, ⁊ kepte me in ⁊ fulnes of the sayntes. I am sett vp an hye like a Cedar vpon Libanus, ⁊ as a Cyperes tree vpon the mount Hermon. I am exalted like

^c Leui. 24. c.

^b Ephe. 5. a.

^c 2 Re. 16. b.

^d Esa. 29. c.

^c Leui. 20. b. Deut. 22. c.

f Exod. 20. c.

ε Pro. 8. c.

^h Exo. 31, a.

ⁱ Psal. 131. b.

a palme tre in Cades, ⁊ as a rose plāted in Iericho: As a fayre olyue tre in the felde, ⁊ am exalted like as a plantayne tre by the water syde. I haue geuen a smell in the stretes, as ⁊ Cynamon and Balme, that hath so good a sauoure: yee a swete odoure haue I geuen, as it were Myrre of the best.

C I haue made my dwellinges to smell as it were of rosyn, Galbanum, of Clowes and Incense, ⁊ as Libanus whan it is not hewē downe, ⁊ mine odoure is as the pure Balme. As the Terebynte haue I stretched out my braunches, and my braunches are the braunches of honoure and lounyng fauoure. "As ⁊ vyne haue I brought forth frute of a swete sauoure, and my floures are ⁊ frute of honoure and riches. I am the mother of bewtye, of loue, of feare, of knowlege and of holy hope. In me is all grace of life and trueth: "In me is all hope of life and vertue. O come vnto me, all ye that be desyrus of me, and fyll youre selues with my frutes: for my sprete is sweter then hony, ⁊ so is my inheritance more then the hony combe: the remembrance of me endureth for euermore. They that ate me, shal haue the more hunger: and they that drynke me, shal thyrste the more. Who so herkeneth vnto me, shal not come to confucion: and they that worke in me, shal not offend. They that make me to be knowne, shal haue euerlasting life.

All these things are the boke of life, the couenaunt of the Hyest, and the knowlege of the trueth. "Moses commaunded the lawe in the preceptes of righteousnes for an heretage vnto the house of Iacob,^a and cōmitted ⁊ promysed vnto Israel (Out of Dauid his seruauit HE ordered to raise vp a most mightie kinge, syttinge in the seate of honoure for euermore.) "This fylleth with wysdome like as the floude of Phison, ⁊ as ⁊ floude of Tigris, whan the new frutes are a growinge.

D This bringeth a plenteous vnderstandinge, like Euprates: ⁊ fylleth it vp, as Iordane in the time of haruest. This maketh nurtoure to breake forth as the light, ⁊ as the water Gihon in ⁊ haruest. The first hath not knowne her perfectly, nomore shal the last seke out ⁊ grounde of her. For hir thought

is fuller thē the see, and hir counsell is profounder then the greates depe.

I wysdome haue cast out floudes. I am as a greates waterbroke out of ⁊ riuier. I am as the ryuer Dorix, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyl water the garden of my yonge plantes, and fyll the frute of my byrth. So my waterbroke became exceedinge greates, and my ryuer approached vnto the see. For I make doctryne to be vnto all mē as light as the fayre mornynge, and I shall make it to be euer the clearer. (I will pearse thorow all the lower partes of the earth, I wyll loke vpon all soch as be a slepe, and lighten all thē that put their trust in the LORDE.) I shal yet poure out doctrine, like as prophcey, and leaue it vnto soch as seke after wysdome, and their generacions shal I neuer fayle, vnto the holy euerlastinge worlde. Beholde, how that I haue not laboured for my self onely, "but for all them ⁊ seke after ⁊ trueth.

The xrb. Chapter.

THRE thinges there are, ⁊ my sprete **A** fauoureth, "which be also a lowed before God and men: The vnyte of brethren, the loue of neighbours, and man and wyfe that agree well together.ⁱ

Thre thinges there be which my soule hateth, and I vtterly abhorre the life of them: A poore man that is proude. A rich mā that is a lyar,² and an olde body that dotheth and is vnchaste.

Yf thou hast gathered nothinge in thy youth, what wylt thou fynde thē in thine age? O how pleasaunt a thinge is it, whā gray headed men are discrete, ⁊ whan the elders can geue good counsell? O how cōly a thinge is wysdome vnto aged men? yee vnderstondinge and counsell is a glorious thinge. The crowne of olde men is to haue moch experience, ⁊ ⁊ feare of God is their worshipec.

B There be ix. thinges, which I haue iudged in my hert to be happye, and the tenth wil I tell forth vnto men with my tonge. A man ⁊ whyle he lyueth, hath ioye of his children, and seith ⁊ fall of his enemies. Well is him, that dwelleth "with an houswife of vnderstōdinge, and that hath not fallen with his tonge,

^a Ioh. 15. a.^b Ioh. 14. a.^c Exo. 20. a. and 24. a.^d Psal. 131. b.

Act. 2. d.

^e Deut. 4. a. and 29. b.^f Iosu. 3. c.^g Eccl. 33. b.^h Gen. 13. b. Rom. 12. a.ⁱ Eccl. 40. d.^j Gen. 18. b.^k Eccl. 14. a. and 19. c.

Iaco. 3. a.

and \hat{y} hath not bene faine to serue such as are vnmete for him. Wel is him, \hat{y} fyndeth a faithfull frende: τ wel is him, which talketh of wiszdome to an eare \hat{y} heareth him. O how greate is he, \hat{y} fyndeth wyszdomme τ knowlege? Yet is he not about him, that feareth the LORDE. The feare of God hath sett itself aboute all thinges. Blessed is \hat{y} man, vnto whō it is graunted to haue the feare of God. Vnto whō shal he be lickened, \hat{y} kepeth it fast? The feare of God is the begynnynge of his loue, and the begynnynge of faith is to cleue fast vnto it. The heuynes of the hert is all the punyishment, and the wickednes of a woman goeth aboute all. All punyishment τ plage is nothinge in comparison of the plage of the hert, euē so all wickednes is nothinge to the wickednes of a woman.

What so euer happeneth vnto a man, is nothinge in comparison of it, \hat{y} his euell willers do vnto him: and all vengeance is nothinge to the vengeaunce of the enemye. There is not a more wicked heade then the heade of the serpēt, and there is no wrath aboute \hat{y} wrath of a woman. "I wyl rather dwell with a lyon and dragon, then to kepe house with a wicked wyfe. The wickednesse of a woman chaungeth hir face, she shal moffell hir countenance as it were a Beer, τ as a sack shall she shewe it amonge the neighbours. Hir husbände is brought to shame amōge his neighbours, τ whā he heareth it, it maketh him to sighe. All wickednes is but litle to the wickednes of a woman, \hat{y} porcion of the vngodly shal fall vpon her.

Like as to clymme vp a sondy waye is to \hat{y} fete of the aged, euē so is a wife full of wordes to a still quyete man. ^aLoke not to narrowly vpon the bewtye of a woman, lest thou be prouoked in desyre towarde her. The wrath of a woman is dishonoure and greate confusio. Yf a woman gett the mastrie, then is she contrary to hir huszbande. A wicked wife maketh a sory hert, an heuy countenance and a deed wounde. ^bOf the woman came \hat{y} begynnynge of synne, and thorow her we all are deed. Geue thy water no passage, no not a litle, nether geue a wicked woman hir will. Yf she walke not after thy hande, she shall confounde the in the sight of thy enemies. Cut her of then from thy flesh, that she do not allwaye abuse the.

^a Pro. 21. c. ^b Eccli. 42. b. 2 Reg. 11. a. and 13. a. ^c Gen.

The xvi. Chapter.

HAPPIE is the man that hath a vertuous ^a wyfe, for the nōbre of his yeares shalbe dubble. An honest woman maketh hir huszbande a ioyfull man, τ she shall fyll \hat{y} yeares of his life in peace. A vertuous woman is a noble gift, which shalbe geuen for a good porcion vnto such as feare God. Whether a man be rich or poore, he maye haue euer a mery hert, τ a chearful countenaunce. There be thre thinges \hat{y} my hert feareth, and my face is afraied of the fourth. Treason in a cite, a sedicious people, and noysome tonges, all these are heuyen then the death. But whan one is gelous ouer his wife, it bryngeth payne and sorowe vnto the hert: and a woman that telleth out all thinges, is a scourge of the tonge. Whan one hath an euell wife, it is euen as whan an vnlike pare of oxen must drawe together: he that getteth her, getteth a scorpion. ^bA drunken woman is a greates plage, for she can not couer hir owne shame.

The whordome of a woman maye be ^c knowne in the pryde of hir eyes and evelyddes. ^dYf thy daughter be not shamefast, holde her straitly, lest she abuse hirself thorow ouermoch liberte. Bewarre of all the dishonesty of hir eyes, and maruell not yf she do agaynst the. ^eLik as one that goeth by the waye and is thyrstie, so shall she open hir mouth, and drynke of euery nexte water that she maye gett.

By euery hedge shal she syt her downe, τ opē hir quyuer against euery arowe. A louynge wyfe reioyseth hir huszbande, and fedeth his bones with hir wyszdomme. A woman of few wordes is a gift of God, and to a well nurtured mynde maye nothinge be compared.

An honest and manerly woman is a gift ^c aboute other giftes, and there is no waight to be compared, vnto a mynde that can rule it self. Like as the Sonne whan it aryseth, is an ornament in the hye heauen of \hat{y} LORDE, so is a vertuous wife \hat{y} bewtye of all hir house. Like as the cleare light is vpon \hat{y} holy candelstick, so is the bewtye of the face vpō an honest body. ^fLike as the goldē pilers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a cōstant mynde. (Perpetuall are the foidacions that be laied vpon a whole stonye rocke,

S. a. 1 Tim. 2. b. ^d Iudic. 16. ^e Eccli. 42. b. ^f Cant. 5. d.

so are f commaundementes of God vpon an holy woman.)

D There be two thinges f greue my hert, and in the thirde is a displeasure come vpon me. When an experte man of warre suffreth scarcenes and pouerte, Whan men of vnderstandinge and wysdome are not set by: And whan one departeth from righteousnes vnto synne. Who so doth soch, the LORDE hath prepared him vnto the swerde. There be two maner of thinges, which me thyncke to be herde and perylous. A marchaunt can not lightly kepe him from wronge, nether a tauerner himself from synne.

The xxvij. Chapter.

A **B**ECAUSE of pouerte haue many one offended: and he that seketh to be riche, turneth his eyes asyde. Like as a nale in the wall sticketh fast betwixte two stones, euen so doth synne sticke betwixte f byer and the seller. Yf he holde him not diligently in f feare of the LORDE, his house shall soone be ouerthrowne. Like as when one sifteth, the fylthynes remaineth in the syue: So, remaineth there some vnclane thinge in the thought of man. The ouen proueth the potters vessell, so doth tentacion of trouble trye righteous men. The tre of the felde is knowne by his frute, so is the thought of mā hert knowne by his wordes. Prayse no mā excepte thou haue harde him, for a man is knowne by his wordes. Yf thou folowest righteousnes, thou shalt get her, and put her vpon f as a fayre garment. (And thou shalt dwell with her, and she shall defende the for euer, and in f daye of knowlege thou shalt fynde stedfastnesse.) The byrdes resorte vnto their like, so doth the trueth turne vnto them that be occupied withall. The lyon wayteth for f praye: so do the synnes lurke vpon the workes of wickednes. The talkinge of him that feareth God, is nothinge but wysdome: as for a foole, he chaungeth as f Moone. Yf thou be amonge the vndiscrete, kepe thy worde to a conuenient tyme, but amonge soch as be wyse, speake on hardely. The talkinge of folles is abhominaciō, and their sporte is voluptuousnes and mysnurture. Moch swearynge

maketh the hayre to stonde vp, and to stryue with soch, stoppeth the eares.

The stryfe of the proude is bloudsheddynge, g their blasphemynge is heuy to heare. d Who so discouereth secretes, leseth his credence, and fyndeth no frende after his will. Loue thy frende, and bynde thyself in faithfulness with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For like as the mā is that destroyeth his enemye so is he also that dealeth falsly in the frendship of his neyghboure.

Like as one that letteth a byrde go out of his honde, can not take her agayne: Euen so thou, yf thou geue ouer thy frende, thou canst not get him agayne: Yee thou cāst not come by him, for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde vp agayne, and an euell worde maye be reconcyled: but who so bewrayeth the secretes of a frende, there is no more hope to be had vnto him.

He that w yncketh with the eyes, ymagineth some euell, and no man shal take him from it. Whan thou art present, he shal hylie commende and prayse thy wordes: but at the last he shall turne his tayle, and slauder thy sayenge. Many thinges haue I hated, but nothinge so euell, for the LORDE himself also abhorreth soch one.

Who so casteth a stone an hye, it shal fall f vpon his owne heade: d and he that smytheth with gyle, woundeth himself. Who so diggeth a f pytt, shal fall therin: and he that layeth a snare, shal be taken in it himself. Who so geueth a wicked noysome counsell, it shall come vpon himself, and he shall not knowe from whēce. The proude blaspheme and are scornfull, but vengeance lurketh for them as a lyon. They that reioyse at the fall of f righteous, shal be taken in f snare, anguysh of hert shall consume them before they dye. Anger and rigorousnes are two abhominable thinges, and f vngodly hath them both vpon him.

The xxvij. Chapter.

HE that seketh vengeance, shal fynde A d vengeance of the LORDE, which shal surely kepe him his synnes. Forgeue

a Sap. 3. a. 1 Pet. 1. b. Matt. 7. b. b Ro. 12. b. Col. 4. a. c Eccli. 23. b. d Eccli. 19. b. and 22. d. e Pro. 10. b. f Exo. 21. b. g Hest. 7. b. Psal. 7. b.

Pro. 26. c. Eccli. 10. a. b Deut. 32. c. Rom. 12. c. Mat. 5. b. 6. b. 18. b.

thy neyghboure the hurte that he hath done the, and so shal thy synnes be forgeuen the also, whan thou prayest. A man that beareth hatred agaynst another, how darre he desyre forgeuenesse of God? He that sheweth no mercy to a mā which is like himself, how darre he axe forgeuenesse of his synnes? Yf he that is but flesh, beareth hatred and kepeth it, who wyl intreate for his synnes? Remembre the ende, ⁊ let enmyte passe, which seketh death and destruccion, and abyde thou in ⁊ commaundementes. Remembre ⁊ commaundement, so shalt thou not be rigorous ouer thy neyghboure. Thynke vpō the couenant of ⁊ Hyest, and forgeue thy neyghbours ignoraunce. ³³ Bewarre of strife, and thou shalt make ⁊ synnes fewer. For an angrie man kyndleth variaunce, and the vngodly disquyeteth frēdes, and putteth discorde amonge them that be at peace. The more wodd there is, the more vehemēt is the fyre: and the ³⁴ mightier ⁊ men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

^C An haistie bawling kyndleth a fyre, and an haistie strife sheddeth bloude. Yf thou blowe the sparke: it shal burne: Yf thou spyt vpō it, it shal go forth, and both these go out of thy mouth. The ³⁵ slauderer and dubble tōgued is cursed, for many one that be frendes setteth he at variaunce. The thirde tonge hath disquieted many one, and dryuen them from one londe to another. Stronge cities hath it broken downe, and ouerthrowne the houses of greate men. The thirde tōge hath cast out many an honest woman, and robbed them of their labours. Who so harkeneth vnto soch, shal neuer fynde rest, and neuer dwell safely. The stroke of ⁊ rod maketh yedders, but the stroke of the tonge smytheth the bones in sunder. There be many that haue perished with the swerde, but many mo thorow the tonge.

³⁶ Wel is him that is kepte frō an euell tonge, ⁊ commeth not in ⁊ anger therof: which draweth not the yock of soch, and is not bōnde in the bondes of it. For the yock therof is of yron, and ⁊ bonde of it of stele. The death therof is a very euell death: hell were better for one, then soch a tonge. But the fyre of it maye not oppresse them that

feare God, and ⁊ flamme therof maye not burne thē. Soch as forsake the LORDE, shal fall therin: and it shal burne them, and no man shal be able to quench it. It shal fall vpon thē as a Lȳō, and deuoure them as a leparde. Thou hedgest thy goodes with thornes: why doest thou not rather make dores and barres for thy mouth? Thou weiest thy golde and syluer: why doest thou not weye thy wordes also vpon the balaunce? Bewarre, that thou slyde not in thy tonge, and so fall before thine enemies, that laye wayte for the.

The xxix. Chapter.

³⁷ WHO so wil shewe mercy, let him lende vnto his ³⁸ neyghboure: and he that is able, let him kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, and paye thou thy neyghboure agayne in due season. Kepe thy worde, ⁊ deale faithfully with him, ⁊ thou shalt allway fynde the thinge ⁊ is necessary for the. There haue bene many, that whan a thinge was lent them, rekened it to be founde: and made them trauayle and laboure, that had helped them. Whyle they receaue eny thinge, they kysse the handes of soch as geue them, and for their neyghbours good they hūble their voyce. But whan they shulde paye agayne they kepe it back, and geue euell wordes, and make many excuses by reason of the tyme: ⁊ though he be able, yet geueth he scarce the half agayne, and rekeneth ⁊ other to be founde. And yf he witholde not his moneye, yet hath he an enemye of him, and that vnderued.

³⁹ He payeth him with cursinge and rebuke and geueth him euell wordes for his good dede. There be many one which are not glad for to lende, not because of euell, but they feare to lese the thinge that they lende. Yet haue thou pacience with the symple, and witholde not mercy from him. Helpe the poore for the commaundementes sake, and let him not go empyte from the because of his necessite. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, wher it rusteth and corrupteth. Gather thy ⁴⁰ treasure after the commaundement of ⁊ Hyest, and so shal it bringe the more profit thē golde. Laye vp the allmes in the hande

^a Eccli. 8. a. ^b Pro. 26. c. ^c Eccli. 21. d. ^d Deut. 15. a. Luc. 6. d.

^e Math. 6. c. Luc. 12. d. 1 Tim. 6. d.

of the poore, and it shal kepe the from all euell.^a (A mans allmes is as a purse with him, and shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse, & paye euery man his rewarde vpon his heade.) It shal fight for the agaynst thine enemies, better then the shyld of a giaunte, or speare of the mightie.

C A good honest mā is suertye for his neyghboure, but a wicked personne letteth him come to shame. Forget not the frendshipe of thy suertye, for he hath geuē his soule for y. The vngodly despyseth y good dede of his suertye, & the vnthankfull and ignoraunt leaueth his suertie in daunger. (Some man promyseth for his neyghboure: & whan he hath lost his honesty, he shal forsake him.) Suertishipe hath destroyed many a ryche man, & remoued them as the wawes in y see. Mightie people hath it dryuen awaye, and caused the to wandre in straunge countrees. An vngodly man transgressynge the commaundement of the LORDE, shal fall in to an euell suertishipe: and though he force himself to get out, yet shal he fall in to iudgment. Helpe thy neyghboure out after thy power, and bewarre, y thou thy self fall not in soch dett. ^bThe chiefe thinge that kepeth in the life, is water and bred, clothinge and lodginge, to couer the shame.

D Better is it to haue a poore lyuynge in a mans owne house,^c the delicate fayre amoge the straunge. ^dBe it litle or moch y thou hast, holde the contēt withall (& thou shalt not be blamed as a vagabounde:) for a myserable life is it, to go from house to house: and where a mā is fremde, he darre not opē his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthy, & heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table (for thy self) and fede me also of that thou hast. Awaye thou straunger (so, that he regardeth his honour nomore) my brother commeth in to my house, & so he telleth him the necessite of his house. These thinges are heuy to a man that hath vnderstandinge: namely, the forbyddinge of y house, & that the lēder casteth him in the teth.

The xxx. Chapter.

WHO so loueth his childe, holdeth him still vnder correccion,^e that he maye haue ioye of him afterwarde (and that he grope not after his neyghbours dores.) ^fHe y teacheth his sonne, shall haue ioye in him, & nede not be ashamed of him amoge his aquantaūce. Who so enfourmed & teacheth his sonne, greueth y enemye, and before his frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is like him. In his life he sawe him, & had ioye in him, & was not sory in his death, (nether was he ashamed before y enemies.) For he left behinde him an auenger agaynst his enemies, and a good doer vnto the frendes. For the life of childrē he shal binde the woundes together, and his hert is greued at euery crye. An vntamed horse wylye harde, and a wanton childe wylye wylfull. Yf thou brynge vp thy sonne delicatly, he shal make y afraied: and yf thou playe with him, he shal brynge the to heynes. Laugh not with him, lest thou wepe with him also, and lest thy teth be sett on edge at the last.

Geue him not liberte in his youth, & excuse not his foly.^g Bow downe his neck whyle he is yonge, hytt him vpon the sydes whyle he is yet but a childe, lest he waxe stubburne, & geue no more force of y (and so shalt thou haue heynes of soule.) Teach thy childe, & be diligēt therin, lest it be to thy shame. Better is the poore beyng whole & stronge, the a man to be riche, & not to haue his health. Health and welfare is aboue all golde, and an whole body aboue all treasure. There is no riches aboue a sounde body, & no ioye aboue the ioye of the hert. Death is better then a wretched life, or contynuall sicknes. The good thinges y are put in a close mouth, are like as whan meate is layed vpon y graue.

What good doth the offeringe vnto an Idoll? ^hFor he can nether eate, taist ner smell.ⁱ Euē so is it also with the riche, whom God maketh seke: he seith it with his eyes, & groneth thereafter, and is euen as a gelded man, that lyeth with a vyrgin and sygeth. ^jGeue not ouer

^a Dan. 4. d. ^b Luc. 11. d. ^c Act. 10. a. ^d Tob. 4. b.
^e Ecclij. 39. e. ^f Psal. 36. b. ^g 1 Tim. 6. b.
^h Heb. 13. a. ⁱ Pro. 13. c. and 23. b. ^j Deut. 6. a.

^k Ecclij. 7. c. ^l Bel. a. ^m Pro. 12. d. 15. b. 17. d.
ⁿ Ecclij. 38. c. ^o Pro. 14. d.

thy mynde in to heuynes, ⁊ vexe not thy self in thine owne counsell. The ioye ⁊ chearfulness of the hert is the life of man, and a mans gladnes is the prolonginge of his dayes. Loue thine owne soule, and comforte thine hert: as for sorow and heuynes, dryue it farre from ȝ,^a for heuynes hath slayne many a man, and bryngeth no profit. Zele and anger shorten the dayes of the life: carefulnes and sorow brynge age before the tyme. Vnto a mery hert euery thinge hath a good taist, that he eateth.

The xxi. Chapter.

TRAUAYLE and carefulnes for riches taketh awaye the slepe, and maketh the flesh to cōsume. Whan one lyeth and taketh care, he waketh euer vp, like as greate sicknes breaketh the slepe. The rich hath greate labour in gatheringe his riches together, and then with the pleasure of his riches he taketh his rest ⁊ is refreshed. But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth riches, shall not be iustified: and who so foloweth corrupciō, shall haue ynough therof. Many one are come in greate mysfortune by the reason of golde, ⁊ haue founde their destrucion before them. It is a tre of fallynge vnto them that offre it vp, and all soch as be foolish fall therin. Blessed is the rich, which is founde without blemysch, and hath not gone after golde, ner hoped in money and treasures. Where is there such one? and we shal commende him, and call him blessed, for greate thinges doth he amonge his people. Who so is tryed, ⁊ founde perfecte in such thinges, shalbe commended and praised. Who might offende, ⁊ hath not offended? Who coude do euell, and hath not done it? Therefore shal his good be established, and the whole congregacion shal declare his allmesses. Yf thou sytt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remembre, that an euell eye is a shrew.

What thinge created is worse then a wicked eye? therefore wepeth it before euery mā's face? Laye not thine hand vpon euery thinge that thine eye seyth, and stryue not with him in the dyshe.^d Ponder by thy self what thy

neghboure wolde fayne haue, ⁊ be descrete in euery poynte. Eate the thinge that is set before the, manerly, as it becommeth a man: and eate not to moch,^e lest thou be abhorred. Leaue thou of first of all because of nourtoure, lest thou be he whom no man maye satisfie, which maye turne to thy decaye. Whā thou syttest amonge many men, reach not thine hāde out first of all. O how well contēt is a wyse man with a litle wyne? so ȝ in slepe thou shalt not be seke therof, ner fele eny payne. A swete wholesome slepe shal soch one haue, and fele no inwarde grefe. He ryseth vp by tymes in ȝ mornynge, and is well at ease in him self. But an vnsaciabe eater slepeth vnquyetly, and hath ache and payne of the body. Yf thou felest that thou hast eaten to moch, aryse, go thy waye, cast it of thy stomach, and take thy rest.

My sonne, heare me, and despyse me not: and at the last thou shalt fynde as I haue told the. In all thy workes be diligent and quicke, so shal there no sicknes happen vnto the. Who so is liberrall in dealynges out his meate, many men shall blesse him and prayse him with their lippes: and the same is a sure token of his loue and faithfulness. But he ȝ is vnfaithfull in meate, the whole cite shall complayne of him: and that is a sure experiece of his infidelite and wickednes. Be not thou a wine bebbber, for wyne hath destroyed many a man. The fyre proueth ȝ hard yron, euen so doth wyne proue the hertes of the proude, whan they be droncken.

Wyne soberly droncken, quykeneth the life of mā.^f Yf thou drynckest it measurably, thou shalt be temperate. What life is it, ȝ maye contynue without wyne? Wyne was made from the begynnynge to make men glad (and not for dronkennes.) Wyne measurably dronkē is a reioysinge of the soule and body. But yf it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Dronkēnes fylleth the mynde of the foolish with shame and ruyne, mynisheth the strēghth, and maketh woundes. Rebuke not thy neghboure at ȝ wyne, and despyse him not in his myrth. Geue him no despytefull wordes, and preasse not vpon him with contrary sayenges.

^a 2 Cor. 7. b.^b 1 Tim. 6. b.^c Eccli. 8. a.^d Matt. 7. a.^e Eccli. 37. d.^f Rom. 12. b.^g Pro. 22. a. ^h Ephe. 5. b. Iudit. 13. a. ⁱ Psal. 103. b.Pro. 31. a. ^j 1 Tim. 5. c. ^k Eccli. 20. a.

The xxij. Chapter.

A YF thou be made a ruler, pride not thy self therein,* but be thou as one of the people. ^aTake diligent care for them, and loke well therto: and when thou hast done all thy dewtye, syt the downe, that thou mayest be mery with them, and receaue a crowne of honoure. Talke wysely & honestly, for wysdome becommeth the right well. Hynder not musyck. Speake not, where there is no audience: ^band poure not forth wysdome out of tyme, at an importunyte. Like as the Carbuncle stone shyneth, that is set in golde, so doth a songe garnysh the wyne feast: and as ^cſmaragde that is set in golde, so is the swetnes of Musyck by ^dmyrth of wyne.

B Thou yonge mā, speake that becommeth the, & that is profitable, and yet scarce when thou art twyce axed. Comprehende moch with few wordes. In many thinges be as one that is ignoraunt, geue care, and holde thy tonge withall. Yf thou be amonge men of hyer auctorite, desyre not to compare thy self vnto them: and whā an elder speaketh, make not thou many wordes therin. Before the thonder goeth lightenyng, and before nurtoure and shamefastnesse goeth loue and fauoure. Stōde vp by tymes, and be not the last: but get the home soone, & there take thy pastyme, & do what thou wilt: so ^eſ thou do no euell, and defye no mā. But for all thinges geue thanks, vnto him that hath made the, and replenished the with his goodes.

C Who so feareth the LORDE, wyl receaue his doctryne: and they that get them to him by tymes, shall fynde grace. He that seketh the lawe, shall be fylled withall: As for him ^fſ is but fayned, he wyl be offended therat. They that feare the LORDE, shal fynde the iudgment, & their righteousnes shalbe kyndled as a light. An vngodly man will not be reformed, but can helpe himself with the example of other in his purpose. A man of vnderstandinge despyseth no good counsell: but a wyld and proude body hath no feare. My sonne, do nothinge without advisement, so shal it not repēt the after ^gſ dede. Go not in the waye where thou mayest fall, ner

where thou mayest stombe against the stone. Geue not thy self in to a laborious slypery waye, and bewarre of thine owne children. In all thy workes put thy trust in God from thy whole hert, for that is the kepeinge of the cōmaundementes. Who so beleueth Gods worde, taketh hede to the commaundementes: & he that putteth his trust in ^hſ LORDE, shal wante nothinge.

The xxij. Chapter.

THERE shall no euell happen vnto him ⁱ that feareth God: but when he is in tentacion, the LORDE shall delyuer him. A wyse man hateth not ^jſ lawe, but an ypocrite is as a shyp in a raging water. A man of vnderstandinge geueth credence vnto the lawe of God, and ^kſ lawe is faithfull vnto him. Be sure of the matter, then talke therof: Be first wel instructe, the maiest thou geue answer. The hert of ^lſ foolish is like a cartwhele, and his thoughtes renne aboute like the axell tre. Like as a wyld horse that nyeth vnder euery one ^mſ syteth vpon him, so is it with a scornefull frende. Why doth one daie excell another, seynge all the dayes of the yere come of the Sonne? The wysdome of the LORDE hath so parted them a sunder, and so hath he ordered the tymes and solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grounde, & out of the earth of Adam.

B In the multitude of scyence hath ⁿſ LORDE sundered them, and made their wayes of dyuerse fashions. Some of them hath he blessed, made moch of them, halowed them, & claymed them to himself. But some of the hath he cursed, brought the lowe, & put the out of their estate. ^oLike as ^pſ claye is in the potters hande, & all the ordrynge therof at his pleasure: so are men also in the hande of him ^qſ made the, so that he maye geue them as it liketh him best. Agaynst euell is good, and agaynst death is life: so is the vngodly agaynst such as feare God. Beholde thus all the workes of the Hyst, & there are euer ^rtwo agaynst two, and one set agaynst another. I am awaked vp last of all, as one that gathereth after in haruest. In the giftes of God and in his blessinge I am increased, & haue fylled my wyne presse, like a grape gatherer. ^sBeholde,

^a Deut. 17. d.^b Rom. 12. b.^c Eccl. 3. a. Eccl. 20. a.^d Rom. 9. c.^e Some reade: two agaynst one.^f Ecclesiasticus 24. d.

how I haue not laboured onely for my self, but for all soch as loue nourtoure and wysdome.

C Heare me O ye greaite men of the people, & harken with youre eares ye rulers of y congregacion. Geue not thy sonne & wyfe, thy brother & frende power ouer the, whyle thou lyest: & geue not away thy substaunce and good to another, lest it repent the, & thou be fayne to begg therfore thy self. As longe as thou lyest & hast breth, let no man chaunge the: For better it is thy children to praye the, then y thou shuldest be fayne to loke in their handes. In all thy workes be excellent, that thy honour be neuer stained. At the tyme whan thou shalt ende thy dayes, and fynish thy life, distribute thine inheretaunce. The fodder, the whyppe, and the burden belongeth vnto the Asse: Meate, correccion, and worke vnto the seruauant.

D Yf thou set thy seruauant to labour, thou shalt fynde rest. But yf thou let him go ydel, he shal seke libertye. The yock and y whyppe bowe downe the neck, but tame thou thy euell seruauant with bodes & correccion. Sende him to labour, that he go not ydle: For Idlynesse bryngeth moch euell. Sett him to worke, for that belongeth vnto him and becōmeth him well. Yf he be not obedient, bynde his fete: but do not to moch vnto him in anye wyse, & without discrecion do nothinge. ^aYf thou haue a (faithfull) seruauit, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. Yf thou haue a seruauit, holde him as thy self, for thou hast nede of him as of thy self. Yf thou intreatest him euell, and kepest him harde, and makest him to be proude, and to renne awaye from y, thou canst not tell, what waye thou shalt seke him.

The xxxiiiij. Chapter.

A VNWYSE people begyle them selues with vayne and disceatfull hope, and fooles trust in dreames. Who so regardeth dreames, is like him that wil take holde of a shadowe, and folowe after the wynde: Euen so is it with the apperaynges of dreames. Before the face is the licknes of a face. Who can be clenسد of y vnclane? Or what treuth can be spoken of a lyar? Soytsayenge, witchcraft, sorcery, and dreameing is but vanyte: like as whan a womā trauayleth with chylde, and hath many

fantasyes in hir herte. Where as soch visions come not of God, set not thine herte vpon them: For dreames haue disceaue many a mā, and they fayled, that put their truste therin.

The lawe shalbe fulfilled without lyes, & wysdome is sufficient to a faithfull mouth. A wyse man y is well instructe, vnderstondeth moch: & he y hath good experieñce, can talke of wysdome. He y hath no experieñce, knoweth litle: & he y erreth, causeth moch wickednes. Whan I was yet in erreure, I lerned moch also: yee I was so lerned, that I coude not expresse it all, and came oft in parell of death therouer, tyll I was delyuered from it. Now I se, that they which feare God, haue the right sprete: for their hope stōdeth in him, that can helpe thē. Who so feareth the LORDE, stōdeth in awe of no man, and is not afrayed, for the LORDE is his hope and comforte.

Blessed is the soule of him y feareth the LORDE: In whō putteth he his trust? who is his strēgh? For the eyes of the LORDE haue respecte vnto them, that loue him. He is their mightie proteccion, & strōge grounde: A defence for the heate, a refuge for the hote noone daye, a sucoure for stomblyng, & an helpe for fallynge. He setteth vp the soule, and lighteneth y eyes: He geueth health life, and blessynge. He that geueth an offeringe of vnrighteous good, his offeringe is refused: and the scornfull dealinges of the vnrighteous please not God. ^aGod hath no delyte in the offeringes of y vngodly, nether maye synne be reconcyled in the multitude of oblacions. Who so bryngeth an offeringe out of y goodes of y poore, doth euē as one y kylleth y sonne before y fathers eyes.

The bred of the nedefull is the life of the poore: he y defraudeth him therof, is a man, of bloude. Who so robbeth his neghboure of his lyuinge, doth as greaite synne as though he slew him to death. ^bHe that defraudeth y laborer of his hyre, is a bloude shedder. Whā one buyldeth, and another breaketh downe, what profit haue they then but labour? Whan one prayeth, & another curseth, whose voyce wyl the LORDE heare? ^cHe that washeth himself because of a deed body, & then toucheth the deed agayne, what doth his waszshinge? ^dSo is it with a man that fasteth

^a Eccli. 7. c.

^b Pro. 15. a.

^c Deu. 24. c.

Eccli. 7. c.

^d Nu. 19. b.

^e Pro. 26. b. 2 Pet. 2. b.

for his synnes, and doth them agayne: who wil heare his prayer? Or what doth his fastyng helpe him?

The xxxv. Chapter.

WHO so kepeth the lawe, bryngeth offerynges ynough. "He that holdeth fast the commaundement, offreth the right healthoffryng. He \hat{y} is thankfull α recompenseth, offreth fyne floure. \hat{y} Who so is mercifull α geueth almes, \hat{y} is the right thank offryng. God hath pleasure, whā one departeth frō synne: α to forsake vnrighteousnes recōcileth vs with him. Thou shalt not appeare emptye before \hat{y} LORDE, for^a all soch is done because of \hat{y} cōmaundemēt. The offeringe of \hat{y} righteous maketh \hat{y} aulter fatt, α a swete smell is it before \hat{y} Hyst. "The offeringe of the righteous is acceptable vnto God, and shal neuer be forgottē. Geue God his honoure with a chearfull eye, α kepe not backe the firstlings of thy handes. In all thy giftes shew a mery countenance, α halowe thy tithes vnto God with gladnes. \hat{y} Geue vnto God, accordinge as he hath enriched α prospered the: α loke what thine hande is able, \hat{y} geue with a chearfull eye: for the LORDE recompenseth, α geueth \hat{y} seuē tymes as much againe.

33 Geue no vnrighteous giftes, for soch wil not he receaue. Bewarre of wrongous offeringes, for \hat{y} LORDE is \hat{a} righteous iudge, α regardeth no mans personne: He accepteth not the personne of the poore, but he heareth \hat{y} prayer of \hat{y} oppressed. \hat{y} He despyseth not \hat{y} desyre of \hat{y} fatherles, ner \hat{y} wyddow, whan she poureth out hir prayer before him. Doth not God se \hat{y} teares, \hat{y} renne downe \hat{y} chekes of the wyddow? Or heareth he not the complaynte, ouer soch as make her to wepe? Who so serueth God after his pleasure, shalbe accepted, α his prayer reacheth vnto the cloudes. "The prayer of him \hat{y} humbleth himself, goeth thorow \hat{y} cloudes, tyll she come nye. She wyl not be comforted, ner go hir waye, tyll \hat{y} hyst God haue respecte vnto her, geue true sentēce, α perfourme \hat{y} iudgmēt. And \hat{y} LORDE wil not be slack in cōmyng, ner tary longe: tyll he haue smyttē in sonder \hat{y} backes of \hat{y} vnmerryfull, α auenged himself of \hat{y} Heithen: tyll he haue takē awaye \hat{y} multi-

tude of \hat{y} cruell, α brokē the cepter of the vnrighteous: tyll he geue euery man after his workes, α rewarde them as they haue deserved: tyll he haue delyuered his people, mayntened their cause, and reioysed them in his mercy. O how fayre a thinge is mercy, in the tyme of anguysh α trouble? It is like a cloude of rayne, \hat{y} cōmeth in \hat{y} tyme of a drouth.

The xxxvi. Chapter.

HAUE mercy vpon vs O LORDE, thou \hat{a} God of all thinges. Haue respecte vnto vs (shew vs the light of thy mercies, α sende thy feare amōge \hat{y} Heithē α straigers, which seke not after the: \hat{y} they maye knowe, how \hat{y} there is no God but thou, and \hat{y} they maye shew thy wonderous workes.) Lift vp thine hande ouer the outlādish Heithen, \hat{y} they maye lerne to knowe thy might α power. Like as thou art halowed in vs before them, so bryng to passe, \hat{y} thou mayest be magnified also in them before vs: \hat{y} they maye knowe the, like as we knowe the. For there is none other God, but onely thou O LORDE. Renue the tokens, α chaunge the wonderous workes. Shewe thine hāde and thy right arme gloriously. Rayse thy indignacion, α poure out thy wrath. Take awaye the aduersary, α smyte the enemye. Make \hat{y} tyme shorte, remembre thy couenaunt, that thy wonderous workes maye be prayسد. Let the wrath of the fyre consume them, that lyue so careles: and let them perish, that do thy people hurte. Smyte in sonder the heade of the prynces, that be oure enemies, and saye: there is none other but we.

33 Gather all \hat{y} trybes of Iacob together againe, \hat{y} they maie knowe, how \hat{y} there is none other God but onely thou, \hat{y} they maie shew thy wonderous workes, and be thy people α heretage, like as from the begynnyng. O LORDE haue mercy vpon the people \hat{y} hath thy name,^k α vpō Israel, whom thou hast lickened to a first borne sonne. O be mercifull vnto Ierusalē the cite of thy Sanctuary, \hat{y} cite of thy rest. "Fyll Sion with thy vnspeakeable vertues, α thy people with thy glory. Geue wytnes vnto thy creature, whom thou maydest from the begynnyng, and rayse vp the prophecies \hat{y} haue bene shewed in thy name. Rewarde them \hat{y} wayte for the, \hat{y}

^a Iere. 7. c. ^b Heb. 13. c. ^c Phil. 4. c. ^d Exo. 34. c.
^e Gen. 4. a. ^f 2 Cor. 9. b. ^g Tob. 4. b. ^h Deut. 10. d.

ⁱ Iudit. 4. b. ^j Exo. 3. b. ^k Tren. 3. d. ^l Acto. 10. a.
^m Exo. 4. f. ⁿ 1 Par. 6. g.

thy prophetes maye be founde faithfull. O LORDE heare the prayer of thy seruantes, accordinge to y blessinge of Aaron ouer thy people: "that all they which dwell vpon earth, maye knowe, that thou art the LORDE the eternall God, which is from euerlastinge.

C The bely deuoureth all meates, yet is one meate better then another. Like as the tonge taisteth venyson,^a so doth an hert of vnderstandinge marck false wordes. A frowarde hert geueth heuynes, but a man of experience listeth him vp agayne. The woman receaueth euery man, yet is one daughter better then another. A fayre wife reioyseth hir huszbande, and a man loueth nothinge better. Yf she be louynge t vertuous withall, then is not hir huszbande like other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe and piler wher vpon he resteth. Where no hedge is, there the goodes are spoyled: and where no houswife is, there y fredles mourneth. Like as there is no credence geuen to a robber, y goeth from one cite to another: So is not y man beleued, that hath no nest, and must turne in, where he maye abyde in the night.

The xxxij. Chapter.

A **E**VERY frende sayeth: I wil be frendly vnto him also. But there is some frende, which is onely a frende in name. Remayneth there not heuynes vnto death, whan a companion and frende is turned to an enemye? O most wicked presumption: Frō whence art thou spronge vp, to couer the earth with falsede t disceate? ^a There is some companion, which in prosperite reioyseth with his frēde: but in the tyme of trouble, he taketh parte agaynst him. There is some cōpanyon, that mourneth with his frende for the bely sake: but whan trouble commeth, he taketh holde of the shyld. Forget not thy frende in thy mynde, t thynke vpon him in thy riches. Euery counseler bryngeth forth his counsell: Neuertheles there is some, y counceleth but for his owne profit. "Beware of y counseler, t be aduysed afore wherto thou wilt vse him, for he wil geue coucell for him self. Lest he cast the lott vpon the, t saye vnto the: Thy waye and purpose is good, and afterwarde he stande agaynst the, and loke what shal become of the.

^a Num. 6. d.

^b 1 Cor. 2. b.

^c Eccli. 6. b.

Axe no coucell at him, y suspecth y for an enemye, t hyde thy counsell from soch as hate y . Axe no counsell at a woman, cōcernynge y thinges y she lōgeth for: ner at a fearful t fayntharted body, in matters of warre: or at a marchaunt, how deare he wil cheape thy wares towarde his: or at a byer, of sellynge: Or at an enuyous man, of thankesgeuynge: Or at the vnmercifull, of louynge kindnes: Or at y slouthfull, of workynge: Or at an hyrelynge which hath no house, of profit or wealth. (An ydle body wolde not gladly heare speake of moch laboure.) Take no soch folkes to coucell, but be diligēt to seke coucell at a vertuous man, y feareth God, soch one as thou knowest to be a keper of y cōmaundemētes, which hath a minde after thine owne minde, t is sory for y whā thou stōblest.

C And holde thy counsell fast in thine hert: for there is no man more faithful to kepe it, then thou thy self. For a mā's mynde is somtyme more disposed to tell out, then seuen watchmen that sytt aboue in an hye place lokynge aboute them. And aboue all this praye the Hyst, that he wil lede thy waye in faithfulness t trueth. Before all thy workes axe counsell first: and or euer thou doest any thinge, be well aduysed. There be foure thinges that declare a chaunged hert, wherout there springeth euell t good, death t life, t a masterfull tonge that bableth moch. Some man is apte and well instructe in many thinges, and yet very vnprofitable vnto himself. Some man there is, that can geue wyse and prudent counsell, and yet is he hated, t contynueth a begger: for that grace is not geuē him of God, to be accepted. Another is robbed of all wysdome, yet is he wise vnto himself, and the frute of vnderstōdinge is faithfull in his mouth.

B A wyse man maketh his people wyse, t y frutes of his wysdome fayle not. A wyse mā shal be plēteously blessed of God: t all they that se him, shal speake good of him. The life of man stondesth in y nobre of the dayes, but the dayes of Israel are innumerable. A wyse man shal opteyne faithfulness t credence amonge his people, t his name shalbe perpetuall. My sonne, proue thy soule in thy life: y f thou se eny euell thinge, geue it not vnto her. For all thinges are not profitable

^a Eccli. 8. c. and 9. c.

^c 1 Cor. 6. c. and 10. c.

for all men, nether hath euery soule pleasure in euery thinge. Be not gredy in euery eatynge, and be not to haistye vpō all meates. For ^aexcesse of meates bryngeth siknes, and glotony commeth at the last to an vnmeasurable heate. Thorow glotony haue many one perished: but he that dyeteth him self temperatly, prolongeth his life.

The xxiiij. Chapter.

HONORE the Phisician: he honour him because of necessite. God hath created him (for of the Hiest commeth medecyne) and he shal receaue giftes of the kynge. The wisdome of the phisician bryngeth him to greate worshippe, & in the sight of the greате men of this worlde, he shalbe honorably taken. The LORDE hath created medecyne of the earth, and he that is wyse, wyl not abhorre it. ^bWas not y bytter water made swete with a tre? that men might lerne to knowe the vertue therof. The LORDE hath geuen men wysdome & vnderstandinge, y he might be honoured in his wōderous workes. With soch doth he heale men, & taketh awaye their paynes: Of soch doth the Apotecary make a confection, yet can no man perfourme all his workes. For of y LORDE commeth prosperous wealth ouer all y earth.

My sonne, despyse not this in thy sicknes: but praye vnto the LORDE,^c & he shal make the whole. Leauē of from synne, & ordre thy handes a right: clēse thine hert from all wickednes. Geue a swete sauoured offrynge, & y fyne floure for a token of remembrance: make the offrynge fatt, as one that geueth the first frutes, & geue rowme to the Phisician. For y LORDE hath created him: let him not go from the, for thou hast nede of him. The houre maye come, y the seke maye be helped thorow them, whan they praye vnto y LORDE, y he maie recouer, & get health to lyue lōger. He that synneth before his maker, shall fall in to the handes of the Phisician.

My sonne, brynge forth thy teares ouer the deed: and ^dbeginne to mourne, as yf thou haddest suffred greate harme thy self: & thē couer his body after a conuenient maner, & despyse not his buryall. Enforce thy self to wepe, & prouoke thy self to mourne, & make lamentacion expediently,^e and y a daye or two,

lest thou be euell spoken of: & then cōforte thy self because of the heuynes. For of heuynes cōmeth death,^f the heuynes of y hert breaketh strength. Heuynes and pouerte greueth the hert in tentacion & offence. Take no heuynes to hert, dryue it awaye, and remembre the last thinges. Forget it not, for there is no turnynge agayne. Thou shalt do him no good, but hurte thy self. Remembre his iudgmēt, thine also shalbe likewise: vnto me yesterdaye, vnto the to daye. Let the remembrance of the deed cease in his rest, and cōforte thy self agayne ouer him,^g seynge his sprete is departed from him.

The wysdome of the scribe is at cōuenient tyme of rest: & he y ceaseth from exerceyse & labour, shalbe wyse. He that holdeth y plough, & hath pleasure in proddynge & dryuyng y oxen, & goeth aboute with soch workes, he can speake of oxen. He setteth his hert to make forowes, & is diligent to geue y kyne fodder. So is euery carpenter also & work master, that laboureth still night & daye: he carueth, graueth & cutteth out, & his desyre is in sondrye conynge thinges, and his hert ymagineth, how he maye conyngly cast an ymage, his diligence also & watchinge perfourmeth the worke. The yronsmith in like maner bydeth by his stythie, & doth his diligence to laboure the yron. The vapoure of the fyre brenneth his flesh, and he must fight with the heate of the fornace. The noyse of the Hammer soundeth euer in his eares, and his eyes loke still vpon the thinge y he maketh. He hath set his minde there vpon, that he wyl make out his worke, and therefore he watcheth, how he maie set it out, and brynge it to an ende.

So doth the potter syt by his worke, he turneth y whele aboute with his fete, he is diligent & carefull in all his doynge, & his labour and worke is without nombre. He fashioneth the claye with his arme, and with his fete he tēpereth it. His hert ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their hādes, & euery one thinketh to be conynge in his worke. Without these maye not the cities be manteyned, inhabited ner occupied: yet come they not hye in the congregacion: they vnderstande not the coue-

^a Eccli. 31. b.

^b Exo. 15. d. ^c Re. 4. c.

^c Esa. 38. a. ^d 2 Par. 16. c. ^e Eccli. 22. c. ^f 1 Thes. 4. b.

^g Pro. 12. d. and 17. d. Eccli. 30. c.

^h 2 Re. 12. c.

naunt of \hat{y} lawe : they can not declare equitye :
 ⁊ iudgment : they can not fynde out the
 darck sentēces : but thorow them shal the
 creature of \hat{y} worlde be manteyned : their
 prayer concerneth onely the worke ⁊ labour
 of cōning.

The xxxij. Chapter.

BUT he \hat{y} applyeth his mynde to vnder-
 stande the lawe of God, doth diligently
 seke out \hat{y} wyszdome of them of the olde
 tyme, ⁊ exercyseth him self in the prophetes.
 He kepeth \hat{y} sayenges of famous men, and
 preasseth to the vnderstandinge of darck
 sentēces of wyszdome. He seketh out \hat{y}
 mystere of secrete sayēges, and exercyseth
 him self therin cōtynually. He doth seruyce
 amonge greате men, ⁊ appeareth before the
 pryncē. He goeth in to a strange countre, ⁊
 trauaileth thorow it : loke what good or euell
 is amōge men, he proueth it ⁊ seketh it out.
 He purposeth in his hert, to resorte early
 vnto the LORDE \hat{y} made him, ⁊ to praye
 before the hyest God. He openeth his mouth
 in prayer, ⁊ prayeth for his synnes.

B When the greате LORDE wil, he shalbe
 filled with the sprete of vnderstādinge, \hat{y} he
 maie then poure out wyse sentences, ⁊ geue
 thanks vnto the LORDE in his prayer. He
 shal orde his deuyce, and lede his knowlege
 aright, ⁊ geue him vnderstandinge of secrete
 thinges. He shal shew forth the sciēce of his
 lerninge, ⁊ reioyce in the couenaunt of the
 lawe of the LORDE. The whole congre-
 gacion shal cōmende his wyszdome, ⁊ it shal
 neuer be put out. The remembraunce of
 him shal neuer be forgotten, ⁊ his name shal
 contynue from one generacion to another.
 His wyszdome shalbe spoken of, ⁊ the whole
 congregacion shall openly declare his prayse.
 Whyle he liueth, he hath a greater name thē
 a thousande besyde : ⁊ after his death, the
 same name remaineth vnto him. Yet wyll I
 speake of mo men of vnderstandinge, for I am
 full as the Moone.

C Herkē vnto me (ye holy vertuous childrē)
 brynge forth frute, as the rose that is planted
 by the brokes of the felde, and geue ye a swete
 smell as Libanus. Flourish as the rose garden,
 syng a songe of prayse. O geue thākes

vnto God ouer all his workes. Geue glory
 and honoure vnto the LORDE, shew his
 prayse with youre lippes. Yee euen with the
 songe of youre lippes, with harpes ⁊ play-
 enge, and in geuinge thanks vnto him, saye
 after this maner : 'All \hat{y} workes of the LORDE
 are exceedinge good, and all his commaun-
 dementes are mete and conuenient in due
 season.

A mā nede not to saie : what is \hat{y} ? what is
 that ? for at time 'conuenient they shal all be
 sought. At his cōmaundement \hat{y} water was
 as a wall, ⁊ at the worde of his mouth \hat{y} wa-
 ters stode still. In his cōmaundement is
 euery thinge acceptable and reconcyed, and
 his health can not be minished. The workes
 of all flesh are before him, ⁊ there is nothinge
 hydd from his eyes. He seith from euerlast-
 inge to euerlastinge, and there is nothinge
 to wonderfull or hye vnto him. A man nede
 not to saye then, what is this, or that ? For
 he hath made all thinges to do good vnto
 man. His blessinge shall renne ouer as the
 streame, and moysture the earth like a floude
 of water. Like as he maketh the water
 for drouth, so shall his wrath fall vpon the
 Heithen.

'His wayes are playne and right vnto \hat{y}
 iust, but the vngodly stumble at them. For
 the good are good thinges created from the
 begynnynge, and euell thinges for the vngodly.
 All thinges necessary for the life of man are
 created from the begynnynge : 'water, fyre,
 yron and salt, meel, wheate and hony mylke
 and wyne, oyle and clothinge. All these
 thinges are created for the best to the faithfull :
 But to the vngodly shal all these thinges be
 turned to hurte and harme. There be spretes
 that are created for vengeaunce, and in their
 rigorousnes haue \hat{y} they fastened their tor-
 mentes. In the tyme of the ende they shal
 poure out their strēth, and pacifie \hat{y} 'wrath
 of him that made them. Fyre, hayle, honger
 and death : all these thinges are created for
 vengeaunce.

The teth of wylde noysome beestes, the
 scorpions, serpentes, and the swerde are
 created also for vengeaunce, to the destruc-
 tion of the vngodly. They shall be glad to
 do his commaundementes : and whan nede is,
 they shalbe ready vpon earth : and whan their

^a Eccli. 44. b. ^b Gen. 1. d. ^c Gen. 7. d. ^d Ose. 14. b.
 Rom. 8. d.

^e Eccli. 29. c. ^f Ti. 4. a. ^g Matt. 25. d.
^h Eccli. 40. b.

houre is come, they shal not ouerpasse the commendement of the LORDE.

Therefore haue I taken a good corage vnto me from the begynnynge, and thought to put these thinges in wrytynge, and to leaue the behynde me. "All þy workes of the LORDE are good, and he geueth euery one in due season, and whan nede is, So that a man nede not to saye: this is worse then that. For in due season they are all pleasaunt and good: And therefore prayse the LORDE with whole hert and mouth, & geue thankes vnto his name.

The xl. Chapter.

A GREATE trauayle is created for all mē, and an heuy yock vpon all mens children, from the daye that they go out of their mothers wombe, tyll they be buried in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacions, feare of the hert, counsell, meditations, longinge and desyre, the daye of death: from the hyst that sytteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from him that is gorgeously arayed, and weereth a crowne, vntyll him that is but homely and symple clothed. There is nothinge but wrath, zeale, fearfulness, vnquietnes, and feare of death, rigorous anger and stryfe. And in the night whan one shulde rest and slepe vpon his bedd, the slepe chaungeth his vnderstandinge and knowlege. A litle as nothinge is his rest, in þy slepe as well as in the daye of labour.

33 He feareth and is disquyted in the vision of his hert, as one that renneth out of a battayll: and in the tyme of health he awaketh, and marueleth that the feare was nothinge. Soch thinges happen vnto all flesh, both man and best: but seuenefolde to the vngodly. Morouer death, bloudsheddinge, strife & swerde, oppression, honger, destruction and ^bpunishment: these thinges are all created agaynst the vngodly, and for their sakes came the floude also. All that is of the earth, shal turne to earth agayne: and all waters ebb agayne in to the see. All brybes and vn-righteousnes shalbe put awaye, but faithfulness and trueth shal endure for euer. The sub-

staunce and goodes of þy vngodly shalbe dried vp and syncke awaye as a water floude, and they shall make a sounde like a greate thonder in the rayne.

Like as the righteous reioyseth whan he openeth his hande, so shall the trasgressours be faynte, whan their goodes vanysh and consume awaye. "The children of the vngodly shal not optayne many braunches: and þy vnclene rotes vpō the hye rockes shalbe roted out before the gras by the water syde & vpon the ryuer bankes.

Frendlynes and liberalite in the increase and blessinge of God, is like a paradise & garden of pleasure: soch mercy also & kindnes endureth for euer. "To labour & to be content with that a man hath, is a swete pleasaunt life: & that is to fynde a treasure aboue all treasures. To beget children and to repayre the cite, maketh a perpetuall name: but an honest woman is more worth thē they both. Wyne and mynstralyse reioyce the hert, but the loue of wysdome is aboue them both.

D Pypinge and harpynge make a swete noyse, but a frendly tonge goeth beyonde them both. Thine eye desyreth fauoure and bewtie but a grene sede tyme rather thē they both. A frende and companyon come together at oportunte, but aboue them both is a wife that agreeth with hir huszbande. One brother helpeth another in the tyme of trouble, but allmes shal deliuer more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasaunt then they both. Temporall substaunce and strength lift vp the mynde: but the feare of the LORDE more then they both. The feare of the LORDE wanteth nothinge, and nedeth no helpe. The feare of þy LORDE is as a pleasaunt gardē of blessinge, and nothinge so bewtyfull as it is. My sonne, lede not a beggers life, for better it were to dye thē to begg. Who so loketh to another mans table, taketh no thought for his owne lyuyng how to vpholde his life, for he fedeth himself with other mens meate. But a wyse and well nurtoured man wyll beware therof. Beggyng is swete in the mouth of the vnshamefast, but in his bely there burneth a fyre.

^a Gen. 1. d

^b Eccli. 39. c. Gen. 7. d. Gen. 3. d.

Eccli. 41. b.

^c Eccli. 41. b.

^d 1 Tim. 6. b. Phil. 4. b. ^e Eccli. 25. a.

The xlii. Chapter.

A **O** DEATH, how bytter is the remembrance of the, to a man that seketh rest and comforte in his substance and riches, vnto the man that hath nothinge to vexe him, and that hath prosperite in all thinges, yee vnto him that yet is able to receaue meate? O death, how acceptable and good is thy iudgment vnto the nedefull, and vnto him whose strength fayleth, & that is now in his last age, and that in all thinges is full of care and fearfulness; vnto him also that is in dispayre, and hath no hope ner pacience? Be not thou afrayed of death: remembre them þy haue bene before the: and þy come after þy: this is the iudgmēt of þy **LORDE** ouer all flesh. "And why woldest thou be agaist this pleasure of þy Hiest? Whether it be ten, an hundreth, or a thousande yeaes: death axeth not how longe one haue lyued.

B The children of the vngodly are abhominable children, and so are they that kepe company with the vngodly. The inheritaunce of vngodly children shall come to naught, and their posterite shal haue perpetuall shame and confucion. The children complayne of an vngodly father: and why? for his sake they are rebuked and despyed. Wo be vnto you (O ye vngodly) which haue forsakē the lawe of þy hiest God: Yf ye be borne, ye shal be borne to cursynge: yf ye dye, þy curse shal be youre porcion.

C All that is of þy earth, shal turne to earth agayne: so go the vngodly also out of þy curse in to destruccion. The sorow of men is in their body: but þy name of the vngodly shal be put out, for it is nothinge worth. Laboure to get the a good name, for that "shall continue surer by the, then a thousande greate treasures of golde. A good life hath a nōbre of dayes, but a good name endureth euer.

My children, kepe wysdome in peace: for wysdome that is hyd and a treasure that is not sene, what profit is in the both? "A man that hydeth his foolishnes, is better then a man that hydeth his wysdome. Therefore be ye turned at my wordes: for it is not good, in all thinges and allwaie to be ashamed. True faith must proue and measure it.

Be ashamed of whordome before father and mother: Be ashamed of lesynge before

the prynces and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacion and people: Of vnrighteousnes, before a companyon and frēde: Of theft, before þy neghbours. As for the truth of God and his couenaunt, be not ashamed therof.

Be ashamed to lye with thyne elbowes vpon the bred: Be ashamed to loke vpō harlottes: Be ashamed to turne away thy face from thy frende: Be ashamed to take & not to geue: Be ashamed also to loke vpon another mans wyfe, and to make many tryflinge wordes with hir mayden, or to stonde by hir bedsye. Be ashamed to vpbrade thy frēde: and when thou geuest eny thinge, cast him not in the teth withall.

The xliij. Chapter.

REHearse not a thinge twyse, and disclose not the wordes, that thou hast herde in secrete. Be shamefast & well mannered in dede, so shall euery man fauoure the. Of these thinges be not thou ashamed, and accepte no personne to offende. Namely, of these thinges be not ashamed: Of the lawe of God, of the couenaunt, of iudgmēt: to brynge the vngodly from his vngodlines vnto righteousness, and to make him a good man: to deale faithfully with neghboure & companyon: to distribute the heretage vnto þy frendes: to be diligent to kepe true measure and weight: to be content, whether thou gettest moch or litle: to deale truly with temporall goodes in byenge and sellynge: to brynge vp children with diligence: to correeke an euell seruauant: to kepe that thine is frō an euell wife: to set a lock where many handes are: what thou delyuerest and geuest out to be kepte, to tell it, and to weye it: to wryte vp all the out geuynges and receauynges: to enfourme þy vnlernd and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be diligēt in these thinges, truly thou shalt be lerned and wyse and accepted of all men.

The daughter maketh þy father to watch secretly: and the carefulness that he hath for her, taketh away his slepe: yee in the youth, lest she shulde ouergrowe him: And when she hath an huszbande, lest she shulde be hated: lest she shulde be defyled or rauyshed in hir virginyte, or gotten with childe in hir

^a Gen. 3.^b Eccli. 40. c.^c Eccli. 40. b.^d Eccli. 22. a.^e Eccli. 20. d.^f Rom. 1. b.

fathers house: Or (whan she commeth to the man) lest she behaue herself not right, or contynue vn frutefull. Yf thy daughter be wanton,* kepe her strately, lest she cause thine enemies laugh the to scorn, & the whole cite to geue & an euell reporte, and so thou be fayne to heare thy shame of euery man, and be confounded before all & people. ^aBeholde not euery bodies bewtye, & haue not moch dwellynge amonge wemen. For like as the worme and moth commeth out of clothinge, ^cso doth wickednes come of wemen.

^c It is better to be with an euell man, then with a frendly wife & putteth one to shame and rebuke. I wyl remembre the workes of the LORDE, and declare the thinge & I haue sene. In & wordes of & LORDE are his workes. The Sone ouerloketh all thynges with his shine, & all his workes are full of & clearnes therof. Hath not the LORDE brought to passe, that his sayntes shulde tell out all his wöderous workes, which the all-mightie LORDE hath stablyshed? All thynges endure in his glory. He seketh out the grounde of the depe and the hert, and he knoweth all their ymaginacion & wyszdome. ^dFor & LORDE knoweth all scyence, and he loketh in to & token of the time. He declareth the thinges & are past and for to come, & discloseth thinges that are secrete. ^eNo thought maye escape him, nether maye eny worde be hyd from him. He hath garnysed the hye excellent workes of his wyszdome, and he is frō euerlastinge to euerlastinge. Vnto him maye nothinge be added nether can he be mynished, he hath no nede also of eny counsell. O how amiable are all his workes, & as a sparke to loke vpon? They lyue all, and endure for euer: and whan so euer nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he hath made nothinge* that hath faute or blemysh. He hath stablyshed the goodes of euerychone: and who maye be satisfied with his glory, whan he seith it?

The xliij. Chapter.

^a **T**HE glory of the heyth, is the fayre and cleare firmament, the bewtye of the heauen in his glorious clearnes. The sonne whan it appeareth, declareth the daye in &

goinge out of it, a maruelous worke of the Hyest. At noone it burneth & earth, and who maye abyde for the heate therof? Who so kepeth an ouen whan it is hote, thre tymes more doth the Sonne burne vpon & mountaynes, whan it bretheth out the fyrie beames and shyneth: with the brightnes of it, it blyndeth the eyes. Greate is the LORDE that made it, and in his commaundement he causeth it to renne hastily.

^bThe Moone also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. ^cThe token of the solemne feast is taken of the Moone, a light that mynischeth and increaseth againe. The Moneth is called after the Moone, it groweth wonderously in hir chaunginge.

The armye of heauen also is in the Heith, ^din the firmament of heauen it geueth a cleare and glorious shyne. This is the clearnes of the starres, the bewtiful apparell of heauen, the apparell that the LORDE lighteneth in the heyth. In his holy worke they continue in their ordre, and not one of them fayleth in his watch. ^eLoke vpon & rayne bowe, and prayse him that made it: very bewtiful is it in his shyne. He compaseth the heauen aboute with his clearnes and glory, the handes of the Hyest haue bēded it. Thorow his commaundement he maketh the snowe to fall, and the thonder of his iudgment to smyte hastily. Thorow his commaundement the treasures are opened, and the cloudes fle as the foules. In his power hath he strengthened the cloudes, and brokē the hayle stones.

The mountaynes melt at & sight of him, the wynde bloweth accordinge to his wyll. The sounde of his thonder beateth & earth, and so doth the storme of the north: the whirle wynde also lighteth downe as a feathered foule, casteth out and spredeth the snowe abroad: and as the greshoppers that destroye all, so falleth it downe. The eie marueleth at & bewtye of the whytenesse therof, and the hert is afraied at the raine of it. He poureth out the frost vpon earth, like salt, and whan it is frozen, it is as sharpe as the prycke of a thistle.

^fWhan the colde northwynde bloweth, harde ^gChristall commeth of the water. He lighteth downe vpon all the gatheringes together of

^a Eccl. 26. b.

^d Job 24. a. Esa. 29. c.

^b Eccl. 25. d.

^e Deut. 32. a.

^c Gen. 3. b.

^f Psal. 8. a.

^e Gen. 1. b.

^a Exo. 12. a.

^c Gen. 9. b.

water, and putteth on f waters as a brest plate. He deuoureth the mountaynes, and burneth the wyldernesses: and loke what is grene, he putteth it out like fyre. The medycine of all these is, whan a cloude commeth hastily: and whan a dew commeth vpon the heate, it shalbe refrezshed agayne.

(In his worde he stytleth the wynde,) In his counceill he setteth the depe, and (the LORDE) Iesus planted it. They that sayle ouer the see, tell of his pannels and harmes: and whan we heare it with oure eares, we maruell therat. For there be straunge wonderous workes, dyuerse maner of nyce beestes and whall fishes. Thorow him are all thinges set in good ordre and performed, t in his worde all thinges endure.

I speake moch, but I can not sufficiently attayne vnto it, for he himself onely is the perfeccion of all wordes. We shulde prayse the LORDE after all oure power, for he is greate in all his workes. t The LORDE is to be feared yee very greate is he, and maruelous is his power. Prayse the LORDE, and magnifie him as moch as ye maye, yet doth he farre farre excede all prayse. t O magnifie him with all youre power, and laboure earnestly, yet are ye in no wyse able sufficiently to prayse him. t Who hath sene him, that he might tell vs? Who can magnifie him so greatly as he is? For there are hyd yet greater thinges th e these be: as for vs, we haue sene but few of his workes. For the LORDE hath made all thinges, and geuen wysdome to such as feare God.

The xliiij. Chapter.

A commendacion of the olde vertuous fathers.

L ET vs commend the noble famous men, and the generacion of oure forefenders and fathers. Many more glorious actes hath the LORDE done, and shewed his greate power euer sens f begynnynge. The noble famous men raigned in their kyngdomes, and bare excellent rule. In their wysdome and vnderstandinge, they folowed the counceill shewed in the prophecies. t They led the folke thorow the counceill and wysdome of the scribes of the people. Wyse sentences are founde in their instruccion.

a Psal. 95. a. b Psal. 105. a. c Deut. 5. c. Ioh. 1. b.
 d Exo. 18. c. e Gen. 7. d. f Eccli. 49. c. Gen. 5. c.

They sought the swetenes and melody of Musick, and brought forth the pleasant songes in scripture. They were riche also, t coude comforte and pacifie those that dwelt with them. All these were very noble and honorable men in their generacions, and were well reported of in their tymes. These haue left a name behynde them, so that their prayse shal allwaye be spok e . Afterwarde there were some, whose remembrance is gone. t They came to naught and perished, as though they had neuer bene: and became as though they had neuer bene borne, yee t their children also with them.

Neuertheles these are louynge men, whose b righteousnes shal neuer be forgotten, but contynue by their posterite. Their children are an holy good heretage: Their sede endured fast in f couenaunt. For their sakes shal their childre t sede contynue for euer, t their prayse shal neuer be put downe. Their bodies are buried in peace, but their name lyueth for euermore. The people can speake of their wysdome, t the congregacion can talke of their prayse. f Enoch walked right t acceptably before the LORDE: therfore was he traslated for an example of amendem e t to f generacions. t Noe was a stedfast t righteous man: t in the tyme of wrath he became a rec o cylinge. Therfore was he left a remnant vnto the earth, whan the floude came. t An euerlastinge couenaunt was made with him, that all flesh shulde perishe nomore with f water.

Abraham was a greate father of many c people, t in glory was there none like vnto him. He kepte the lawe of the Hyest, t came in to a couenaunt with him. He set the couenaunt in his flesh, t and whan he was tempted, he was founde faithfull. Therfore swore God vnto him with an ooth, that he wolde blesse all people in his sede, that he wolde multiplie and increase him as the dust of the earth, and to exalte his sede as the starres: yee and that his sede shulde haue f possession and inheritaunce of the londe from see to see, and from the ryuer vnto f borders of the londe.

With Isaac t dyd he stablish f same couena u t, for Abrah a his fathers sake. Yee f gracious blessing and health of all men, and couenaunt dyd he stablish with Isaac, and

g Gen. 6. b. and 7. 8. h Gen. 9. b. i Gen. 12. a.
15. a. 17. a. j Gen. 22. a. k Gen. 26. a.

made it to rest vpon the heade of Iacob. He knew him,^a in that he prospered him so well and richely, and gaue him an heretage, and sundered his porcion by it self,^b and parted it amonge the twolue trybes. Mercifull men brought he out of him, which founde fauoure before all flesh.

The xlv. Chapter.

MOSEs beloued of God and mē, whose remembrance in is hie prayse: 'him hath the LORDE made like in the glory of the sayntes, and magnified him so that the enemies stode in awe of him, thorow his wordes he dyd greate wonders. He made him greate in the sight of kynges, gaue him commaundement before his people, and shewed him his glorious power. He stablyshed him with faithfulness and mekenes,^d and chose him out of all men. For he herde his voyce, and led him in the darcke cloude,^e and there he gaue him the commaundementes, yee the lawe of life and wysdome, that he might teach Iacob the couenaunt, and Israel his lawes.

He chose Aaron his brother also out of ^f trybe of Leui,^f exalted him, ^g made him soch like. An euerlastinge couenaunt made he with him,^g and gaue him the presthode in the people. He made him glorious in bewtifull araye, and clothed him with the garment of honoure. He put perfecte ioye vpo him, and gyrded him with strength. He deckte him with syde clothes and a tuncle, with an ouerbody cote also and gyrdle. Rounde aboute made he him belles of golde, and that many: that whan he wente in,^h the sounde might be herde, that they might make a noyse in the Sanctuary, and geue the people warnynge. The holy garment was wrought ⁱ broderd with golde, yalow sylke and purple. And in the brestlappe there was a goodly worke,ⁱ wherin was fastened light and perfectnesse.

Vpon ^j same also there was a worke fastened and set with costly precious stones, all bounde with golde: and this he brought in his mynistracion. The stones also were fastened for a remembrance, after the twolue trybes of Israel. Vpon his mytre there was a plate of pure golde, a grauen ymage of hollynes, a famous and noble worke, garnished,

and pleasaunt to loke vpon. Before him were there sene no soch fayre ornamētes, and these it behoued hi allwaye to vse: There might none other put them on, but onely his children and his childers children perpetually. Daylie perfourmed he his burntofferings two tymes.^k Moses fylled his handes, and anoynted him with holy oyle.

This was now confirmed him with an euerlastinge couenaunt, and to his sede, as ^l dayes of heauē: namely, that his childre shulde allwaye mynistr before him, and perfourme the office of the presthode, and wyshe the people good in his name. Before all men luyng chose he him, that he shulde offre before the LORDE, and make odours for a swete sauoure and remembraunce, that he shulde reconyle the people of the LORDE with him agayne.^m He gaue him auctorite also in his commaundementes and in ⁿ couenaunt, that he shulde teach Iacob the statutes and testimonies, and to enfourme Israel in his lawe.

Therefore there stode vp certayne agaynst him,^o and had envye at him in the wyldernes: namely, they that were of Dathan ^p Abirams syde, and the furious congregaciō of Chore. This the LORDE sawe, and it displeased him, and in his wrothfull indignacion were they consumed. A greate wonder did he vpon them, and consumed them with the fyre.^q Besydes this, he made Aaron yet more honorable and glorious. He gaue him an heretage, and parted the first frutes vnto him.^r Vnto him specially he appoynted the bred for sustenance (for the prestes ate of ^s offerynges of the LORDE) this gaue he vnto him ^t his sede. Els had he no heretage^r ner porcion in ^u londe and with the people. For the LORDE himself is his porcion and enheritance.

The thirde noble and excellent mā is Phineas the sonne of Eleazar, which pleased the God of Israel,^v because he had ^w zeale ^x feare of the LORDE. For whan the people were turned back, he put him self forth right soone, ^y that with a good wyll, to pacifie the wrath of the LORDE towards Israel. Therefore was there a couenaunt of peace made with him, ^z he shulde be the principall amonge

^a Gen. 28. c. 29. 30. ^b Iosu. 18. 19. ^c Exo. 11. a. Act. 7. c. ^d Num. 12. a. ^e Exo. 19. 20. ^f Exo. 4. c. ^g Exo. 28. f. ^h Exo. 28. c. ⁱ Leui. 8. a.

^j Deu. 17. c. and 21. a. ^k Mal. 2. a. ^l Num. 16. a. ^m Num. 17. b. ⁿ Exo. 25. f. ^o Leui. 24. b. ^p Deut. 12. b. and 18. a. ^q Eze. 44. d. ^r Num. 25. c.

the righteous and the people, that he and his posterite shulde haue the office of the prest-hode for euer (Like as there was made a couenaüt with Dauid of the trybe of Iuda, that frö amonge his sonnes onely there shulde be a kynge: And that Aaron also ⁊ his sede shulde be the heretage, to geue vs wysdome in oure hert, to iudge his people in righteounes: that his goodes shulde not come in to forgetfulnes, and that their honoure might endure for euer.

The xlii. Chapter.

MANLY ⁊ stronge in battaill was Iesus ⁊ sonne of Naue,^a which in steade of Moses ⁊ prophet was geuen to be capytayne of the people (which acordinge vnto his name was a greate sauoure vnto the electe of God) to punysh the enemies, that rose vp agaynst Israel, ⁊ Israel might optayne their inheritaunce. O how greate, noble and excellent was he,^b whan he lift vp his hande, and drew out his swerde agaynst the cities? Who stode so manly before him? For the LORDE himself brought in the enemies.^c Stode not the Sonne styll at his commaundemēt, and one daye was as long as two? He called vpon the Hyest ⁊ most mightie, whā ⁊ enemies preassed vpon him on euery syde: and the LORDE herde him with the hayle stones. They smote ⁊ Heithenish people mightely, ⁊ in fallinge downe they slew all ⁊ aduersaries, so that the Heithē knewe his hoost, and all his defence, that the LORDE himself fought against them, for he folowed vpon the mightie men of them.

In the tyme of Moses also he and Caleb the sonne of Iephune,^d dyd a good worke, which stode agaynst the enemies, withelde the people from synne, and stylld ⁊ wicked murmuryng. And of sixe hundreth thousande people of fote, they two were preserued, whan they were brought in to the heretage, namely, a londe that floweth with mylke ⁊ hony. The LORDE gaue strength also vnto Caleb,^e which remayned with him vnto his age: so that he wente vp in to the hye places of the londe, and his sede conquered the same for an heretage: that all the childrē of Israel might se, how good a thinge it is, to be obedient vnto the LORDE. And the iudges or rulers

(euery one after his name) whose hert wente not a whoringe, ner departed from ⁊ LORDE, and that forsake not the LORDE vnfaithfully, whose remembraūce hath a good reporte: Yee their bones flourish out of their place, and their name shal neuer be chaūged.

Samuel the prophet beloued of the LORDE,^f ordeyned a kinge, and anoynted the prynces ouer the people. In the lawe of the LORDE ruled he, and iudged the congregacion, ⁊ the LORDE had respecte vnto Iacob. The prophet was founde diligent in his faithfulness: yee in his faithfulness was the faithfulness of the vision knowne. He called vpon ⁊ LORDE the mightie,^g whā the enemies preassed vpon him on euery syde, what tyme as he offred the suckynge lambes. And the LORDE thondred from heauen, and mayde his voyce to be herde with a greate noyse. He discomfited the prynces of Tyre, ⁊ all the rulers of the Philistynes. Before his last ende he made protestaacion in the sight of the LORDE ⁊ his anoynted, that he toke nether substaunce ner good of eny man, no not so moch as a shue: ⁊ no man might accuse him. After this he tolde, that his ende was at honde, and shewed the kynge also his ende and death: ⁊ from ⁊ earth lift he vp his voyce in the prophecie, ⁊ the vngodly people shulde perishe.

The xliij. Chapter.

AFTERWARDE in the tyme of kynge Dauid,^h there rose vp a prophet called Nathan: For like as the fat is taken awaye from the offryng, so was Dauid chosen out of the childrē of Israel. He toke his pastyme with the lyons as with kyddes, and with beares like as with lambes. Slew he not a giantte whan he was yet but yonge,ⁱ ⁊ toke awaye the rebuke from his people? what tyme as he toke the stone in his hande, ⁊ smote downe proude Goliath with the slyng? For he called vpon the hiest LORDE, which gaue him strength in his right hande, so that he ouerthrew the mightie giantte in the battaill, that he might set vp the horne of his people agayne.

Thus brought he him to worshipe aboue all prynces, and made him to haue a good reporte in the prayse of the LORDE, ⁊ he shulde weere a crowne of glory. For he destroyed

^a Iosu. 12. c. Num. 27. d. Deut. 34. b. Iosu. 1. a.

^b Iosu. 8. ^c Iosu. 10. c. ^d Num. 14. a. ^e Num. 26. g.

/ Iosu. 14. ^f 1 Reg. 10. and 16. c.

^g 1 Reg. 7. b.

^h 1 Re. 12. a. ⁱ 2 Re. 12. a. ^j 1 Re. 17. f. ^k 1 Re. 18. b.

the enemies on euery syde,^a roted out the Philistynes his aduersaries, & brake their horne in sunder, like as it is broke yet this daye. In all his workes he prayes y^e Hyst & Holiest, & ascribed the honour vnto him. With his whole hert dyd he prayse and loue him that made him.^d He set syngers also before the autler, and in their tune he made swete songes. He ordeyned to kepe the holy daies worshipfully, and that the solempne feastes thorow the whole yeare shulde be honorably holdē, with prayseing the name of the LORDE, & with synginge by tymes in the mornynge in the Sanctuary.

C The LORDE toke awaye his synnes, and exalted his horne for euer. He gaue him y^e couenaunt of the kyngdome, and the trone of worshippe in Israel. After him there rose vp the wyse sonne called Salomon, ^aand for his sake he droue y^e enemies awaie farre of. This Salomon reigned with peace in his tyme (for God gaue him rest from his enemies on euery syde, that he might buylde him an house in his name, & prepare the Sanctuary for euer) like as he was well instructe in his youth & fylled with wysdome and vnderstōdinge, as it were with a water floude. He couered and fylled the whole londe with similitudes and wyse prudent sentences.

D His name wente abrode in the Iles, because of his peace he was beloued. All londes marueled at his songes, prouerbes, symilitudes, and at his peace, and at the name of y^e LORDE God, which is called the God of Israel. He gathered golde as tynne, & he had as moch syluer as leade. He was moued in vnordinate loue towardes we men, and was ouer come in affection. He stayned his honour and worshippe, yee his posterite defyled he also, in bringinge the wrath of the LORDE vpon his children, and sorowe after his ioye: so y^e his kyngdome was deuyded, & ^e Ephraim became an vn faithfull & an vn constant kyngdome. Neuertheles God forsoke not his mercy, ^fnether was he vtterly destroyed because of his workes, y^e he shulde leaue him no posterite.

E As for y^e sēde y^e came vpon him (which he loued) he brought it not vtterly to naught, but gaue yet a remnaunt vnto Iacob, and a rote vnto Dauid out of him. Thus rested

Salomon with his fathers, and out of his sēde he left behynde him a very foolishnes of the people, and soch one as had no vnderstōdinge: namely, Roboā which turned awaye the people thorow his counsell, and Ieroboam y^e sonne of Nabat, which caused Israel to synne, and shewed Ephraim the waye of vngodlynnes: In so moch that their synnes & myszdedes had the vpper hande so sore, that at the last they were dryuen out of the londe for the same: Yee he sought out & brought vp all wickednes, tyll the vengeaunce came vpon them.

The xliiij. Chapter.

THEN stode vp Elias the prophet^k as a fyre, and his worde brēt like a creshett. He brought an hōger vpon thē and in his zele he made them few in nombre. (For they might not awaye with the commaundementes of the LORDE.) Thorow the worde of the LORDE he shut the heauen, and thre tymes brought he the fyre downe. Thus became Elias honorable in his wonderous dedes. Who maye make his boost to be like him? One that was deed raysed he vp from death,^m & in the worde of y^e Hyst he brought him out of the graue agayne. He cast downe kynges and destroyed them, and the honorable from their seate. Vpon the mount Syna he herde the punyshment, & vpon Horeb the iudgmēt of the vengeaunce. He prophecied recompensynge vnto kynges, and ordeyned prophetes after him. He was taken vp in the storme of fyre, in a charett of horses of the LORDE. He was ordeyned in the reprouynges in tyme, to pacifie the wrath, to turne y^e hertes of the fathers vnto the children,ⁿ & to set vp the trybes of Iacob agayne. Blessed were they that saw the, and were garnished in loue: for we lyue in life.

Elias was couered in the storme, but Heliseus was fylled with his mouth. Why he lyued he was afraied of no pryncce, and no man might ouer come him. There coude no worde disceaue him,^o & after his death his body prophecied. He dyd wonders in his life, & in death were his workes maruelous. For all this, the people amended not, nether departed they from their synnes: tyll they were caried awaye presoners out of the londe, and were

^a 2 Re. 5. 8. ^b 2 Par. 26. a. ^c 2 Re. 12. c. ^d 3 Re. 3. c. ^e 3 Re. 10. c. ^f 3 Re. 11. a. ^g 3 Re. 12. c. ^h 2 Re. 7. c. ⁱ 3 Re. 12. b. ^j 3 Re. 12. d. ^k 3 Re. 17. a.

^l 3 Re. 18. c. ^m 4 Re. 1. c. ⁿ 3 Re. 17. c. ^o 3 Re. 19. c. ^p 4 Re. 2. c. ^q Luc. 1. a. ^r 4 Re. 2. c. 3. 4. ^s 4 Re. 13. a. ^t 4 Re. 5. 6. 7. 13. ^u 4 Re. 18. b.

scattered abroad in all countrees, so that of them there remayned but a very litle people, and a prynce vnto \hat{y} house of Dauid. How be it some of them dyd right, and some heaped vp vngodlynes.

Ezechias made his cite stronge, conveyed water in to it, d^{y} gged thorow the stony rock with yron, t made vp a well by the water syde. In his tyme came Sennacherib vp,⁴ and sent Rabsaches, lift vp his hande agaynst Sion, t defyed them with greate pryde. The trymbled their hertes and handes, so \hat{y} they sorowed like a woman trauaylinge with childe. So they called vp o the LORDE, which is mercyfull, t lift vp their hādes before him. Immediately the LORDE herde the out of heaven, and delyuered them by the hande of Esay. H e smote the hoost of the Assirians, t his angell destroyed the. For Ezechias had done the thinge that pleased the LORDE, t remayned stedfastly in the waye of Dauid his father. Which Esay was greate t faithfull in his visions. I^{n} his tyme \hat{y} Sonne wete backward, t he lengthened the kynges life. With a right sprete prophced he, what shulde come to passe at the last: t to such as were soroufull in Sion he gaue consolacion, wherewith they might coforte them selues for euermore. He shewed thinges \hat{y} were for to come t secrete, or euer they came to passe.

The xliij. Chapter.

THE remembraunce of Iosias is like as whan the Apotecary⁷ maketh many precious swete smellynge thinges together. His remembraunce shalbe swete as hony in all mouthes, and as the playenge of Musick by the wyne. He was appoynted to turne the people agayne, t to take awaye all abhominacions of \hat{y} vngodly. He directed his hert vnto the LORDE, t in the tyme of the vngodly he set vp the worships of God agayne. All kynges (excepte Dauid, Ezechias t Iosias) comitted wickednes: for euen \hat{y} kynges of Iuda also forsoke \hat{y} lawe of God. For they gaue their home vnto other, their honoure t worships also to a straunge people.

Therfore was the electe cite of the Sāctuary brent with fyre, and t the stretes therof laye desolate and waist: for they intreated

Jeremy euell, which neuertheles was a prophet ordeyned from his mothers wombe,⁵ that he might rote out, breake of, t destroye: t that he might buylde vp, t plante agayne. Ezechiel sawe the glory of the LORDE in a vision, which was shewed him vpon the charret of the Cherubins. For he thought vpon the enemies in \hat{y} rayne, to do good vnto soch as had ordred their wayes a right. And the bones of the twolue prophetes florish from out of their place: for they gaue comforte t consolacion vnto Iacob, and delyuered the faithfully. How shall we prayse Zorobabel,⁶ which was a ringe in the right hande?

So was Iesus also the sonne of Iosedec: t these men in their tymes buylde the house, t set vp the Sanctuary of \hat{y} LORDE agayne, which was prepared for an euerlasting worships. And Nehemias⁷ is allwaye to be comended, which set vp for vs the walles⁸ \hat{y} were broken downe, made the portes t barres agayne, and buylde our houses of the new. B ut vpon earth is there no man created like Enoch, for he was taken vp from \hat{y} earth. And Ioseph, which was lorde of his brethren, t the vpholder of his people: His bones were couered t kepte. Seth t Sem were in greate honoure amonge \hat{y} people: and so was Adam aboute all the beastes, whā he was created.

The I. Chapter.

SYMON the sonne of Onias the hye prest, t which in his life set vp the house agayne, t in his dayes made fast the tēple. The heyth of \hat{y} temple also was founded of him, the dubble buyldinge, t the hye walles of the temple. In his dayes the welles of water flowed out, and were exceedinge full as the see. He toke care for his people, t delyuered them from destruccion. He kepte his cite t made it stronge, that it shulde not be beseged. He dwelt in honoure and worships amonge his people, and enlarged the intrance of the house and the courte. He geueth light as the mornynge starre in the myddest of the cloudes, and as \hat{y} Moone whan it is full. He shyneth as the Sonne in the temple of God. He is as bright as \hat{y} rayne bowe in \hat{y} fayre cloudes, t florisheth as the floures and roses in the sprynge of \hat{y} yere, t as the lilies by the

^a 2 Par. 32. a. ^b 4 Re. 18. c. Esa. 36. a. ^c 4 Re. 19. g. ^d 4 Re. 20. b. Esa. 38. b. ^e 4 Re. 22. a. and 23. ^f 2 Pa. 34. a. ^g 4 Re. 25. b. ^h Iere. 1. a. ⁱ Agg. 2. a. ^j 1 Esd. 3. a. ^k 3 Esd. 5. a. ^l Agg. 1. c.

and 2. a. ^m 2 Esd. 1. a. ⁿ 2 Esd. 7. a. ^o Gen. 5. c. Eccli. 44. b. Heb. 11. a. Gen. 41. f. 42. a. 45. c. ^p 2 Mac. 3. b.

ryuers of water: Like as the braunches vpon the mount Libanus in tyme of Sommer: as a fyre & incēse that is kyndled: Like as an whole ornament of pure golde, set with all maner of precious stones: and as an olyue tre that is frutefull: & as a Cypres tre which groweth vp an hye.

When he put on the garment of honoure, & was clothed withall bewtye: whan he wente to the holy altare, to garnysh the couerynge of the Sanctuary: whan he toke & porcions out of the prestes hande, he himself stode by the herth of the altare, and his brethren rounde aboute in ordre. As the braunches of Cedre tre vpon the mount Libanus, so stode they rounde aboute him. And as the braunches of the olyue tre, so stode all & sonnes of Aaron in their glory. And & he might sufficiently performe his seruyce vpon the altare, & garnysh the offrynge of the hyst God, he stretched out his hande and toke of the drynkofferynge, & poured in of the wyne: so he poured vpon the botome of the aulter a good smell vnto the hyst pryncce.

Then beganne & sonnes of Aaron to synge, and to blowe with trompettes, & to make a greate noyse, for a remembraunce & prayse vnto the LORDE. Then were the people afayed, & fell downe to the earth vpo their faces, to worshipe the LORDE their God, & to geue thanks to Allmightie God. They sunge goodly also with their voyces, so that there was a pleasaunt noyse in & greate house of the LORDE. And the people in their prayer besought the LORDE the Hyst, that he wolde be mercyfull, tyll the honoure of & LORDE were performed. Thus ended they their mynistracion and seruyce.

Then wente he downe, and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue praise & thanks out of their lippes vnto & LORDE, and to reioyse in his name. He beganne yet once also to praye, that he might openly shew the thankesgeuyng before the Hyst, namely thus: O geue prayse & thanks (ye all) vnto the LORDE oure God, which hath euer done noble and greate thinges: which hath increased oure dayes from oure mothers wombe, and dealt with vs according to his mercy: that he wyl geue vs the ioyfulness of hert, & peace for oure tymes in Israel. Which faithfully kepeth his mercy for vs

euermore, & allwaye delyuereth vs in due season.

There be two maner of people, that I abhorre fro my hert: as for the thirde, whom I hate, it is no people: They that syt vpon the mountayne of Samaria, the Philistynes, & the foolish people that dwell in Sichimis.

I Iesus the sonne of Sirac Eleazarus of Ierusalem, haue tokened vp these informations and documētes of wysdome and vnderstādinge in this boke, and poured out the wysdome out of my hert. Blessed is he that exerciseth him self therin: and who so taketh soch to hert, shal be wyse. Yf he do these thinges, he shal be stronge in all. For the light of the LORDE ledeth him.

The li. Chapter.

A prayer of Iesus the sonne of Sirac.

I THANKE the O LORDE and kynge, and praise the O God my Sauoure. I wil yelde prayse vnto thy name: for thou art my defender and helper, & hast preserued my body from destruccion, from & snare of traytorous tōges, and from the lippes that are occupied with leyes. Thou hast bene my helper, from soch as stode vp agaynst me, and hast delyuered me after the multitude of thy mercy, and for thy holy names sake. Thou hast delyuered me from the roaringe of them, that prepared them selues to deuoure me, out of & handes of soch as sought after my life: from the multitude of them & troubled me, & wente aboute to set fyre vpon me on euery syde, so & I am not brent in the myddest of the fyre: From the depe of hell, from an vncleane tōge, from lyenge wordes, from the wicked kynge, and from an vnrighteous tonge. My soule shal prayse & LORDE vnto death, for my life drew nye vnto hell.

They cōpased me rounde aboute on euery syde, & there was no mā to helpe me. I loked aboute me, yf there were eny man that wolde socoure me: but there was none. Then thought I vpon thy mercy O LORDE, and vpon thy actes that thou hast done euer of olde: namely, & thou delyuerest soch as putt their trust in the, and rydest them out of & handes of the Heithen. Thus lift I vp my prayer from the earth, and prayed for delyuerance from death. I called vpon the LORDE my father, that he wolde not leaue me without helpe, in the daye of my trouble

¶ in the tyme of the proude. I praysed thy name continually, yeldinge honoure and thākes vnto it: and so my prayer was herde. Thou sauēdest me from destruccion, and deliueredest me frō þy vnrighteous tyme. Therefore wil I acknowledge and praise the, and magnifie þy name of the LORDE.

¶ Whā I was yet but yonge, or euer I wēte astraye, I desyred wyszdome openly in my prayer. I came therfore before the temple, ¶ sought her vnto the last. Then florished she vnto me, as a grape that is soone ripe. My hert reioysed in her, then wente my fote the right waye, yee from youth vp sought I after her: I bowed downe myne eare and receaued her. I founde me moch wyszdome, and prospered greatly in her. Therefore wyll I ascrybe the glory vnto him, that geueth me wyszdome: for I am aduysed to do thereafter. I will be gelous to cleue vnto the thinge þy is good, so shal I not be cōfounded. My soule hath wrestled with her, and I haue bene diligent to be occupied in her. I lift vp myne handes an hye, then was my soule lightened

^a Esa. 35. a.

thorow wyszdome, that I knowleged my foolishnes. I ordred my soule after her, she ¶ I were one hert from the begynninge, and I founde her in clenness. And therefore shal I not be forsaken.

My hert longed after her, and I gat a good treasure. Thorow her þy LORDE hath geuen me a new tonge, wherwith I wil praise him. O come vnto me ye vn lerned, ¶ dwell in þy house of wyszdome: withdrawe not youre selues from her, but talke ¶ comon of these thinges, for youre soules are very thirstie. I opened my mouth, and spake:^c O come ¶ bye wyszdome without money, bowe downe youre neck vnder hir yock, and youre soule shall receaue wyszdome. She is harde at hande, ¶ is content to be founde. Beholde with youre eyes,^d how that I haue had but litle labour, and yet haue founde moch rest. O receaue wyszdome, and ye shall haue plenteousnes of syluer and golde in possession. Let youre mynde reioyse in his mercy, ¶ be not ashamed of his prayse. Wyrke his worke by tymes, ¶ he shal geue you youre rewarde in due tyme.

^d Eccli. 6. c.

The ende of Ecclesiasticus, otherwyse called Iesus the sonne of Syrac.

The prayer of Azarias

and the songe of þ^e thre children

after Theodotius translation: which wordes are wrytten in þ^e thirde chapter of Daniel
after the olde text in Latyn.

AND they walked in the myddest of the flamme, praysynge God and magnifienge **þ^e LORDE**. Asarias stode vp, and prayde on this maner, Euen in the myddest of the fyre opened he his mouth, & saide: Blessed be thou (o **LORDE** God of oure fathers) right worthy to be praysed and honoured is **þ^e** name of thine for euermore: for thou art righteous in all **þ^e** thinges **þ^e** thou hast done to vs: Yee faithfull are all thy workes, thy wayes are right, & thy iudgmētes true. In all **þ^e** thinges **þ^e** thou hast brought vpon vs, & vpon the holy cite of oure fathers (euen Ierusalem) thou hast executed true iudgment: Yee acordinge to right and equity hast thou brought these thinges vpō vs, because of oure synnes.

For why? we haue offended, & done wickedly, departynge from the: In all thinges haue we trespassed, & not obeyed thy cōmaundementes, ner kepte thē, nether done as thou hast bydden vs, **þ^e** we might prospere. Wherefore, all **þ^e** thou hast brought vpon vs, & euery thinge **þ^e** thou hast done to vs, thou hast done them in true iudgment: As in delyueringe vs in to the hondes of oure enemies, amōge vngodly & wicked abhominacions, & to an vnrigheteous kinge, yee **þ^e** most frowarde vpō earth. And now we maye not opē oure mouthes, we are become a shame & reprofe vnto thy seruantes, & to thē **þ^e** worshipe the.

Yet for thy names sake (we beseke the) geue vs not vp for euer, breake not thy couenaunt, & take not away thy mercy from vs, for thy beloued Abrahams sake, for thy seruauant Isaacs sake, & for thy holy Israels sake: to whom thou hast spoken & promysed, **þ^e** thou woldest multiply their sede as **þ^e** starres of heauen, & as the londe **þ^e** lieth vpon **þ^e** see shore. For we (o **LORDE**) are become lesse thē eny people, & be kepte vnder this daye in

all the worlde, because of oure synnes: So that now we haue nether prynce, duke, prophet, burntofferynge, sacrifice, oblaciō, incēse ner Sanctuary before the.

Neuerthelesse, in a contrite herte and a humble sprete let vs be receaued, **þ^e** we maie opteyne thy mercy. Like as in the burnt-offerynge of rammes & bullockes, and like as in thousandes of fat lambes: so let oure ^{offrynge} be in thy sight this daye, **þ^e** it maye please **þ^e**, for there is no cōfucion vnto them, **þ^e** put there trust in the. And now we folowe the with all oure hert, we feare the, & seke thy face. Put vs not to shame, but deale with vs after thy louynge kyndnesse, & acordinge to the multitude of thy mercies. Delyuer vs by thy miracles (o **LORDE**) & get thy name an honour: that all they which do thy seruantes euell, maye be confounded. Let them be ashamed thorow thy Allmightie power, and let their strength be broken: that they maye knowe, how that thou only art the **LORDE** God, & honour worthy thorow out all the worlde.

And the kynges seruantes **þ^e** put them in, ceased not to make the ouen hote with wylde fyre, drye strawe, pitch & fagottes: so that the flamme wente out of the ouen vpon a xlix. cubites: yee it toke awaye, & brent vp those Caldees, **þ^e** it gat holde vpon besyde the ouen. But the angel of the **LORDE** came downe in to the ouen to Asarias and his felowes, & smote **þ^e** flamme of the fyre out of the ouen, & made the myddest of the ouen, as it had bene a coole wynde blowinge: so that the fyre nether touched them, greued them, ner dyd them hurte. Then these thre (as out of one mouth) praysed, honoured, and blessed God in the fornaice, sayenge:

Blessed be thou, o **LORDE** God of oure fathers: for thou art prayse & honour worthy,

^a Dan. 9. c.

^b Baruc 2. b.

^c Gen. 17. a. 22. c. Deut. 28. g.

^d 1 Pet. 2. a. Ro. 10. c. Esa. 28. d. Ro. 9. g.

^e 1 Mac. 4. d.

^f Psal. 71. c.

ye τ to be magnified for euermore. Blessed be f holy name of thy glory, for it is worthy to be prayseed, and magnified in all worldes. Blessed be thou in the holy temple of thy glory, for aboue all thinges thou art to be prayseed, yee τ more then worthy to be magnified for euer. Blessed be thou in the trone of thy kyngdome, for aboue all thou art worthy to be wel spoken of, τ to be more then magnified for euer. "Blessed be thou, that lokest thorow the depe, τ syttest vpon the Cherubyns: for thou art worthy to be prayseed, τ aboue all to be magnified for euer. Blessed be thou in f firmament of heauen, for thou art prayse and honoure worthy for euer.

O all ye workes of the LORDE: speake good of f LORDE, prayse him, and set him vp for euer.

O ye angels of the LORDE, f speake good of the LORDE: prayse him, and set him vp for euer.

O ye heauē, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye waters that be aboue the firmamēt, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye powers of the LORDE, speake good of the LORDE: prayse him, τ set him vp for euer.

O ye Sōne τ Moone, speake good of the LORDE: prayse him, τ set him vp for euer.

O ye starres of heauē, speake good of the LORDE: prayse him, τ set him vp for euer.

O ye schowers τ dew, speake good of the LORDE: prayse him, τ set him vp for euer.

O all ye wyndes of God, speake good of f LORDE: prayse him, τ set him vp for euer.

O ye fyre τ heate, speake good of f LORDE: prayse him, and set him vp for euer.

O ye wynter and sommer, speake good of the LORDE: prayse him, and set him vp for euer.

O ye dewes τ frostes, speake good of the LORDE: prayse him, τ set him vp for euer.

O ye frost and colde, speake good of the LORDE: prayse him, and set him vp for euer.

O ye yse and snowe, speake good of the LORDE: prayse him and set him vp for euer.

O ye nightes and dayes, speake good of the LORDE: prayse him, and set him vp for euer.

O ye light and darcknesse, speake good of the LORDE: prayse him, and set vp him for euer.

O ye lightenynge and cloudes, speake good of the LORDE: prayse him, τ set him vp for euer.

O let the earth speake good of the LORDE: yee lett it prayse him, and set him vp for euer.

O ye mōutaynes and hilles, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye grene thinges vpon the earth, speake good of the LORDE: prayse him, τ set him vp for euer.

O ye welles, speake good of the LORDE: prayse him, and set him vp for euer.

O ye sees and floudes, speake good of the LORDE: prayse him, τ set him vp for euer.

O ye whalles and all that lyue in the waters, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye foules of the ayre, speake good of the LORDE: prayse him, and set him vp for euer.

O all ye beastes τ catell, speake good of f LORDE: prayse him, τ set him vp for euer.

O ye children of men, speake good of the LORDE: prayse him, τ set him vp for euer.

O let Israel speake good of the LORDE, prayse him, and set him vp for euer.

O ye prestes of f LORDE, speake good of the LORDE: prayse him, and set him vp for euer.

O ye seruantes of the LORDE, speake good of the LORDE: prayse him, τ set him vp for euer.

O ye spretes and soules of the righteous, speake good of f LORDE: prayse him, and set him vp for euer.

O ye holy and humble men of herte, speake ye good of the LORDE: prayse ye him, τ set him vp for euer.

O Ananias, Asarias and Misael, speake ye good of the LORDE: prayse ye him, and set hi vp for euer. f Which hath delyuered vs from f hell, kepte vs from f honde of death, rydde vs from the myddest of the f burnynge flamme, and saued vs euē in the myddest of f fyre. O geue thākes therfore vnto f LORDE: f for he is kynde harted, and his mercy endureth for euer. O all ye deuoute men, speake good of the LORDE, euen the God of all goddes: O prayse him, and geue him thankes, for his mercy endureth worlde without ende.

a Psal. 79. a. b Psal. 101. c. and 148. a. c Psal. 148. a.
 d Psal. 135. a. e Psal. 112. a. 134. a. & 133. a. Apo. 19. a.

f Iere. 20. c. g Esa. 43. a. 1 Mac. 2. f.
 h Psal. 104. a. 105. a. 106. a. 116. a. & 135. a.

The story of Susanna,

Which is the xiiij. chapter of Daniel after the Latyn.

THERE dwelt a man in Babilō, called Ioachim: \hat{y} toke a wife, whose name was Susanna, (\hat{y} daughter of Helchias) a very fayre woman, τ soch one as feared God. Hir father τ hir mother also were godly people, τ taught their daughter accordinge to \hat{y} lawe of Moses. Now Ioachim (hir huszbonde) was a greate rich man, τ had a fayre orcharde ioyninge vnto his house. And to him resorted the Iewes comonly, because he was a man of reputacion amonge them. The same yeare were there made two iudges, such as the LORDE speaketh of: All the wickednesse of Babilon, cometh from \hat{y} elders (\hat{y} is) from \hat{y} iudges, which seme to rule the people. These came off to Iochims house, τ all soch as had eny thinge to do in the lawe, came thither vnto them.

Now when the people came agayne at after noone, Susanna wente in to hir husz-bōdes orcharde, to walke. The elders seynge this, that she wente in daylie τ walked: they burned for lust to her, yee they were almost out of their wittes, τ cast downe their eyes, that they shulde not se heauē, ner remembre, \hat{y} God is a righteous iudge. For they were both wōuded with the loue of her, nether durst one shewe another his grefe. And for shame, they durst not tell her their inordynate lust, \hat{y} they wolde fayne haue had to do with her. Yet they layed wayte for her earnestly from daye to daye, that they might (at the leest) haue a sight of her. And the one sayde to \hat{y} other: Vp, let vs go home, for it is dyner tyme. So they wente their waye from her.

When they returned agayne, they came together, enqueringe out \hat{y} matter betwixte them selues: yee the one tolde \hat{y} other of his

wicked lust. Thē apoynted they a tyme, whē they might take Susanna alone.

It happened also \hat{y} they spyed out a conueniēt tyme, when she wente forth to walke (as hir maner was) τ no body with her, but two maydēs, " τ thought to wash her self in the garden, for it was an hote season: And there was not one person there, excepte the two elders, \hat{y} had hyd them selues, to beholde her. So she sayde to hir maydens: go fet me oyle τ sope, τ shut the orcharde dore, \hat{y} I maye wash me. And they dyd as she bad them, τ shut the orcharde dore, τ wente out them selues at a backe dore, to fet the thinge \hat{y} she had cōmaunded: but Susanna knewe not, \hat{y} \hat{y} elders laie there hyd within. Now when the maydens were gone forth, \hat{y} two elders gat them vp, τ ranne vpon her, sayenge: now, the orcharde dores are shut, that no man can se vs: we haue a lust vnto the, therefore consent vnto vs, and lye with vs.

Yf thou wilt not, we shall bringe a testimoniall agaynst the: that there was a yonge felowe with the, and that thou hast sent away thy maydens from the for the same cause. Susanna sighed, and sayde: Alas, I am in trouble on euery syde. Though I folowe youre mynde, it wyll be my death: and yf I consent not vnto you, I can not escape youre hondes. Wel, it is better for me, to fall in to youre hondes without the dede doinge, then to synne in the sight of the LORDE: and with that, she cried out with a loude voyce: the elders also cried out agaynst her.

Then ranne there one to the orcharde dore, τ smote it open. Now when the seruantes of the house herde \hat{y} crie in \hat{y} orcharde,

they ruszshed in at the back dore, to se what the matter was. So when the elders tolde them, the seruantes were greatly ashamed, for why, there was neuer such a reporte made of Susanna. On the morow after came the people to Ioachim hir houszbonde, and y two elders came also, full of myscheuous ymaginations agaynst Susanna, to bringe her vnto death, & spake thus before the people: Sende for Susanna, y daughter of Helchias, Ioachims wife. And immediatly they sent for her. So she came with her father & mother, hir children & all hir kynrede. Now Susanna was a tender person, and maruelous fayre of face. Therefore the wicked men cōmaunded to take of the clothes from her face (for she was couered) y at the leest, they might so be satisfied in hir beutie. Then hir frēdes, yee & all they y knewe her, begane to wepe.

These two elders stode vp in the myddest of the people,^a & layed their hondes vpon y heade of Susanna: which wepte, and lokyd vp towarde heauen, for hir herte had a sure trust in the LORDE. And the elders sayde: As we were walkinge in the orcharde alone, this woman came in with hir two maydēs: whom she sent awaye from her, & sparrd y orcharde dores. With that, a yonge felowe (which there was hyd) came vnto her, & laye with her. As for vs, we stode in a corner of the orcharde. And whē we sawe this wickednes, we rāne to her: & perceaued, y they had medled together. But we coude not holde him, for he was stronger then we: thus he opened y dore, & gat him awaye. Now whē we had takē this womā, we axed her, what yōge felow this was: but she wolde not tell vs. This is y matter, & we be witnesses of y same.

The comon sorte beleued them, as those y were the elders & iudges of the people, & so they condemned her to death. Susanna cried out with a loude voyce, & sayde: O euerlastinge God,^b thou sercher of secretes, thou y knowest all thinges afore they come to passe: thou wotest, y they haue borne false wytnes agaynst me: & beholde, I must dye, where as I neuer dyd eny soch thinges, as these men haue maliciously inuented agaynst me. And y LORDE herde hir voyce. For whē she was led forth to death, y LORDE raised vp y sprete of a yōge childe, whose

name was Daniel, which cried with a loude voice: 'I am clene frō this bloude. Thē all y people turned thē towarde him, & saide: What meane these wordes, y thou hast spokē? Daniel stode in y myddest of thē, & sayde: Are ye soch fooles (O ye childrē of Israel) y ye cā not discerne? Ye haue here condēned a daughter of Israel vnto death, and knowe not the trueth wherfore: Go syt on iudgment agayne, for they haue spoken false witness agaynst her.

Wherefore the people turned agayne in all the haist. And the elders (that is, the principall heades) sayde vnto him: come sit downe here amonge vs, and shewe vs this matter, seynge God hath geuen the as greates honoure, as an elder. And Daniel sayde vnto them: 'Put these two asyde one from another and then shal I heare them. When they were put a sunder one from another, he called one of them, and sayde vnto him: O thou olde cankerde carle, that hast vsed thy wickednesse so longe: thine vngracious dedes which thou hast done afore, are now come to light. For thou hast geuen false iudgmentes, thou hast oppressed the innocent, and lettē the gilty go fre, where as yet the LORDE saith: 'The innocent and righteous se thou slaye not. Wel than, yf thou hast sene her, tel me, vnder what tre sawest thou them talkynge together? He answered: Vnder a Molbery tre. And Daniel sayde: very wel, Now thou leist euen vpon thine heade. Lo the messaunger of the LORDE hath receaued the sentence of him, to cut y in two.

Then put he him asyde, and called for the other, and sayde vnto him: O thou sede of Canaan but not of Iuda: Fayrnesse hath disceaued the, and lust hath subuerted thine herte. Thus dealte ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda wolde not abyde youre wickednesse. Now tell me than, vnder what tre didest thou take them speakinge together? He answered: vnder a pomgranate tre. Then sayde Daniel vnto him: very wel, now thou leyst also euen vpō thine heade. The messaunger of the LORDE stoneth waytinge with the swerde, to cut the in two, and to slaye you both.

With that, all the whole multitude gaue a greates shoute, and praysed God, which all-

^a Levi. 24. c. ^b Hebr. 4. c. ^c 2 Re. 3. f. Act. 20. d.

^d 3 Reg. 3. d.

^e Exo. 23. a. Pro. 17. c.

waye deluyere them y put their trust^a in him. And they came vpon the two elders, (whom Daniel had conuicted with their owne mouth: that they had geuen false witnessse) and dealete with them,^b euen likewyse as they wolde haue done with their neyghboursse: Yee they dyd accordinge to the lawe of Moses,

^a Psal. 16. a. ^b Deu. 19. d. Prou. 19. a.

and put them to death. Thus the innocent bloude was saued the same daye.

The Helchias ⁊ his wife prayned God for their daughter Susanna, with Ioachim hir huszbonde and all y kinrede: that there was no dishoneste founde in her. From that daye forth was Daniel had in greate reputacio in the sight of y people.

The ende of the story of Susanna.

The story of Bel,

which is the xiiij. Chapter of Daniel after the Latin.

THERE was at Babilon an ymage, called Bel: and there were spent vpon him euery daye, xij. cakes, xl. shepe, and sixe greate pottes of wine. Him dyd the kynge worshipe himself, and went daylie to honoure him: but Daniel worshiped his owne God. And the kynge sayde vnto him: Why dost not thou worshipe Bel? he answered and sayde: "Because I maye not worshipe thinges, that be made with hondes, but the luyunge God, which made heauen and earth, and hath power vpon all flesh. The kynge sayde vnto him: thinkest thou not, y Bel is a luyunge God? Or seist thou not, how moche he eateth and drynketh euery daye? Daniel smyled, and sayde: O kynge, disceau not thyselfe: This is but made of claye within, and of metall without, nether eateth he euer eny thinge.^a

33 Then the kynge was wroth, and called for his prestes, and sayde vnto them: Yf ye tell me not who this is, that eateth vp these expenses, ye shal dye: But yf ye can certifie me, that Bel eateth them, then Daniel shall dye,^c for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kynge: let

it so be, accordinge as thou hast sayde. The prestes of Bel were lxx. besyde their wyues and children. And the kynge wente with Daniel in to the temple of Bel. So Bels prestes sayde: Lo, we wil go out, ⁊ set thou y meate there (O kynge) ⁊ poure in the wyne: then shutt the dore fast, and seale it with thine owne signet: and tomorow when thou comest in, yf thou fyndest not, that Bel hath eaten vp all, we wil suffre death: or els daniel, that hath lyed vpon vs. The prestes thought them selues sure ynough, for vnder y altare they had made a preuy in-
traunce, ⁊ there wente they in euer, and ate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Now Daniel had comaunded his seruantes to bringe aszshes and these he sifted thorow out all the temple, that the kynge might se. Then wente they out, ⁊ sparre the dore, sealinge it with y kynges signet, and so departed. In y night came the prestes with their wyues and children (as they were wonte to do) and ate and dronke vp all. In the mornynge be tymes at the breake of the daye, the kynge arose, ⁊

^a Deut. 4. c. and 5. a. Exo. 20. a. Deut. 6. d. Matt. 4. a.

^b Eccli. 30. c.

^c Leu. 24. c.

Daniel with him. And the kynge sayde: Daniel, are the seales whole yet? He answered: Yee (o kynge) they be whole. Now as soone as he had opened the dore, the kinge loked vnto f altare, and cried with a loude voyce: Greate art thou o Bel, and with the is no disceate. Then laughed Daniel, and helde the kynge, that he shulde not go in, and sayde: Beholde the pauement, marcke well, whose fotesteppes are these? The kynge sayde: I se the fotesteppes of men, women and children.

¶ Therefore the kynge was angrie, and toke the prestes, with their wyues and childrē, r they shewed him f preny dores, where they came in, r ate vp soch thinges as were vpon f altare. ¶ For the which cause f kynge slewe them, r delyuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place there was a greate dragon, which they of Babilon worshipped. And f kynge sayde vnto Daniel: sayest thou, f this is but a god of metall also? lo, he liueth, he eateth r drinketh: so f thou cāst not saye, that he is no luyinge God, therefore worships him. Daniel sayde vnto f kinge: I wil worships the LORDE my God,^a he is f true luyinge God: as for this, he is not the God of life. ¶ But geue me leaue (o kynge) r I shal destroye this dragon without swearde or staff. The kynge sayde: I geue f leaue. Then Daniel toke pitch, fatte, and hairie woll, and did seyth them together, and made lompes therof: this he put in f Dragōs mouth, and so f dragon barst in sonder: and Daniel sayde: lo, there is he whom ye worshipped.

¶ When they of Babylon herde that, they toke greate indignacion, and gathered them together agaynst the kynge, sayenge: The kynge is become a Iewe also, he hath destroyed Bel, he hath slayne f Dragon, and put the prestes to death. So they came to f kynge, r sayde: let us haue Daniel, or els we wil destroye the and thine house.

Now when f kynge sawe, that they russed in so sore vpon him, r that necessite constrained him, he deliuered Daniel vnto them: which cast him in to the Lyons denne, where he

was sixe dayes. In the denne there were seuen Lyons, and they had geuen them euery daye two bodies and two shepe: which then were not geuē them, that they might deuoure Daniel.

There was in Iewry a prophet called f Abacuc, which had made potage, and broken bred in a depe platter, and was goinge in to the felde, for to brynge it to f mowers. But the angell of the LORDE sayde vnto Abacuc: go cary the meate that thou hast in to Babilon, vnto Daniel, which is in f lyōs denne. And Abacuc sayde: LORDE, I neuer sawe Babilon: and as for the denne, I knowe it not. ¶ Then the angel of the LORDE toke him by the toppe, and bare him by the hayre of the heade, and (thorow a mightie wynde) set him in Babilon vpon the denne. And Abacuc cried, sayenge: O Daniel thou seruauent of God,^a haue, take the breakfast, f God hath sent f . And Daniel saide: O God, hast thou thought vpon me? wel, thou neuer faylest them that loue the. So Daniel arose, r ate: and the angel of the LORDE set Abacuc in his owne place agayne immediately.

Vpon the seuenth daye, the kynge wente **¶** to bewepe Daniel: and whan he came to the denne, he loked in: and beholde, Daniel sat in the myddest of the Lyons. Then cried f kynge with a loude voyce, sayenge: Greate art thou, o LORDE God of Daniel:^a r he drewe him out of the denne. As for those that were f cause of his destrucciō,^a he dyd cast the in to the denne, and they were deuoured in a moment before his face.

After this, wrote the kynge vnto all people, kynredes and tinges, that dwelt in all countrees, sayenge: peace be multiplied with you. My commaundement is, in all the dominyon of my realme: that men feare and stonde in awe of Daniels God,^a for he is the luyinge God, which endureth euer: his kyngdome abydeth vncorrupte, and his power is euerlastinge.^a It is he that can delyuer and saue: he doth wonders and maruelous workes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

^a Iere. 51. g. ^a Esa. 46. a. ^a Iere. 50. a. ^a Dan. 6. c.
^c Daniel 6. c. ^a Eze. 8. a. ^c 3 Re. 17. a. ^f Iere. 38. b.

Hest. 7. b. ^a Dan. 6. c. ^a Dan. 6. c. ⁱ Luc. 1. c.
Esa. 43. b. Ose. 13. b. Dan. 3. f.

The first boke of the Machabees.

What this boke conteyneth.

Chap. I.

Of the power of Alexander kynge of Macedonia. Of certayne vnfaithfull Israelites. Of the greate tyranny of Antiochus, & how miserably he destroyeth Ierusalē : which God suffreth to be plagued, because they haue forsaken him.

Chap. II.

How feruently Matathias and his sonnes stryue for the honour of God and welfare of the people ; How swetely he exorteth his sonnes (euē in the houre of his death) to be stedfast in the lawe of God.

Chap. III.

Of Iudas Machabeus that worthy captayne, and of his noble actes agaynst Antiochus.

Chap. IIII. V.

Of the glorious victory, that God gaue Iudas against Gorgias and Lisias : how they wyne the cite, and clense the temple agayne, & how they fyght afterwarde against the Heithen.

Chap. VI.

Antiochus besegeth Elymas in Persia. Iudas layeth sege to the castel at Ierusalem, the kynge goeth aboute to help thē that are therein.

Chap. VII.

The tyranny of Demetrius. They take truce with the people of God, & kepe it not.

Chap. VIII.

Iudas hearinge how reasonable the Romaines are, seketh for to make peace with them.

Chap. IX.

How Iudas was slaine in the bataill and how there came vp derth after his death. Ionathas was captayne after him, and gatt the victory of Bachides.

Chap. X.

Of Alexāder the sonne of Antiochus. Demetrius maketh peace with Ionathas, & so doth Alexander afterwarde. Ptolomy geueth his daughter Cleopatra vnto Alexāder. Demetrius defyeth Ionathas.

Chap. XI.

Ptolomy ryseth agaynst Alexander and Ionathas, and promyseth to geue Demetrius his daughter, whom he had geuen allredy vnto Alexander. The death of Alexander and Ptolomy, the raigne of Demetrius. Demetrius and Ionathas are frendes. Alexanders sonne taketh the kyngdome vpon him.

Chap. XII.

The Iewes wryte vnto the Romaines and Spartians to reneue the olde frendshipe. Triphon receaueth Ionathas with fayre wordes, and then causeth him and his to be slayne.

Chap. XIII.

After the death of Ionathas is Symon his brother made Captaine of the people which goeth forth agaynst Triphon, and burieth his brother. Triphon slayeth Antiochus haynously. Symon maketh peace with Demetrius, and layeth sege to Gaza.

Chap. XIII.

Demetrius seketh helpe against Triphō. Demetrius is takē. Peace in Iewry. Simō ruleth well. The Romaines and they of Sparta reneue the peace with Symon.

Chap. XV.

Antiochus wryteth loungely vnto the Iewes, and persecuteth Triphon. He breaketh the bonde with the Iewes.

Chap. XVI.

The faithfulness of Symō & his sonnes. Ptolomy szlayeth them disceatfully, and betrayeth the londe.

The first Chapter.

AFTER that Alexander the sonne of Philippe, kyng of Macedonia wente forth of the londe of Cethim, and slewe Darius kyng of the Persias and Meedes: It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kynges of y^e earth: goinge thorow to y^e endes of the worlde, and gettinge many spoyles of the people: In so moch, y^e worlde stode in greate awe of him,^a & therefore was he proude in his herte. Now whē he had gathered a mightie strōge hoost, & subdued y^e lōdes and people with their prynces, so that they became tributaries vnto hi: he fell sick. And whē he perceaued that he must nedes die, he called for his noble estates (which had bene brought vp with him of children) & parted his kyngdome amonge them,^b whyle he was yet alieue. So Alexāder raygned xij. yeaere, and then dyed.

After his death fell the kyngdome vnto his prynces, and they optayned it euery one in his rowme, and caused them selues to be crowned as kynges: and so dyd their childrē after them many yeaeres, & moch wickednesse increased in the worlde. Out of these came y^e vngacious rote, noble Antiochus y^e sonne of Antiochus the kyng^c (which had bene a pledge at Rome) & he raygned in y^e Cxxxvij. yeaere of the raigne of the Grekes.

In those dayes wēte there out of Israel wicked men, which moued moch people with their couēel,^d sayēge: Let vs go & make a couenaut with the Heithen, y^e are rounde aboute vs: for sence we departed from them, we haue had moch sorow. So this deuycce pleased them well, and certayne of y^e people toke vpon thē for to go vnto y^e kyng, which gaue them licence to do after the ordinaūce of the Heithen.^e Then set they vp an open scole (at Ierusalem) of the lawes of the Heithē, and were nomore circumcised: but forsoke y^e holy Testamente, and ioyned them selues to y^e Heithē,^f & were cleane solde to do myschefe.

So when Antiochus beganne to be mightie in his kyngdome, he wente aboute to optayne y^e londe of Egipte also, that he might haue the dominion of two realmes. Vpon this

entred he in to Egipte^g with a stronge hoost, with charettes, elephantes, horsmen & a greate nombre of shippes, and beganne to warre agaynst Ptolomy the kyng of Egipte. But Ptolomy was afraied of him, and fled: and many of his people were wounded to death. Thus Antiochus wāne many strōge cities, and toke awaye great good out of the londe of Egipte.

And after that Antiochus had smytten Egipte, he turned agayne in the Cxliij. yeaere & wente towarde Israel,^h and came vp to Ierusalem with a mightie people: and entred proudly into y^e Sanctuary, and toke awaye the golden altare, the candilsticke and all y^e ornamētes therof: the table of the shewbred the pouring vessel, the chargers, the golden spones, the vale, the crownes and golden apparel of the temple, and brake downe all. He toke also the syluer and golde, the precious Iewels, and the secrete treasures that he foude. And when he had taken awaye alltogether, caused a greate murthur of men, and so fulfilled his malicious pryde, he departed in to his owne londe.

Thus there arose greate heuinesse and misery in all the londe of Israel. The prynces and the elders of the people mourned, the yōge men and the maydens were defyled, and the fayre beuteye of women was chaunged: the brydegrome and the bryde toke them to mournynge: the londe and those that dwelt therein, was moued: for all the house of Iacob was brought to confucion.

After two yeaeres the kyng sent his chefe treasurer vnto the cities of Iuda,ⁱ which came to Ierusalem with a greate multitude of people, speakige peaceable wordes vnto thē, but all was disceate: for when they had geuen him credence, he fell sodēly vpon the cite, and smote it sore, and destroyed moch people of Israel. And when he had spoyled the cite, he set fyre on it,^j castinge downe houses and walles on euery syde. The women & their children toke they captiue, and led awaye their catell. Then buylded they the castel of Dauid with a greate and thicke wall, and with mightie towres, and made it a stronge holde for them. Besyde all this they sett wicked people and vngodly men to kepe it, stoared it with weapons and vytalles: gathered the goodes

^a Iudit. 1. b. ^b Dan. 7. a. and 8. b. ^c 1 Mac. 3. a. ^d Deut. 7. a. Iudic. 2. a. ^e Iere. 44. c. ^f 2 Mac. 4. b.

^g 3 Reg. 21. d. ^h 2 Mac. 5. a. ⁱ 2 Mac. 5. c. ^j 2 Mac. 5. e. ^k 1 Mac. 7. b. ^l 1 Mac. 3. f.

of Ierusalem, and layed the vp there: thus became it a theuysch castell.

And this was done to laye waite for the people that wente in to the Sanctuary, and for the cruell destruction of Israel. Thus they shed innocent bloude on euery syde of y^e Sanctuary, and defyled it: In so moch that the citesyns were fayne to departe, and the cite became an habitation of straungers, be-ynge desolate of hir owne sede, for hir owne natyues were fayne to leaue her. Hir Sāctuary was clene waisted,^a hir holy dayes were turned in to mournynge, hir Sabbathes were had in derision, and hir honoure brought to naught. Loke how greate hir glory was afore, so greate was hir confucion, and hir ioye turned in to sorow.

¶ Antiochus also the kynge sent out a commission⁴ vnto all his kyngdome, that all the people shulde be one. Then they left euery man his lawe, and all the Heithen agreed to the cōmaundement of kynge Antiochus: Yee many of the Israelites consented there vnto, offerynge vnto Idols, and defylinge the Sabbath. So the kynge Antiochus sent his messaugers with his commission vnto Ierusalem, and to all y^e cities of Iuda: that they shulde folowe y^e lawes of the Heithē, and forbād ether burntofferynge, meatofferynge or peaceofferynge to be made in the temple of God, & that there shulde no Sabbath ner hye feast daye be kepte: but commaunded, that the Sanctuary and the holy people of Israel shulde be defyled.

He commaunded also that there shulde be set vp other altares, temples and Idols: to offre vp swynes flesh and other vnclene beastes: that men shulde leaue their children vncircumcised, to defyle their soules with all maner of vnclennesse & abhominacions: that they might so forget the lawe, and chaūge all the holy ordinaunces of God: and that who so euer wolde not do acordynge to the commaundement of kynge Antiochus, shulde suffre death. In like maner commaunded he thorow out all his realme, and sett rulers ouer the people, for to compell them to do these thynges, commaunding the cities of Iuda to do sacrifice vnto Idols.

Then wente the people vnto the Heithen by heapes, forsoke the lawe of the LORDE, and committed moch euell in the londe: yee

and chaced out the secrete Israelites, which had hyd them selues in corners and preuy places. The xv. daye of the moneth Casleu, in the Cxlv. yeaere, set kynge Antiochus an abhominable Idol of desolacion vpon the altare of God, and they buylded altares thorow out all the cities of Iuda on euery syde, before the dores of the houses, and in the stretes: where they brent incense, and dyd sacrifice. And as for the bokes of the lawe of God, they brent them in the fyre,⁴ and rente them in peces. What so euer he was that had a boke of the Testament of the LORDE founde by hym, yee who so euer endeouered himself to kepe the lawe of the LORDE, the kynges commaundement was, y^e they shulde put him to death. And thorow his auctorite they executed these thinges euery moneth, vpon the people of Israel that were founde in the cities.

The fyue and twentye daye of the moneth,⁴ what tyme as they dyd sacrifice vpon the altare (which stode in the steade of the altare of the LORDE) accordinge to the commaundement of kynge Antiochus, they put certayne women to death, which had caused their children to be circumcised: Not only that, but they hanged vp the children by the neckes thorow out all their houses, and slewe the circumcisers of them.

Yet were there many of the people of Israel, which determed in them selues, that they wolde not eate vnclene thynges: but chose rather to suffre death, then to be defyled with vnclene meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And this greate tyranny increased very sore vpon the people of Israel.

The ij. Chapter.

I^N those dayes there dyd stōde vp one Matathias the sonne of Symeon the prest (out of the kynred of Ioaris) frō Ierusalem, and dwelt vpon the mount of Modin, and had v. sonnes: Ithō called Gaddis: Symon, called Thasi: Iudas, other wyse called Machabeus: Eleazer, other wyse called Abaron: and Ionathas, whose surname was Apphus. These sawe the euell, y^e was done amonge the people of Iuda and Ierusalem. And Matathias sayde: Wo is me, alas that euer I was borne, to se this misery of my people, and y^e piteous de-

^a Tobī. 2. a. Amos 8. b.

^b 2 Mac. 6. a.

^c Iere. 36. c.

^d 2 Ma. 6. b.

strucciō of the holy cite : ⁊ thus to syt so styll, it beyng deluyered in to the hondes of the enemies, "Hir Sanctuary is come in to the power of straungers, hir temple is, as it were a man ⁊ hath lost his good name. Hir precious ornamentes are caried awaye captiue, hir olde men are slayne in the stretes, and hir yonge men are fallen thorow the swearde of the enemies.

What people is it, that hath not some possession in hir kyngdome? Or who hath not gotten some of hir spoyle? All hir glory is taken awaye. She was a Quene, and now she is become an handmayde. Beholde our Sanctuary, oure bewtye and honoure is waisted awaye, and defyled by the Gentiles. What helpeth it vs then to lyue? And Matathias rente his clothes, he and his sonnes, and put sackcloth vpon them, ⁊ mourned very sore.

Then came the men thither which were sent of kynge Antiochus, to compell such as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israel consented and enclnyed vnto them, but Matathias and his sonnes remayned stedfast. Then spake the commissioners of kynge Antiochus, ⁊ sayde vnto Matathias: Thou art a noble man, of hye reputacion and greate in this cite, hauinge fayre children and brethren. Come thou therfore first, and fulfill the kynges commaundemēt, like as all the Heithen haue done, yee and ⁊ men of Iuda, and soch as remayne at Ierusalem: so shalt thou and thy children be in ⁊ kynges fauoure, and enriched with golde, syluer and greate rewardes.

Matathias answered, and spake with a loud voice: Though all nacions obeye the kynge Antiochus, and fall awaie euery man frō keepyng ⁊ lawe of their fathers: though they consente to his commaundementes, yet wil I ⁊ my sonnes and my brethren, not fall from the lawe of oure fathers. God forbyd we shulde: that were not good for vs, that we shulde forsake the lawe and ordinaunces of God,^a and to agre vnto the commaundement of kynge Antiochus. Therefore we will do no soch sacrifice, nether breake the statutes of oure lawe, to go another waye. And whē he had spoken these wordes,^c there came one of the Lewes, which openly in the sight of all, dyd sacrifice vnto the

Idols vpon the alter in the cite of Modin, accordinge to the kynges commaundement.

When Matathias sawe this, it greued him at the herte, so that his raynes shoke withall, and his wrath kindled for very zele of the lawe. With that he gaue a skippie forth, and kyled the lewe besyde the alter: Yee and slewe ⁊ kynges commissioner, that cōpelled him to do sacrifice, ⁊ destroyed the alter at the same time: soch a zele had he vnto the lawe of God, like as "Phinees dyd vnto Zambri the sonne of Salomi. And Matathias cried with a loud voice thorow ⁊ cite, sayenge: Who so is feruent in the lawe, ⁊ wil kepe ⁊ couenaunt, let him folowe me. So he and his sonnes fled in to the mountaynes^d and left all that euer they had in ⁊ cite. Many other godly men also departed in to the wyldernes with their children, their wyues and their catell, and remayned there: for the tyranny increased so sore vpon them.

Now when the kynges seruantes and the hoost, which was at Ierusalem in the cite of Dauid herde, that certayne mē had broken the kynges commaundement and were gone their waye to the wyldernes in to secrete places, and that there were many departed after them: they folowed vpon them to fight agaynst them in the Sabbath daye, and sayde: Wyl ye yet rebell? Get you hence ⁊ do the commaundement of kynge Antiochus, and ye shal lyue. They answered: We wil not go forth, nether wil we do the kinges cōmaundement, to defyle ⁊ Sabbath daye.^f Then beganne they to fight agaynst them neuerthelesse they gaue them none other answer, nether cast they one stone at them, ner made fast their preuy places, but sayde: We wil dye all in our innocency, heauen ⁊ earth shal testifie with vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, ⁊ slewe both men and catell, their wyues and their children, to the nombre of a thousande people.

When Matathias and his frendes herde this, they mourned for them right sore, and sayde one to another: Yf so be that we all do as oure brethrē haue done, and fight not for oure lyues ⁊ for oure lawes agaynst the Heithen: then shall they the sooner rote vs out of the earth. So they cōclused amonge theselues at the same tyme, sayenge: What soeuer he be that

^a 1 Mac. 1. b.^b Act. 5. b.^c Pro. 4. c.^d Num. 25. b.^e 2 Ma. 5. c.^f Iosu. 1. c.

cometh to make battayll with vs vpon the Sabbath daye, we wyll fight agaynst him, & not dye all, as oure brethren y were murdered so haynously. Vpō this came the Synagoge of the Lewes vnto thē: stronge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecucion, came to helpe them, and to stonde by them: In so moch that they gathered an hoost of men, and slewe the wicked doers in their gelousy, and the vngodly men in their wrath. Some of the wicked fled vnto the Heithen, and escaped.

Thus Matathias and his frendes wente aboute, and destroyed the altuers, and circumcided the children, that had not yet receaued circumcision: as many as they founde within y coostes of Israel: and folowed mightely vpon the children of pryde, and this acte prospered in their hondes: In so moch, that they kepte the lawe agaynst the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wicked doers.

After this when the tyme drew on fast, that Matathias shulde dye, he sayde vnto his sonnes: Now is pryde and persecucion increased, now is the tyme of destruccion and wrathfull displeasure: Wherefore (o my sonnes) be ye feruent in the lawe, and ioperde youre lyues for the Testament of the fathers: call to remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honoure and an euerlastinge name.

Remembre Abraham,^a was not he founde faithfull in tentacion, and it was reckened vnto him for righteousnesse? Joseph in tyme of his trouble kepte the commaundement, and was made a lorde of Egipte. Phinees oure father was so feruent for the honoure of God, that he^b optayned the couenañt of an euerlastinge presthode. Iosue for fulfillinge the worde of God, was made the captayne of Israel. Caleb bare recorde before the cōgre-gacion, and receaued an heretage. Dauid also in his mercifull kyndnesse, optayned the trone of an euerlastinge kyngdome. Elias beyng gelous and feruent in the lawe, was taken vp in to heauē. Hananias, Asarias and Misael remayned stedfast in faith, and were

delyuered out of the fyre. In like maner Daniel beyng vngiltie, was saued from the mouth of the Lyons.

And thus ye maye conside thorow out all ages sens the worlde beganne,^c that who so euer put their trust in God, were not ouer come. Feare not ye then the wordes of an vngodly man, for his glory is but donge and wormes: to daye is he set vp, and to morow is he gone: for he is turned in to earth, and his memoriall is come to naught. Wherefore (o my sonnes) take good hertes vnto you, and quyte youre selues like men in the lawe: for yf ye do the thinges that are commaunded you in the lawe of the LORDE youre God, ye shal obtaine greate honoure therein.

And beholde, I knowe that youre brother Symon is a man of wysdome: se that ye geue eare vnto him allwaye, he shall be a father vnto you. As for Iudas Machabeus, he hath euer bene mightie and strōge from his youth vp: let him be youre captayne, and ordre the battayll of y people: Thus shall ye bryng vnto you all those that fauoure the lawe, and se that ye auege the wronge of youre people, and recompence the Heithen agayne, and applie youre selues whole to the commaundement of the lawe. So he gaue them his blessinge, and was layed by his fathers: and dyed in the Cxlvj. yeare at Modin, where his sonnes buried him in his fathers sepulcre, & all Israel made greate lamentacion for him.

The iij. Chapter.

THEN stode vp Iudas Machabeus in his fathers steade,^d and all his brethrē helped him: and so dyd all they that helde with his father, and fought with cherefulness for Israel. So Iudas gat his people greate honoure: He put on a brest plate as a gaunte, and arayed him self with his harnesse, and defended the hoost with his swearde. In his actes he was like a lyon, & as a lyons whelp roaringe at his praye. He was an enemie to the wicked,^e and hūted them out: and brent vp those, that vexed his people: So that his enemies fled for feare of him, and all the workers of vngodlynnes were put to trouble:

^a Jacob. 2. c. Heb. 11. d. Ro. 4. d. Gen. 22. a. Eccli. 44. c. Gen. 41. f. Nu. 25. c. Eccli. 45. f. ^b Nu. 27. d. Iosu. 1. a. ^c Nu. 14. a. ^d 1 Re. 24. c. ^e 4 Re. 2. c. / Dan. 3. d. ^f Dan. 6. d. Bel g. ^h Heb. 11. b.

ⁱ Mat. 10. d. Esa. 51. c. and 40. a. 1 Pet. 1. d. Iacob. 1. b. Eccli. 14. b. Psal. 26. c. and 30. d. ^k Iosephus cap. 8. 9. li. 12 Antiq. ^l Psal. 100. b. 2 Mac. 8. a.

soch lucke and prosperite was in his honde. This greued dyuerse kynges, but Iacob was greatly reioysed thorow his actes, and he gat him self a greate name for euer.

He wente thorow the cities of Iuda, destroyenge the vngodly out of them, turnynge awaye the wrath from Israel, and receauynge soch as were oppressed: and the fame of him wente vnto the vtmost parte of y^e earth. Then Appollonius (a prynce of Syria) gathered a mightie greate hoost of the Heithen & out of Samaria, to fight agaynst Israel. Which when Iudas perceaued, he wente forth to mete him, fought with him, slewe him, and a greate multitude with him: the remnaunte fled, and he toke their substaunce. Iudas also toke Appollonius owne swearde, and fought with it all his life longe.

B Now when Seron (another prynce of Siria) herde saye, that Iudas had gathered vnto him the congregacion and church of the faithfull, he sayde: I will get me a name and a prayse thorow out the realme: for I will go fight with Iudas and them that are with him, as many as haue despised the kynges commaundement. So he made him ready, and there wente with him a greate mightie hoost of the vngodly, to stonde by him, and to be auenged of the childre of Israel. And when they came nye vnto Bethoron, Iudas wente forth agaynst them with a small company. And when his people sawe such a greate hoost before the, they sayde vnto Iudas: How are we able (beynge so fewe) to fight agaynst so greate a multitude and so stronge? seinge we be so weery, and haue fasted all this daye?

C But Iudas sayde: ^a It is a small matter for many to be ouer come with fewe: Yee there is no difference to the God of heauen, to de-lyuer by a greate multitude or by a small company: ^b for the victory of the battell stonde-eth not in the multitude of the hoost, but the strength commeth from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude: to destroye vs, oure wyues and oure children, and to robbe vs. But we will fight for oure lyues and for oure lawes, and the LORDE himself shall destroye the before oure face: therefore be not ye afraied of them.

As soone as he had spoken these wordes, he leapte sodenly vpon the. Thus was Seron

smytten, and his hoost put to flight, and Iudas folowed vpon them beyonde Bethoron vnto the playne felde: where there were slayne eight hundred men of them, and the residue fled in to the londe of the Philistynes. Then all the Heithen on euery syde were afraied for Iudas and his brethren: so y^e rumoure of him came vnto the kynges eares, for all the Gentiles coude tell of the warres of Iudas.

D So whan kynge Antiochus herde these tidinges, he was angrie in his mynde: wherefore he sente forth and gathered an hoost of his whole realme, very stronge armies: and opened his treasury, and gaue his hoost a yeaeres wagies in honde, commaundyng them to be ready at all tymes.

Neuerthelesse when he sawe, that there was not moneye ynough in his treasuries, and that thorow the discorde and persecucion, which he made in y^e londe (to put downe y^e lawes that had bene of olde tyme) his customes and tributes of the londe were mynisched: he feared that he was not able for to beare the costes and charges eny lenger, ner to haue soch giftes, to geue so liberally as he dyd a fore, more then the kynges that were before him.

Wherefore he was heuy in his mynde, and thought to go in to Persides, for to take tributes of y^e londe, and so to gather moch moneye. So he left Lysias (a noble man of the kynges bloude) to ouersee the kynges busynesses, from the water Euphrates vnto the borders of Egipte: and to kepe well his sonne Antiochus, till he came agayne.

E Morouer, he gaue him half of his hoost and elephantes, committed vnto him euery thinge of his mynde, concernynge those which dwelt in Iuda, and Ierusalem: that he shulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remnaunt of Ierusalem: to put out their memoriall from that place, to set straungers for to inhabit all their quarters, and to parte their londe amoge them. ^f Thus the kynge toke the other parte of the hoost, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundreth and xlvij. yeaer, and wente thorow the hye countrees.

^g And Lysias chose vnto him Ptolomy the

^a 1 Re. 14. a.

^b 2 Par. 25. b.

^c 1 Mac. 6. a.

^d Iosep. cap. 10. libro 12 Antiq.

^e 2 Mac. 8. b.

sonne of Doriminus, Nycanor and Gorgias mightie men, ⁊ the kynges frendes. These he sent with xl. thousande fote men and vij. thousande horsmen, for to go in to þ̄ londe of Iuda, and to destroye it, as the kyng commaunderd. So they wente forth with all their power, and came to Emmaus in to the playne felde. When the marchautes herde the rumoure of them, they and their seruantes toke very moch siluer and golde, for to bye the children of Israel to be their bonde men. There came vnto them also yet moo men of warre on euery syde, out of Syria ⁊ thē from the Palestynes.

¶ Now when Iudas and his brethrē sawe that trouble increased, and that the hoost drew nye vnto their borders : consideringe þ̄ kynges wordes which he commaunderd vnto the people : namely, that they shulde vterly waiste and destroye them : They sayde one to another : Let vs redresse the decaye of oure people, let vs fight for oure folke and for oure Sanctuary. Then the congregacion were soone ready gathered to fight, to praie and to make supplicacion vnto God for mercy and grace.

As for Ierusalem, it laye voyde, and was as it had bene a wyldernes. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleautes kepthe the castell, there was the habitacion of the Heithen. The myrth of Iacob was taken awaye, the pype ⁊ the harpe was gone from amonge them.

The Israelites gathered them together, and came to Maspha before Ierusalem : for in Maspha was the place where they prayed afore tyme. So they fasted that daye, and put sackclothes vpō them, cast aszshes vpon their heades, rente their clothes, and layde forth the bokes of the lawe (wherout þ̄ Heithen sought the licknesse of their ymages) and brought the prestes ornamentes, the firstlinges and the Tythes. They set there also the absteyners (which had fulfilled their dayes) before God, and cried with a loude voyce towarde heauen, sayenge : what shal we do with these ? and whither shall we cary them awaye ?

¶ For thy Sanctuary is troden downe and defyled, thy prestes are come to heynesesse

and dishonoure : and beholde, the Heithen are come together for to destroye vs. Thou knowest what thiges they ymagyn against vs. How maye we stonde before them, excepte thou (o God) be oure helpe ?

They blewe out the trompettes also with a loude voyce. Then Iudas ordened captaynes ouer the people : ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for soch as buylded them houses, married wyues, planted them vynyardes, and those that were fearfull : he commaunderd them euery man to go home, acordinge to þ̄ lawe. So the hoost removed, and pitched vpon the South syde of Emmaus.

And Iudas sayde : Arme youre selues, be stronge (o my children) make you ready agaynst tomorow in the mornynge, that ye maye fight with these people, which are agreed together to destroye vs ⁊ oure Sanctuary. Better is it for vs to dye in battayll, then to se oure people and oure Sanctuary in such a miserable case. Neuerthelesse, as þ̄ will is in heauen, so be it.

Chap. iiii. Chapter.

THEN toke Gorgias fyue thousande men of fote, and a thousande of the best horsmen : and remoued by night, to come nye where þ̄ Iewes hoost laye, and so to slaye them sodenly. Now the men that kepthe the castell, were the cōueyers of them. Then arose Iudas to smyte the chefe and pryncipall of the kinges hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Iudas tentes : ⁊ when he founde no man there, he sought them in the moūtaynes, and thought they had bene fled awaye because of him. But whē it was daie, Iudas shewed himself in þ̄ felde with thre thousande men only, which had nether harnesse ner sweardes to their myndes.

But on the other syde, they sawe that the Heithen were mightie and wel harnessed, and their horsmen aboute them, and all these wel experte in fettes of warre. Then sayde Iudas to þ̄ men that were with him : Feare not ye the multitude of them, be not afayed of their violente runnyng : remembre how oure fathers were deluyered in the reed see, when

^a 1 Mac. 1. d. ^b 1 Reg. 7. b. ^c Num. 6. a. ^d Exo. 18. d.
^e Deu. 20. a. ^f Iudic. 7. a.

^f Matt. 6. b. ^g Luc. 11. a. ^h Iosephus ubi supra.
ⁱ Deu. 20. a. ^j Exo. 14. f.

Pharao threatned them with a greate hoost. ^aEuen so let vs also crie now towarde heauen: and the LORDE shall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee and destroye this hoost before oure face this daye: And all Heithen shal knowe, that it is God himself, which delyuereth and saueth Israel.

B Then the Heithen lift vp their eyes: and when they sawe that they were commynge agaynst them, they wente out of their tentes in to the battayll: and they that were with Iudas, blewv vp the trompettes. So they ^bbuckled together, and the Heithen were discomfited, and fled ouer the playne felde: but the hymnost of them were slayne. For they folowed vpon them vnto Assaremoth, and in to the feldes of Idumea towarde Azot and Iamnia: so that there were slayne of them vpon a thre thousande men. So Iudas turned agayne with his hoost, and sayde vnto the people: Be not gredy of ^cƿ spoyle, we haue yet a battayll to fight: for Gorgias ^cƿ his hoost are here by vs in the mountaynes, but stonde ye fast agaynst oure enemies, and ouercome them: then maye ye safely take the spoyle.

C As Iudas was speakynge these wordes, there apered one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes brent vp (for by the smoke they might vnderstonde what was done) they perceauynge this, were very sore afraied: and when they sawe also that Iudas and his hoost were in ^cƿ felde ready to stryke battayll, they fled euerychone in to the londe of the Heithen.

So Iudas turned agayne to spoyle the tentes, where they gat moch golde and syluer, precious stones, purple ^cƿ greate riches. Thus they wente home, and sunge a Psalme of thankesgeuyng and ^cƿ prayed God in heauen: for he is gracious, and his mercy endureth for euer: And so Israel had a greate victory in that daye.

Now all the Heithen that escaped, came and tolde Lysias euery thinge as it happened. Wherefore Lysias was sore afraied and greued in his mynde, because Israel had not gottē soch mysfortune as he wolde they shulde, nether as the kynge ^acommaunded. The nexte yere folowinge, gathered Lysias thre

score thousande chosen men of fote, and fyue thousande horsmen, to fight agaynst them.

So they came in to Iewry, and pitched their tentes at Bethoron, where Iudas came agaynst them with ten thousande men. And when he sawe so greate mightie an hoost, he made his prayer and sayde: Blessed be thou (o sauoure of Israel) which diddest ^c destroye the violent power of the giaunte, in the honde of thy seruauant Dauid, and gauest the hoost of the Heithē in to the honde of Ionathas (the sonne of ^c Saul) and of his weapen bearer.

Put this hoost now in to the honde of thy people of Israel, and let them be confounded in their multitude and horsmen. Make them afraied, ^cƿ discomforth the boldnes of their strength, ^cƿ they maye be moued thorow their destruccion. Cast them downe thorow the swearde of thy louers, then shal all they that knowe thy name, prayse the with thankesgeuyng.

So they stroke the batell, and there were slayne of Lysias hoost, fyue thousande men. Then Lysias seynge the discomfytynge of his men, and the manlynesse of the Iewes, how they were ready, ether to lyue or to dye like men: He wente vnto Antioche and chose out men of warre: that when they were gathered together, they might come agayne in to Iewry. Then sayde Iudas and his brethren: beholde, oure enemies are discomfited: Let vs now go vp, to clēse and to repayre the Sanctuary.

Vpon this, all the hoost gathered them together, and wente vp vnto mount Sion. Now when they sawe the ^c Sanctuary laied waist, the aluter defyled, the dores brent vp, the shrubbes growinge in the courtes, like as in a wod or vpon mountaynes, yee and that the prestes Celles were broken downe: They rente their clothes, made greate lamentacion, cast aszshes vpon their heades, fell downe flat to the grounde, made a greate noyse with the trompettes, and cried towarde heauen.

Then Iudas apoynted certayne men to fight against those which were in the castel, till they had clensed the Sanctuary. So he chose prestes ^cƿ were vndefyled, such as had pleasure in the lawe of God: and they clensed the Sanctuary, ^cƿ bare out the defyled

^a 1 Mac. 9. c. ^b 1 Mac. 8. d. ^c Iudit. 13. c. Psal. 106. a. 117. a. 135. a. and 105. a.

^a 1 Mac. 5. c. ^c 1 Re. 7. g. ^f 4 Re. 14. b. ^e 2 Mac. 10. a.

stones in to an vncleane place. And for so much as the altar of burntofferings was vnhalowed, he toke aduysment, what he might do withall: so he thought it was best to destroye it (lest it shulde happen to do them eny shame) for the Heithen had defyled it, & therfore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: till there came a prophet to shewe, what shulde be done with them.

¶ So they toke whole stones accordinge to the lawe,^a and buylded a new altar such one as was before, and made vp the Sanctuary within and without, and halowed the courtes. They made new ornamentes, & brought f̃ candilstickes, the altar of incense, and the table in to the temple. The incense layed they vpon the altar, & lighted the lampes which were vpon the candilstickes, that they might burne in the temple. They set the shewbred vpon the table, and hanged vp the vail, and set vp f̃ temple, as it was afore. ^aAnd vpon the xxv. daye of the ix. moneth (which is called the moneth of Casleu) in the C.xlvij. yeare: they rose vp by tymes in the mornynge for to do sacrifice (accordinge to the lawe) vpon the new burnt offrynge altar, that they had made: after the tyme and season that f̃ Heithen had defyled it. The same daye was it set vp agayne, with songes pipes, harpes and cymbales.

¶ And all the people fell vpon their faces, worshippyng and thankyng the God of heauen, which had geuen them the victory. ^cSo they kepte the dedication of the altar viij. dayes, offerynge burnt sacrifices and thankofferings with gladnesse. They deckte the temple also with crownes and shyldes of golde, and halowed the portes and celles, and hanged dores vpon them. Thus was there very greate gladnes amonge the people, because the blasphemy of the Heithē was put awaye.

So Iudas and his brethren with the whole cōgregation of Israel, ordered, that the tyme of the dedicacō^d of f̃ altar shulde be kepte in his season from yeare to yeare, by the space of viij. dayes, from the xxv. daye of the moneth Casleu: yee and that with myrth and gladnesse.

And at the same tyme buylded they vp f̃ mount Sion with hye walles and stronge towres rounde aboute: lest f̃ Gentiles shulde come and treade it downe, as they dyd afore. ^eTherfore Iudas set men of warre in it, to kepe it: and made it stronge, for to defende Bethsura: that the people might haue a refuge agaynst the Edomites.

The 6. Chapter.

¶ It happened also that when f̃ Heithen ^hrounde aboute herde, how that the altar and the Sanctuary were set vp in their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Iacob that was amonge them: In so much that they beganne to slaye and to persecute certayne of f̃ people. ⁱThen Iudas fought against the children of Esau in Idumea, and agaynst those which were at Arabathane^j (for they dwelt rounde aboute f̃ Israelites) where he slewe & spoyled a greate multitude of thē. He thought also vpon the malice and vnfaithfulness of the children of Bean, how they were a snare and stoppe vnto f̃ people, and how they layed waite for them in the hie waye: wherfore he shut them vp in to towers, and came vnto them, condemned them, and brent vp their towres, with all that were in them.

Afterwarde wente he agaynst the children of Ammon, wherof he founde a mightie power and a greate multitude of people, with Timothy their captayne. So he stroke many battayls with them, which were destroyed before him. And when he had slayne them, he wanne Gazer the cite, with the townes belonginge therto, and so turned agayne in to Iewry. The Heithen also in Galaad gathered them together, agaynst the Israelites that were in their quarters, to slaye them: but they fled to the castel of Datheman, and sent letters vnto Iudas and his brethren, sayenge: ^kThe Heithen are gathered agaynst vs on euery syde, to destroye vs, and now they make thē for to come and laye sege to f̃ castel, whervnto we are fled, & Timothy is the captayne of their hoost: come therfore, and delyuer vs out of their hondes: for there is a greate multitude of vs slayne all ready. Yee and oure brethren that were at Tubin, are slayne and destroyed (wel nye a thousande

^a Exo. 20. d. Deu. 27. a. Iosu. 8. g.

^b 2 Mac. 10. a.

^c 2 Par. 7. b.

^d Ioh. 10. c.

^e 1 Mac. 6. d. f.

^f Iosephus, cap. 12. libro 12.

^g Eze. 25. c. and 35. a.

^h 2 Ma. 10. c.

men) and their wyues, their children and their goodes haue the enemies led awaye captiue.

Whyلة these letters were yet a readinge, beholde, there came other messaügers from Galilee, with rente clothes: which tolde euen the same tydings, and sayde, that they of Ptolomais, of Tirus and of Sidon were gathered agaynst them, and that all Galilee was fylled with enemies to destroye Israel. When Iudas and ȝ people herde this, they came together (a greate congregacion) ^ato deuyse, what they might do for their brethren, that were in trouble and beseged of their enemies. And Iudas sayde vnto Symon his brother: chose ȝ out certayne men, and go deluyuer thy brethren in Galilee: As for me and my brother Ionathas, we wyl go in to Galaadithim. So he left Iosephus ȝ sonne of Zachary, and Asarias, to be captaynes of the people and to kepe the remnaunt of the hoost in Iewry, ȝ commaunded them, sayenge: Take the ouersight of this people, and se that ye make no warre agaynst the Heithen, vntill the tyme that we come agayne. And vnto Simon he gaue thre thousande men for to go in to Galilee, but Iudas himself had eight thousande in to Galaadithim.

Then wente Symon in to Galilee, and stroke dyuerse batels with the Heithen: whom he discomfited, and folowed vpon them vnto the porte of Ptolomais. And there were slayne of the Heithen almost iij. thousande men. So he toke the spoyles of them, and caried awaye the Israelites (that were in Galilee and Arbatis) with their wyues, their children and all that they had, and brought them in to Iewry with greate gladnesse. Iudas Machabeus also and his brother Ionathas, wente ouer Iordane, and traualyed iij. dayes iourney in the wyldernes: Where the Nebuthees met them, and receaued them loungly, and tolde the euery thinge that had happened vnto their brethren in Galaadithim, and how that many of them were beseged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and mightie greate cities) and ȝ they were kepte in other cities of Galaad also: and tomorrow they are apoynted to brynge their hoost vnto these cities, to take them and to wynde them in one daye.

^a 2 Mac. 8. c.

So Iudas and his hoost turned in all the haist in the wilderness toward Bosor, and wanne the cite, slewe all the males with the swearde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iourneye from thence, and came to the castell. And by tymes in the mornynge when they loked vp, beholde, there was an innumerable people bearynge laders and other instrumetes of warre, to take the castell and to ouer come them.

When Iudas sawe that the battayll beganne, and that the noyse therof wente vp and range in to the Heauen, and that there was so greate a crie in the cite: He sayde vnto his hoost: fight this daye for youre brethren. And so came behynde their enemies in thre companies, and blew v the trompettes, and cried in their prayer to God.

But as soone as Tymothis hoost perceaued that Machabeus was there, they fled from him, and ȝ other slewe them downe right sore: so that there were kyllod of them that same daye, almost eight thousande men. Then departed Iudas vnto Maspha, layed sege vnto it and wanne it, slewe all the males in it, spoyled it, and set fyre vpon it. From thence wente he and toke Casbon, Mageth, Bosor and the other cities in Galaad.

After this gathered Timothy another hoost, which pitched their tentes before Raphon^b beyonde the water. Iudas sent to spye the hoost, and they brought him worde againe, sayenge: All the Heithen that be rounde aboute vs, are gathered vnto him, and the hoost is very greate: Yee they haue hyred the Arabians to helpe them, ȝ haue pitched their tentes beyonde the water, and are ready to come and fight agaynst the. So Iudas wente on to mete them.

And Timothy sayde vnto the captaynes of his hoost: when Iudas and his hoost come nye the ryuer: yf he go ouer first, we shall not be able to withstonde him: for why, he wil be to stronge for vs. But yf he darre not come ouer, so that he pitch his tente beyonde the water: then will we go ouer, for we shalbe stronge ynough agaynst him. Now as soone as Iudas came to the ryuer, he apoynted certayne scribes of the people, and commaunded them, sayenge: se that ye leaue none behynde vpon this syde of ȝ ryuer, but

^b 2 Mac. 10. d.

let euery man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the Heithen were discomfited before him, and let their weapens fall, and ranne in to the temple that was at Carnaim. Which cite Iudas wanne, and brent the temple with all ^f that were in it: So was Carnaim subdued, and might not withstode Iudas. Then Iudas gathered all the Israelites that were in Galaadithim, from ^f leest vnto the most, with their wyues and their children (a very greate hoost) for to come in to the londe of Iuda.

³² So they came vnto Ephron, which was a mightie, greate and stronge cite,^a and laye in their waye. For they coude not go by it, nether of the right honde ner of the left, but must go thorow it. Neuerthelesse they that were in the cite, wolde not let them go thorow, but walled vp the portes with stones. And Iudas sent vnto the with peaceable wordes, sayenge: Let vs passe thorow youre londe,^b that we maye go in to oure owne cōtre: there shal no body do you harme, we wil but only go thorow. But they wolde not let them in.

Wherefore Iudas commanded a proclamacion to be made thorow out the hoost, that euery man shulde kepe his ordre: and so they dyd their best like valeaunt men.

And Iudas beseged the cite all that daie and all that night, and so wanne it: where they slewe as many as were males, and destroyed the cite, and spoyled it, and wete thorow all the cite ouer them that were slayne. Then wente they ouer Iordane in to the playne felde before Bethsan. And Iudas helped those forwarde that came behynde, and gaue the people good exortacion all ^f waye thorow, till they were come in to the londe of Iuda. Thus they wente vp vnto the mount Sion, where they offred with myrth and thankesgeuyng:^c because there were none of them tyme, but came home agayne peaceably.

Now what tyme as Iudas and Ionathas were in the londe of Galaad, and Symon their brother in Galilee before Ptolomais: Then Iosephus the sonne of Zachary and Asarias the captaynes, hearinge of the actes

that were done and of the battels that were stroken, sayde: Let vs get vs a name also, and go fight agaynst the Heithen that are rounde aboute vs.

So they gaue their hoost a commande-^fment, and wente towarde Iamnia. Then came Gorgias and his men out of the cite, to fight agaynst them: Iosephus also and Asarias were chased vnto ^f borders of Iewry, ^f there were slayne ^f daye of ^f people of Israel ij. M. men: so ^f there was a greate misery amōge ^f people, ^f all because they were not obediēt vnto Iudas ^f his brethren, but ^f thought they shulde quyte them selues manfully. Neuertheles they came not of the sede of these men, by whom Israel was helped. But the men that were with Iudas, were greatly commended in the sight of all Israel and all Heithen, where so euer their name was herde vpō, and the people came vnto them byddinge them welcome.

After this wente Iudas forth with his brethren, and fought agaynst the children of Esau, in the londe ^f lieth toward the south where he wanne the cite of Hebron and the townes that lye besyde it: and as for the walles and towres rounde aboute it, he brent them vp. Then remoued he to go in to the lōde of the Philistines, and wente thorow Samaria. At the same tyme were there many prestes slaine in ^f battayll, which wilfully ^f without advysement wente out for to fight to get them honoure. And when Iudas came to Azot in the Philistynes londe, he brake downe their altares,^d brent the ymages of their Idols, spoyled the cities, and came agayne in to the londe of Iuda.

The vi. Chapter.

^a NOW when kyng Antiochus trauallyd thorow the hye countrees,^e he herde that Elymas in Persia was a noble and plenteous cite in siluer and golde, ^f that there was in it a very rich temple: where as were clothes, cote armoures and shyldes of golde, which Alexander the sonne of Philippe kyng of Macedonia had left behynde him. Wherefore he wente aboute to take the cite and to spoyle it, but he was not able: for ^f citisēs were warned of it, ^f fought with him. And so he fled, and departed with greate heuynesse, ^f

^a 2 Mac. 12. c. ^b Nu. 20. c. ^c 2 Par. 20. e.
^d 1 Mac. 5. b. ^e Deut. 7. a.

^f Iosephus cap. 13. li. 12. anti. 2 Ma. 9. a.

came agayne in to Babilon. Morouer there came one which brought him tidinges in Perside,^a ⁊ his hostes which were in the londe of Iuda, were dryuen awaye, and how that Lisias wente forth first with a greate power, and was dryuen awaye of the Iewes: how they had wonne the victory, and gotten greate goodes out of the hostes that perished: how they had broken downe the abhominacion, which he set vp vpon the altare at Ierusalem,^b and fenced the Sanctuary with hye walles, like as it was afore: yee and Bethsura his cite also.

33 So it chaunced, that when the kinge had herde these wordes, he was afraied and greued very sore. Wherefore he layed him downe vpon his bed, and fell sicke for very sorowe: and all because it had not happened as he had deysed. And there continued he longe, for his grefe was euer more and more, so ⁊ he sawe he must nedes dye. Therfore he sent for his frendes, ⁊ sayde vnto them: ⁊ slepe is gone fro mine eyes, for ⁊ very sorowe and vexacio of herte ⁊ I haue. For when I cōsidre in my mynde ⁊ greate aduersitie ⁊ I am come vnto and the floudes of heuynesse which I am in, where as afore tyme I was so mery, and so greatly set by (by reason of my power) Againe, cōsideringe ⁊ euell ⁊ I haue done at Ierusalē, from whence I toke all ⁊ riches of golde and syluer ⁊ were in it, ⁊ sent to fetch awaye the inhabitours of Iewry without eny reason why: I knowe, ⁊ these troubles are come vpon me for the same cause. And beholde, I must dye with greate sorow in a straunge londe.

Then called he for one Philippe a frende of his, whom he made ruler of all his realme and gaue him the crowne, his robe and his rynge: that he shulde take his sonne Antiochus vnto him and brynge him vp, till he might raigne himself. ^c So the kyng Antiochus dyed there, 34 in the Cxlix. yere. When Lysias knewe that the kyng was deed,^d he ordered Antiochus his sonne (whom he had brought vp) to raigne in his fathers steade, and called him Eupator. Now they that were in the castel (at Ierusalem) kepte in the Iewes rounde aboute the Sactuary, and sought euer styll to do them harme, for the strengthenyng of the Heithen.

Wherefore Iudas thought to destroye them,

and called all the people together, ⁊ they might laye sege vnto them. So they came together in the Cl. yere, and beseged the layenge forth their ordinaunce and instrumentes of warre. Then certayne of them ⁊ were beseged wente forth (vnto whom some vngodly men of Israel ioyned the selues also) and wente vnto the kyng, sayēge: How longe wil it be, or thou punysh and avenge oure brethren? We haue bene euer mynded to do thy father seruyce, to walke in his statutes, and to obeye his commaundementes: Therfore oure people fell from vs, and where so euer they founde eny of vs, they slewe them: and they haue not only medled with vs, but with all oure countrees: and beholde, this daye are they beseginge the castell at Ierusalem, and haue made vp the stronge holde in Bethsura: And yf thou doest not preuente them right soone, they wil do more then these, and thou shalt not be able to ouercome them.

When the kyng herde this, he was very angrie,^e and called all his frendes, the captaynes of his fote men and of all his horse men together. He hyred men of warre also out of other realmes and out of the Iles of the see, which came vnto him. And the nombre of his hoost was an hundreth thousande fote men, and twentye thousande horsmē, ⁊ xxxij. Elephantes wel exercised to battayll. ^f These came thorow Idumea vnto Bethsura, and beseged it a longe season, and made dyuerse instrumentes of warre agaynst it. But the Iewes came out and brent them, and fought like men. Then departed Iudas from the castell at Ierusalem, and remoued ⁊ hoost towarde Bethzacarā ouer agaynst the kynges armye.

So the kyng arose before the daye, and brought the power of his hoost in to ⁊ waie to Bethzacaran, where the hostes made them to the battayll, blowyng the trompettes. ^g And to prouoke the Elephantes for to fight, they shewed them the sappe of reed grapes and molberies. And deuyded the Elephantes amonge the hoost: so that by euery Elephante there stode a M. men wel harnesssed, and helmettes of stele vpon their heades: Yee vnto euery one of the Elephantes also, were ordered v. C. horsmen of the best, which

^a 1 Mac. 3. c. and 4. ^b 1 Mac. 1. f. ^c 2 Mac. 9. a. b. c. d. e. ^d Iosephus capi. 14. libr. 12. 1 Mac. 3. d.

^e 1 Ma. 4. g. ^f 2 Ma. 13. a. ^g 1 Mac. 4. g. and 6. f. ^h 3 Mac. m.

waited of the Elephante, goinge where so euer he wente, and departed not from him. Euery Elephante was couered with a ströge tower of wod, where vpon were xxxij. va-leaunt men with weapens to fight, & within it was a man of Inde to rule the beest.

As for the remnaunt of the horsmen, he set them vpon both the sydes in two partes with trompettes, to prouoke the hoost, and to stere vp soch as were slowe in the armye. And when the Sonne shone vpon their shyldes of golde and stele, the mountaynes glistered agayne at them, & were as bright as the creszhettes of fyre. The kynges hoost also was deuyded, one parte vpon the hie mountaynes, the other lowe beneth: so they wente on, takynge good hede, and kepinge their ordre. And all they that dwelt in the londe, were afrayed at the noyse of their hoost, when the multitude wente forth, and when the weapens smote together, for the hoost was both greate & mightie. Iudas also and his hoost entred in to the battayll, and slewe vj. C. men of the kynges armye.

Now when Eleasar the Sonne of Saura dyd se one of ʒ Elephantes deckte with the kynges badge, and was a more goodly beest the other: He thought ʒ kyng shulde be vpō him, and ioperde himself to delyuer his people, and to get him a perpetuall name.

Wherefore he ranne with a corage vnto the Elephante in the myddest of the hoost, smytynge them downe of both the sydes, and slewe many aboute him. So wente he to the Elephantes fete, and gat him vnder him, and slewe him: then fell the Elephante downe vpon him, and there he dyed. Iudas also and his men seinge the power of the kyng and the mightie violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Ierusalem, and pitched their tentes in Lewry besyde mount Sion. Morouer the kyng toke truce with them that were in Bethsura.^a

But when they came out of the cite^b (because they had no vytales within, and the londe laye vntylled) the kyng toke Bethsura, and set men to kepe it, & turned his hoost to the place of the Sanctuary, and layed sege to it a greate whyle. Where he made all maner ordinaunce: handbowes, fyrie dartes, rackettes to cast stones, scorpions to shute arowes,

and slynges. The Iewes also made ordinaunce agaynst theirs, and fought a longe season.

But in the cite there were no vytayles, for it was the seuenth yeare of the warres, and those Heithen that remayned in Lewry had eaten vp all their stoare. And in the Sanctuary were few men left, for the hunger came so vpon them, that they were scatered abroad euery man to his owne place.

So when Lysias herde, that Philippe^c (whom Antiochus the kyng whyle he was yet lyuinge, had ordered to bringe vp Antiochus his sonne, that he might be kyng) was come agayne out of Persia and Media with the kynges hoost, and thought to optayne the kyngdome: He gat him to the kyng in all the haist and to the captaynes of the hoost, and sayde: we decrease daylie, and oure vytales are but small: Agayne, the place that we laye sege vnto, is very stronge, and it were oure parte to se for the realme. Let vs agre with these men and take truce with them, and with all their people, and graunte them to lyue after their lawe, as they dyd afore. For they be greued and do all these thinges agaynst vs, because we haue despyred their lawe. So the kyng and the prynces were content, and sent vnto them to make peace, and they receaued it. Now whē the kyng and the prynces had made an ooth vnto them, they came out of the castel, and the kyng wēte vp to mount Sion. But when he sawe that ʒ place was wel fenced, he brake the ooth that he had made, and commaunded to destroye the wall rounde aboute. Then departed he in all the haist, and returned vnto Antioche, where he founde Philippe hauynge dominion of the cite. So he fought agaynst him, and toke the cite agayne in to his hondes.

The viij. Chapter.

IN the Clj. yeare came^d Demetrius ʒ sonne^e of Seleucus from ʒ cite of Rome with a small company of men, vnto a cite of the see coast, and there he bare rule. And it chaunced, that when he came to Antioch the cite of his Progenitours, his hoost toke Antiochus and Lysias, to bringe them vnto him. But when it was tolde him, he saide: let me not se their faces. So the hoost put them to death. Now when Demetrius was set vpon

^a 1 Mac. 4. g. 6. d.^b 2 Mac. 11. a. 15. d.^c 1 Mac. 6. b.^d 2 Mac. 14. a.

the trone of his kyngdome, there came vnto him wicked and vngodly men of Israel: whose captayne was Alcimus, that wolde haue bene made hye prest. These men accused the people of Israel vnto the kyng, sayenge: Iudas and his brethren haue slayne thy frendes, and dryuen vs out of oure owne londe. Wherefore sende now some man (to whom thou geuest credence) that he maye go and se all the destruction, which he hath done vnto vs and to the kynges londe, and let him be punished with all his frēdes and fauourers.

Then the kyng chose Bachides a frende of his, which was a man of greates power in the realme (beyond the greates water) and faithfull vnto the kyng: and sent him to se the destruction that Iudas had done. And as for that wicked Alcimus, he made him hye Prest, and commaunded him to be auenged of the children of Israel. So they stode vp, and came with a greates hoost in to the londe of Iuda, sendinge messaūgers to Iudas and his brethren, speakinge vnto them with peaceable wordes: but vnder disceate. Therefore Iudas and his people beleued not their saūge,^a for they sawe they were come with a greates hoost.

After this came the scribes together vnto Alcimus and Bachides, trustinge the best vnto them. And first, the Assideans requyred peace of them, sayenge: Alcimus thy prest is come of the sede of Aarō, how can he disceauē vs? So they gaue them louige wordes, and swore vnto them, and sayde: we wil do you no harme, nether youre frendes: and they beleued them. But the very same daye toke they lx. men of them, and slewe the: accordinge to the wordes they are writtē: They haue cast thy flesh of thy sanctes, and shed their bloude rōūde aboute Ierusalē,^b and there was nomā they wolde bury the.

So there came a greates feare and drede amonge the people, sayenge: there is nether treuth nor righteousnesse in them, for they haue brokē the appoyntment and ooth that they made. And Bachides remoued his hoost from Ierusalem, and pitched his tente at Bethzecha: where he sent forth, and toke many of them that had forsaken him: He slewe many of the people also, and cast them in to a greates pytt. Then committed he the londe vnto Alcimus, and left men of warre with him to helpe him, and Bachides himself wente vnto the kyng. And thus Alcimus

defended his hie presthode, and all such as vexed Israel, resorted vnto him: In so much that they optayned the lōde of Iuda, and dyd moch euell vnto the Israelites.

Now when Iudas sawe all the myschefe that Alcimus and his company had done (yee more then the Heithē them selues) vnto the Israelites: He wente forth rōūde aboute all the borders of Lewry, and punyshed those vnfaithfull rennagates, so that they came no more out in to the countre. So whē Alcimus sawe, that Iudas and his people had gotten the vpperhande, and that he was not able to abyde them: he wente agayne to the kyng, and sayde all the worst of them that he coude. Then the kyng sent Nicanor, one of his chefe prynces (which bare euell wyl vnto Israel) and commaunded him, that he shulde vtterly destroye the people.

So Nicanor came to Ierusalem with a greates hoost,^c and sent vnto Iudas and his brethren with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with frenshipe. Vpon this he came vnto Iudas, and they saluted one another peaceably: but the enemies were appoynted to take Iudas by violence. Neuertheles it was tolde Iudas, they came vnto him but vnder disceate: wherefore he gat him awaie from him, and wolde se his face nomore. When Nicanor perceaued thes his counsell was bewrayed, he wente out to fight agaynst Iudas, besyde Capharsalama: Where there were slayne of Nicanors hoost, v. M. men: the residue fled vnto the castell of Dauid.

After this came Nicanor vp vnto moūt Sion: and the prestes with the elders of the people wente forth to salute him peaceably, and to shewe him the burnt sacrifices they were offered for the kyng. But he laughed the to scorne, mocked the, defyled their offeringes, and spake diszdainedly, yee and swore in his wroth, sayenge: Yf Iudas and his hoost be not deluyered now in to my hondes, as soone as euer I come agayne (and fayre well) I shal burne vp this house. With that, wente he out in a greates anger. Then the prestes came in, and stode before the aluter of the tēple, wepinge and sayenge: For so moch as thou (o LORDE) hast chosen this house, that thy name might be called vpon therein, and they it

^a 1 Mac. 1. d.^b Psal. 78. a.^c 2 Ma. 15. a.^d 2 Mac. 14. c.^e 2 Par. 7. c. 3 Reg. 8. f.

shulde be an house of praier and petition^a vn to thy people: Be avenged of this mā t̄ his hoost, and let them be slayne with ſ̄ ſwearde: remembre the blasphemies of them, t̄ ſuffre them not to continue eny longer.

When Nicanor was gone from Ierusalem, he pitched his tente at Bethoron, and there an hoost met hi out of Siria. And Iudas came to Adarsa with iij. M. mē, t̄ made his prayer vnto God, sayenge: O LORDE, because the messaugers of kynge Senacherib blasphemed the, the angel wente forth, and slewe an Clxxxv. thousande of them: 'Euen so destroye thou this hoost before vs to daie that other people maye knowe, how that he hath blasphemed thy Sanctuary: and punysh him, accordinge to his maliciounesse.

f And so the hostes stroke the felde, the thirteinte daye of the moneth Adar: and Nicanors hoost was discomfited, and he himself was first slayne in the battayll. 'When Nicanors men of warre sawe that he was kylled, they cast awaye their weapens and fled: but the Iewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowinge with the trompettes, and makinge tokens after them. So the Iewes came forth of all the townes there aboute, and blew out their hornes vpon them, and turned agaynst them: Thus were they all slayne, and not one of them lefte.

Then they toke their substaunce for a pray, and smote of Nicanors heade t̄ his right honde ('which he helde vp so proudly) and brought it with them, and haged it vp afore Ierusalem. Wherefore the people were exceedingly reioysed, and passed ouer that daye in greate gladnesse. And Iudas ordered, that ſ̄ same daye (namely the xij. daye of ſ̄ moneth Adar) shulde be kepte in myrth euery yeare. Thus the londe of Iuda was in rest a litle while.

The viij. Chapter.

IUDAS herde also the fame of the Romanes, that they were mightie and valeaunt men, agreeable to all thinges that are requyred of them, t̄ make peace with all men, which come vnto them, and how they were doughty men of strength. Besydes that, it was tolde him of their battayls t̄ noble actes which they dyd in Galacia, how they had con-

quered them and brought them vnder tribute: and what greate thinges they had done in Spayne, how that with their wysdome and sober behauioure they had wonne the Mynes of syluer and golde that are there, and optayned all the londe, with other places farre from thē: how they had discomfited and slayne downe the kynges that came vpon them from the vttemost parte of the earth, and how other people geue them tribute euery yeare: How they had slayne and ouercome Philippe and Perses kynge of Cethim and other mo (in battayll,) which had brought their ordinaunce agaynst them: how they discomfited greate Antiochus kynge of Asia (that wolde nedes fight with them) hauynge an hundreth and xx. Elephanes, with horsmen, charettes, and a very greate hoost: how they toke him self alyue, and ordered him (with such as shulde raigne after him) to paye thē a greate trybute, 'yee and to fynde thē good suerties and plege: Besydes all this, how they had takē from him India, Media and Lydia (his best londes) and geuen them to kynge Eumenus. Agayne, how they perceauynge ſ̄ the Grekes were cōmynge to vexen them: sent against thē a captaine of an hoost which gaue thē battayll, slewe many of thē, led awaye ther wyues and children captiue, spoyled thē, toke possession of their londe, destroyed their stronge holdes, and subdued thē to be their bonde men vnto this daye: Morouer, how ſ̄ as for other kyngdomes t̄ Iles, which somtyme withstode thē, they destroyed them, and brought them vnder their dominion: But helped euer their owne frendes and those ſ̄ were confederate with them, t̄ conquered kyngdomes both farre t̄ nye: t̄ ſ̄ who so euer herde of their renouwe, was afraied of them: for whom they wolde helpe to their kyngdomes, those raigned: and whō it lyked not them to raigne, they put him downe: And how they were come to greate preeminence: hauynge no kynge amonge thē, nether eny man clothed in purple, to be magnified there thorow: but had ordered the selues a parlament, where in there sat iij. C. and xx. Senatours daylie vpon the counsell, to dispatch euer the busynesse of the people, and to kepe good ordre: And how ſ̄ euery yeare they chose a Mayre, to haue the gouer-

^a Esa. 56. b. Mat. 21. b.

^b Esa. 37. f. 2 Ma. 8. d. and 15. d. 3 Mac. 2. f. 4 Re. 19. g.

^c 2 Mac. 15. d.

^d 2 Mac. 14. e.

^e 1 Mac. 1. a.

naunce of all their londe: to whom euery man was obedient, and y^e there was nether euell will ner discencion amonge them.

Then Iudas chose Eupolemus the sonne of Ihon the sonne of Iacob, and Iason the sonne of Eleazar, and sent the^m vnto Rome for to make frenshepe and a bonde of loue with them: y^e they might take fro^m them the bondage of y^e Grekes, for y^e Iewes sawe y^e the Grekes wolde subdue the kyngdome of Israel. So they wete vnto Rome (a very greate iourney) and came in to y^e Perlamēt, and saide: Iudas Machabeus with his brethrē and the people of y^e Iewes hath sent vs vnto you, to make a bonde of frendshipe and peace with you, and ye to note vs as youre louers and frendes. And y^e matter pleased y^e Romaines right well, wherfore it was writte vp: of y^e which y^e Romaynes made a wrytinge in tables of Latō and sent it to Ierusalē: y^e they might haue by thē a memoriall of y^e same peace and bōde of frēdshipe, after this maner: God saue y^e Romaines and y^e people of the Iewes both by see and by lōde, and kepe y^e swearde and enemy fro^m thē for euermore. Yf there come first eny warre vpoⁿ y^e Romaynes or eny of their frēdes thorow out all their domynō y^e people of y^e Iewes shal helpe thē (as y^e tyme requireth) and y^e with all their hertes. Also they shal nether geue nor sēde vnto their enemies vitales, weapens, money ner shippes: but fulfil this charge at the Romaynes pleasure, and take nothinge from them therefore. Againe yf the people of the Iewes happē first to haue warre, the Romaynes shal stonde by thē with a good wil, accordinge as the tyme wil suffice: Nether shal they geue vnto the Iewes enemies, vytales, weapens, money ner shippes. Thus are the Romaynes content to do, and shal fulfill their charge without eny disceate.

Accordinge to these articles, the Romaynes made the bonde with the Iewes. Now after these articles (sayde they) yf eny of the parties wyll put to them, or take eny thinge from them: they shal do it with the consente of both: and what so euer they adde then vnto them or take from them, it shall stonde fast. And as touchinge the euell that Demetrius hath done vnto the Iewes, we haue wrytten vnto him, sayenge: Wherefore layest thou thy heuy yocke vpon the Iewes oure frendes and louers? Yf they make eny complaynte of

the agayne vnto vs, we shall defende them, and fight with the by see and by londe.

The ix. Chapter.

In y^e meane season^a when Demetrius herde that Nicanor and his hoost was slayne in the felde, he proceded further to sende Bachides and Alcimus againe in to Iewry, and those that were in the right wyng of his hoost, with them. So they wete forth by the waye that ledeth vnto Galgala, and pitched their tentes before Mesaloth which is in Arbellis, and wanne the cite, and slewe moche people. In y^e first moneth of the Clij. yeare, they brought their hoost to Ierusalem, and rose vp and came to Berea, with xx. M. fote men, and ij. M. horsmen.

Now Iudas had pitched his tente at Laissa, with thre thousande chosen men. And when they sawe the multitude of the other army y^e it was so greate, they were sore afrayed, and many conveyed them selues out of the hoost. In so moche y^e there abode no mo of them but viij. C. men. When Iudas sawe that his hoost fayled him, and that he must nedes fight: it brake his herte, y^e he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuerthelesse he sayde vnto them, y^e remayned with him: Vp, let vs go agaynst oure enemies, peraduanture we shal be able to fight with them. But they wolde haue stopped him, sayenge: we shall not be able, therefore let vs now saue oure lyues, and turne agayne to oure brethren, and then wil we fight agaynst thē, for we are here but fewe. And Iudas sayde: God forbyd, that we shulde fle from them. Wherfore yf oure tyme be come, let vs dye manfully for oure brethren, and let vs not stayne oure honoure. Then the hoost remoued out of the tentes, and stode agaynst them. The horsmen were deuyded in two partes: the slyngers casters and the archers wente before the hoost, and all the mightie men were foremost in the felde. Bachides himself was in the right wyng of the batell, and the hoost drewe nye in two partes, and blew the trompettes. They of Iudas syde blew y^e trompettes also, and the earth shoke at the noyse of the hoostes, and they stroke a felde from the morow till night. And when Iudas sawe y^e Bachides hoost was strongest of the right syde, he toke with him all the hardy mē, and brake

^a 1 Mac. 7. f. Iose. ca. 17. libro 12.

the right wyng of their ordre, and folowed vpon them vnto the mount Azot.

Now when they which were of the lefte wyng, sawe that the right side was discomfited, they persecuted Iudas and them that were with him. Then was there a sore battayll, for many were slayne and wounded of both the parties, Iudas also himself was kylled, and the remnaunt fled. So Ionathas and Symō toke Iudas their brother, and buried him in his fathers sepulchre in the cite of Modin. And all the people of Israel made greate lamentacion for him, and mourned longe, sayenge: Alas, that this worthy shulde be slayne, which delyuered y^e people of Israel. As for other thinges pertayninge to y^e battayls of Iudas, the noble actes that he did and of his worthynesse: they are not writtē, for they were very many.

And after the death of Iudas, wicked mē came vp in all the coastes of Israel,^a and there arose all such as worke vngodlynesse. In those dayes was there a greate derth in the londe, and all the countre gaue ouer them selues & theirs vnto Bachides. So Bachides chose wicked men, and made them lordes in the londe. These sought out and made search for Iudas frendes, and brought them vnto Bachides: which auenged himself vpon thē with greate despite. And there came so greate trouble in Israel, as was not sens the time that no prophet was sene there.

Then came all Iudas frendes together, and sayde vnto Ionathas: For so moch as thy brother Iudas is deed, there is none like him to go forth agaynst oure enemies, agaynst Bachides, and such as are aduersaries vnto oure people. Wherefore this daye we chose the for him, to be oure prynce and captayne to ordre oure batell. And Ionathas toke the gouernaunce vpon him at the same tyme, and ruled in steade of his brother Iudas. When Bachides gat knowlege therof, he sought for to slaye him: But Ionathas and Symon his brother, perceauynge that, fled in to y^e wilderness of Thecua with all their company, and pitched their tētes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Iordane with all his hoost vpon y^e Sabbath daye. Now had Ionathas sent his brother Ihon (a captayne of the people) to praye

his frendes the Nabuthites, y^e they wolde lende them their ordinance, for they had moch. So the children of Iambry came out of Madaba, & toke Ihon & all y^e he had, & wente their waye withall. Then came worde vnto Ionathas & Symon his brother, y^e his children of Iambri made a greate mariage, & brought y^e bryde from Madaba with greate pompe: for she was doughter to one of the noblest prynces of Canaan. Wherefore they remembred the bloude of Ihon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lift vp their eyes, and loked: and beholde, there was moch a doo, & greate repayre: for the brydegrome came forth, & his frēdes and his brethren met them with tympanys, instrumentes of musick, and many weapēs. Then Ionathas and they that were with him, rose out of their skoukinge places agaynst them, and slewe many of them. As for the remnaunt, they fled in to y^e mountaynes, and they toke all their substaunce. Thus the mariage was turned to mournynge, and y^e noyse of their melody in to lamentacion. And so when they had auenged the bloude of their brother, they turned agayne vnto Iordane.

Bachides hearinge this, came vnto y^e very border of Iordane with a greate power vpon the Sabbath daye. And Ionathas sayde to his company: let vs get vp, & fyght agaynst oure enemies: for it stondesth not with vs to daye, as in tymes past: Beholde, oure enemies are in oure waye, y^e water of Iordane vpon the one syde of vs, with banckes, fennes and woddes of y^e other syde, so y^e there is no place for vs to departe vnto. ^b Wherefore crie now vnto heauen, that ye maye be deluyered from the power of youre enemies. So they stroke the batell. And Ionathas stretched out his honde to smyte Bachides, but he fled bacwarde. Then Ionathas and they y^e were with him leapte in to Iordane, & swymmed ouer Iordane vnto him, & there were slayne of Bachides syde that daye, a thousande men.

Therefore Bachides with his hoost turned againe to Ierusalem, & buylte vp^c castels & stronge holdes that were in Iewry, Iericho, Emaus, Bethoron, Bethel, Thānata, Phara & Thopo, with hye walles, with portes & with lockes: & set men to kepe them, y^e they might

^a Ioseph. c. 1. lib. 13. An.

^b 2 Par. 20. a. 1 Mac. 4. b.

use their malice vpon Israel. He walled vp Bethsura, Gazara & the castell at Ierusalē also, & prouydeth them with men & vytales: He toke also the chefest mens sonnes in the countre for pledges, and put them in the castel at Ierusalem to be kepte.

Afterwarde in the Clij. yeaere in the seconde moneth, Alcimus comaunded, that f̃ walles of the ynnmost Sanctuary shulde be destroyed, & the buyldinges of f̃ prophetes also. And when he beganne to destroye thē, f̃ thinges f̃ he wēte aboute, were hyndered: f̃ for he was smytten with a palsey, & his mouth shutt, so f̃ he coude nomore speake ner comaunde any of his house cōcerninge his busynesse. Thus dyed Alcimus in greate misery at the same tyme. And whē Bachides sawe f̃ Alcimus was deed, he turned agayne to f̃ kynge, & so the londe was in rest ij. yeaeres. Then all the vngodly men helde a councell, sayenge: Beholde, Ionathas and his cōpany are at ease, & dwell without care. Wherefore let vs brynge Bachides hither, & he shall take them all in one night.

So they wēte & gaue Bachides this councell, which arose to come with a greate hoost, & sent letters priuily to his adherentes which were in Iewry, to take Ionathas & those f̃ were with him: but they might not, for the other had gotten knowledge of their deuyce. And Ionathas toke L. men of the countre (which were the ryngleders of them) & slewe them. Then Ionathas and Symon with their cōpany departed vnto the cite Bethbessen, which lieth in the wyldernes, and repayed the decaye therof, & made it stronge. When Bachides knewe this, he gathered all his hoost, and sent worde to them that were of Iewry. Thē came he and layed sege to Bethbessen, and fought against it a longe season, and made instrumentes of warre. Now Ionathas left his brother Symon in the cite, and wente forth himself in to the countre, and came with a certayne nombre, and slewe Odares and his brethren and the children of Phaseron in their tentes: so f̃ he beganne to be stronge, & to increase in power.

As for Symon and his company, they wente out of the cite, and brēt vp the instrumentes of warre, and fought agaynst Bachides, and discofited him. And Bachides was sore vexed, because his councell and trauayle was

in vayne. Wherefore he was wroth at f̃ wicked men (that gaue him counsell to come in to their londe) and slew many of them. Then purposed he with his company to go awaye in to his owne countre: wherof whē Ionathas had knowledge, he sent embassitours vnto him, for to make peace with him, & f̃ he shulde deliuer him his prisoners againe. To the which Bachides cōsented gladly, and dyd accordinge to his desyre: yee and made an ooth, that he shulde neuer do him harme all the dayes of his life. So he restored vnto him all the prisoners that he had taken out of the londe of Iuda, and thē turned and wente his waye in to his owne londe, nether proceeded he eny further to come vnto f̃ borders of Iuda. Thus Israel had no more warre. And Ionathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

The x. Chapter.

IN the C.lx. yeaere came Alexander f̃ sonne of noble Antiochus, and toke Ptolomais, whose citisens receaued him, and there he reigned. When Demetrius herde therof, he gathered an exceeding greate hoost, and wēte forth agaynst him to fight. Wherefore Demetrius sent letters vnto Ionathas with louynge wordes, and praysed him greatly. For he sayde: we wyll first make peace with him, before he bynde him selfe with Alexander agaynst vs: els he shall remembre the euell that we haue done against him, his brother & his people. And so he gaue Ionathas leue to gather an hoost, to make weapons, and to be confederate with him, and comaunded the pledges that were in the castell, to be deliuered vnto him.

Then came Ionathas to Ierusalem, and red the letters in the audience of all the people, and of them that were in f̃ castell. And therfore were they sore afraied, because they herde, that the kynge had geuē him licence to gather an hoost. Thus were the pledges deliuered vnto Ionathas, which restored them to their elders. Ionathas also dwelt at Ierusalem, and begāne to buylde vp and to repayre the cite: comaunding the worke men, to wall it, and the mount Sion rounde aboute with fre stone, to be a stronge holde, and so

^a Iosephus cap. 2. 3. libro 13.

^b 1 Mac. 9. c.

they dyd. As for the Heithen that were in ꝑ castels which Bachides had made vp, they fled: so that euery man left the place, and wete in to his owne cowntre. Onely at Bethsura remainyd certayne of the Iewes, which had forsaken the lawe and cōmaundementes of God, for Bethsura was their refuge.

Now when kynge Alexander herde of ꝑ promises ꝑ Demetrius had made vnto Ionathas, and when it was tolde him of ꝑ batels and noble actes, which he and his brethren had done, and of the greate trauayles that they had taken: he saide: where shal we fynde such a man? wel, we will make him oure frende, & be confederate with him. Vpon this he wrote a lettre vnto him, with these wordes: kinge Alexāder saluteth his brother Ionathas. We haue herde of the, ꝑ thou art a valeant man, & mete to be oure frende: wherfore this daye we ordene the to be the hye prest of thy people, and to be called the kynges frende. (Vpon this, he sente him a purple clothinge & a crowne of golde) ꝑ thou mayest conside what is for oure profit, & kepe friendshipe towardes vs.

So in the vij. moneth of the C. lx. yeaere vpon the solemne feast daye of the tabernacles, Ionathas put the holy rayment vpon him. Then gathered he an hoost, & made many weapēs. Which when Demetrius herde, he was maruelous sory, & sayde: Alas, what haue we done, ꝑ Alexander hath preuented vs in gettinge the friendship of the Iewes, for his owne defence? Yet wil I wryte louingly vnto them also, yee & promise them dignities & rewardes, ꝑ they maye be of my syde. Whervpon he wrote vnto the these wordes: Kinge Demetrius sendeth gretinge vnto ꝑ people of the Iewes. Where as ye haue kepte youre cōuenant towardes vs, & cōtinued in oure friendship, not enclinyng to oure enemies we were glad, when we herde therof. Wherfore remayne still & be faithfull to vs: & we shal wel recōpense you for the thinges, ꝑ ye haue done on oure partie: we shall release you of many charges, and geue you rewardes.

And now I discharge you & all ꝑ Iewes from tributes, I forgeue you the customes of salt, and release you of the crowne taxes, of the thirde parte of sede, and half of the frute of trees, which is myne owne dewty. These I leaue for you, from this daye forth: so that they shall not be taken of the londe of Iuda

ner of the thre cities which are added ther vnto out of Samaria and Galilee, from this daye forth for euermore. Ierusalē also with all thinges belōginge therto, shal be holy and fre, yee ꝑ tithes & tributes shal pertayne vnto it. As for the power of ꝑ castell which is at Ierusalem, I remytte & geue it vnto the hye prest, that he maye set in it soch men, as he shall chose to kepe it. I frely delyuer all the Iewes that are presoners thorow out all my realme: so that euery one of them shalbe fre from payenge eny tribute, yee euen of their catell.

All the solēpne feastes, Sabbathes, New mones, the dayes appoynted, the thre daies before and after the feast shal be fre for all the Iewes in my realme: so that in them no man shal haue power to do eny thinge, or to moue eny busynesse agaynst eny of them in eny maner of cause. There shal xxx. M. also of the Iewes be written vp in the kynges hoost, and haue their wages payed, as all other men of warre of the kynges shulde haue: and of them shalbe ordered certayne, to kepe the kynges stronge holdes: yee and some of them shalbe set ouer the kynges busynesse, that they maye faithfully deale with the same. The Iewes also shal haue prynces of their owne, & walke in their owne lawes, as the kynge hath commaunded in the londe of Iuda.

And the thre cities that are fallen vnto Iewry from the cowntre of Samaria and Galilee: shalbe taken as Iewry, and be vnder one: nether be subiecte to eny straunge lorde, but to the hye preste. As for Ptolomais and the londe pertayninge therto, I geue it vnto the Sanctuary at Ierusalem, for the necessary expēces of the holy thinges. Morouer, I will geue euery yeaere xv. M. Sycles of syluer out of ꝑ kynges checker (which pertayneth vnto me) to the worke of the temple: yee & loke what remaineth (which they ꝑ had oure matters in honde in tymes past, haue not payed) that same shal they geue vnto them also. And besydes all this, the v. M. sycles which they toke yearly of the rētes of the Sanctuary, shal belōnge vnto the prestes that do seruyce.

Item, who so euer they be that fle vnto the temple at Ierusalem or within the liberties therof, where as they are fallen in to the kynges daunger for eny maner of busynesse, they shall be pardoned, and all the goodes

that they haue in my realme, shalbe fre. For the buyldinge also & repayinge of the worke of the Sanctuary, expenses shalbe geuen out of the kynges Checker: Yee and for the makinge of the walles rounde aboute Ierusalem, for the breakinge downe of the olde, and for the settinge vp of the stronge holdes in Iewry, shal þy costes and charges be geuen out of the kynges Checker.

But when Ionathas and the people herde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greate wickednesse that he had done vnto Israel, and how sore he had vexed them. Wherefore they agreed vnto Alexander, for he was a prynce that had dealete frendly with them, and so they stode by him allwaye. The gathered kynge Alexander a greate hoost, and brought his armye agaynst Demetrius. So þy two kynges stroke battayll together,^a but Demetrius hoost fled, and Alexander folowed after and vpon them. A mightie sore felde was it, continuynge till the Sonne wente downe, and Demetrius was slayne the same daye.

¶ And Alexander sente embassitours vnto Ptolomy the kynge of Egipte with these wordes, sayenge: For so much as I am come agayne to my realme, and am set in the trone of my progenitours, and haue gotten the dominion, ouer come Demetrius, conquered the londe, and striken a felde with him, so that we haue discomfited both him and his hoost, and syt in the trone of his kyngdome: Let vs now make frendshipe together, geue me thy daughter to wife: so shall I be thy sonne in lawe, and both geue the rewardes, and hir greate dignite. Ptolomy the kynge gaue answer, sayenge: Happy be the daye wherein thou art come agayne to the londe of thy progenitours, and set in the trone of their kyngdome. And now will I fulfill thy writynge: but mete me at Ptolomais, þy we maye se one another, and that I maye mary my daughter vnto the acordinge to thy desyre. So Ptolomy wete out of Egipte with his daughter Cleopatra, & came vnto Ptolomais in þy Clxij. yere: where kynge Alexander met him, & he gaue Alexander his daughter Cleopatra, and married them at Ptolomais with greate worshippe, like as the maner of kynges is to be.

^a 1 Mac. 7. b.^b Iosephus ca. 5. lib. 13.

Then wrote kynge Alexander vnto Ionathas, that he shulde come and mete him. So he wente honorably vnto Ptolomais, & there he met the two kynges, and gaue them greate presentes of golde and syluer, & founde fauoure in their sight. And there came together agaynst Ionathas certayne wicked men and vngracious personnes of Israel, makynge complaintes of him, but the kynge regarded them not. As for Ionathas, the kynge commaunded to take of his garmentes, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to syt by him, and sayde vnto his prynces: Go with him in to the myddest of the cite, and make a proclamacion, that no man complayne agaynst him of eny matter, and that no man trouble him for eny maner of cause.

So it happened that when his accusers sawe the worshippe which was proclaimed of him, & þy he was clothed in purple: they fled euerychone. And the kynge made moch of him, wrote him amonge his chefe frendes, made him a duke, and partaker of his dominion. Thus Ionathas wente agayne to Ierusalem with peace and gladnesse. In the Clxv. yere came Demetrius the sonne of Demetrius from Creta in to his fathers londe: wherof when Alexander herde tell, he was right sory, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernaunce of Celosyria) to be his captayne.

So he gathered a greate hoost and came vnto Iamnia, and sende worde vnto Ionathas the hye prest, sayenge: Darrest thou withstonde vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouest thy strength agaynst vs in the mountaynes. Now therfore, yf thou trustest in thyne owne strength, come downe to vs in to the playne felde, and there let vs proue oure strength together: thou shalt fynde, that I haue valeaunt men of warre with me: and shalt knowe who I am, & the other that stonde by me.

¶ Which saye, that youre fote is not able to stonde before oure face, for thy fathers haue bene twyse chaced in to their owne londe. And now, how wylt thou be able to abyde so greate an hoost of horsmen and fotemen in the felde, where as is nether rocke, stone ner place to fle vnto?

^c Iosephus cap. 6. lib. 13. Antiq.^d 1 Mac. 3. a.

When Ionathas herde the wordes of Appollonius, he was moued in his mynde: wherefore he chose x. thousande men and wente out of Ierusalem, and Symon his brother met him for to helpe him: And they pitched their tentes at Ioppa, but the cite kepte him forth, for Ioppa was an holde of Appollonius. Then Ionathas layed sege to it, and they that were in the cite, for very feare let him in: and so Ionathas wanne Ioppa. Appollonius hearinge of this, toke thre thousande horsmen, with a greate hoost of fote, and wente as though he wolde go to Azotus, & came immediatly in to the playne felde: because he had so many horsmē, and put his trust in thē. So Ionathas folowed vpon him to Azotus, & there they stroke the battayll. Now had Appollonius left a M. horsmen behynde them pruely in the tētes. And when Ionathas knewe that soch waite was layed behynde them, they wēte rounde aboute the enemies hoost, and shot dartes at the people from the mornyng to the euenyng. As for Ionathas people, they kepte their ordre as he had commaunded them, & the enemies horses were euer labouringe.

Then brought Symon forth his hoost, and set them agaynst the fote men. For the horsmē were weery already. So he discomfited them, and they fled. And they that were scatred in the felde, gat them to Azotus, and came in to the temple of Dagon their Idol, & they might there saue their lyues. But Ionathas set fyre vpon Azotus and all the cities rounde aboute it, & toke their goodes, and brēt vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and brēt well nye viij. thousande men. So Ionathas remoued the hoost from thence, and brought them to Ascalon: where & men of the cite came forth, and met him with greate worshipec. After this wente Ionathas and his hoost agayne to Ierusalem, with greate substance of good. And when kynge Alexander herde these thinges, he thought to do Ionathas more worshipec, & sent him a colar of golde, as the vse is to be geuen vnto such as are of the kynges nexte bloude. He gaue him also & cite of Accaron (with the londes belongynge therto) in possession.

The xi. Chapter.

AND & kynge of Egipte gathered an hoost, ^a (like the sonde & lieth vpon the

see shore) and many shippes: and wente aboute thorow disceate to optayne & kingdom of Alexander, & to ioyne it vnto his owne realme. Vpon this he toke his iourneys in to Syria, & was letten in to the cities, and mē came forth to mete him: for kinge Alexander had cōmaunded them so to do, because he was his father in lawe. Now when Ptolomy entred in to eny cite, he lefte mē of warre to kepe it, and this he dyd thorow out all & cities. And when he came to Azotus, they shewed him the temple of Dagon and Azotus^b that was brent vp, with the other thinges which were destroyed, the deed bodies cast abrode, and & graues that they had made by the waye syde, for soch as were slayne in the felde: And tolde the kynge that Ionathas had done all these thinges, to the intēt they might get him euell will. But the kynge sayde not a worde therto.

And Ionathas met the kynge with greate honoure at Ioppa, where they saluted one another, and toke their rest. So when Ionathas had gone with & kynge, vnto the water that was called Eleutherus, he turned agayne to Ierusalem. Now Ptolomy had gotten the dominion of the cities vnto Seleucia vpon the see coast, ymaginyng wicked counsels agaynst Alexander, & sent embassitours vnto Demetrius, sayenge: Come, let vs make a bonde betwixe vs, so shall I geue the my daughter that Alexander hath, and thou shalt raigne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for he goeth aboute to slaye me. And thus he slaudred Alexander, because he wolde haue had his realme.

Thus he toke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowne. And Ptolomy came to Antioche, where he set two crownes vpon his owne heade: the crowne of Egipte and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynst him. But when Alexander herde of this, he came to warre agaynst him. So kinge Ptolomy brought forth his hoost and met him with a mightie power, and chaced him awaye. Then fled Alexander in to Araby, there to be defended, and kynge Ptolomys honoure increased. And Zabdiel the Arabian smote of Alexanders heade, and sent it vnto

^a 1 Mac. 11. a. ^b Iosephus cap. 7. libro 13. ^c 1 Mac. 10. i.

Ptolomy. But the thirde daye after, died kynge Ptolomy himself: and they whom he had set in the stronge holdes, were slayne of those that were within f cities. And Demetrius raigned in f hundreth and seuen and sixtie yeaere.

C At the same tyme gathered Ionathas them that were in Iewry to laye sege vnto the castell which was at Ierusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngodly personnes (which hated their owne people) vnto kynge Demetrius, and tolde him, that Ionathas beseged f castell. So when he herde it, he was angrie, and immediatly came to Ptolomais, and wrote vnto Ionathas, that he shulde not laye sege to the castell, but come and speake with him in all the haist. Neuerthelesse when Ionathas herde this he commaunded to besege it. He chose also certayne of the elders and prestes of Israel, and put him self in the parell, and toke with him golde, syluer, clothinge and diuerse presentes: and wente to Ptolomais vnto the kynge, and founde him gracious.

And though certayne vngodly men of his owne people made complayntes vpon him, yet the kynge intreated him,^a like as his predecessours had done before: and promoted him in the sight of all his frendes, confirmed him in the hye presthode with all the worships f he had afore, and made him his chefe frende. Ionathas also desyred the kynge that he wolde make Iewry fre, with the thre head cities of Samaria^b and the londes pertayninge therto: vpon this dyd Ionathas promyse him thre C. talentes. Where vnto the kynge consented, and gaue Ionathas wrytinge of the same, conteyninge these wordes: kynge Demetrius sendeth gretinge vnto his brother Ionathas and to the people of f Iewes. We sende you here a copy of the lettre which we dyd wryte vnto oure elder Lasthenus, concerninge you, that ye shulde knowe it.

D Kynge Demetrius sendeth gretinge vnto Lasthenus his elder. For the faithfulness that oure frendes the people of the Iewes kepe vnto vs, and for the louynge kyndnesse which they beare towards vs: we are determed to do them good. Wherefore we ordene all f coostes of Iewry with the thre cities, Lyda and Ramatha (which are added vnto Iewry

from Samaria) t all f lodes pertayninge there vnto, to be frely separated for such as do sacrifice in Ierusalem: both concernynge the paymētes which the kynge toke yearly afore tyme, t f frutes also of the earth t trees. As for other tithes t tributes f belonged vnto vs, we discharge the therof from this tyme forth. In like maner we graūte vnto the all the customes of salt and crowne taxes, which were brought vnto vs. And this fredome shal they haue firme t stedfast, frō this tyme forth for euermore. Therefore se f ye make a copy of these oure letters, and delyuer it vnto Ionathas: that it maye be kepte vpon f holy mount in a cōuenient place.

After this, when Demetrius the kynge sawe that his londe was in rest, and that no resistance was made him: he sent awaye all his hoost euery man to his owne place, excepte an armye of straungers, whom he brought from the Iles of the Heithen, wherefore all his fathers hoost had euell wyll at him. Now was there one Triphon^c (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he wente to Emalcuel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sore vpon him, to delyuer him this yonge Antiochus: that he might raigne in his fathers steade. He tolde him also what greate euell Demetrius had done, t how his mē of warre loued him not: t so remayned there a lōge season.

And Ionathas sent vnto kynge Demetrius, to druye them out which were in the castell at Ierusalem and in the other refugies, for they dyd Israel greate harme. So Demetrius sent worde vnto Ionathas, sayenge: I wil not only do these thinges for the and thy people, but at tyme conueniēt I wil do both the t thy people greate worships. But now thou shalt do me a pleasure, yf thou wilt sende me men to helpe me: for all myne armye is gone fro me. So Ionathas sent him iij. M. stronge men vnto Antioche, and they came vnto the kynge, wherefore the kynge was very glad at their commynge. But they that were of the cite (euen an Cxx. thousande mē) gathered them together, t wolde haue slayne the kynge, which fled in to his courte: t the cītesyns kepte the stretes of the cite, and beganne to fight.

^a 1 Ma. 10. b.^b 1 Ma. 10. d.^c 1 Mac. 12. e.

Then the kynge called for the Iewes helpe, which came vnto him all together, & wente abrode thorow the cite, and slewe the same daye an C. M. men: set fyre vpon the cite, gat many spoyles in that daye, and delyuered y kyng. So when the citesyns sawe that the Iewes had gotten their wyll of the cite, and they them selues dyspoynted of their purpose: they made their supplicacion vnto the kynge, sayenge: Graunte vs peace, and let the Iewes cease from troublinge vs and the cite, and vpon this they cast awaye their weapens. Thus they made peace, and y Iewes gat greate worshippe in the sight of the kynge, and in the sight of all that were in his realme, and were spoken of thorow out the kyngdome: and so they came agayne to Ierusalem with greate goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lode. Neuertheles he dyssembled in all that euer he spake, & with drewe himself from Ionathas, nether rewarded him acordinge to the benefites which he had done for him, but troubled him very sore. After this came Triphon agayne with yonge Antiochus, which reigned & was crowned kynge. Then there gathered vnto him all y men of warre, whō Demetrius had put awaye: these fought agaynst Demetrius, which fled & turned his backe. So Triphon toke the Elephantes, & wanne Antioche. And yōge Antiochus wrote vnto Ionathas, sayenge: I confirme the in thy presthode, & make y ruler of iij. countrees, y thou mayest be a frende of y kings.

Vpon this he sent him golden vessel to be serued in, and gaue him leue to drynke in golde, to be clothed in purple, and to weere a colar of golde. He made his brother Symon also captayne, from the coostes of Tyrus vnto the borders of Egipte. Then Ionathas toke his iourney, & wente thorow y cities beyōde the water (of Iordane) and all the men of warre of Syria gathered thē vnto him for to helpe him. So he came vnto Ascalon, and they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherefore he layed sege vnto it, burnynge vp and spoylinge the places that were aboute the cite.

And the citesyns of Gaza submytted thē selues vnto Ionathas, which made peace with

them, but toke of their sonnes to pledge, sent thē to Ierusalē, & wente thorow the countree vnto Damascus. Now when Ionathas herde that Demetrius princes were come in to Cades (which is in Galilee) with a greate hoost, purposinge to put Demetrius out from medlinge in the realme: he came agaynst them, and lefte Symon his brother in the londe: which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they desyred to haue peace with him, which he graunted them, & afterwarde put them out from thence, toke the cite, and set mē to kepe it. And Ionathas with his hoost came to the water of Genesar, & by tymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hoostes of the Heithen met thē in the felde, & layed watch for thē in the mountaynes: so y when Ionathas came agaynst thē, the other (which were layed to watch) rose out of their places, & fought, & they that were of Ionathas syde, fled euery man: & there was not one of thē lefte, excepte Matathias the sonne of Absalomus, and Iudas the sonne of Calphi the captayne of the hoost. Thē Ionathas rente his clothes, layed earth vpō his heade, made his prayer, & turned againe to thē in y felde: where they fought together, and he put them to flight. Now when his owne mē y were fled, sawe this: they turned agayne vnto him, & helped him to folowe vpon all their enemies vnto their tentes at Cades. So there were slayne of the Heithen the same daye, iij. M. men, & Ionathas turned agayne to Ierusalem.

The xij. Chapter.

IONATHAS seyng that y tyme was mete for him, chose certayne men and sent them vnto Rome for to establish & to renewe the frendshipe with thē. "He sent lettres also vnto Sparta, and to other places in like maner. So they wēt vnto Rome and entred in to y counsell, & sayde: Ionathas y hye prest & the people of the Iewes sent vs vnto you, for to renewe y olde frēdshipe and bonde of loue. Vpō this y Romaynes gaue thē fre pasportes, y mē shulde lede thē home in to y lode of Iuda peaceably. And this is y copy of the lettres that Ionathas wrote vnto the Sparcians:

Ionathas y hye prest with y elders, prestes, & the other people of y Iewes, sende gretinge

vnto þ̄ Sparciās their brethrē. There were lettres sente lōge ago vnto Onias þ̄ hye prest, from Arius which than raigned amonge you: that ye are oure brethren, as the wrytinge made thervpon specifieth. And Onias intreated the embassitoure that was sent, honorably, and receaued þ̄ lettres: wherin there was mencion made of the bonde of loue & frendshipe. But as for vs, we nede no soch wrytinges: for why, we haue the holy bokes of scripture in oure hondes to oure comforte. Neuerthelesse we had rather sende vnto you, for the renuyng of þ̄ brotherhode and frendshipe: lest we shulde be straunge vnto you, for it is longe, sens þ̄ tyme þ̄ ye sent worde vnto vs. Wherefore in þ̄ sacrifices þ̄ we offere & other ceremonies vpon þ̄ hye solempne dayes and other we allwaye remembre you without ceasyng (like as reason is, and as it becometh vs to thynke vpon oure brethren) yee and are right glad of youre prosperous honoure.

And though we haue had greate troubles and warres, so that the kynges aboute vs haue foughten agaynst vs: yet wolde we not be greuous vnto you ner to other of oure louers and frendes in these warres. For we haue had helpe frō heauē, so that we are delyuered, and oure enemies subdued. Wherefore we chose Numenius the sonne of Antiochus and Antipater the sonne of Iason, and sente them vnto the Romaines, for to renue the olde bonde of frendshipe and loue with them. We commaunded them also to come vnto you, to salute you, and to delyuer you oure lettres, concerninge the renouacion of oure brotherhode. And now ye shal do right wel, to geue vs an answere there vnto.

And this is the copy of the wrytinge, which Arius the kyng of Sparta sente vnto Onias: Arius kinge of the Sparcians sendeth gretyng vnto Onias the hye prest. It is founde in wrytyng, that the Sparcians and Iewes are brethren, and come of the generacion of Abraham. And now for so moch as this is come to oure knowledge, ye shal do wel, to wryte vnto vs of youre prosperite. As for vs, we haue wrytten oure mynde vnto you: Oure catell and goodes are yours and yours, ours. These thinges haue we cōmaunded to be shewed vnto you.

When Ionathas herde, that Demetrius prices were come forth to fight against him with a greater hoost thē afore, he wente frō

Ierusalem, & met thē in the lōde of Hemath, for he gaue them not space to come in to his owne cōntre. And he sent spyes vnto their tentes, which came agayne and tolde him, that they were appoynted to come vpō him in the night season. Wherefore when the Sōne was gone downe, Ionathas cōmaunded his men to watch all þ̄ night, & to be ready with weapons for to fight: and set watchmen rounde aboute the hoost. But when the aduersaries herde that Ionathas was ready with his men to the battayll, they feared & were afrayed in their hertes, & kyndled fyres in their tentes, brake vp, and gat them awaye. Neuertheles Ionathas and his company knewe it not till the morninge, for they sawe the fyres burnyng.

Then Ionathas folowed vpon thē, but he might not ouertake them, for they were gone ouer the water Eleutherus. So Ionathas departed vnto þ̄ Arabiās (which were called Zabadei) slewe them, & toke their goodes. He proceded furthur also, and came vnto Damascus, & wente thorow all that cōntre. But Simon his brother toke his journey and came to Ascalon and to the nexte stronge holdes: departinge vnto Ioppa, and wanne it. For he herde, that they wolde stonde of Demetrius partie: wherefore he sent mē of warre in the cite, to kepe it. After this came Ionathas home agayne, & called the elders of the people together: and deuysed with thē for to buylde vp the strōge holdes in Iewry, and the walles of Ierusalem, to set vp an hye wall betwixte the castell and þ̄ cite, for to separate it from the cite, that it might be alone, and that men shulde nether bye nor sell in it.

Vpō this they came together for to buylde vp the cite: and for so moch as the wall vpō the broke of the west syde (called Caphetheta) was fallen downe, they repayred it. And Symon set vp Adiada in Sephela, and made it stronge, settinge portes & lockes vpō it. Now when Triphon purposed to raigne in Asia, to be crowned, and to slaye the kyng Antiochus: he was afrayed that Ionathas wolde not suffre him, but fight against him. Wherefore he wente aboute to take Ionathas, and to kyll him.

So he departed, and came vnto Bethsan. Then wente Ionathas forth against him to the battayll with fourty thousande chosen men, and came vnto Bethsan also. But whē

Triphon sawe that Ionathas came with so greate an hoost to destroye him, he was afrayed: and therefore he receaued him honorably, commended him vnto all his frendes, gaue him rewardes, and commaunded his men of warre to be as obediēt vnto him as to himself.

And saide vnto Ionathas: why hast thou caused this people to take soch trauayle, seynge there is no warre betwixte vs? Therfore sende them home agayne, & chose certaine mē to waite vpon the, & come thou with me to Ptolomais: for I wil geue it the, with the other strōge holdes, men of warre and their officers: As for me, I must departe, this is only ŷ cause of my cōmynge. Ionathas beleued him, & dyd as he sayde, puttinge awaye his hoost, which wente in to ŷ londe of Iuda. He kep̄te but iij. M. by him, wherof he sente ij. M. in to Galilee, & one M. wente with himself.

Now as soone as Ionathas entred in to Ptolomais, the citesyns sparred the gates of the cite, and toke him, and slewe all them with the swerde, that came in with him. Then sent Triphon an hoost of fote mē and horsmen in to Galilee and in to the greate playne felde, to destroye all Ionathas company. But when they knew that Ionathas was taken, and all they slayne that wayted vpon him: they toke councell together, and came forth ready to the battayll. So when they which folowed vpon them, sawe, that it was a matter of life, they turned backe agayne. As for the other, they wente in to ŷ londe of Iuda peaceably, & bewayled Ionathas, & them that were with him right sore. And Israel made greate lamentacion. Thē all the Heithen ŷ were rounde aboute them, sought to destroye thē. For they sayde: now haue they no captayne, nor eny man to helpe them. Therefore let vs ouercome them, and rote out their name from amonge men.

The xiiij. Chapter.

NOW when Symon heade that Triphon gathered a greate hoost, to come in to ŷ londe of Iuda, and to destroye it: and sawe ŷ the people was in greate fearfulness and care: He came vp to Ierusalem, and gathered the people together, & gaue thē exortacion, sayenge: Ye knowe what greate battayls I and my brethren & my fathers house haue stryken for

the lawe & the Sāctuary, and what maner of troubles we haue sene: thorow occasion wherof, all my brethren are slayne for Israels sake, and I am left alone." And now let not me spare myne owne life in eny maner of trouble, for I am no better then my brethren: but wil avenge my people and the Sanctuary, oure children and oure wyues: for all the Heithen are gathered together, to destroye vs of very malice.

At these wordes the hartes of the people were kyndled together, so that they cried with a loude voyce, sayenge: Thou shalt be oure captayne in steade of Iudas & Ionathas thy brethren, ordre thou oure batell, & what so euer thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haist to fynish all the walles of Ierusalem, which he made stronge rounde aboute. Then sent he Ionathas the sonne of Absalomus with a fresh hoost vnto Ioppa, which droue them out ŷ were in the castell, and remayned there himself. Triphon also remoued from Ptolomais with a greate armye, to come in to the londe of Iuda, and Ionathas with him in warde. And Simon pitched his tentes at Addus before the playne felde.

But when Triphon knewe that Symon stode vp in steade of his brother Ionathas, and that he wolde warre agaynst him: he sent messaungers vnto him, sayenge: Where as we haue kep̄te Ionathas thy brother, it is for money that he is owynge in the kynges accompte, concernynge the busynesse ŷ he had in honde. Wherefore sende now an C. talētes of syluer and his two sonnes for suertie, that when he is lettē forth he shal not forsake vs: and we shal sende him agayne. Neuerthelesse Symon knewe, that he dyssembled in his wordes: yet commaunded he the money & children to be delyuered vnto him: lest he shulde be the greater enemye agaynst ŷ people of Israel, and saye: because he sent him not the money and the children, therefore is Ionathas deed.

So Symon sent him the children and an hundreth talentes, but he dyssembled, & wolde not let Ionathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, ŷ ledeth vnto Ador. But where so euer they wente, thither wente Symon and his hoost also. Now they

that were in the castell, sent messaungers vnto Triphon, that he shulde make haist to come by the wyldernesse, and to sende them vytales: And Triphon made ready all his horsmen to come that same night. Neuerthelesse it was a very greate snowe, so that he came not in Galaadithim. And whē he drewe nye Baschama, he slewe Ionathas and his sonnnes there, and then turned for to go home in to his owne londe.

The sente Symon for to fet his brothers deed coarse, and buried it in Modin his fathers cite. So all Israel bewayled him with greate lamentacion, and mourned for him very longe. And Symon made vpon the sepulchre of his father and his brethrē a buyldynge hye to loke vnto of fre stone behynde and before: and set vp seuē pylers, one agaynst another (for his father, his mother and foure brethren) and set greate pilers rōude aboute, with armes vpon them for a perpetuall memory, and carued shippes besyde the armes: y they might be sene of mē saylinge in the see. This sepulchre which he made at Modin, stondeth yet vnto this daye.

¶ Now as Triphō wente forth to walke with y yōge kyng Antiochus, he slewe him trayerously, and raigned in his steade, crowned himself kyng of Asia, and dyd moch euell in the londe. Symon also buylte vp the castels in Iewry, makynge them stronge with hye towres, greate walles, portes and lockes, and layed vp vytales in the stronge holdes. And Symon chose certayne men, and sente them to kyng Demetrius: to desyre him, y he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kyng answered him, ¶ wrote vnto him after this maner:

Demetrius y kige sendeth gretinge vnto Symon the hye prest his frende, with the elders and people of the Iewes. The golden crowne and precious stone y ye sente vnto vs, haue we receaued: and are ready to make a stedfast peace with you, yee and to wryte vnto oure officers, for to release you, concernynge the thinges wherin we made you fre: and the appointment y we make with you, shalbe firme and stable. The stronge holdes which ye haue buylded, shalbe youre owne. As for eny ouer sight or fawte committed vnto this daye, we forgeue it, and the crowne

taxe that ye ought vs also. And where as was eny other tribute in Ierusalem, it shal now be no tribute: and loke who are mete amonge you to be in oure courte, let them be written vp, that there maye be peace betwixte vs.

Thus the yock of the Heithen was taken from Israel, in the hundreth and seuentie yeare. And the peple of the Iewes beganne to write in their lettres and actes on this maner: ¶ In y first yeare of Symon the hye prest, and pryncē of the Iewes.

In those dayes wente Symon vnto Gaza, and beseged it rounde aboute, where he set vp ordinaunce of warre. And wanne a towre, which he toke. So they that gat in to the towre leapte into the cite, which was in a greate feare: In so moch that the people of the cite rente their clothes, and clymmed vp vpon the walles with their wyues and children, besekynge Symon to be at one with them, sayenge:

O rewarde vs not after oure wickednes, but be gracious vnto vs, and we shal do y seruyce. ¶ Then Symon for very pite, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymages were) to be censed: and so entred the cite with Psalmes of prayse, geuinge thanks vnto the LORDE. So when he had cast all abhominaciōs out of the cite, he set soch men in it as kepte the lawe of God, and made the cite stronge, and builded a dwellinge place for himself.

Now when they in the castell at Ierusalem were kepte so strately, that they coude not come forth ner in to countre, and might nether bye ner sell: they were very hungrie, and many of them famished to death: In so moch that they besought Symon to be at one with them, which he graunted them. So he put them out from thence, and censed the castell from fylthynesse. And vpon the xxiiij. daye of the seconde moneth in the Clxxj. yeare they entred in to it with thankesgeuyng and branches of palme trees, with harpes, crowdes, cymbals, and lutes, synginge psalmes and songes of prayse vnto God, for that the greate enemy of Israel was ouer come.

And Symon ordered that the same daye shulde be kepte euery yeare in gladnesse, and made stronge the hyl of the temple that

^a Iosephus capite 10. libro 13.

^b 1 Macha. 14. d.

was besyde the castell, where he dwelt him self with his company. Symon also perceauynge that Ihon his sonne was a mightie man of armes, made him captayne of all the hoostes, and caused him to dwell at Gaza.

The viiij. Chapter.

IN the Clxxij. yeare gathered kynge Demetrius his hoost, and departed vnto Media, to gett him helpe for to fight agaynst Triphon. Now when Arsaces the kynge of Persia and Media herde, that Demetrius was entred within his borders: he sente one of his prynces to take him alyue, and to brynge him vnto him. So he wente and slewe Demetrius hoost, toke himselfe, brought him to Arsaces, which kepte him in warde. And all the londe of Iuda was in rest, so longe as Symon lyued: for he sought the wealth of his people, therefore were they glad to haue him for their ruler, and to do him worships allwaye.

Symon wanne the cite of Ioppa also for an haufen towne, and made it an inetrance in to the Iles of the see. He enlarged the borders of his people, and cōquered them more londe: He gathered vp many of their people that were presoners: he had the dominiō of Gaza, Bethsura and the castell, which he censed from fylthines, and there was no mā that resisted him: So that euery man tyllid his grounde in peace, the londe of Iuda and the trees gaue their frute and encrease. The elders sat all in iudgment, and toke their deuyce for the wealth of the londe: the yonge men put on worships and harnesse vpon them. He prouydedytayles for the cities, and made goodly stronge holdes of them: so that the fame of his worships was spoken of vnto the ende of y^e worlde. ^a For he made peace thorow out the londe, and Israel was full of myrth and ioye.

Euery mā sat vnder his vyne & fyge trees and there was no man to fraye them awaye. There was none in y^e londe to fight agaynst them, for then the kinges were ouer come. He helped those that were in aduersite amonge his people, he was diligent to se y^e lawe kepte: as for such as were vngodly and wicked he toke thē awaye. He set vp y^e Sanctuary, & encreased the holy vessels of the temple.

^a Leui. 26. a. 3 Reg. 4. b.

When y^e Romaynes and Sparcians had gotten worde, y^e Ionathas was deed, they were right sory. But when they herde y^e Symon his brother was made hye prest in his steade, and how he had wonne the londe agayne with the cities in it: they wrote vnto him in tables of laton, to renue the frendshipe & bonde of loue, which they had made afore with Iudas & Ionathas his brethrē. ^a Which writings were red before the congregacion at Ierusalem.

And this is the copy of the lettres, that the Sparcians sent: The Senatours and citesyns of Sparta sende gretinge vnto Simō y^e greate prest with the elders, prestes, & y^e other people of the Lewes their brethrē: Whē youre embassitours that were sente vnto oure people, certified vs of youre worships, honoure and prosperous wealth: we were glad of their cōminge, and haue written the earande which they spake before the counsell of the people: namely, that Numenius the sonne of Antiochus, and Antipater the sonne of Iason the Iewes embassitours are come vnto vs, for to renue the olde frendshipe with vs. Vpon this the people consented, that the men shulde be honorably intreated, and that the copy of their earande shulde be written in the speciall bokes of the people, for a perpetuall memory vnto the Sparcians: yee and that we shulde sende a copy of the same vnto Symon the greate prest.

After this dyd Symon sende Numenius vnto Rome, with a golden shyld of a thousande pounce weight, to confirme the frendshipe with them: which when the Romaynes vnderstode, they saide: what thākes shal we recompence agayne vnto Symon & his children? For he hath stablished his brethrē, and ouer come the enemies of Israel. Wherefore they graūted him to be fre. And all this wrote the Iewes in tables of laton, and naled it vnto the pilers vpon the mount Sion. The copy of the writinge is this:

The xvij. daye of y^e moneth Elul in the Clxxij. yeare in the thirde yeare of Symon the hye prest, in the greate congregacion of y^e prestes, rulers of the people, and elders of the cōuntre at Asaramel, were these wordes openly declared:

For so much as there was moch warre in oure londe, therefore Symon y^e sonne of MATHIAS (come of the children of Iareb) and his

^b 1 Ma. 8. c. d. and 12. a.

brethren, put them selues in parell, and resisted the enemies of their people: that their Sanctuary and lawe might be manteyned, and dyd their people greate worshipe. Ionathas in like maner, after that he had gouerned his people and bene their hye prest: dyed, and lyeth buried besyde his elders.

After that wolde their enemies haue trodden their holy thinges vnder fote, destroyed their londe, and vtterly waisted their Sanctuary. Then Symon withstode them, and fought for his people, spent moch of his owne money, weapened the valeaunt men of his people, gaue them wages, made stronge y cities of Iuda, with Bethsura that lieth vpon the borders of Iewry, (where the ordinance of their enemies laye somtyme) ⁊ set Iewes there for to kepe it.

f He made fast Ioppa also, which lieth vpon the see, and Gaza that bordreth vpon Azotus, (where the enemies dwelt afore) and there he set Iewes to kepe it: and what so euer was mete for the subduynge of the aduersaries, that layed he therin. Now whē the people sawe the noble actes of Symon, and what worshipe he purposed to do for them, his godly behauoure, and faithfulness which he kepte vnto them, ⁊ how he sought by all waies y wealth of his people, because he dyd all this, therefore they chose him to be their prynce ⁊ hye prest. And in his tyme they prospered wel by him, so y the Heithē were takē out of their londe: ⁊ they also which were in the cite of Dauid at Ierusalē in the castell (where they wente out and defiled all thinges that were aboute the Sanctuary, and did greate harme vnto clenlynes) and Symon put men of the Iewes in it, for the defence of the londe and the cite, and set vp the walles of Ierusalem.

g And kynge Demetrius confirmed him in his hye presthode, made him his frende, and dyd him greate worshipe. For he herde that the Romayns called y Iewes their frendes, louers and brethren: how honorably they receaued Symons embassitours: how y Iewes and prestes consented that he shulde be their prynce and hye prest perpetually (till God raysed vp the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to set officers vpon the workes therof, ouer the londe, ouer the weapens, ouer the houses of defence, to make prouysion for

the holy thynges, and to be obeyed of euery man, and all the wrytynges of y londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be lauffull for none of the people nor prestes to breake eny of these thynges, to withstonde his wordes, ner to call eny congregacion in the londe without him: that he shulde be clothed in purple, and weere a colar of golde: And yf there were eny which disobeyed or brake this ordinaunce, that he shulde be punyshed.

So all the people consented to alowe Symon, and to do acordinge to these wordes. Symon also himselfe toke it vpon him, and was contente to be the hye prest, the captayne and prynce of the Iewes and prestes, and to gouerne them all. And they commaunded to make this wrytinge in tables of laton, and to fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posterite might haue it.

The xv. Chapter.

MOROUER, kynge Antiochus the sonne of Demetrius sente lettres from the Iles of the see, vnto Symon the hye prest and prynce of the Iewes, and to all the people, conteyninge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hye prest and to the people of the Iewes. For so moch as certayne wicked men haue gotten the kyngdome of oure progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherefore I haue gathered a greate hoost and made shyppes of warre: that I maye go thorow the cowntre, and be auenged of them which haue destroyed oure londe, and waysted many cities in my realme. And therfore now I make the fre also from all the tributes, wherof all kynges my progenitours haue discharged the, and from other customes (wher from they haue released the) what so euer they be: Yee I geue the leaue to smyte money of thine owne within thy londe. As for Ierusalem, I wil that it be holy and fre: and all the weapens and houses of defence which thou hast buylded and kepest in thine hondes, shal be thine. Where as eny thinge is or shal be owynge vnto the kynge, I forgeue it the, from this time forth for euermore. And when we haue optayned oure kyngdome,

we shal do the, thy people and the temple greate worshipe: so that youre honoure shal be knowne thorow out þ̄ whole worlde.

In the Clxxiii. yeare wente Antiochus in to his fathers londe, and all the men of warre came together vnto him, so that fewe were left with Triphon. So the kyng Antiochus folowed vpon him, but he fled vnto Dora, which lieth by the see syde: for he sawe þ̄ there was myschefe comminge vnto him, and that his hoost had forsaken him. Then came Antiochus vnto Dora with an hūdreth & twenty thousande men of armes vpon fote, and eight thousande horsmen. So he compased the cite rounde aboute, and þ̄ shippes came by the see. Thus they vexed the cite by londe and by water, in so moch that they suffred no man to go in nor out.

“In the meane season came Numenius (¶ they that had bene with him) from the cite of Rome, hauynge lettres written vnto the kynges and prouincies, wherein were conteyned these wordes: C Lucius the Mayre of Rome sendeth gretinge vnto Ptolomy the kyng. The embassitours of the Iewes oure frēdes beinge sent from Symon the hye prest and from the people of the Iewes, came vnto us, for to renue the olde frendshipe and bonde of loue, and brought a shyld of golde weyenge a thousande pounce, which we were contente to receaue of them. Wherefore we thought it good to wryte vnto the kynges & prouincies, to do them no harme, nor to take parte agaynst thē, their cities ner countrees nether to mayntene their enemies agaynst them. Yf there be eny wicked personnes therfore fled from their cowntre vnto you, delyuer them vnto Symon the hye prest, þ̄ he maye punysh them acordinge to their owne lawe.

The same wordes wrote the Romaynes also vnto Demetrius the kyng, to Attalus, Araba, Arsaces and to all regions: as Samsanes, to them of Sparta, Delo, Mido, Sydon, Caria, Samos, Pamphilia, Lycia, Alicarnassum, and to þ̄ Rhodes: to Faselis, Co, Sida, Arado, Gortyna, Gnydum, to Cypros and to Cyren. B And of euery letre they sent a copy to Symon the hye prest and to the people of the Iewes. So Antiochus the kyng brought his host vnto Dora the seconde tyme, to take it: where he made diuerse ordinaūce of warre, and kepte Triphon in, þ̄ he shulde not come

forth. Then Symon sent Antiochus two thousande chosen mē to helpe him with golde, syluer and other plenteous geer: Neuerthelesse he wolde not receaue them, but brake all þ̄ couenaunt which he made with Symon afore, & withdrew himself frō him.

He sent Athenobius also a frende of his vnto Symon, for to reason with him, sayenge: Ye witholde fro me Ioppa and Gaza (with the castell that is at Ierusalē) which are cities of my realme, whose borders ye haue destroyed, and done greate euell in the londe, hauynge the dominaciō in many other places of my kyngdome. Wherefore delyuer now E cities which ye haue takē, with þ̄ tributes of þ̄ places þ̄ ye haue rule vpon without the borders of Iewry: Or els geue me fyue hūdreth talentes of syluer, yee and for the harme that ye haue done in the cities and for the tributes of the same, other fyue hundreth talētes. Yf no, we shal come and fight agaynst you.

So Athenobius the kynges frende came to Ierusalē, and when he sawe þ̄ greate worshippe and honoure of Symō in golde, syluer and so greate plenty of ornamentes: he marveled, and tolde Symon as the kyng commaunded him. Then answered Symon and saide vnto him: “As for vs, we haue nether taken other mēs londe, ner witholdē them, but only oure fathers heretage, which oure enemies had vnrighteously in possession a certayne tyme. This heretage of oure fathers haue we challenged in processe of tyme. And where as thou cōplaynest concernynge Ioppa and Gaza, they dyd greate harme to oure people and in oure londe, yet wyll we geue an C. talentes for them.

Neuertheles Athenobius answered him not F one worde, but turned agayne wrothfully vnto þ̄ kyng, and tolde him all these wordes, and the greate dignite of Symon with all that he had sene, and the kinge was very angrie. In the meane tyme fled Triphon by shippe vnto Orthosaida. Then the kyng made Cendebeus captayne of the see coast, & gaue him an hoost of fote men and horsmen, cōmaundinge him to remoue þ̄ hoost towarde Iewry, & to buylde vp the cite of Cedron, to make vp þ̄ portes, & to warre agaynst þ̄ people of the Iewes. As for the kyng him self, he folowed vpon Triphon. So Cendebeus came vnto Iamnia, & beganne to vexe þ̄ people, to

* 1 Ma. 14. d.

þ̄ Iudic. 11. c. d.

treade downe Iewry, to "take the people pre-
soners, to slaye the & to buylde vp Cedron:
where he set horsmē & other men of warre,
that they might come forth and go thorow the
stretes of Iewry, like as the kynge had com-
maunded him.

The xvi. Chapter.

THEN came Ihon vp from Gaza,^a and
tolde Symon his father, what Cendebeus
had done amonge their people. Vpon this
called Symon two of his eldest sonnes, Iudas
& Ihon, and sayde vnto them: I and my
brethren & my fathers house, haue euer from
oure youth vp vnto this daye, foughten agaynst
the enemies of Israel, & God gaue vs good
fortune to delyuer Israel oft tymes. And now
for so much as I am olde, be ye in steade of
me & my brother, to go forth & fight for oure
people, & the helpe of God be with you. So
he chose xx. M. fightinge men of the cowntre,
with horsmen also, which wente forth agaynst
Cendebeus and rested at Modin.

In the mornynge they arose, & wete in to y
playne felde: and beholde, a mightie greate
hoost came agaynst the, both of fote men &
horsmen. Now was there a water broke
betwixte them, & Ihon remoued the hoost
towards them. And when he sawe that the
people was afrayed to go ouer y water broke,
he wente ouer first him self: and the men
seyng this, folowed him.

Then Ihon set his horsmen & fote men in
orde, the one by the other, for their enemies
horsmen were very many. But when they
blewe vp the prestes trompettes, Cendebeus
fled with his hoost, wherof many were slayne,
and the remnaunt gat them to their stronge
holde. Iudas also Iho's brother whas wouided
at y same tyme. And Ihon folowed still vpon
y enemies,^b till he came to Cedro which he
buylded. The enemies fled also vnto the
towres y were in y felde of Azotus, & those
dyd Ihon burne vp. Thus there were slayne
ij. M. men of them, & Ihon turned agayne
peaceably to Iewry.

^a 1 Mac. 16. b.

^b 1 Mac. 13. f.

^c 1 Mac. 15. f.

And in the felde of Iericho was Ptolomy
the sonne of Abobus made captayne: which
because he had abundaunce of syluer & golde,
(for he had married the daughter of Symon
the hye prest) waxed proude in his mynde, &
thought to conquere the lode, ymagininge
falsed agaynst Symō & his sonnes, to destroye
the. Now as Symon was goynge aboute
thorow the cities, y were in y cōtre of Iewry,
and carynge for them: he came downe to
Iericho, with Matathias & Iudas his sonnes,
in the Clxxvij. yeare, in y xj. moneth called
Sabat. Then Ptolomy y sonne of Abobus
receaued them (but with disceate) in to a
stronge house of his called Doch, which he
had buylded, where he made them a banquet.

So when Symon & his sonnes were mery &
had dronken well, Ptolomy stode vp with his
men (whō he had hyd there) & toke their
weapens, entred in to the banquet house, &
slewe Symon with his two sonnes, & certayne
of his seruantes. Soch greate vnfaithful-
nesse dyd Ptolomy in Israel, and recōpensed
euell for good. Then wrote this Ptolomy y
same vnto kynge Antiochus, requyringe him
that he shulde sende him an hoost to helpe
him: & so shulde he delyuer him the londe,
with the cities & tributes of the same. He
sent other men also vnto Gaza, for to take
Ihon: & wrote vnto the captaynes to come to
him, & he shulde geue them syluer, golde and
rewardes. And to Ierusalem he sent other,
to take it and the Sanctuary.

The ranne there one before, & tolde Ihon
in Gaza, that his father & his brethren were
slayne, and how that Ptolomy had sent to
slaie him also. Whē Ihon herde this, he was
sore abaszshed, and layed hōdes of them that
were come to destroye him, and slewe them:
for he knewe, that they wente aboute to kyll
him.

As for other thinges concernynge Ihon: of
his warres, of his noble actes (wherin he
behaued him self manfully) of the buyldinge
of walles which he made, and other of his
dedes: They are written in the cronicles of
his presthode, from the tyme forth y he was
made hye prest after his father.

The ende of the first boke of the Machabees.

The seconde boke of the Machabees.

What this boke conteyneth.

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The Iewes wryte vnto Aristobolus of the clensynge of the temple, and of the feast of tabernacles. Of the fyre that was hyd in the pyt.

Chap. II.

What Ieremy requyred of the Iewes that were in preson, and of their stories.

Chap. III.

The Heithē kynges helde the temple at Ierusalem in honoure. The variaunce betwixte Simon and Onias. What Appollonius & Heliodorus dyd at Ierusalem. The punyshment of Heliodorus.

Chap. IIII.

The wickednes of Symon. The faithfulness of Onias. Iason laboureth to be hye prest. Of his wickednesse, and how he was dryuen awaye. The alteration of the presthode. Andronicus destroyeth Onias, and God striketh him therefore.

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Wonderous thinges done at Ierusalem. Iason falleth vpon the cite, handleth abhominably, and yet is fayne to fle at the last. The kyng of Egipte taketh the cite agayne with greate bloudsheddyng.

Chap. VI.

The kyng procedeth forth in his tyranny, as well in other cities where the lawe of God is kepte, as at Ierusalem. All this sendeth God for the wickednes of the people. The stedfastnesse of Eleazar.

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The death of the vij. brethē & their mother. How constante they are to suffre, rather then to obeye the wicked kyng.

Chap. VIII.

The manlynesse of Iudas Machabeus, and how Philippe medleth against him. Iudas conforteth his people, and ouercommeth Nicanor.

Chap. IX.

Of Antiochus and his pryde, & how God punyshed him.

Chap. X.

Machabeus wynneth the holy cite agayne, and clenseth it. Eupator foloweth his father Antiochus. Iudas Machabeus ordreth him self well.

Chap. XI.

What Lysias purposeth. Iudas withstondeth him, God taketh his parte. Lysias & Iudas are at one.

Chap. XII.

Timotheus, Appolonius and other, ymagin treason. Iudas Machabeus punysheth them, wynneth Caspin & other cities.

Chap. XIII.

Antiochus & Lysias make thē forth agaynst the Iewes. Iudas gathereth the people, & byddeth them call vpon God, goeth on, and besyde Modin striketh a greate batell.

Chap. XIII.

Of Demetrius the sonne of Seleucus. The trayterous dealing of Alcimus. Nicanor breaketh falsely the bonde made with Iudas Machabeus. Of the mālynes of Razis.

Chap. XV.

Nicanors wicked purpose. Iudas geueth his people godly consolacion. Of his dreames and visions, and how Nicanor perished.

The first Chapter.

A THE brethrē of ꝑ Jewes which be at Ierusalem & in the londe of Iewry, wish vnto those brethrē of ꝑ Jewes that are thorow out Egipte: good fortune, health and peace.

God the LORDE be gracious vnto you, & thinke vpon his couenaunt ꝑ he made with Abraham, Isaac & Iacob his faithfull seruantes: and geue you all soch an herte, that ye maye loue and serue him, yee and perfourme his wyll with an whole herte and of a wyllinge mynde: He opē youre hertes in his lawe and in his commaundementes, sende you peace: heare youre prayers, be at one with you, and neuer forsake you in tyme of trouble. This is heare oure prayer for you.

B What tyme as Demetrius reigned, in the Clxix. yere, we Iewes wrote vnto you in ꝑ trouble and violence that came vpon vs. In those yeres after that Iason departed out of the holy londe and kyngdome, they brent vp the portes, and shed innocent bloude. Then made we oure prayer vnto ꝑ LORDE, and were herde: we offred, and lighted the candels, settinge forth cakes and bred. ^b And now come ye vnto the feast of tabernacles in the moneth Casleu.

In the Clxxxvij. yere ꝑ people ꝑ was at Ierusalem and in Iewry, the counsell and Iudas him self, sent this wholsome salutaciō vnto Aristobolus kyng Ptolomys master, which came of the generacion of the anoynted prestes: and to the Iewes that were in Egipte: In so moch as God hath deliuered vs from greates paelis, we thanke him hylie, In that we resisted so mightie a kyng. And why? he brought men out of Persis by heapes, to fight agaynst vs and the holy cite. For as he was in Persis (namely, ꝑ captayne with the greates hoost) he perished in the temple of Naneas, beyng disceaued thorow the deuyce of Naneas prestes. For as he was purposed to haue dwelt there, Antiochus & his frēdes came thither, to receaue moch moneye for a dowry. So whē Naneas prestes had layed forth ꝑ moneye, he entred with a small company in to the compasse of the temple, and so they shut the temple.

C Now when Antiochus entred by openyng the preny inraunce of the temple, ꝑ prestes stoned ꝑ captayne to death, hewed thē in peces that were with him, smote of their

heades, and threwe them out. In all thinges God be prayed, which hath deliuered the wicked in to oure hondes.

Where as we now are purposed to kepe the purification of the temple vpon ꝑ xxv. daye of the moneth Casleu, we thought necessary to certifie you therof: that ye also might kepe the tabernacles feast daye, & the daye of the fyre, which was geuen vs when Nehemias offred, after that he had set vp ꝑ temple & the autler. For what tyme as oure fathers were led awaye vnto Persis, ꝑ prestes (which then sought the honoure of God) toke ꝑ fyre priuely from ꝑ autler, & hyd it in a valley, where as was a depe drye pyt: & therein they kepte it, because the place was vnknowne to euery man. Now after many yeres when it pleased God, ꝑ Nehemias shulde be sent from the kyng of Persia: he sent the 'childers children of those prestes (which had hyd the fyre) to seke it. And as they tolde vs, they founde no fyre, but thicke water.

D Thē cōmaunded he them to drawe it vp, & to bryng it him, & ꝑ offerynges withall. Now when ꝑ sacrifices were layed on & ordred, the prest Nehemias commaunded to sprenkle them & the wod with the water. Whē this was done, & the tyme come ꝑ the Sonne shone, which afore was hyd in the cloude: there was a greates fyre kyndled, In so moch ꝑ euery man marueled. Now all the prestes prayed, whyle the sacrifice was a makinge. Ionathas prayed first, and ꝑ other gaue answer.

And Nehemias prayer was after this maner: O LORDE God maker of all thinges, thou fearfull & stronge, thou righteous & mercifull, thou ꝑ art onely a gracious kyng, onely lyberall, onely iust, Allmightie and euerlastinge, thou ꝑ deliuerest Israel from all trouble, thou ꝑ hast chosen the fathers & halowed them: receaue the offeringe for the whole people of Israel, preserue thine owne porcion, & halowe it. Gather those together, ꝑ are scatred abroad from vs: deliuer them ꝑ vnder the Heithē bondage, loke vpon them which are despyed & abhorred, ꝑ the Heithen maie knowe & se, how ꝑ thou art oure God: Punyshe them ꝑ oppresse, and proudly put vs to dishonoure. Set thy people agayne in thy holy place, ^d like as Moses hath spokē.

^a Deut. 30. b.^b Leui. 23. f.^c Leuit. 6. a. 10. a. 16. c.^d Deu. 30. a.

E And the prestes songe Psalmes of thankes-
geuyng, so lōge as the sacrifice endured.
Now when the sacrifice was brent, Nehemias
commaunded the greate stones to be sprenkled
with the ^aresydue of the water. Which when
it was done, there was kyndled a flamme of thē
also: but it was consumed thorow the light, y
shyned from the altar. So whē this matter
was knowne, it was tolde the kynge of Persia,
that in the place where the prestes (which
were led awaye) had hyd fyre, there apared
water in steade of fyre, & that Nehemias
& his company had purified the sacrifices
withall. Then the kynge considerynge &
ponderynge y matter diligently, made him a
temple, to proue the thinge y was done.
And whē he founde it so in dede, he gaue the
prestes many giftes & dyuerse rewardes: yee
he toke them with his owne hōde, & gaue thē.
And Nehemias called the same place Neph-
thar, which is as moch to saye as a clensynge:
but many men call it Nephī.

The ij. Chapter.

IT is founde also in the writings of Jeremy
the prophet, y he commaunded them
which were caried awaye, to take fyre, as it is
sayde afore. ^aHe cōmaūded them also, y
they shulde not forget the ^alawe & cōmaūde-
mentes of the LORDE, & y they shulde not
erre in their ^amyndes, whē they se ymages of
syluer & golde with their ornamentes. These
& soch other thinges commaūded he them, &
exorted them, that they shulde not lett the
lawe of God go out of their hertes.

It is wrytten also, how the prophet (at y
commaūdemēt of God) charged them, to
take the tabernacle & the arke with them:
& he wente forth vnto the mountaine, where
Moses clymmed vp, ^a& sawe y heretage of
God. And when Jeremy came there, he
founde an open caue, wherin he layed the
tabernacle, y arke & the altar of incense, &
so stopped the hole. There came certayne
men together also folowing him, to mark
the place, but they coude not fynde it. Which
when Jeremy perceaued, he reproued thē,
sayenge: As for that place, it shalbe vn-
knowne, vntill y tyme that God gather his
people together againe, & receaue thē vnto
mercy. Then shal God shewe them these

thinges, & the maiesty of the LORDE shal
appeare, & the cloude also, like as it was
shewed vnto Moses: & like as when Salomon
desyred y the place might be ^asanctified, & it
was shewed him.

For he beyng a wyse man, handled hono-
rably & wysely: offerynge vnto God in y
halowinge of the temple, when it was fynished.
^aAnd like as when Moses prayed vnto the
LORDE, the fyre came downe from heauen,
& consumed the burnt offeringe: Euen so
prayed Salomon also, & the ^afyre came downe
from heauen, & cōsumed the burnt offeringe.
And Moses sayde: because the synofferynge
was not eaten, therefore it is cōsumed. In
like maner Salomon kepte the dedicacion
(or halowynge) eight dayes.

In y Annotations & wrytynges of ^aJeremy, **C**
were these thinges put also: & how he made a
lybrary, & how he gathered out of all coun-
trees the bokes of the prophetes, of David,
the epistles of the kynges, and of the pre-
sentes. Euen so Iudas also, loke what he
lerned by experiece of warre, & soch thinges
as hath happened vnto vs, he gathered thē
all together, & so we haue them by vs. Yf ye
now desyre to haue the same, sende some
body to fetch them vnto you. Where as we
thē are aboute to celebrate the purificacion,
we haue wrytten vnto you. Therefore ye shall
do well, yf ye kepe the same dayes. We
hope also, that the God (which deluyered his
people, & gaue them all y heretage, kyng-
dome, presthode & ^aSanctuary y he promised
them in the lawe) shal shortly haue mercy
vpō vs, & gather vs together from vnder the
heauē in to his holy place: for he hath sauēd
vs frō greate pears, & hath clenēd the place.

As concernynge Iudas Machabeus & his **D**
brethren, the purificacion of the greate tem-
ple, the dedicacion of the altar, yee & of the
warres y cōcerne noble Antiochus and ^aEup-
ator his sonne, of the shyninges y came
downe from heauen vpon those, which man-
fully defended the Iewes. (For though they
were but fewe, yet defended they the whole
londe, droue awaye y enemies hoost, recovered
againē the temple, y was spoken of thorow
out all the worlde, deluyered the cite, doyng
their best y the lawe of the LORDE which
was put downe, might with all tranquillite be

^a Iudic. 6. d. ³ Re. 18. e. Eccli. 48. a. ² Mac. 1. d.
^c Iere. 29. b. ^d Baruc 6. a. ^e Deu. 34. a. ^f Exo. 13. d.

^g 3 Re. 8. b. ^h Leui. 9. d. ⁱ 2 Par. 7. a. ^{*} Some read:
Nehemias. ^k Deut. 30. a. ^l 1 Mac. 6. a.

restored agayne vnto the LORDE, y was so mercifull vnto the.) As touching Iason also of Cyren, we haue vndertakē cōpendiously to brynge in to one boke, the thinges y were cōprehended of him in fyue. For we cōsideringe the multitude of the bookes, and how harde it shulde be for them y wolde medle with stories and actes (and that because of so dyuerse matters) haue vnder taken so to comprehend the stories: that such as are disposed to reade, might haue pleasure and pastyme therin: and that they which are diligent in soch thinges, might the better thinke vpon them: yee and that who so euer red them, might haue profit therby.

Neuerthelesse we oure selues that haue medled with this matter for the shortenynge of it, haue taken no small labour, but greate diligence, watchynges and trauallye. Like as they that make a feast, wolde fayne do other men pleasure: Euen so we also (for many mens sakes) are very wel content to take the labour, where as we maye shortly comprehendē, the thynges that other men haue truly wrytten.

For he y buyldeth an house a new, must prouyde for many thynges to y whole buylde: but he that paynteth it afterwarde, seketh but only what is comly, mete and conuenient to garnysh it withall. Euen so do we also in like maner. And why? He that begynneth to wryte a story for the first, must with his vnderstandinge gather the matter together, set his wordes in ordre, and diligently seke out euery parte: But he that afterwarde wyll shorten it, vseth few wordes, and toucheth not the matter at the largiest. Let this be sufficient for a prologe, now wyll we begynne to shewe the matter: for it is but a foolish thinge to make a longe prologe, and to be shorte in the story it self.

The iij. Chapter

WHAT tyme as the holy cite was inhabited in all peace and wealth, t when the lawes were yet very well kepte. (For so was it ordered by Onias the hye prest and other godly men, that were enemies to wickednesse:) It came therto, that euen the kynges and p rynces the selues dyd the place greate worshipe, and garnished y temple with greate giftes: In so moch that Seleucus

kyng of Asia of his owne rentes bare all the costes y belonging to the seruyce of the offerynges. Then Symon of the trybe of Ben Iamin, a ruler of the temple, laboured to worke some myschefe in the cite: but the hye prest resisted him.

Neuerthelesse when he might not ouercome Onias, he gat him to Appolonius the sonne of Thersa (which the was chefe lorde in Celosyria and Phenices) and tolde him, y the treasury in Ierusalem was full of innumerable money, and how that the comons goodes (which belonged not vnto the offerynges) were exceddinge greate also: yee and how it were possible, that all these might come vnder the kynges power.

Now when Appollonius had shewed the kyng of the moneye, as it was tolde him: y kinge called for Heliodorus his stewarde, and sent him with a commaundement, to brynge him the sayde money. Immediatly Heliodorus toke his iourney, but vnder a coloure, as though he wolde go thorow Celosyria and Phenices to vyset the cities, but his purpose was to fulfill the kynges pleasure. So when he came to Ierusalem, and was loungly receaue of the hye prest in to the cite: he tolde what was determed concernynge the moneye, and shewed the cause of his comynge: he axed also, yf it were so in dede. Then the hye prest tolde him, that there was soch money layed vp for the vpholdinge of weddowes and fatherlesse childre, and how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: and that of all the moneye (which that wicked Symon had bewrayed) there were iiij. hundreth talentes of syluer, and ij. hundreth of golde: yee t that it were vnpossible for those mens meaninge to be disceaue, that had layed vp their moneye in the place and temple (which is had in worshipe thorow the whole worlde) for the mayntenaunce and honoure of y same. Whervnto Heliodorus answered, y the kyng had commaunded him in eny wyse, to brynge him the moneye.

So at the daye appoynted, Heliodorus entred in to the temple to ordre this matter. But there was no small feare thorow out the whole cite. The prestes fell downe before the alter in their vestimentes, and called vnto heauen vpon him, which had made a

^a 2 Mac. 1. c.

^b 2 Mac. 4. a.

^c 2 Mac. 3. b.

lawe concernynge stuffe geuen to kepe,^a that they shulde be safely preserued, for soch as comitte them vnto kepyng. Then who so had loked the hye prest in the face, it wolde haue greued his herte: For his countenance and the chaunginge of his colour, declared the inwarde sorowe of his mynde. The mā was all in heuynesse, and his body in feare: wherby that loked vpon him, might perceaue the grefe of his herte. The other people also came out of their houses by heapes vnto the comon prayer, because the place was like to come in to confucion. The women came together thorow the stretes, with hayrie clothes aboute their brestes.

D The virgins also that were kepte in, ranne to Onias, some to the walles, other some loked out at the wyndowes: yee they all helde vp their hondes towarde heauē, & prayed. A miserable thinge was it, to loke vpon the comon people, & the hye prest beyng in soch trouble. But they besought Almightye God, that the goodes which were committed vnto thē, might be kepte whole, for those that had deliuered them vnto their kepyng. Neuertheles the thinge that Heliodorus was determed to do, that perfourmed he in the same place, he him self personally beyng aboute the treasury with his men of warre. But the sprete of Almightye God shewed him self openly, so that all they which presumed to obeye Heliodorus, fell thorow y^e power of God in to a greate fearfulnessse & drede. For there apearede vnto them an horse,^b with a terrible man syttinge vpon him, deckte in goodly araye, and the horse smote at Heliodorus with his fore fete. Now he that sat vpon y^e horse, had harnessse of golde vpon him.

E Morouer there apearede ij. fayre and beutifull yonge men in goodly araye, which stode by him, scourged him of both the sydes, & gaue him many stripes without ceasinge. With that, fell Heliodorus sodenly vnto the grounde. So they toke him vp (beyng compassed aboute with greate darcnesse) and bare him out vpō a beare. Thus he that came with so many runners and men of warre in to y^e sayde treasury, was borne out, where as no man might helpe him: and so the power of God was manifest and knowne. He laye still comme also by the power of God,

destitute of all hope and life. And they praised the LORDE, that he had shewed his power vpon his place and temple, which a litle afore was full of feare & trouble: and that thorow the reuelacion of the Almightye LORDE it was fylled with ioye and gladnesse.

Thē certaine of Heliodorus frēdes praised Onias, that in all haist he wolde call vpon God, to graunte him his life, which was geuyng vpon the goost. So the hye prest considered the matter, and lest the kyng shulde suspecte that the Iewes had done Heliodorus some euell: he offred an healthofferynge for him. Now whē y^e hye prest had opteyned his petition, the same yonge mē in the same clothinge apearede, & stode besyde Heliodorus, sayenge: Thanke Onias y^e hye prest, for for his sake hath y^e LORDE graunted the thy life:^d therfore seyng y^e God hath scourged y^e, geue^f him prayse & thankes, and shewe euery man his might & power. And whē they had spoken these wordes, they apearede nomore.

So Heliodorus offred vnto God, made greate vowes vnto him which had graūted him his life, thāked Onias, toke his hoost, & wēt agayne to y^e kinge. Thē testified he vnto euery mā, of y^e greate workes of God, y^e he had sene with his eyes. And whē the kyng axed Heliodorus who were mete to be sent yet once agayne to Ierusalem, he sayde: Yf thou hast eny enemy or aduersary vnto thy realme, sende him thither, & thou shalt haue him punished, yf he escape with his life: for in y^e place (no doute) there is a speciall power & workinge of God. For he y^e dwelleth in heauē, vysiteth & defendeth y^e place: & all y^e come to do it harme, he punysheth & plageth thē. This is now y^e matter cōcerninge Heliodorus, & y^e kepyng of y^e treasury at Ierusalē.

The iiii. Chapter.

THIS Symon now (of whom we spake afore) beyng a bewrayer of the money and of his owne naturall countre, reported the worst of Onias: as though he had moued Heliodorus vnto this, and as though he had bene a brynger vp of euell. Thus was he not ashamed to call him an enemy of y^e realme, that was so faithfull an ouerseer & defender of the cite & of his people: yee & so feruent in the lawe of God. But when the malice of Symon increased so farre, y^e thorow his frendes

^a Exo. 22. b.^b 2 Ma. 10. c. and 11. b.^c 2 Mac. 5. c.^d Act. 27. c.^e 2 Ma. 3. a.

there were certayne manslaughteres comitted: Onias considered the parell \hat{y} might come thorow this strife, and how that Appollonius (namely the chefe lorde in Celosyria and Phenices) was all set vpon tyranny, and Symons malice increased the same: He gat him to the kynge, not as an accuser of the citesyns, but as one that by him self intended the comon wealth of the whole multitude. For he sawe it was not possible to lye in peace, nether Symon to leaue of from his foolishnesse, excepte the kynge dyd loke therto.

33 But after the death of Seleucus, when Antiochus (which is called the noble) toke \hat{y} kyngdome: Iason the brother of Onias laboured to be hye prest: For he came vnto the kynge, and promised him thre hundredth τ lx. talentes of syluer, τ of the other rētes lxxx. talentes. Besydes this he promised him yet an C. τ L. yf he might haue \hat{y} scole of \hat{y} children, and that he might call them of Ierusalem Antiochians. Which when the kynge had graunted, τ he had gotten the superiorite: he begāne immediatly to drawe his kinsmen to the custome of the Heithen, put downe the thinges, that the Iewes had set vp of loue, by Ihon the father of Eupolemius (which was sent embassitoure vnto Rome, for to make the bonde of frendshippe and loue.) He put downe all the Lawes τ Lyberties of the Iewes, and set vp wicked statutes. He durst make a fightinge scole vnder \hat{y} castell, and set fayre yonge men to lerne the maners of whores and brodels.

C This was now the begynnynge of the Heithenish τ straunge cōuersacion, brought in thorow the vngracious and vnherde wickednesse of Iason (which shulde not be called a prest, but an vngodly personne.) In so moch, that the prestes were now nomore occupide aboute the seruyce of the aulter, but despyed the temple, regarded not the offrynges: yee gaue their diligece to lerne to fight, to wristle, to leape, to daunce, τ to put at \hat{y} stone: not settyng by \hat{y} honoure of \hat{y} fathers, but liked \hat{y} glory of the Grekes best of all: for the which they stroue perlosly, and were gredy to folowe their statutes, yee their lust was in all thinges to be like the, which afore were their enemies τ destroyers. Howbeit to do wickedly agaynst \hat{y} lawe of God, shal not

* These were kepte euery fifth yeaere.

escape vnpunyshed: but of this we shal speake here after.

What tyme as the *Olympiades sportes were played at Tyrus (the kynge him selfe beinge presente) this vngracious Iason sent wicked men, bearinge from them of Ierusalem (which now were called Antiochians) iij. C. drachmas of syluer for an offrynge to Hercules. These had they that caried them, desyred vnder soch a fashiō, as though they shulde not haue bene offred, but bestowed to other vses. Neuertheles he that sent them, sent them to the intent that they shulde be offred vnto Hercules. But because of those that were present, they were geuen as to the makynge of shippes. And Appollonius the sonne of Nesteus was sent in to Egipte, because of the noble men of kynge Ptolomy Philometor. Now when Antiochus perceaued \hat{y} he was put out from medlinge in the realme, he sought his owne profit, departed from thence, came to Ioppa, τ then to Ierusalem: where he was honorably receaued of Iason τ the cite, τ was brought in with torche light and with greate prayse: and so he turned his hoost vnto Phenices.

After iij. yeaere Iason sent Menelaus (the fore sayde Symons brother) ^b to beare the money vnto \hat{y} kynge, τ to bringe him answeere of other necessary matters. But he (when he was prayed of \hat{y} kynge for magnifieng of his power) turned \hat{y} hye presthode vnto him self, layenge vp iij. C. talētes of syluer for Iason. So whē he had gotten cōmaundemētes from \hat{y} kynge, he came, hauinge nothinge \hat{y} becōmeth a prest, but bearinge \hat{y} stomack of a cruell tyraunte, τ the wrath of a wyld brute beest. ^c Then Iason (which had disceaueid his owne brother) seynge \hat{y} he him self was begyled also, was fayne to fle in to \hat{y} lōde of \hat{y} Ammonites, τ Menelaus gat \hat{y} dominiō. But as for \hat{y} moneye \hat{y} he had promised vnto the kynge, he dyd nothinge therin, when Sostratus the ruler of \hat{y} castell requyred it of him. (For Sostratus was the man, \hat{y} gathered \hat{y} customes) wherfore they were both called before the kynge. Thus was Menelaus put out of \hat{y} presthode, τ Lysimachus his brother came in his steade. Sostratus also was made lorde of the Cyprians.

It happened in \hat{y} meane season, \hat{y} \hat{y} Tharsians τ Malloicians made insurreciō, because

^b 2 Mac. 4. b.

^c 2 Mac. 4. b.

they were geuen for a present vnto kynge Antiochus concubayne. Then came f kynge in all f haist, to still them agayne and to pacifie the matter, leauynge Andronicus there to be his debyte, as one mete therefore. Now Menelaus supposinge that he had gotten a right convenient tyme, stole certayne vessels of golde out of the temple, and gaue the to Andronicus for a present: and some he solde at Tyrus and in the cities therby.

Which when Onias knewe of a suertye, he reprobued him: but he kepte him in a sanctuary besyde Daphnis, that lyeth by Antioche. Wherefore Menelaus gat him to Andronicus, and prayed him that he wolde slaye Onias. So when he came to Onias, he counceiled him craftely to come out of the sanctuary, geuynge him his honde with an ooth (how be it he suspecte him) and the he slewe Onias, without eny regarde of rightuousnesse. For the which cause not only the Iewes, but other nacions also toke indignacion, and were displeased for the vnrightuous death of so godly a man.

And when the kynge was come agayne from Cilicia, the Iewes and certaine of the Grekes wente vnto him, complaynyng for the vnrightuous death of Onias. Yee Antiochus himself also was sory in his mynde for Onias, so f it pitied him, and he wepte, remembringe his sobrenesse and manerly behauoure. Wherefore he was so kyndled in his mynde, f he comaunded Andronicus to be striped out of his purple clothinge, and so to be led thorow out all the cite, yee and f vngracious man to be slayne in f same place, where he committed his wickednes vpon Onias. Thus f LORDE rewarded him his punishment, as he had deserued. Now when Lysimachus had done many wycked dedes in f temple thorow the counsell of Menelaus, and the voyce came abrode: the multitude gathered the together agaynst Lysimachus, for he had caried out now moch golde.

So when the people arose and were full of displeasure, Lysimachus armed iij. M. vnthriftes to defende him: a certayne tyraunte beyng their captayne, which was growen both in age and woodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good stronge clubbes, and some cast aszshes vpon Lysimachus. Thus there were many of the wounded, some

beyng slayne, and all the other chased awaye. But as for f wicked churchrobber himself, they kylled him besyde the treasury. Of these matters therefore there was kepte a courte agaynst Menelaus.

Now when f kynge came to Tyrus, they made a cōplaynte vnto him of Menelaus, concerninge this busynesse, and f embassitours were there. But Menelaus wente and promysed Ptolomy to geue him moch money, yf he wolde perswade the kynge. So Ptolomy wete to the kynge in to a courte (where as he was set to coole him) and brughte him out of f mynde. In so moch f he discharged Menelaus fro f accusations, f not withstandinge was cause of all myschefe: and those poore men (which yf they had tolde their cause, yee before the Scythians, they shulde haue ben iudged innocēt) the he cōdēned to death. Thus were they soone punyshed, which folowed vpō f matter for f cite, and for f people, and for f holy vessell. Wherefore they of Tyrus toke indignacion, and buried the honorably. And so thorow f covetousnesse of them that were in power, Menelaus remayned still in authorite, increasinge in malyce, to the hurte of the citesyns.

The v. Chapter.

AT f same tyme Antiochus made him ready to go agayne in to Egipte. The were there sene at Ierusalem (xl. dayes lōge) horsmē runnyng to and fro in the ayre, which had rayment of golde, and speares. There were sene also whole hoostes of mē weapened, and horses runnyng in an ordre, how they came together, how they helde forth their shildes, how f harnessed men drew out their sweardes, and shot their dartes. The shyne of f goldē weapēs was sene, and of all maner of armure. Wherefore euery mā prayed, f those tokens might turne to good. Now whē there was gone forth a false rumoure, as though Antiochus had bene deed: Iason toke a M. mē, and came sodely vpō f cite. The citesyns rāne vnto f walles, at f last was f cite taken, and Menelaus fled in to the castell.

As for Iason, he spared not his owne citesyns in the slaughter, nether considered he what greate euell it were, to destroye f prosperite of his owne kynsmen: but dyd as one that had gotten the victory of his enemies, and not of his frendes. For all this gatt he not the

superiorite, but at the last receaned confucion for his malice, and "fled agayne like a vagabunde in to the londe of the Ammonites. Fynally (for a rewarde of his wickednesse) he was accused before Aretha the kynge of the Arabians: In so moche that he was fayne to fle from cite to cite, beyng despyed of euery man as a forsaker of the lawes, and an abhominable personne. And at f last (as an open enemy of his owne naturall countre and of the citesyns,) was dryuen in to Egipte.

Thus he f afore put many out of their owne natyue londe, perysht from home him self. He wente to Lacedemon, thinkinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one out vnburied, was throwen out himself, no man mournynge for him, ner puttinge him in his graue: so that he nether enioyed f buriall of a straunger, nether was he partaker of his fathers sepulchre.

C Now when this was done the kinge suspecte, f the Iewes wolde haue fallen from him: wherfore he came in a greate displeasure out of Egipte, t toke the cite by violence. b He comāunded his men of warre also, that they shulde kyll t not spare, but slaye downe such as with stode them, or clymmed vp vpō f houses. Thus was there a greate slaughter of yonge men, olde men, women, children and virgins. In iij. dayes were there slayne lxxx. M. forty thousande put in preson, t no lesse solde. Yet was he not cōtent with this, but durst go in to the most holy temple (Menelaus that traytoure to f lawes t to his owne naturall countre, beyng his gyde) t with his wicked hondes toke f holy vessell, which other kynges t cities had geuen thither for f garnishinge t honoure of f place: the toke he in his hōdes vnworthely, t defyled them.

D So madd was Antiochus, that he considered not, how that God was a litle wroth for the synnes of them that dwelt in the cite, for the which such confucion came vpon that place. And why? "yf it had not happened them to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shot out for his presumpciō: "like as Heliodorus was, whom Seleucus the kynge sente to robbe f treasury. Neuertheles God hath not chosn the people

for the places sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And like as it is now forsaken in the wrath of allmighty God, so when the greate God is reconcyled, it shal be set vp in hye worshippe agayne.

So when Antiochus had taken a M. and viij. C. talentes out of the temple, he gat him to Antioche in all the haist, thinkinge in his pryde, that he might make mē sale vpon the drye londe, and to go vpon f see, such an hye mynde had he. He lefte debites there to vexe the people: At Ierusalem left he Philippe a Phrigian, in maners more cruell the himself f set him there: At Garisim he left Andronicus t Menelaus, which were more greuous to the citisyns then other. Now as he was thus set in malyce against f Iewes, he sent Appollonius an hated prynce, c with xxij. M. comāundinge him to slaye all those f were of perfecte age, and to sell the wome, maydes t children. When he came now to Ierusalem, he fained peace, t kepte him still vntill f Sabbath daye. And then he comāunded his men to take them to their weapens (for f Iewes kepte holy daye) and so he slewe all them f were gone forth to the open playe, runninge here and there thorow the cite with his men wapened, and murthered a greate nombre. f But Iudas Machabeus was the tenth, fled in to the wyldernes, led his life there with his company amonge the wylde beestes and vpon the mountaynes: dwellinge there and eatinge grasse, lest they shulde be partakers of the fylthynesse.

The vi. Chapter.

N OT longe after this, sent the kynge a a messaunger of Antioche, c for to compell f Iewes to altre f ordinaunces of f fathers t the lawe of God, to defyle the temple f was at Ierusalem, t to call it the tēple of Iupiter Olimpius: t f they shulde be in Gazarim, as those which dwell at f place of Iupiter the harberous. This wicked sediciō of f vngodly was heuy vpon all f people: For f temple was full of voluptuousnes bebbinge t bollinge of f Heithē, of ribaundes t harlotes together. The womē wente in to f holy place, t bare

a 2 Ma. 4. e. b 1 Mac. 1. c. c Iudit. 5. d. d 2 Ma. 3. d.

e 1 Mac. 1. d.

f 1 Mac. 2. c.

g 1 Mac. 1. d.

in that was not lauffull. The aluter also was full of vnlauffull thinges, which f lawe forbyddeth to laye vpō it. The Sabbathes were not kepte, the other solempne feastes of f londe were not regarded. To be plaine, there durst no mā be a knowne that he was a Lewe.

In the daye of the kynges byrth they were compelled perforce to offre: a when f feast of Bachus was kepte, they were cōstrayned to weere garlandes of yven, and so to go aboute for the honoure of Bachus.

³³ Morouer thorow the counsell of Ptolomy, there wente out a commaundement in f nexte cities of the Heithen, f they shulde intreate the Lewes in like maner: namely, to cōpell thē for to do sacrifice after f lawes of f Gentiles: and who so wolde not, to put them to death. "A piteous thinge was it to se. There were ij. women accused to haue circumcided their sonnes, whom when they had led rounde aboute the cite (the babes hanginge at their brestes) they cast them downe headlinges ouer the walles. Some f were crepte in to dennes and had kepte the Sabbath, were accused vnto Philippe, and brent in the fyre: because that for the feare of God they kepte the commaundement so stiffly, and wolde not defende them selues.

^C Now I beseke all those which reade this boke, that they refuse it not for these falles of aduersite: a iudge the thinges (f are happened) for no destruccion, but for a chastenyng of oure people. And why? Whē God suffreth not synners longe to folowe their owne mynde, "but shortly punysheth them, it is a tokē of his greate louynge kyndnes. For this grace haue we of God more then other people, f he suffreth not vs longe to synne vnpunished like other nacions, that when the daye of iudgment commeth, he maye punysh thē in the fulnes of their synnes. Yf we synne, he correcteth vs, but he neuer withdraweth his mercy frō vs: a though he punysh with aduersite, yeth doth he neuer forsake his people. But let this that we haue spokē now with few wordes, be for a warninge a exortaciō of f Heithē. Now wil we come to the declaringe of the matter. Eleazar one of f principall scribes, an aged mā a of a well-fauored cōtenaunce, was cōstrained to gape with opē mouth a to eate synnes flesh." But

he desyringe rather to dye gloriously thē to liue with shame, offred himself willingly to f martirdome. Now whē he sawe f he must nedes go to it, he toke it paciety: for he was at a poynte with himself, f he wolde consente to no vnlauffull thyng for eny pleasure of life. They f stode by beyng moued with pyte (but not a right) for f olde frendship of the man, toke him asyde priuely, and prayed him f he wolde let soch flesh be brought him as were lauffull to eate, a thē to make a cōtenaunce as though he had eaten of f flesh of f sacrifice like as the kyng commaunded, for so he might be deliyuered from death: a so for the olde frendship of f man, they shewed him this kindnes. But he beganne to considre his discrete and honorable age, his noble and worshipfull stocke, and how f frō his youth vp he had bene of an honest and good conuersacion, yee a how constantly he had kepte f ordinaunces and lawes commaunded by God, wherfore he gaue them this answer, and sayde:

Yet had I rather first be layed in my graue. "For it becommeth not myne age (sayde he) in eny wyse to dyssemble, wherby many yonge personnes might thinke, that Eleazar beinge lxxx. yere olde and ten, were now gone to a straunge life: and so thorow myne ypocrisy (for a litle tyme of a transitory life) they might be disceaued: by this meanes also shulde I defyle myne age, a make it abhominable. For though I were now deliyuered from the tormentes of men, yet shulde I not escape the "honde of allnightie God, nether alyue ner deed. Wherfore I will dye manfully, a do as it becommeth myne age: Wherby I maie peraduenture leaue an exāple of stedfastnesse for soch as be yonge, yf I with a ready mynde a manfully dye an honest death, for the most worthy and holy lawes.

³⁴ When he had sayde these wordes, immediately he was drawn to the tornēte. Now they that led him and were mylde a litle afore, beganne to take displeasure, because of the wordes f he sayde: for they thought he had spokē them of an hye mynde. But whē he was in his martirdome, he mourned and sayde: Thou (O LORDE) which hast the holy knowlege, knowest openly: that where as I might be deliyuered frō death, I suffre these sore paynes of my body: but in my mynde I

^a 1 Mac. 1. f.^b Prou. 3. b.^c Leui. 11. a.^d 1 Tess. 5. c.^e Amos 1. a.

am wel contente to suffre them, because I feare the. Thus this man dyed, leauynge *ȝ* memoriall of his death for an example, not only vnto yonge men, but vnto all *ȝ* people, to be stedfast and manly.

The vij. Chapter.

AT happened also that there were vij. brethren (with their mother) taken, & compelled by the kyng agaynst the lawe, to eate swynes flesh: namely with scourges and lethren whippes. And one of them which was *ȝ* chefe, sayde: What sekest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kynge angrie, and bad heate cauldrons and brasen pottes. Which when they were made hote, immediatly he commaunded *ȝ* tonge of him that spake first, to be cut out, to pull the skynne ouer his heade, to payre of the edges of his handes and fete: yee and that in the sight of his mother and the other of his brethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was eny breath in him) to be fryed in the caudron. In the which when he had bene longe payned, the other brethren with their mother exhorted him to dye manfully, sayēge: The LORDE God shal regarde the treuth, and comforte vs, like as Moses testifieth and declareth in his ^osonge, sayenge: and he wyl haue compassion on his seruantes.

J So whē the first was deed after this maner, they brought the seconde to haue him in derision, pulled the skynne with the hayre ouer his heade, and axed him, yf he wolde eate swynes flesh, or he were payned in *ȝ* other membres also thorow out his body. But he answered boldly, and sayde: I will not do it. And so was he tormented like as *ȝ* first. And whē he was euē at *ȝ* geuynge vp of *ȝ* goost, he sayde: Thou most vngacious persone puttest vs now to death, but the kyng of *ȝ* worlde shall rayse vs vp (which dye for his lawes) in *ȝ* resurreccion of euerlasting life.

After him, was the thirde had in derision: and when he was required, he putt out his tonge, and that right soone, holdinge forth his hondes manfully, and spake with a stedfast

faith: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of him agayne. In so moch that the kyng and they which were with him, marueled at the yonge mans boldnesse, that he nothinge regarded the paynes.

Now when he was deed also, they vexed the fourth with tormentes in like maner. So when he was now at his death, he sayde: It is better that we beyng put to death of mē, haue oure hope and trust in God, for he shal rayse vs vp agayne. ^cAs for the, thou shalt haue no resurreccion to life.

And when they had spoken to the fifth, they tormēted him. Then lokēd he vnto *ȝ* kinge, & sayde: Thou hast power amōge mē (for thou art a mortall man also thy self) to do what thou wilt, but thinke not, *ȝ* God hath forsaken oure generacion. Abyde the, tary styll a whyle, & thou shalt se the greate power of God, how he wil punysh the & thy sede.

After him they brought the sixte, which beyng at the poynte of death, sayde: Be not disceaue (o kyng) for this we suffre for oure owne sakes, because we haue offended oure God, & therefore marvelous thinges are shewed vpon vs. But thinke not thou (which takest in honde to stryue agaynst God) that thou shalt escape vnpunished.

This excellent mother (worthy to be well reported of, and had in remembrance) sawe hir seuen sonnes dye in one daye, and suffred it paciētly, because of the hope that she had in God: Yee she exhorted euery one of them in especiall, and that boldly and stedfastly, with parfite wysdome, wakyng vp hir wuysh thought with a manly stomacke, and sayde vnto them: I can not tell how ye came in my wombe, for I nether gaue you breth ner soule, no ner life. It is not I *ȝ* ioyned *ȝ* mēbres of youre bodies together, but *ȝ* maker of *ȝ* worlde, which fashioned *ȝ* byrth of mā, & begāne all thinges. Euen he also of his owne mercy shall geue you breath and life agayne, like as ye now regarde not youre owne selues for his lawes sake.

Now thought Antiochus that she had despyed him, therefore he let her go with hir reproues, and beganne to exorte the yongest sonne (which yet was left) not only with wordes

^a Leuit. 11. a.

^b Deut. 32. c.

^c Ioh. 5. c.

but swore vnto him with an ooth, [¶] he shulde make him a rich & welthy man (yf he wolde forsake [¶] lawes of his fathers) yee and [¶] he shulde geue him, what so euer were necessary for him. But whē the yonge man wolde not be moued, for all these thinges, he called his mother, & counceled hir to saue hir sonnes life. And when he had exorted her with many wordes, she promised him, that she shulde speake vnto hir sonne. So she turned her vnto him (laughinge [¶] cruell tyraunte to scorne) & spake with a bolde voyce: O my sonne, haue pite vpon me, [¶] bare [¶] ix. monethes in my wombe, that gaue the sucke, norished the and brought the vp vnto this age. I beseke the (my sonne) loke vpon heauen and earth and all that is therin, and conside, that God made them and mans generacion of naught: so shalt thou not feare this hangman, but suffre death stedfastly, like as thy brethren haue done: that I maye receaue the agayne in the same mercy with thy brethren.

Whye she was yet speakyng these wordes, the yonge man sayde: Whom loke ye for? Wherefore do ye tary? I wil not obeye the kynges commaundement, but the lawe that God gaue vs by [¶] Moses. As for the that ymaginest all myschefe agaynst the Iewes, thou shalt not escape the honde of God: for we suffre these thinges, because of oure synnes.

[¶] And though God be angrie with vs a litle whyle (for oure chasteninge & reformation,) yet shal he be at one agayne with his seruantes. But thou. (O shame full & most abhominable personne,) Pryde not thy self thorow wayne hope, in beyng so malicious vpon [¶] seruantes of God: for thou hast not yet escaped the iudgmēt of the God, which is all mighty, & seyth all thinges. My brethren [¶] haue suffred a litle payne, are now vnder the couenaunt of euerlastinge life: but thorow the iudgment of God, thou shalt be punished righteously for thy pryde.

As for me (like as my brethre haue done) I offre my soule & my body for [¶] lawes of oure fathers, callinge vpon God, [¶] he will soone be mercifull vnto oure people: yee & with payne & punishment to make the graunte,^a [¶] he only is God. In me now & in my brethre [¶] wrath of allmighty God is at an ende, which

righteously is falle vpon all oure people. Then [¶] kyng beyng kyndled in anger, was more cruell vpon him then vpon all [¶] other, & toke indignaciō, [¶] he was so lightly regarded. So this yonge mā dyed vndefiled, & put his trust stil in [¶] LORDE. Last of all after [¶] sonnes, was [¶] mother put to death also. Let this now be ynough spoken, concernyng [¶] of-fringes, & extreme cruellnesse.

The viii. Chapter.

THEN Iudas Machabeus and they [¶] were with him, wete pruely in to [¶] townes, called their kinsfolkes & frendes together, toke vnto them all soch as contynued yet in the faith and lawe of [¶] Iewes, and brought forth yj. M. men. So they called vpon the LORDE, [¶] he wolde haue an eye vnto his people, which was troddē downe of euery mā: to be gracious vnto [¶] tēple, [¶] was defyled of the vngodly: to haue cōpassion vpon [¶] destruction of the cite, (which was shortly like to be laied waist) to heare [¶] voyce of [¶] bloude [¶] cried vnto him: to remēbre [¶] most vnrighteous deathes of yonge innocent children, the blasphemies also done vnto his name, & to punish thē. Now whē Machabeus had gathered this multitude together, he was to mightie for the Heithen (for [¶] wrath of [¶] LORDE was turned in to mercy) he fell vpon the townes and cities vnawarres, brent them, toke the most cōmodious places, & slewe many of the enemies. But specially he made soch chases by night, in so moch that his manlynesse was spoken of euery where.

So when Philippe sawe that the man increased by litle and litle, and that the matter prospered with him for the most parte: he wrote vnto Ptolomy (which was a captayne in Celosiria & Phenices) to helpe him in [¶] kynges busynes. Thē sent he Nicanor Patrocli (a speciall frende of his) in all [¶] haist,^d & gaue him of [¶] comon sorte of the Heithen no lesse than xx. M. harnessed men, to rote out [¶] whole generacion of the Iewes, hauinge to helpe him one Gorgias a man of warre, which in matters concernyng battayls had greute experience. Nicanor ordered also the tribute (which the Romaynes shulde haue had) to be geuen vnto the kyng, out of the captiuyte of the Iewes, namely, ij. M. talentes. And immediatly he sent to [¶] cities of [¶] see coast,

^a Leuit. 11. a. Deut. 14. a.^b 2 Mac. 9. c.^c 1 Mac. 2. a.^d 1 Mac. 3. c.

requyringe thē for to bye Iewes to be their seruantes & bonde men, promisyng to sell them lxxx. and ten for one talente: but he considered not the wrath of allmighty God, ſ̄ was to come vpon him.

¶ When Iudas knewe of this, he tolde the Iewes ſ̄ were with him, of Nicanors cōmyng. Now were there some of them fearfull, not trustinge vnto the righteousnes of God and fled their waye. But the other ſ̄ remayned, came together & besought the LORDE, to delyuere thē frō ſ̄ wicked Nicanor, which had solde thē or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenaunt that he made with their fathers, & because they called vpon his holy & glorious name. "And so Machabeus called his men together, namely aboute vi. M. exorting them not to agree vnto their enemies, nether to be afrayed for ſ̄ multitude^a of their aduersaries cōmyng agaynst them vnrighteously: but to fight manly, consideringe ſ̄ reprove that they had done to the holy place without cause, how they had despyed and oppressed the cite, yee and destroyed ſ̄ lawes of the fathers. For they (sayde he) 'trust in their weapens and boldnesse, but oure confidence is in the allmighty LORDE, which in the twinklinge of an eye maye both destroye them that come agaynst vs, and all the worlde.

¶ He exhorted them also to call to remēbraūce the helpe, that God shewed vnto their fathers: "as whē there perished an C. & lxxxv. M. of Sennacheribs people: And of ſ̄ battaill ſ̄ they had in Babilō agaynst ſ̄ Galacians: how ſ̄ all the Macedoniās ſ̄ came to helpe thē, stode in feare; & how they beyng but only vj. M. slewe an C. & xx. M. thorow ſ̄ helpe ſ̄ was geuen them from heauen, wherby they also had receaued many benefites.

Thorow these wordes ſ̄ mē toke good hertes vnto thē, ready to dye for the lawe & the cōtre. So he set vpon euery cōpany a captayne, one of his owne brethren: Simon, Ioseph and Ionathas: geuyng eche one xv. C. men. He caused Esdras also to reade the holy boke vnto them, and to geue them a token of the helpe of God.

Then he himself beinge captaine in ſ̄ fore front of the battaill,^c buckled with Nicanor.

And God was there helpe, in so moch that they slewe aboute ix. M. mē & compelled ſ̄ more parte of Nicanors hoost to fle, they were so wounded and feable. Thus they toke the^{de} money from those that came to bye thē, and folowed vpon them on euery syde. But whē the tyme came vpon them, they returned, for it was the Sabbath, and therefore they folowed nomore vpon them. So they toke their weapens and spoyles & kepte the Sabbath, geuyng thanks vnto the LORDE, which had delyuered them that daye, and shewed them his mercy. After the Sabbath they distributed the spoyles to the sicke,^e to ſ̄ fatherlesse, and to wyddowes, and the residue had they them selues with theirs. Whē this was done, and they all had made a generall prayer: they besought the mercifull LORDE to be at one with his seruantes.

Of those also that were with Timotheus and Bachides, which fought agaynst them, they slewe xx. M. wanne hye and stronge holdes, and deuided moo spoyles: euer geuyng an equal porcion vnto ſ̄ sicke, to ſ̄ fatherles, to wyddowes & to aged persons. And when they had diligently gathered their weapēs together, they layed them all in convenient places, & the remaunt of ſ̄ spoyles brought they to Ierusalem. They slewe Philarches that wicked personne, which was with Timotheus, and had vexed many Iewes. And when they helde the thankesgeuyng to Ierusalem for the victory, they brent those that had set fyre on the portes of the temple: namely Calisthenes, which was fled in to an house: and so they gat a worthy rewarde for their wickednesse. As for that most vngracious Nicanor, which had brought a thousande marchaūtes, to bye the Iewes, he was thorow ſ̄ helpe of the LORDE brought downe, euen of them whom he regarded not: in so moch that he put of his glorious raymēt, fled by see, and came alone to Antioche with greateshame & dishonoure, which he gat thorow the destruction of his hoost. Thus he ſ̄ promysed the Romaynes to paye thē their tribute, when he toke Ierusalem: beganne now to saye planely, that God was ſ̄ defender of the Iewes, & therefore not possible to wounde them, because they folowed ſ̄ lawes which God had made.

^a 1 Mac. 5. b. ^b Deut. 20. a. ^c Pa. 20. c. ^e Iere. 17. b. Psal. 19. b. ^d 4 Re. 19. g. Esa. 37. f.

1 Mac. 7. c. ^e 1 Ma. 4. b. ^f Num. 31. d. 1 Re. 30. e. Deu. 20. b.

The ix. Chapter.

AT the same tyme came Antiochus agayne with *dishonoure out of Persis. For when he came to Persepolis, and vndertoke to robbe the temple and to subdue the cite, the people ranne together and defended them selues, in so moch \bar{y} he and his were fayne to fle with shame. And so after that flight, it happened, that Antiochus came agayne with dishonoure. But when he came to Egbathana, he gat knowlege what was happened vnto Nicanor \bar{a} Timotheus. Now as he was auaucing himself in his wrath, he thought he was able to avenge the iniury that was done to them, vpon the Iewes: and therefore commaunded to make ready his charet, haistinge on his iourney without ceasinge: the iudgmēt of God prouokynge him, because he had spokē so proudly, that he wolde come to Ierusalem, and make it a graue of the Iewes. But the LORDE God of Israel,^b that seith all things, smote him with an invisible plague, which no man coude heale.

B For as soone as he had spoken these wordes, there came vpon him an horrible payne of his bowels, \bar{a} a sore grefe of the tharnes. And \bar{y} was but right: for he had martired other mens bowels with dyuerse and straunge tormentes, how be it he wolde in no wyse cease from his malice. Yee he was yet the prouder, and more malicious agaynst the Iewes: But whyle he was commaunding to make haist in the matter, it happened \bar{y} he fell downe violently from the charet, so \bar{y} it brussed his body, \bar{a} dyd him greate payne.

And so he that thought he might commaunde \bar{y} floudes of the see (so proude was he beyonde the condiciō of man) and to weye the hye mountaynes in a payre of scales, was now brought downe to the grounde, \bar{a} caried vpon an horszlytter, knowlegynge \bar{y} manifest power of God vpon him: so that \bar{y} wicked body of his^c was full of wormes, which in his payne fell quyeck out of his flesh: In so moch \bar{y} his hoost was greued with the smell and styncke of him. Thus he that a litle afore thought he might reach to the starres of heauen, him might no man now abyde ner beare, for the vehemence of styncke.

C Therefore he beyng brought from his greate pryde, begāne for to come to \bar{y} know-

lege of him self: for the punyshment of God warned him, \bar{a} his payne increased euer more \bar{a} more. And when he him self might not abyde his owne styncke, he sayde these wordes: It is reason to be obedient vnto God, \bar{a} that a man desyre not to be like vnto him. This wicked personne prayed also vnto the LORDE, of whom he shulde haue obtained no mercy. And as for the cite that he came vnto so haistely, to brynge it downe to the grounde, \bar{a} to make it a graue for deed men: now he desyreth to delyuer it fre. And as touchinge \bar{y} Iewes, whom he had iudged not worthy to be buried, but wolde haue cast thē out for to be deuoured of the foules and wyld beasts, sayenge, that he wolde haue destroyed both olde and yonge: Now he promiseth, to make thē like \bar{y} citesyns of Athens. And where as he had spoyled the holy temple afore, now he maketh promyse to garnish it with greate giftes, to increase the holy ornamētes, and of his owne rentes to beare the costes and charges belonging to the offerynge: yee and that he wolde also become a Iewe him self, to go thorow euery place of the worlde, and to preach the power of God.

But when his paynes wolde not cease, (for the righteous iudgmēt of God was come vpon him) out of a very despayre he wrote vnto the Iewes a lettre of intercession, cōteynynge these wordes: The kynge and prynce Antiochus wyseth vnto the vertuous citesyns of the Iewes, moch health and good prosperite.

Yf ye and youre children fare well, and yf all things go after youre mynde: we geue greate thanks. In my sicknesse also do I remembre you louynge: for as I came out of Persia, and was taken with sore disease: I thought it necessary to care for the comon wealth. Nether despare I in my self, but haue a good hope to escape this sicknes.

But considerynge that my father led an hoost some tyme in \bar{y} hyer places, \bar{a} shewed who shulde raigne after him, that (yf there happened eny cōtrouersy, or eny harde thinge were declared,) they in the londe might knowe their chefe lorde, \bar{y} there shulde be no insurreccion: Agayne, when I pondre by my self, how that all \bar{y} mightie men and neighbours rounde aboute, are layēge waite, and loke but for oportynyte to do harme: I haue ordered that my sonne Antiochus shall raigne

^a 1 Mac. 6. a.^b 2 Par. 16. b.^c Act. 12. d.

after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto him as it foloweth hereafter. Therefore I praye you and requyre you, to remembre the benefites that I haue done vnto you generally and in especiall. For I hope that he shall be of sober & louynge behauioure, and yf he folowe my deuyce, he shal be indifferent vnto you.

"Thus that murthurer and blasphemor of God was sore smyttē: and like as he had intreated other men, so he dyed a myserable death in a straunge cowntre vpon a mountayne. And his body dyd Philippe (that wete with him) cary awaye: which fearynge the sonne of Philometor, wente in to Egipte to Ptolomy Philometor.

The x. Chapter.

MACHABEUS now & his company^a (thorow the helpe of the LORDE) wanne the temple and the cite agayne, destroyed the altures and chapels that the Heithē had buylded thorow the stretes:^c clensed the temple, made another altur of bricke stone, and after ij. yeares they offered sacrifices, set forth the incense, the lightes and shewe bred. When that was done, they fell downe flat vpon the grounde, and besought the LORDE, that they might come nomore in to soch trouble: but yf they synned eny more agaynst him, he him self to chasten them with mercy, and not to come in the hondes of those aleauntes and blasphemous men.

Now vpon the same daye that y^e straungers poluted the temple, it happened that on the very same daye it was clensed agayne:^d namely, the xxij. daye of the moneth called Casleu. They kepte viij. dayes in gladnesse, like as in the feast of the tabernacles: remembrynge that not longe afore, they helde the feast of y^e tabernacles vpon the mountaynes and in dennes like beastes. And to y^e same token they bare grene bowes, braunches and palmes before him that had geuen them good fortune to clense his place. They agreed also together, and made a statute, y^e euery yeare those dayes shulde be solelymply kepte of all the people of the Iewes.

How Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now wil we speake of Nicanor the sonne of that

wicked Antiochus, how it happened with him: and so with few wordes to comprehend the aduersite that chauned in y^e warres. When he had taken in the kyngdome, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beyng a ruler for the Iewes (and specially, to syt in iudgment for soch wronge as was done vnto them) vndertoke to deale peaceably with them. For the which cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytoure (because he had left Cyper, that Philometor had committed vnto him: and because he departed from noble Antiochus, that he was come vnto) he poisoned himself, and dyed.

Now when Gorgias was gouernoure of the same places, he toke straungers and vndertoke oft tymes to warre with y^e Iewes. Morouer the Idumeans that helde the strōge holdes, receaused those that were dryuen from Ierusalem, and toke in honde to warre also. But they that were with Machabeus, besought and prayed vnto the LORDE,^e that he wolde be their helper: and so they fell in to the stronge holdes of the Idumeans, & wanne many places by strength: Soch as came agaynst them they slew, and kylled no lesse (of all together) then twentye thousande. Neuerthelesse some (no lesse then nyne thousande) were fled in to two stronge towres, hauynge all maner of ordinance to withstonde them.

Then Machabeus leauynge Symon, Iosephus, Zachaus and those that were with them, (which were very many) wente to besege the, and to fight where most nede was. Now they that were with Symon beyng led with couetousnesse, were intreated for money, thorow certayne of those that laye in the towers: toke lxx. M. drachmas, & let some of them escape. But when it was tolde Machabeus what had happened, he called y^e captaynes of the people together, accusynge those personnes, that they had solde the brethern for money, and let their enemies go. So he slewe those traytours, & immediately wente in honde with the ij. towres. And when they had ordred them selues manly with their weapens & hondes, they slewe in y^e two castels moo thē twētie thousande.

^a Dan. 8. c.^b 1 Mac. 4. c.^c Exo. 30. d.^d 1 Mac. 4. f.^e 1 Mac. 5. a.

^a Now Timotheus whom the Iewes had ouercome afore, gathered a multitude of straunge people, brought an hoost also of horsmen of the Asians, to wyne Iewry by strength. But when he drewe nye, Machabeus and they that were with him fell to their prayer,^b sprenched aszshes vpon their heades, beyng gyrded with hayrie cloth aboute their loines, fel downe before y aulter, & besought the LORDE that he wolde be mercifull to them, but an enemye vnto their enemies, and to take parte agaynst their aduersaries, acordinge as it is promised in the lawe. So after the prayer,^c they wente on further from the cite: and when they came nye the enemies, they prepared them selues agaynst them.

And by tymes in the mornynge at y breake of the daye, both the hoostes buckled together. The one parte had the LORDE for their refuge,^d which is the geuer of prosperite, strēth and victory. The other had a māly stomack, which is a captayne of warre.

The battayll now beyng greate, there ^e appeared vnto the enemies from heauen v. men, vpon horszback with brydels of golde, ledinge the Iewes, and two of them hauynge Machabeus betwixte them, y kepte him safe on euery syde with their weapes, but shot darts and lighteninges vpon the enemies, where thorow they were confounded with blyndnesse and so sore afrayed, that they fell downe. There were slayne of fote men twenty thousande and fyue hundreth, and sixe hūdreth horsmen. As for Timotheus him self, he fled vnto Gazar a very strōge holde, wherin Cereas was captayne. But Machabeus and his company layed sege to it cherfully iij. dayes. Now they that were within, trustinge to the strength of the place, cursed & banned exceedingly, and made greate crakynge with wicked wordes. Neuerthelesse vpon the fifth daye in the mornynge, xx. yonge men of Machabeus cōpany, beyng set on fyre in their myndes because of the blasphemy: came manfully vnto the wall, and with bolde stomackes they and their other companyons clymmed vp vpon the towres, vndertakynge to set fyre vpon the portes, & to burne those blasphemous personnes quicke. Two dayes were they destroyenge the castell, which when

they founde Timotheus (that was crepte in to a corner) they kylled him, and slewe Cereas his brother in like maner with Appollophanes. When this was done, they sunge Psalmes, with prayes and thankesgeuynge vnto the LORDE, which had done so greate thinges for Israel, & geuen them the victory.

The ri. Chapter.

NOT longe after this, Lysias the kynges steward and a kynsman of his, (which had the gouernance of his matters,) toke sore displeasure for the thinges that had happened: and when he had gathered lxxx. M. men of fote with all the hoost of the horsmen, he came agaynst the Iewes, thinkynge to wyne the cite, to make it an habitation for the Heithen, and the temple wolde he haue to be an house of lucre, like as the other goddes houses of the Heithē are, & to sell y prestes office euery yeare: Not consideringe the power of God, but was wyld in his mynde, trustinge in y multitude of fote mē, ^f in thousandes of horsmē, and in his lxxx. Elephantes.

So he came in to Iewry & then to Bethsura (a castell of defence lyenge in a narrow place, v. furlonges from Ierusalē) and wanne it. Now when Machabeus and his company knew that the stronge holdes were taken, they fell to their prayers^g with wepyng and teares before the LORDE: and all the people in like maner besought him, that he wolde sende a good angell to delyuer Israel. Machabeus him self was the first that made him ready to the battayll, exortynge the other that were with him, to ioperde themselues and to helpe their brethrē. And when they were goyenge forth of Ierusalem together with a ready and wyllynge mynde, there appeared before thē vpon horszbacke a mā in whyte clothinge with harnesse of golde, shakinge his speare. Then they prayed y LORDE all together, which had shewed them mercy, and were comforted in their myndes: in so moch that they were ready, not only to fight with men, but with y most cruell bestes, yee and to runne thorow walles of yron.

Thus they wente on wyllynge hauynge an helper from heauē, and the LORDE mercifull vnto them. They fell mightily vpon

^a 1 Mac. 5. d. 2 Mac. 8. c. ^b 2 Mac. 11. b. ^c Deut. 28. a. ^d Iere. 17. b. ^e 2 Par. 32. b. ^f 4 Reg. 6. ^g 2 Mac. 3. d.

and 11 b. ^f Iob. 2. b. ^g Esa. 36. b. ^h 2 Ma. 10. c. ⁱ 2 Mac. 3. d.

their enemies like lyons, brought downe xj. M. fote men, xvj. C. horsmen, put all f̄ other to flight, many of them beyng wounded, and some gat away naked. Yee Lysias himself was fayne to fle shamefully, and so to escape. Neuerthelesse the man was not without vnderstanding, but considered by himself that his power was mynished, and pondred how f̄ Iewes beyng defended by the helpe of Almighty God, were not able to be ouercome: wherefore he sent them worde, and promised, that he wolde consente to all thinges which were reasonable, and to make the kynge their frēde. To the which prayer of Lysias Machabeus agreed, sekyng in all thinges the comon wealth: and what so euer Machabeus wrote vnto Lysias cōcernynge the Iewes, the kynge graunted it. For there were lettres writtē vnto f̄ Iewes from Lysias conteynynge these wordes:

Ⓓ Lysias sendeth gretinge to the people of the Iewes. Ihon and Absalon which were sent from you, deluyered me wrytinges, and requyred me to fulfill the thinges concernynge their earande. Therfore loke what might be graunted, I certified f̄ kynge therof: and what so euer was conuenient, I agreed therto. Yf ye now wyll be faithfull in the matters, I shal endeuer my self hereafter also to do you good. As concernynge other thinges by euery article therof: I haue committed them to youre messaungers, and to those whom I sent vnto you, to comon with you of the same, fare ye well, In the hūdreth and xlvij. yeare, the xxiiij. daye of the moneth Dioscorinthius.

Now the kynges lettre conteyned these wordes: Kyng Antiochus sendeth gretinge vnto his brother Lysias. 'For so moch as oure father is now deed, oure wyll is, that they which are in oure realme, lyue without eny insurreccion, and euery man to be diligent in his owne matters. We vnderstonde also, that the Iewes wolde not consent to oure father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they requyre of vs also, to let them remayne still by their owne lawes.

Ⓔ Wherefore oure minde is, that this people shalbe in rest: we haue concludē and determed also, to restore them their temple agayne: that they maye lyue acordinge to the

vse & custome of their forefathers. Thou shalt do vs a pleasure therfore, yf thou sende vnto them & agre with them: that when they are certified of oure mynde, they maye be of good chere, and loke to their owne wealth.

And this was the lettre, that the kynge wrote vnto the Iewes: Kyng Antiochus sendeth gretinge vnto the counsell and the other people of the Iewes. Yf ye fare well, we haue oure desyre: as for vs, we are in good health. Menelaus came and tolde vs, how f̄ youre desyre was to come downe to youre people, which are with vs.

Wherefore those that wyll come, we geue them fre lyberte, vnto the xxx. daye of the moneth of Aprill, that they maye vse f̄ meates of the Iewes and their owne lawes, like as afore: and none of them by any manner of wayes to haue harme, for thinges done in ignorance. Menelaus whom we haue sent vnto you, shal comon with you at large, fare ye well. In the Cxlvij. yeare, the xv. daye of the moneth of Aprill.

The Romaynes also sent a lettre, conteynynge these wordes: Quintus Mennius & Titus Manilius embassatours of the Romaynes, sende gretinge vnto the people of the Iewes. Loke what Lysias the kynges kynsman hath graunted you, we graunte you the same also. But as concernynge the thinges which he referred vnto the kynge, sende hither some with spede: and pōdre the matter diligētly amonge youre selues, that we maye cast f̄ best to youre profite, for we must departe now vnto Antioche. And therefore wryte shortly agayne, that we maye knowe youre mynde. Fare well. In the hundreth xlvij. yeare, f̄ xv. daye of the moneth of Aprill.

The xij. Chapter.

Ⓐ WHEN these couenauntes were made, Lysias wente vnto the kynge, and f̄ Iewes tyllēd their grounde. But Timotheus, Appollonius the sonne of Gemei, Ierome and Demophon f̄ proude, Nicanor f̄ captayne of Cypers, and they that laye in those places: wolde not let them lyue in rest and peace. They of Ioppa also dyd euen soch a shamefull dede: They prayed f̄ Iewes that dwelt amonge them, to go with their wyues and children in to the shippes which they had prepared, & dyd with them, as though they had ought them no euell wyll. For so moch then as

there was gone forth a generall proclamaciō thorow *ȝ* cite because of peace, they consented therto, and suspecte nothinge: but when they were gone forth in to the depe, they drowned no lesse then ij. C. of them.

Whē Iudas knew of this cruelte shewed vnto his people, he commaunded those that were with him to make them ready, exortinge them to call vpon God the righteous iudge: wēte forth agaynst those murthurers of his brethre, set fyre in *ȝ* hauen by night, brent vp *ȝ* shippes, and those that escaped from the fyre, he slewe with the swerde. And when he had done this, he departed as though he wolde come agayne, and rote out all them of Ioppa. But when he had gottē worde that the Iannites were mynded to do in like maner vnto *ȝ* Iewes which dwelt amonge them, he came vpon the Iannites by night, and set fyre in the hauen with the shippes: so that the light of the fyre was sene at Ierusalem, vpon a ij. C. *ȝ* xl. furlonges.

Now when they were gone from thence ix. furlonges, in their iourney towarde Timotheus: v. thousande men of fote and v. hundred horsmen of the Arabians fought with him. So when the batell was earnest, and prospered with Iudas thorow the helpe of God: *ȝ* residue of the Arabians beyng ouercome, besought Iudas to be at one with them, and promised to geue him certayne pastures, *ȝ* to do him good in other things. Iudas thynkyng that they shulde in dede be profitable concernyng many thynges, promised them peace: whervpon they shoke hondes, and so they departed to their tentes. Iudas wente also vnto a cite, which was very fast kepthe with brydges, fensed rounde aboute with walles, *ȝ* dyuerse kyndes of people dwellinge therein, called Caspin.

They that were within it, put soch trust in the strength of the walles, *ȝ* in their stoare of vytales: that they were the slacker in their doynges, cursyng and reuylyng Iudas with blasphemies, and speakyng soch wordes as it becommeth not. But Machabeus callynge vpon the greate pryncce of *ȝ* worlde (which without eny battayll rammes or ordinance of warre, "dyd cast downe the walles of Iericho, in the tyme of Iosue) fell manfully vpon the walles, toke the cite, and (thorow the helpe of the LORDE) made an exceeding greate

slaughter: In so moch that a lake of ij. furlonges brode which laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence vj. C. and L. furlonges, and came to Taraca vnto *ȝ* Iewes that are called Tubianei. But as for Timotheus, they coude not get him there: for (not one matter dispatched,) he was departed from thence, and had lefte certayne men in a very stronge holde. But Dositheus and Sosipater which were captaynes with Machabeus, slewe those *ȝ* Timotheus had lefte in the house of defence, euen x. M. men. And Machabeus prepared him with *ȝ* vj. M. men *ȝ* were aboute him, set them in ordre by companies, and wente forth agaynst Timotheus, which had with him an C. and xx. M. men of fote, ij. M. and v. C. horsmē.

When Timotheus had knowlege of Iudas commyng, he sent the women, children and the other baggage vnto a castell called Carnion. (For it coude not be wonne, *ȝ* was harde to come vnto, the wayes of the same places were so narow) and when Iudas cōpany came first in sight, the enemies were smytten with feare, thorow the presence of God, which seyth all thinges: In so moch *ȝ* they fleyng one here, another there, were rather discomfited of their owne people,^a *ȝ* wōided with the strokes of their owne swerdes. Iudas also was very earnest in folowing vpon them and punyshinge those vngodly, and slewe xxx. M. men of them. Timotheus also himself fell in to the hondes of Dositheus *ȝ* Sosipater, whom he besought with many prayers, to let him go with his life: because he had many of the Iewes fathers and brethren in preson, which (yf they put him to death) might be disapoynted. So when he had promised faithfully to deluyer them agayne according to the condicion made, they let him go without harme, for the health of *ȝ* brethren. And when Iudas had slayne xxv. M, he wente from Carnion.

Now after *ȝ* he had chased awaye and slayne his enemies, he remoued the hoost towarde Ephron a strōge cite,^c wherin dwelt many dyuerse people of the Heithen, and *ȝ* stronge yonge men kepthe the walles, defendinge the mightely. In this cite was moch ordinance, and prouyson of dartes. "But when Iudas and his company had called vpon Allmyghty

^a Iosu. 6. c.^b Iudit. 7. f. 1 Re. 14. c. 2 Pa. 20. d.^c 1 Mac. 5. c.^d 2 Ma. 10. c.

God, (which with his power breaketh the strength of the enemies) they wanne the cite, and slew xxv. M. of them ȝ were within. From thence wente they to the cite of the Scythians, which lieth vj. C. furlonges from Ierusalem. But when ȝ Iewes which were in the cite testified, that the citesyns deale louyngly with them, yee and intreated them kyndly in ȝ tyme of their aduersite, Iudas and his company gaue them thanks, desyringe them to be frendly still vnto them: "and so they came to Ierusalem the hye feast of the wekes beyng at honde. And after the feast they wete forth agaynst Gorgias the gouernoure of Idumea, with iij. M. men of fote and iiij. C. horsmē. Which when they met together, it chaunced a few of the Iewes to be slayne.

¶ And Dositheus one of the Bachenors a mighty horsmā toke holde of Gorgias, and wolde haue takē him quyke. But an horsmā of Thracia fell vpon him, and smote of his arme, so that Gorgias escaped and fled in to Moresa. When they now that were of Gorgias syde, had foughtē longe and were weery: Iudas called vpon the LORDE that he wolde be their helper, ¶ captayne of the felde: and with that, he beganne with a manly voyce to take vp a songe of prayse, and a crie: In so moch that he made the enemies afrayed, and Gorgias men of warre to take their flight. So Iudas gathered his hoost, and came in to ȝ cite of Odolla. And when the seuenth daye came vpon them, they clensed them selues (as the custome was) ¶ kepte the Sabbath in the same place. And vpon the daye folowinge, Iudas ¶ his company came to take vp the bodies of them that were slayne, and to bury them in ȝ fathers graues. Now vnder ȝ cotes of certayne Iewes which were slayne, they founde Iewels that they had taken out of the temple and from the Idols of the Ianniters: which thinge is ^bforbydden the Iewes by the lawe. Then euery man sawe ȝ this was the cause, wherfore they were slayne.

¶ And so euery man gaue thanks vnto the LORDE for his righteous iudgmēt, which had opened the thinge that was hyd. They fell downe also vnto their prayers, and besought God, that the fawte which was made, might be put out of remembrance. Besydes that, Iudas exorted ȝ people earnestly, to kepe them

selues from such synne: for so moch as they sawe before their eyes, ȝ these men were slayne for the same offence. So he gathered of euery one a certayne, in so moch that he brought together* two thousande drachmas of syluer, which he sent vnto Ierusalem, ȝ there might a sacrifice be offred for the mysdede. In the which place he dyd well ¶ right: for he had some cōsideracion ¶ ponderinge of ȝ life ȝ is after this tyme. For yf he had not thought ȝ they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make eny vowe or sacrifice, for thē ȝ were deed. But for so moch as he sawe, that they which dye in the fauoure ¶ beleue of God, are in good rest ¶ ioye, he thought it to be good ¶ honorable for a reconcylinge, to do the same for those which were slayne, that the offence might be forgeuen.

The xiiij. Chapter.

¶ IN the Cxlix. yeare gat Iudas knowlege, ^c ȝ Antiochus Eupator was commynge with a greate power in to Iewry, ¶ Lysias the stewarde ¶ ruler of his matters with him: hauynge an C. and x. M. men of fote, v. M. horsmen, xxij. Elephantes, and iij. C. charettes. Menelaus also ioyned him self with them (but with greate disceate) ¶ spake fayre to the kynge, not for eny good of ȝ cōtre, but because he thought to haue bene made some greate man of auctorite. But the kynge of kynges moued Antiochus mynde agaynst this vngodly persone, ¶ Lysias infourmed the kynge, that this Menelaus was the cause of all myschefe: ^dso that ȝ kynge commaunded to take him, and (as ȝ maner of them is) to put him vnto death in the same place.

There was also in the same place a tower of L. cubites hye, heaped with aszshes: but aboute it was so made, that men might lōke downe on euery syde. Where in to the kynge commaunded that shameful person to be cast amonge the aszshes, as one that was cause of all vngraciousnesse. And reason it was, ȝ ȝ vnthrift shulde dye soch a death, and not to be buried: for he had done moch myschefe vnto the alter of God (whose fyre and aszshes were holy) therfore was it right, ȝ he him self also shulde be destroyed with aszshes.

^a Acto. 2. a. Deu. 16. b.
7. c. Iosu. 7. a.

^b 2 Ma. 12. b. Deut.
* Some reade: twolue thousande.

^c 1 Mac. 6. d.

^d 2 Mac. 4. c.

But the kynge was woode in his mynde, & came to shewe him self more cruell vnto the Iewes, then his father was. "Which when Iudas perceaued, he commaunded the people to call vpon the LORDE night and daye: that he wolde now helpe them also, like as he had done allwaye: (For they were afraied to be put from their lawe, from their naturall countre and from f holy temple:) and not to suffre the people (which a litle while afore beganne to recouer) to be subdued agayne of f blasphemous nacions.

C So when they had done this together, and besought the LORDE for mercy, with wepyng and fasting thre dayes longe, flat vpon the grounde: Iudas exhorted them, to make them selues ready. But he and the elders together deuysed, to go forth first with their people, afore the kynge brought his hoost in to Iewry, and afore he beseged the cite, & so to committe the matter vnto God. Wherefore he ascribed the power of all thinges vnto God the maker of f worlde, exortinge his people to fight manfully, (yee euen vnto death) for f lawes, the temple, f cite, their owne natyue countre, & to defende f citesyns: & set his hoost before Modin. He gaue them also f were with him, a token of f victory of God, chosinge out the manlyest yonge men, wente by night in to the kynges paulyon, f slewe of the hoost xiiij. M. men, and the greatest Elephanes, with those that sat vpon them.

D Thus when they had brought a greate feare & rumoure amonge f tentes of their enemies, and all thinges wente prosperously with them, they departed in the breake of f daye, God beyng their helper & defender. Now when the kynge perceaued the manlynesse of the Iewes, he wente aboute to take the stronge places by craft, & remoued his hoost vnto Bethsura, which was a wel kepte house of defence of the Iewes: but they were chased awaye, hurte and discomfited. And Iudas sent vnto them that were in it, such thinges as were necessary. In the Iewes hoost also there was one Rhodocus, which tolde the enemies their secretes: but they sought him out, and when they had gotten him, they put him in preson. After this dyd the kynge comon with them that were in Bethsura, toke truce with them, departed,

and stroke a battayll with Iudas, which ouer-came him.

But when he vnderstode, that Philippe **E** (whom he had left to be ouerseer of his busy-nesses at Antioche) beganne to rebell against him, he was astonied in his mynde: so that he yelded himself to the Iewes, and made them an ooth, to do what so euer they thought right. Now when he was reconcyled with them, he offred, made moch of the temple, gaue greate gyftes vnto it, embraced Machabeus, makinge him captayne and gouernoure from Ptolomais vnto f Gerrenes.

Neuerthesse when he came to Ptolomais, the people of the cite were not content with that bonde of frendshipe: for they were afraied, that he wolde breake the couenaunt. Then wente Lysias vp in to the seate, and enformed the people, shewed f the cause why, and pacified them. So he came agayne to Antioche. This is now the matter concerninge f kynges iourney, and his returne.

The xiiij. Chapter.

AFTER thre yeares was Iudas informed, **F** how that Demetrius the sonne of Seleucus was come vp with a greate power and shippes, thorow the hauen of Tripolis (to take certayne commodious places and countrees) agaynst Antiochus and his captayne Lysias. Now Alcimus (which had bene hye prest, and wilfully defyled himself, in the tyme of the myxtinge) seyng, that by no meanes he coude be helped, ner haue eny more intrance to the altare: he came to kynge Demetrius in the hundreth and one and fiftie yeare, presentinge vnto him a crowne of golde, a palme and an olyue tre: which (as men thought) belonged to the temple, and that daye he helde his tonge.

But when he had gotten oportunitie for his madnesse, Demetrius called him to coucell, and axed him, what thinges or counsels the Iewes leaned vnto? He answered: The Iewes that be called Assidei (whose captayne is Iudas Machabeus) maynteyne warres, make insurreccions, and wyl not let the realme be in peace.

For I beyng depriued of my fathers **B** honoure (I meane the hye presthode) am come hither: partly because I was faithfull vnto the kynge, and partly because I sought

^a 2 Mac. 10. c.

^b 1 Mac. 6. f.

^c 2 Mac. 11. a.

the profit of the citesyns. And why? all oure people (thorow the wickednesse of them) are not a litle troubled. Wherefore I beseeke the (o kyng) considre all these thinges diligently, and then make some prouysion for the londe and the people, accordinge to the kyndnesse that thou hast offred vnto them. For as longe as Iudas hath the vpper hande, it is not possible that men can lyue in peace.

When he had spoken these wordes, other frendes also hauynge euell will at Iudas, set the kyng Demetrius on fyre agaynst him. Which immediatly sent Nicanor (ruler of ἡ elephantes) a captayne, in to Iewry: commaunding him, to take Iudas himself alyue, but to slaye them that were with him, and to make Alcimus hye prest of the temple.

Then the Heithen which fled out of Iewry from Iudas, came to Nicanor by flockes, thinkynge the harme and decaye of the Iewes to be their welfare. Now whē the Iewes herde of Nicanors commynge, ἔ the gatheringe together of ἡ Heithē: they ᾠ sprēckled them selues with earth, and besought him (which made them his people, and euer defended his owne porcion with euident tokens) that he wolde preserue them still. So at the commaundement of the captayne, they remoued from thence, and came to a towne called Dessasan. And Symon Iudas brother fell in honde with Nicanor, but thorow the sodane ᾠ commynge of the enemies, he was afraied.

Neuertheles Nicanor hearinge the manlynes of them that were with Iudas, and ἡ bolde stomackes that they had to fight for their naturall cowntre, durst not proue the matter with bloudsheddinge. Wherefore he sent Possidonius, Theodocius ἔ Mathias before, to geue and to take peace. So when they had taken longe advysement there vpon, and the captayne shewed it vnto the multitude: they were agreed in one mynde, to haue peace. And they appoynted a daye to syt vpon these matters quyetly amonge them selues, ἡ stoles also were brought and set forth. Neuerthelesse Iudas comaunded certaine men of armes to waite in conueniēt places, lest there shulde sodenly aryse any euell thorow the enemies. And so they commaoned reasonably together.

Nicanor, whyle he abode at Ierusalem,

ordred himself not vnreasonably, but sent awaye the people that were gathered together. He loued Iudas euer with his hert, and faoured him. He prayed him also to take a wyfe, and to brynge forth children. So he married, lyued in rest, and they led a comon life. But Alcimus perceauynge the loue that was betwixte them, and how they were agreed together, came to Demetrius, and tolde him that Nicanor had taken straunge matters in honde, and ordered Iudas (an enemy of the realme) to be the kynges successoure. Then the kinge was sore displeased, and thorow the wicked accusations which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayenge: that he was very angrie for the frendshipe and agreement, which he had made with Machabeus. Neuertheles he commaunded him in all the haist, that he shulde take Machabeus presoner, and sende him to Antioche.

Which letres when Nicanor had sene, he was at his wittes ende, and sore greued, that he shulde breake the thinges, wherin they had agreed: specially, seyng Machabeus was the man, that neuer dyd him harme. But because he might not withstonde the kyng, he sought oportunitie to fulfil his commaundement. Notwithstondinge when Machabeus sawe that Nicanor beganne to be churlish vnto him, and that he intreated him more roughly then he was wonte, he perceaued that soch vnkyndnes came not of good, and therefore he gathered a few of his men, and withdrewed himself frō Nicanor. Which when he knewe that Machabeus had manfully preuented him, he came in to the greate and most holy temple: and commaunded the prestes (which were doyng their vsuall offeringes) to delyuer him the man. And when they sware that they coude not tell, where the mā was whō he sought, he stretched out his honde, and made an ooth, sayenge: Yf ye wyl not delyuer me Iudas ᾠ captiue, I shall remoue this temple of God in to the playne felde, I shal breake downe the aulter, and consecrate this tēple vnto Bachus. After these wordes he departed.

Then the prestes lift vp their hondes towarde heauen, and besought him that was euer the defender of their people, sayenge:

ᾠ 2 Ma. 10. c.

ᾠ 1 Mac. 7. e.

Thou o LORDE of all, which hast nede of nothinge, woldest that the temple of thy habitation shulde be amonge vs. Therefore now (o most holy LORDE) kepe this house euer vndefyled, which lately was censed. Now was there accused vnto Nicanor, one Razis an Alderman of Ierusalem, a louer of the whole cite, and a man of good reporte: which for the kynde hert that he bare vnto the people, was called a father of y Iewes. This man oft tymes (when the Iewes were mynded to kepe them selues vndefyled) defended and delyuered himself, beyng content stedfastly to spende his body and his life for his people.

So Nicanor wyllinge to declare the hate, that he bare to the Iewes, sent fyue hundred men to take him: for he thought, yf he gat him, he shulde bryng the Iewes in greate decaye. Now when the people beganne to rushe in at his house, to breake the dores, and to set fyre on it: he beyng now taken, wolde haue defended himself with his swearde: chosinge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stocke, he had rather haue bene put to extreme cruelte.

Notwithstandyng what tyme as he myssed of his stroke for haist, and the multitude fell in violently betwixe the dores: he rane boldly to y wall, & cast himself downe manfully amonge the heape of them, which gaue soone place to his fall, so that he fell vpon his bely. Neuerthelesse whyle there was yet breath within him, he was kyndled in his mynde: and whyle his bloude guszshed out exceedingly (for he was very sore wounded) he ranne thorow the myddest of y people, and gat him to the toppe of a rocke. So when his bloude was now gone, he toke out his owne bowels with both his hondes, and threw them vpon the people: callinge vpon the LORDE of life and sprete, to rewarde him this agayne, and so he dyed.

The xv. Chapter.

NOW when Nicanor knewe that Iudas was in the countre of Samaria, he thought with all his power to strike a felde with him vpon a Sabbath daye. Neuerthelesse the Iewes that were compelled to go with him, sayd: O do not so cruelly and

vnkyndly, but halowe y Sabbath daye, and worshipe him that seyth all things. For all this, yet sayed the vngacious personne: Is there a mightie one in heauen, that commaunded the Sabbath daye to be kepte? And when they sayde: yee the Iuyng God, the mightie LORDE in heauen commaunded the seuenth daye to be kepte,^c he sayde: And I am mightie vpon earth, to commaunde them for to arme them selues, and to performe the kynges busynesse. Notwithstandinge he might not haue his purpose.

Nicanor had deuyed with greate pryde to ouercome Iudas, and to bryng away y victory. But Machabeus had euer a fast confidēce and a perfecte hope in God that he wolde helpe him, and exorted his people, not to be afrayed at the commynge of the Heithen: but allwaye to remembre the helpe that had bene shewed vnto them from heauen, yee and to be sure now also, y Allmightie God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, puttinge them in remembrance of the battayls, that they had striken afore, & made them to be of a good corage.

So when their hartes were plucte vp, he shewed them also the disceatfulness of the Heithen, and how they wolde kepe no couenaunt ner ooth. Thus he weapened the not with the armour of shyld and speare, but with wholsome wordes and exhortacions. He shewed them a dreame also, wherthorow he made them all glad, which was this: He thought that he sawe Onias (which had bene hye prest, a vertuous & louyng man, sad, and of honest conuersacion, well spoken, and one that had bene exercised in godlynes fro a childe) holdinge vp his hōdes towarde heauen, and prayenge for his people. After this there appeared vnto him another mā, which was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israel. This is he that prayeth moch for the people, and for all the holy cite: Jeremy the prophet of God. He thought also y Jeremy helde out his right hōde, and gaue him (namely vnto Iudas) a swearde of golde, sayenge: Take this holy swearde, a gifte from God, wherwith thou shalt myte downe the enemies of the people of Israel.

And so they were wel comforted thorow the

^a 1 Mac. 4. e. ² Mac. 10. a. ³ 1 Mac. 7. d.

^c 3 Mac. 20. c. ^d Exo. 20. b.

wordes of Iudas, and toke corage vnto the, so that the yonge men were determined in their myndes to fight, & to byde styfly at it: In so moch that in the thynges which they toke in honde, their boldnesse shewed the same, because the holy cite and the temple were in parell: for the which they toke more care, then for their wyues, children, brethre and kynsfolkes. Agayne, they that were in the cite, were most carefull for those which were to fight. Now when they were all in a hope that the iudgment of the matter was at hode, and the enemies drew nye, the hoost beyng set in araye, the Elephantes and horsmē euery one standinge in his place: Machabeus considered the commynge of the multitude, the ordinaunce of dyuerse weapens, the cruelnesse of the beestes, and helde vp his honde towarde heauen, callinge vpon the LORDE that doth wonders, which geueth not the victory after the multitude of weapens and power of the hoost (but to them that please him) accordinge to his owne will. Therfore in his prayer he sayde these wordes:

“O LORDE, thou that diddest sende thine angell in the tyme of Ezechias kynge of Iuda, and in the hoost of Sennacherib slewest an hundredth and fyue and foure score thousande: sende now also thy good angell before vs (o LORDE of heauens) in the fearfulnessse and drede of thy mightie arme, that they which come agaynst thy holy people to blasphemie them, maye be afrayed. And so he made an ende of his wordes. Then Nicanor and they that were with him, drew nye with shawmes and songes: but Iudas and his company with prayer and callinge vpon God.

^a 2 Pa. 14. c. Iudic. 7. b.

With their honde they smote, but with their hertes they prayed vnto the LORDE, and slewe no lesse then xxxv. M. mē: For thorow the present helpe of God they were gloriously comforted.

Now when they left of, and were turninge agayne with ioye, they vnderstode that Nicanor himself was slayne with the other. Then they gaue a greateshout and a crie, prayinge the almighty LORDE with a loude voyce. And Iudas (which was euer ready to spende his body and life for his citesyns) commaunded to smyte of Nicanors heade, with his arme and honde, and to be brought to Ierusalem. When he came there, he called all the people, and the prestes at the aulter with those that were in the castell, and shewed them Nicanors heade, and his wicked honde, which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of that vngodly Nicanor to be cut in litle peces, and to be cast to the foules, and the cruell mans honde to be hanged vp before the temple.

So euery man gaue thanks vnto the LORDE, saiene: blessed be he, that hath kepte his place vndefyled.

As for Nicanors heade, he hanged it vp vpon the hye castell, for an euydent and playne token of the helpe of God. And so they agreed all together, to kepe that daye holy: namely the xiiij. daye of the moneth Adar, which in the Syriās language is called the nexte daye before Mardocheus daye. Thus was Nicanor slayne, and from that tyme forth the Iewes had the cite in possession: And here wil I now make an ende.

^b 4 Reg. 19. g. Esa. 37. f. 1 Mac. 7. e. 2 Ma. 8. d.

The ende of the seconde booke of the Machabees.

The new testament.

The gospell of S. Mathew.

The gospell of S. Marke.

The gospell of S. Luke.

The gospell of S. Ihon.

The Actes of the Apostles.

The epistles of S. Paul.

The epistle vnto the Romaynes.

The first and seconde epistle to the Corinthians.

The epistle to the Galathians.

The epistle to the Ephesians.

The epistle to the Philippians.

The epistle to the Colossians.

The first and secōde epistle to the Tesselonians.

The first and seconde epistle vnto Tymothy.

The epistle vnto Titus.

The epistle vnto Philemon.

The first and seconde epistle of S. Peter.

The thre epistles of S. Ihon.

The epistle vnto the Hebrues.

The epistle of S. James.

The epistle of S. Jude.

The Reuelacion of S. Ihon.

The gospell of S. Mathew.

What S. Mathew conteyneth.

Chap. I.

The genealogy of Christ, and mariage of his mother Mary. The angell satisfieth Iosephs mynde.

Chap. II.

The tyme & place of Christes byrth. The wyse men offre their presentes, Christ flyeth in to Egipte, the yonge childern are slayne. Christ turneth in to Galilee.

Chap. III.

The baptyme, preachinge and office of Ihon, and how Christ was baptysed of him in Iordan.

Chap. IIII.

Christ fasteth and is tempted : he calleth Peter, Andrew, Iames and Ihon, & healeth all the sicke.

Chap. V.

In this Chapter and in the two next folowinge is conteyned the most excellēt and louynge Sermon of Christ in the mount : Which sermon is the very keye that openeth the vnderstandinge in to the lawe. In this fift chapter specially he preacheth of the VIII. beatitudes or blessings, of manslaughter, wrath and anger : of adoutrie, of swearinge, of suffringe wronge, and of loue euen towarde a mans enemies.

Chap. VI.

Of Almes, prayer and fastinge. He forbyddeth the carefull sekyng of wordly thinges.

Chap. VII.

He forbyddeth fooliszh and temerarious iudgment, reproueth ypocrisie, exorteth vnto prayer, warneth to bewarre of false prophetes, and so concludeth his sermon.

Chap. VIII.

Christ clenseth the leper, healeth the captaynes seruauant and many other diseases : helpeth Peters mother in lawe, stilleth the see and the wynde, and dryueth the deuels out of the possessed in to the swyne.

Chap. IX.

He healeth the palsye, calleth Mathew from the custome, answereth for his disciples, healeth the woman of the bloude yssue, helpeth Iairus daughter, geueth ij. blyndmen their sight, maketh a domme man to speake, dryueth out a deuell.

Chap. X.

Christ sendeth out his Xij. Apostles to preach in Iewry, geueth them a charge, teacheth them, & comforteth them agaynst persecucion and trouble.

Chap. XI.

Ihon baptist sendeth his disciples vnto Christ, which geueth them their answeare, rebuketh the vnthakfull cities, and louyngly exorteth men to take his yock vpon them.

The gospel of S. Mathew.

Chap. XII.

The disciples plucke the eares of corne, he excuseth them, healeth the dried hande, helpeth the possessed that was blynde and dome, rebuketh the vnfaithfull that wolde nedes haue tokens, and sheweth who is his brother, sister and mother.

Chap. XIII

The parable of the sede, of the tares, of the mustarde sede, of the leuen, of the treasure hyd in the felde, of the perles, and of the nett.

Chap. XIII.

Ihon is taken and headed, Christ fedeth fyue thousande men with v. loaues and two fishes, and appeareth by night vnto his disciples vpon the see.

Chap. XV.

Christ excuseth his disciples, and rebuketh the scribes and pharises for transgressinge Gods comaundement thorow their owne tradicions. The thinge that goeth in to the mouth defyleth not the mā. He deluyureth the woman of Cananees daughter, healeth the multitude, and with vij. loaues and a fewe litle fishes fedeth iiij. M. men, besyde women & children.

Chap. XVI.

The Pharises requyre a token. Iesus warneth his disciples of the pharises doctrine. The confession of peter. The keyes of heauen. The faithfull must beare the crosse after Christ.

Chap. XVII.

The transfiguracion of Christ vpo the mount of Tabor. He healeth the lunatike and payeth tribute.

Chap. XVIII.

He teacheth his disciples to be humble, and harmlesse, to avoyde occasiōs of euil, and one to forgeue anothers offence.

Chap. XIX.

Christ geueth answer concernynge mariage, & teacheth not to be carefull ner to loue worldly riches.

Chap. XX

Christ teacheth by a similitude that God is detter vnto no man, and how he is allwaye callinge mē to his labour. He teacheth his disciples to be lowly, & geueth ij. blynde men their sight.

Chap. XXI.

He rydeth in to Ierusalem, dryueth the marcauntes out of the temple, curseth the fyge tre, and rebuketh the Pharises with the similitude of the ij. sonnes and of the huszbandmen, that slew such as were sent vnto them.

Chap. XXII.

The mariage of the kynges sonne. Tribute to be geuē to the Emperoure. Christ confuteth the opynion of the Saduces concernynge the resurrecciō, and answereth the scribe vnto his questyon.

Chap. XXIII.

Christ crieth wo ouer the pharises scribes and ypocrites, and prophecietieth the destruccion of Ierusalem.

Chap. XXIII.

Christ sheweth his disciples the destruccion of the temple, the ende of the worlde, the tokens of the latter dayes, and warneth thē to wake, for the worlde shal sodely perish.

Chap. XXV.

The X. virgins, the talentes deluyered to the seruauntes, and of the generall iudgment.

Chap. XXVI.

The Magdalene anoynteth Christ. They eate the easter lambe and the supper of the LORDE, Christ prayeth in the garden, Iudas betraieih him, Peter smyteth of Malcus eare, Christ is accused by false wytnesses. Peter denyeth him.

Chap. XXVII.

Christ is deluyered vnto Pilate. Iudas hangeth himself. Christ is crucified amōge theues, he dyeth and is buried. Watchmen kepe the sepulchre.

Chap. XXVIII.

The resurrecciō of Christ. The hye prestes geue the soudiers large moneye, to saie that Christ was stollē out of his graue. Christ appeareth to his disciples, and sendeth them forth to preach and to baptysse.

The gospel of S. Mathew.

The first Chapter.

THIS is the boke of the generacion of Iesus Christ^a ŷ sonne of Dauid, the sonne of Abraham. ^bAbrahā begat Isaac: Isaac begat Iacob: Iacob begat Iudas ⁊ his brethrē:

Iudas^c begat Phares ⁊ Zarā of Thamar:

Phares^d begat Hesrom:

Hesrom^e begat Aram:

Aram^f begat Aminadab:

Aminadab^g begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Iesse:

Iesse^h begat Dauid the kynge:

Dauidⁱ the kynge begat Salomon, of her that was the wyfe of Vry:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Iosaphat:

Iosaphat begat Ioram:

Ioram begat Osias:

Osias^k begat Ioatham:

Ioatham^l begat Achas:

Achas^m begat Ezechias:

Ezechiasⁿ begat Manasses:

Manasses^o begat Amon:

Amon^p begat Iosias:

Iosias^q begat Iechonias and his brethren aboute the tyme of the captiuyte of Babylon.

And after the captiuyte of Babylon, Iechonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Iacob:

Iacob begat Ioseph the huszbande of Mary, of whō was borne that Iesus, which is called Christ.

All the generacions from Abrahā to Dauid are fourtene generacions: From Dauid vnto the captiuite of Babylon, are fourtene generacions. From the captiuite of Babylon vnto Christ, are also fourtene generacions.

The byrth of Christ was on thys wyse: C

When his mother Mary was maried to Ioseph *before they came together, she was foude with chylde by ŷ holy goost. But Ioseph her huszbande was a perfect man, and wolde not bringe her to shame, but was mynded to put her awaie secretly. Neuertheles whyle he thus thought, beholde, the angell of the LORDE appered vnto him in a dreame, saynge: Ioseph thou sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that which is cōceaued in her, is of ŷ holy goost. She shall brynge forth a sonne, and thou shalt call his name Iesus.^r For he shall saue his people from their synnes.

All this was done, ŷ the thinge might, be fulfilled, which was spoken of the LORDE by the Prophet, saynge: "Beholde, a mayde shall be with chylde, and shall brynge forth a

^a Luc. 3. d. ^b Gen. 21. a. Gen. 25. c. Gen. 29. f.

^c Gen. 38. e. ^d Gen. 46. b. ^e Ruth 4. d. ^f 2 Par. 2. a.

^g Num. 1. a. ^h 1 Reg. 16. a. ⁱ 2 Re. 12. e. 1 Par.

3. b. 3 Re. 11. g. ^k 2 Par. 26. d. ^l 2 Pa. 27. b.

^m 2 Par. 28. d. ⁿ 4 Re. 20. c. ^o 4 Re. 21. d.

^p 4 Re. 21. e. ^q 4 Re. 23. f. 24. 25. ^r 1 Par. 3. c.

^s Agg. 1. a. 1 Esd. 3. a. ^t Luc. 1. b. ^u Some reade

before they sat at home together. ^v Phi. 2. a. Act. 4. a.

^w Esa. 7. c.

sonne, and they shall call his name Emanuel, which is by interpretacion, God with vs.

Now when Ioseph awoke out of slepe he did as the angell of y LORDE bade hym, and toke his wyfe vnto hym, and knewe her not, tyll she had brought forth hir fyrst borne sonne,^a and called his name Iesus.

The ij. Chapter.

WHEN Iesus was borne at Bethleē in Iury, in the tyme of Herode the kyng, Beholde, there came wyse men from the east to Ierusalē, saynge: Where is the new borne kyng of the Iues? We haue sene his starre in the east, and are come to worship him.

When Herode y kyng had herde thys, he was troubled, t all Ierusalē with hym, and he gathered all the hye Prestes and Scribes of y people, and axed of them, where Christ shulde be borne. And they sayde vnto hym: at Bethleem in Iury. For thus it is written by the Prophet: ^b And thou Bethleem in the londe of Iury, art not the leest amonge the Princes of Iuda. ^c For out of y shall come vnto me the captayne, that shall gouerne my people Israel.

33 Then Herod preuely called the wyse men, and dyligently enquired of them, what tyme the starre appered, and sent them to Bethleem, sainge: Go, and searche dyligently for the chylde. And when ye haue founde hym, bringe me worde agayne, that I maye come and worshippe hym also.

When they had heard the kyng, they departed: and lo, the starre which they sawe in the east, went before them, tyll it came, and stode ouer the place where the chylde was. When they sawe the starre, they were maruelously glad: and went into the house, and found the chylde with Mary his mother, and kneled downe and worshipped hym,^d t opened ther treasures, and offred vnto hym gyftes: gold, frackynsence and myrre. And after they were warned of God in a dreame, that they shuld not go ageine to Herod, they returned into their awne countre another waye.

C When they were departed: beholde, the angell of the LORDE appered to Ioseph in a dreame, saynge: aryse, and take the chylde

and his mother, and flye into Egypte, and abyde there tyll I brynge the worde. For Herod wyl seke the chylde to destroye hym. Thē he arose, and toke the chylde and his mother by night, and departed into Egypte, and was there vnto y deeth of Herod, that the thinge might be fulfilled which was spokē of the LORDE, by the Prophet, which sayeth: ^e out of Egypte haue I called my sonne.

Then Herod perceauynge y he was deceaued of the wyse men, was excedynge wroth, and sent forth, and slue all the chyl dren that were in Bethleem, and in all the coastes there of, as many as were two yere olde and vnder, accordynge to the tyme which he had dyligently searched out of the wyse men.

Then was y fulfilled which was spoken by y Prophet Jeremy saynge: ^f On y hilles was a voyce herde, greate mournynge, wepyng, t lamentacion: Rachel wepyng for her chyl dren, and wolde not be confortēd, because they were not.

When Herode was deed: beholde, an angell **34** of the LORDE appered in a dreame to Ioseph in Egypte, saynge: arise and take the chylde and his mother, and go in to y londe of Israel. For they are deed, which sought the chylde's life. And he arose vp, and toke y chylde and his mother, t came into the londe of Israel. But whē he herde that Archelaus did raygne in Iury, in y rowme of his father Herode, he was afraide to go thither. Notwithstandinge after he was warned of God in a dreame, he turned asyde into the parties of Galile, and went and dwelt in a cite called Nazareth,^g to fulfill y which was spoken by the Prophetes: he shalbe called a Nazarite.

The iij. Chapter.

IN those dayes Ihon the Baptyst came and preached in the wildernes of Iury, saynge: Amēde youre selues, the kyngdome of heuen is at honde.^h This is he, of whom it is spokē by y Prophet Esay, which sayeth: The voyce of a cryer in y wyldernes, prepare the LORDES waye, and make his pathes straight.

This Ihon had his garment of camels heer, and a lethrē gerdell aboute his loynes.ⁱ Hys meate was locustes and wyldē hony. Then went out to hym Ierusalem, and all Iury, and

^a Luc. 2. a. ^b Mich. 5. a. ^c Iohan. 7. d. ^d Paal. 71. b. Esa. 60. a. ^e Exo. 4. d. ^f Osee 11. a. Nu. 24. b.

^g Iere. 31. c. ^h Iudic. 13. b. ⁱ Math. 4. b. Iohan. 1. b. Esai. 40. a. ^j 4 Reg. 1. b. Marc. 1. a.

all the region rounde aboute Iordan, and were baptised of him in Iordan, cōfessynge their synnes.

Now when he sawe many of the Pharises and of ³ Saduces come to hys baptim, he sayde vnto them: ye generaciō of vipers, who hath certified you, that ye shal escape ⁴ vengeance to come? Bewarre, brynge forth due frutes of penance. Thinke not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham. Euen now is the axe put vnto ⁵ rote of the trees: therfore ⁶ euery tre which bringeth not forth good frute, shalbe hewē downe, and cast into the fyre.

³³ I baptise you with water to repentance: but he that cometh after me, is myghtier the I,⁴ whose shues I am not worthy to beare. He shall baptise you with ⁷ holy goost & with fyre: which hath also his fan in his hand, and will pource his floore, and gadre the wheet into his garner, & will burne ⁸ chaffe with vnquencheable fyre.⁴

Then came Iesus from Galile to Iordan,⁴ vnto Ihon, to be baptised of hym. But Iho forbade hym, saynge: I haue nede to be baptysed of the: and comest thou to me? Iesus answered & sayd vnto hym: Let it be so now. For thus it be cometh vs to fulfill all righteousnes. Then he suffred hym. And Iesus assone as he was baptised, came straight out of the water. And lo, heuē was opē ouer hym: and Ihon sawe the spirite of God descende lyke a doue, and lyght vpon hym. And lo, there came a voyce frō heuē sayng: ⁹Thys ys that my beloued sonne, in whom is my delyte.

The iiii. Chapter.

¹ THEN was Iesus ledd awaye of the spirite in to wildernes, to be tempted of the deuyll. And when he had fasted fortye dayes and fortye nightes, he was afterward an hungred. And the tēpter came to him and sayde: yf thou be the sonne of God, commaunde, that these stones be made breed. He answered & sayde: yt is wryttē: ²Man shall not lyue by bred onely, but by euery word that proceedeth out of the mouth of God.

Then the deuyll toke hym vp into the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym: yf thou be ³ sonne of God, cast thy sylfe downe. ⁴For it is wrytten: he shall geue his angels charge ouer the and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Iesus sayde vnto hym: it ys wrytten also: ⁵Thou shalt not tempte thy LORDE God.

Agayne, the deuyll toke hym vp and led hym in to an excedynge hye mountayne, and shewed hym all the kyngdomes of the worlde, and all the glorie of them, and sayde vnto hym: all these wil I geue the, yf thou wilt fall downe and worship me. ⁶Then sayde Iesus vnto hym: Auoyde Satā. For it ys wryttē: thou shalt worship the LORDE thy God and hym onely shalt thou serue.

Then the deuell left hym, and beholde, the angels came and ministred vnto hym.

When Iesus had herde that Ihon was taken, he departed into Galile and left Nazareth, and went and dwelt in Capernaum, which is a cite upon the see, in the coastes of zabulon and Neptalim, ⁷ the thinge might be fulfilled which was spoken by Essay the Prophet, saynge: ⁸The londe of zabulon and Neptalim, the waye of the see beyonde Iordan, and Galile of the Gentyls, the people which sat in darknes, sawe a greate lyght, & to them which sat in the region ⁹ shadowe of deeth, lyght is begōne to shyne.

From that tyme forth beganne Iesus to preach, and to saye: Amende youre selues, ¹⁰ kyngdome of heauen is at honde.

As Iesus walked by the see of Galile, he sawe two brethren: Simon which was called Peter, & Andrew his brother, castynge a net into ¹¹ see, for they were fiszhers, and he sayde vnto them: folowe me, & I will make you fiszhers of mē.¹² And they strayght waye lefte their nettes, and folowed hym.

And whan he wēt forth from thence, he sawe other two brethren, Iames the sonne of zebede, and Ihon his brother, in the ship with zebede their father, mendynge their nettes, and called them. ¹³And they without tarynge lefte ¹⁴ shyp and their father, and folowed hym.

And Iesus went aboute all Galile,¹⁵ teachyng in their synagoges, and preachynge the gospel

^a Luc. 3. b. ^b Math. 7. b. Luc. 3. b. ^c Marc. 1. b. Luc. 3. c. Iohan. 1. c. ^d Luc. 3. c. ^e Marc. 1. a. Ioh. 13. a. ^f Marc. 1. a. Luc. 3. c. Iohan. 1. d. ^g Esa. 42. a. Mat. 17. a. Luc. 9. d. ^h Pet. 1. d.

ⁱ Marc. 1. b. Luc. 4. a.

^j Psal. 90. b. ^k Deut. 6. c.

^l Marc. 1. b. Luc. 4. b.

^m Iere. 16. c. Eze. 47. b. ⁿ Mat. 19. d. Luc. 5. b. ^o Marc. 1. c.

^p Dut. 8. a. Sap. 16. c.

^q Deut. 6. c. ^r 1 Reg. 7. a.

^s Luc. 4. d. Esa. 9. a.

^t Marc. 1. c.

of the kyngdome, and healed all maner of siknes, & all maner diseases amonge the people. And his fame spred abrode through out all Siria. And they brought vnto hym all sick people, that were taken with diuers diseases and gripinges, and theſe y were possessed with deuils, & those which were lunatyke, and those that had the palsie: & he healed the. And ther folowed hym a greate nombre of people, from Galile, & from the ten cities,* and from Ierusalem, and from the regions that lye beyonde Iordan.

The 6. Chapter.

WHEN he sawe the people, he went vp into a mountayne: and when he was set, his disciples came to hym, and he opened his mouth, and taught them, sayinge: ^aBlessed are the poore in sprete: for theirs is the kyngdome of heuē. ^bBlessed are they that mourne: for they shalbe cōforted. ^cBlessed are the meke: for they shall inheret the erth. ^dBlessed are they which hunger & thyrst for rightewesnes: for they shalbe filled. ^eBlessed are the mercifull: for they shall obteyne mercy. ^fBlessed are the pure in herte: for they shall se God. ^gBlessed are the peacemakers: for they shalbe called the chyldren of God. ^hBlessed are they which suffre persecution for rightwesnes sake: for theirs is the kyngdome of heuen. ⁱBlessed are ye when men reuyle you, and persecute you, and falsly say all manner of yuell saynges against you for my sake. ^jReioyce and be glad, for greate is youre rewarde in heuē.

For so persecuted they the Prophetes which were before youre dayes.

Ye are y salt of the earth, but and yf the salt haue lost his saltnes, ^kwhat can be salted therwith? It is thence forth good for nothyng, but to be cast out, and to be trodden vnder fote of men. Ye are the light of the worlde. A cite that is set on an hill, can not be hid: nether do men lyght a candell, and put it vnder a busshell, but on a candlestick, and it lighteth all that are in the house. Let your light so shyne before men,^l that they maye se youre good workes, and glorify youre father which is in heauen.

Thinke not, that I am come to destroye the lawe, or the Prophetes:^m no, I am not come to destroye them, but to fulfill them. For truly I saye vnto you: till heauen and earth periszhe, one iott or one tytle of the lawe shall not escape, tyll all be fulfilled.

ⁿWhosoever breaketh one of these least cōmaundmentes, and teacheth mē so, he shalbe called the leest in the kyngdome of heauen. But whosoever obserueth and teacheth the same shalbe called greate in the kyngdome of heauen.

For I saye vnto you: excepte youre rightewesnes excede the rightewesnes of the Scribes and Pharises, ye can not entre in to the kyngdome of heauen.

Ye haue herde, how it was sayde to thē of the olde tyme: ^o'Thou shalt not kyll. For whosoever killeth, shall be in daunger of iudgement. But I saye vnto you: whosoever is angrie with his brother, is in daunger of the iudgement. Whosoever sayeth vnto his brother: Racha, is in daunger of y couell. But whosoever sayeth: thou foole, is in daunger of hell fyre.

^pTherefore when thou offrest thy gift at the altare, and there remembreth that thy brother hath ought agaynst the: leaue there thyne offryng before the altare, and go thy waye first, and reconcyle thy selfe to thy brother, & then come and offre thy gyfte.

^qAgre with thine aduersary quicklye, while thou art in the waye with hym, lest that aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast in to preson. I saye vnto the verely: thou shalt not come out thence, till thou haue payed the vtmost farthinge.

Ye haue herde, how it was sayde to them of olde tyme: ^r'Thou shalt not committe aduoutrie. But I saye vnto you, that whosoever loketh on a wife lustinge after her, hath committed aduoutrie with hir already in his hert.

Wherefore yf thy right eye offende the, ^splucke hym out, and cast him from the. ^tBetter it is for the, that one of thy membres periszhe, then that thy whole body shulde be cast in to hell. Also yf thy right honde

^a Marc. 3. a. Luc. 6. b. ^b Luc. 6. c. ^c Esa. 61. a. and 66. b. ^d Iere. 31. d. ^e 1 Pet. 4. c. 1 Pet. 2. c. and 3. c. ^f Act. 5. e. ^g Marc. 9. e. Luc. 14. d. Marc. 4. b. Luc. 8. b. and 11. c. ^h Math. 6. a. 1 Pet. 2. b. ⁱ Mat. 1. c. 2. c. d. Luc. 16. c. Luc. 18. d. Esa. 40. a.

^k Iaco. 2. b. Ezech. 18. b. ^l Ezo. 20. c. 21. b. Leu. 24. d. Deut. 5. c. ^m Iob 42. b. Mala. 2. b. ⁿ Luc. 12. f. Prou. 25. b. ^o Ezo. 20. c. Eccl. 41. c. Iob 31. a. ^p Deut. 13. a. Marc. 9. c.

offende the, cut hym of, and cast him from the. Better yt is that one of thy mēbres perisz, thē ſ all thy body shulde be cast in to hell.

It is sayde : "whosoer putteth away his wyfe, let hym geue her a testimonyall of the deuorcemēt. But I saye vnto you : "whosoer putteth away his wyfe (except it be for fornicaciō) causeth her to breake matrymony. And whosoer marieth her that is deuorsed, breaketh wedlocke.

Agayne, ye haue herde, how it was sayde to thē of olde tyme : "Thou shalt not forswear thy selfe, but shalt performe thyne oath to God. But I saye vnto you : swear not at all, nether by heauē, for it is Godis seate : nor yet by the earth, for it is his fote stole : nether by Ierusalem, for it is the cyte of ſ greate kinge : nether shalt thou swear by thy heed, because thou canst not make one heer whyte or blacke : But your communicacion shalbe, yee, yee : nay, nay.^d For what soeuer is more then that, commeth of euil.

¶ Ye haue herde howe it is sayde : An eye for an eye, a toth for a toth.^a But I saye vnto you : that ye resist not euell. But whosoer geueth the a blowe on thy right cheke, turne to him the other also. And yf eny man will sue the at the lawe, & take away thy coate, let him haue thy cloake also. And who so compelleth the to go a myle, go with hym twayne. Geue to hym that axeth : and from hym that wolde borowe, turne not awaye.

Ye haue herde, how it is saide : "thou shalt loue thyne neyghboure, & hate thyne enemy. But I saye vnto you : loue youre enemies : Blesse thē that curse you : "Do good to thē that hate you : Praye for thē which do you wronge and persecute you, that ye maye be the chyldren of youre father which is in heauen : "for he maketh his sonne to aryse on the euil and on the good, and sendeth his rayne on the iust and vniuste. "For yf ye loue them which loue you, what rewarde shall ye haue ? Do not the Publicans euē so ? And yf ye be frendly to youre brethren onely : what singuler thyng do ye ? Do not the

Publicans also lyke wyse ? "Ye shall therefore be perfecte, euen as youre father in heauē is perfecte.

The vi. Chapter.

TAKE hede to youre almes, that ye geue it not in the syght of men, to the intent that ye wolde be sene of them : or els, ye get no rewarde of youre father which is in heauen. When soeuer therefore thou gueest thine almes, thou shalt not make a trompet to be blown before the, as the ypcrites do in the synagoges and in the stretes, for to be prayسد of mē. Verely I saye vnto you : they haue their rewarde. But whē thou doest almes, let not thy left hande knowe, what thy right hande doth, that thine almes maye be secrete : and thy father which seith in secrete, shall rewarde the openly.

"And when thou prayest, thou shalt not be as ſ ypcrites are. For they loue to stōde and praye in the synagoges, and in the corners of the stretes, to be sene of men. Verely I saie vnto you : they haue their rewarde. "But when thou prayest, entre in to thy chamber, and shut thy dore to the, & praye to thy father which is in secrete : and thy father which seith in secrete, shall rewarde the openly.

And when ye praye, bable not moch, as ſ Hethen do :^e for they thinke that they shalbe herde, for their moch bablynges sake. Be not ye lyke them therefore. "For youre father knoweth where of ye haue nede, before ye axe of him. After thys maner therefore shall ye praye :

"O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be fulfilled vpon earth as it is in heauen. Geue vs this daye oure dayly bred. And forgeue vs oure dettes, as we also forgeue oure detters. And lede vs not in to tēptacion : but deliuer vs from euell. For thyne is the kyngdome, and the power, and the glorie for euer. Amen. For yf ye forgeue other men their trespasses, youre heauenly father shall also forgeue you. "But and ye wyll not forgeue mē their trespasses, nomore shall youre father forgeue you youre trespasses.

"Moreouer when ye fast, be not sad as ſ

^a Deu. 24. a. Math. 19. b. ^b Marc. 10. a. Luc. 16. c. ^c Leuit. 19. c. Exo. 20. Deu. 10. d. Iaco. 5. c. 2 Para. 6. f. Esa. 66. a. Mat. 23. c. ^d Ephe. 4. c. ^e Exod. 21. c. Deu. 19. d. Leui. 24. d. Luc. 6. c. ^f Leui. 9. c. ^g Rom. 12. c. ^h Deut. 4. c. ⁱ Luc. 6. c. ^j Leui. 19. a.

^k Luc. 11. d. ^l 3 Re. 18. d. Esa. 29. c. Luc. 11. a. ^m 4 Re. 4. d. Act. 10. a. ⁿ Esa. 1. b. ^o Rom. 8. d. ^p Luc. 11. a. ^q Mat. 18. d. Marc. 11. c. ^r Esa. 58. a. Mat. 9. b.

ypocrytes are. For they disfigure their faces, that they myght be sene of men to fast. Verely I saye vnto you: they haue their rewarde. But thou, whē thou fastest, annoynthe thyne heed, and wash thy face, that it appeare not vnto men, that thou fastest: but vnto thy father which is in secrete: and thy father which seyth in secrete, shal rewarde the openly.

C Se that ye gather you not treasure vpon the earth,^a where rust and mothes corrupte, and where theues breake through and steale. But gather you treasure together in heauen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where youre treasure is, there is youre herte also.

^b The eye is the light of the body. Yf thyne eye then be syngle, all thy body shal be ful of light: But and yf thyne eye be wycked, all thy body shalbe full of darkenes: Wherefore yf the light that is in the, be darkenes, how greate then shall that darkenes be?

No mā can serue two masters. For ether he shall hate the one and loue the other:^c or els he shall leane to the one, and despise the other: ^d Ye can not serue God and mammon. Therefore I saye vnto you: be not ye carefull for youre lyfe, what ye shall eate, or what ye shall drinke: nor yet for youre body, what ye shal put on. Ys not the lyfe more worth thē meate, and the body more of value then raymēt? Beholde the foules of ȝ ayer: for they sowe not, nether reepe, nor yet cary in to the barnes: and yet youre heauēly father fedeth thē. Are ye not moch better thē they?

D Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? why care ye then for rayment? Considre the lylies of the felde, how they growe. They laboure not, nether spynne. And yet for all that I saye vnto you, that euen Salomon in all his royaltie was not arayed lyke vnto one of these. Wherefore yf God so cloth the grasse, which is to daye in the felde, and to morowe shalbe cast in to the fornice: shal he not moch more do the same vnto you, o ye of lyle fayth?

Therefore take no thought, sayinge: what shall we eate, or what shall we drinke? or

where with shall we be clothed? After all soch thynges do the heithen seke. For youre heauenly father knoweth, that ye haue nede of all these thynges. ^e Seke ye fyrst the kyngdome of heauen and the righteounes therof, so shal all these thynges be ministred vnto you.

Care not then for the morow, for the morow shall care for it self: Euery daye hath ynough of his owne trauayll.

The viij. Chapter.

IUDGE not, that ye be not iudged: ^f For as ye iudge, so shal ye be iudged. And with what measure ye meete, with the same shall it be measured to you agayne. Why seist thou a moate in thy brothers eye, and perceapest not the beame ȝ is yn thine awne eye? Or why saiest thou to thy brother: holde, I wil plucke the moate out of thyne eye, and beholde, a beame is in thyne awne eye. Ypocryte, fyrst cast out the beame out of thyne awne eye,^g and then shalt thou se clearly, to plucke out the moate out of thy brothers eye.

Geue not that which is holy, to dogges: nether cast ye youre pearles before swyne,^h lest they treade them vnder their fete, and the other turne agayne and all to rente you.

ⁱ Axe, and it shalbe geuen you: Seke, and ye shall fynde: knocke, and it shalbe opened vnto you. For whosoever axeth, receaueth: and he that seketh, fyndeth:^k and to hym ȝ knocketh, it shalbe opened. Ys there eny man amonge you, which yf his sonne axed hym bred, wolde offer him a stone? Or yf he axed fyszhe, wolde he proffer hym a serpent? yf ye then which are euell,^l can geue youre chyldren good gyftes: how moche more shall youre father which is in heauen, geue good thynges to them that axe hym?

^m Therefore what soeuer ye wolde that me shulde do to you, euē so do ye to them. This ys the lawe and the Prophetes.

Enter in at the straye gate: for wyde is the gate,ⁿ and broad is the waye, that leadeth to destruccion: and many there be, which go in therat. But straye is the gate, and narrow ys the waye, which leadeth vnto lyfe, and fewe there be that fynde it.

^a Luc. 12. d. ^e Eccle. 29. b. ^f Iere. 17. a. ^g Pro. 23. a.
^b Luc. 11. c. ^c Luc. 12. c. ^d Luc. 12. c. ^e Psal. 54. c.
^f 1 Pet. 5. a. ^g 3 Reg. 3. b. ^h Luc. 6. d. ⁱ Rom. 2. a.

Marc. 4. c. ^j Pron. 18. c. ^k Psal. 136. c. ^l Iere. 29. c.
Iohan. 16. c. ^m Luc. 11. b. ⁿ Gen. 6. a. ^o Eccli. 31. b.
Iob 4. c. ^p Luc. 6. c. ^q Luc. 13. c.

^a Beware of false Prophetes, which come to you in shēpes clothinge, but inwardly they are rauenyng woules, Ye shall knowe them by their frutes. Do men gather grapes of thornes? or figges of thistles? Euen so euery good tree bryngeth forth good frute. But a corrupte tree, bryngeth forth euyl frute, ^b A good tree can not bryng forth bad frute: nother can a rotten tre bringe forth good frute. ^c Euery tre that bryngeth not forth good frute, shalbe hewen downe, and cast into the fyre. Wherefore by their frutes ye shall knowe them.

^d Not all they that saye vnto me, **LORDE** **LORDE**, shall enter in to the kyngdome of heauen: but he that doth the will of my father which ys in heauen.

^e Many shall saye to me in that daye: **LORDE**, **LORDE**: haue we not prophecied in thy name? Haue we not cast out deuyls in thy name? Haue we not done many greate dedes in thy name? And then will I knowlege vnto them: ^f I neuer knewe you, Departe from me, ye workers of iniquite.

C Whosoever therfore heareth of me these sayinges,^g and doeth the same, I wyll lyckē hym vnto a wyse man, which buylt hys house vpon a rocke: Now whan abudaunce of rayne descended, and the wyndes blew and bet vpon that same house, it fel not, because it was grounded on the rocke. And who soeuer heareth of me these sayinges, ^h and doth thē not, shalbe lyckened vnto a folysh mā, which buylt his house apon the sonde: ⁱ Now whan abudaunce of rayne descēded, and the wyndes blew,^j and bet vpon ^k hys house, it fell, and great was the fall of it.

^l And it came to passe, that when Iesus had had ended these saynges, the people were astonnyed at hys doctryne. For he taught them as one hauynge power, and not as the Scribes.

The viij. Chapter.

A ^m **W**HEN he was come downe to the mountayne,ⁿ moch people folowed him. And lo, there came a leper, and worshiped him, sayinge: **LORDE**, yf thou wylt, thou canst make me cleane. And Iesus put

forth hys honde, and touched him, sayinge: I wyl, be thou cleane: and immediatly his leprosie was clensed? And Iesus sayde vnto him: Se thou tell no mā, but go and shew thy selfe to the preste, and offer the gyfte that Moses cōmaunded,^o in witnes to them.

When Iesus was entred into Capernaum,^p there came vnto him a Captayne, and besought hym, sayinge: Syr, my seruauent lyeth sicke at home of the palsye, and ys greuously payned. Iesus sayd vnto hym: I wil come and heale him. The Captayne answered and sayde: Syr, I am not worthy, that thou shuldest come vnder my rofe, but speake the worde only,^q and my seruauent shalbe healed. For I my selfe also am a mā subiect to ^r auctorite of another, and haue souldiers vnder me. Yet whā I saye to one: go, he goeth, and to another: come, he cometh: ^s and to my seruauent: do this, he doeth it. When Iesus hearde that, he marueled, and sayde to them that folowed hym: Verely I say vnto you: I haue not founde so greate fayth: no not in Israel. But I say vnto you: ^t Many shall come from the east and west, and shall rest with Abraham, Isaac and Iacob in the kyngdome of heauen: and the chyldren of the kyngdome shalbe cast out in to vtter darknes: there shal be wepinge, and gnaszhing of teth. And Iesus sayd vnto ^u Captayne: go thy waye, and as thou beleuest, so be it vnto the. And his seruauent was healed the same houre.

^v And Iesus went in to Peters house, and sawe hys wyues mother lyeing sicke of a feuer: so he touched her hande, and the feuer left hir: and she arose, and ministred vnto them.

^w When the euen was come, they brought vnto him many that were possessed with deuyls. And he cast out ^x spirites with a worde, and healed all that were sicke, that ^y thinge might be fulfilled, which was spoken by Esay the Prophet, sayinge: ^z He toke on him oure infirmities, and bare oure sicknesses.

^{aa} Whē Iesus sawe moch people about him, he commaunded to go ouer the water. And there came a scribe and sayde vnto hym: master, I wyll folowe the, whither so euer thou goest. And Iesus sayde vnto him: the foxes haue holes, and the byrds of the ayer

^a Deut. 13. a. ^b Iohā. 4. a. ^c Luc. 6. e.

^d Iere. 11. c. ^e Math. 3. a. ^f Luc. 3. b.

^g Luc. 6. e. and 13. c. ^h Act. 19. b.

ⁱ Math. 25. d. ^j Luc. 6. e. ^k Rom. 2. b.

^l Eze. 13. b. ^m Marc. 1. b. ⁿ Luc. 4. c.

^o Math. 12. d.

^p Math. 25. a.

^q Psal. 6. b.

^r Iaco. 2. b.

^s Marc. 1. d.

^t Luc. 5. b.

^u Psal. 106. c.

^v Marc. 1. c.

^w Luc. 9. f.

^x Leui. 14. a.

^y Esa. 41. d.

^z Luc. 13. c.

^{aa} Luc. 4. d.

^{ab} Luc. 7. a. ^{ac} Iohan. 4. f.

^{ad} Luc. 4. d.

^{ae} Esa. 53. a. ^{af} 1 Pet. 2. c.

haue nestes, but ꝑ sonne of mā hath not wheron to rest his heede.^a Another that was one of his disciples, sayde vnto hym: Syr, geue me leue fyrst, to go & burye my father. But Iesus sayde vnto him: folowe thou me, and let the deed burie their deed.

^bAnd he entred in to a shyppe, & his disciples folowed him. And beholde, there arose a greate tempest in the see, in so moch that the shippe was couered with wawes, & he was a slepe. And his disciples came vnto him, and awoke hym, sayinge: LORDE, saue vs, we perishe. And he sayde vnto them: why are ye fearfull, o ye of lytell faithe? Then he arose, and rebuked the wyndes and the see,^c & there folowed a greate calme. And the men marueyled and sayde: what mā is this, that both wyndes and see obey hym?

^dAnd when he was come to ꝑ other syde, in to the cowntre of the Gergesites, there met him two possessed of deuyls,^e which came out of the graues, and were out of measure fearde, so that no man myght go by that waye. And beholde, they cryed out sayinge: Oh Iesu thou sonne of God, what haue we to do with the? Art thou come hyther to tormēt vs, before the tyme be come? And there was a good waye of from them a greate heerd of swyne fedinge. ^fThen the deuyles besought him, sayinge: yf thou cast vs out, suffice vs to go oure waye in to the heerd of swyne. And he sayde vnto them: go youre wayes. Then went they out, and departed in to the heerd of swyne. And beholde, ꝑ whoale heerd of swyne was caryed with violēce headlinge in to the see, and perished in the water. Thē the heerdmen fled and wente their ways in to the cyte, and tolde euery thinge, & what had fortunēd vnto the possessed of the deuyls. And beholde, all the cyte came out and met Iesus. And when they sawe hym,^g they besought hym, for to departe out of their coostes.

The ix. Chapter.

^hTHEN entred he in to a shipp, and passed ouer and came in to his awne cite. And lo, they brought vnto him a man sick of ꝑ palsie, lyinge in his bed. ⁱAnd when Iesus sawe the faith of thē, he sayde to the sick of ꝑ palsie: my sonne, be of good cheare, thy

sinnes are forgeuē the. And beholde, certeyne of the scribes sayde in them selues: this man blasphemeth. But when Iesus sawe their thoughtes, he sayde: wherfore thinke ye euill in youre hertes? Whether ys it easier to saye: thy synnes be forgeuē ꝑ, or to saie: arise and walke? But that ye maye knowe, that the sonne of man hath power to forgeue sinnes in earth, thē sayde he vnto the sick of ꝑ palsie: arise, take vp thy bed, and go home. And he arose and wente home. When ꝑ people sawe it, they marueyled, & glorified God, which had geuē soch power vnto men.

^jAnd as Iesus passed forth from thence, he sawe a man syt a receyvinge of custome, named Mathew, & sayde vnto him: folowe me. And he arose, and folowed him. And it came to passe as he sat at meate in the house: beholde, many publicans and synners came and sat downe also with Iesus and his disciples.

When the Pharises sawe that, they sayde to his disciples: why eateth youre master with publicans and synners? When Iesus herde that, he sayde vnto them: The whole nede not ꝑ phisiciō, but they that are sick. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offeringe.^k For I am not come to call the righteous, but ꝑ synners to repentance.

^lThen came the disciples of Ihon to hym sayinge: why do we & ꝑ Pharises fast so oft: and thy disciples fast not? And Iesus sayde vnto thē: Can the weddyng chylde mourne as lōge as the bridegrome is with them? The tyme will come, when the bridegrome shalbe taken from them, and thē shall they fast. No man peceth an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment, & the rent ys made greater. ^mNether do men put new wyne in to olde vessels, for then the vessels breake, and the wyne runneth out, & ꝑ vessels peryshe, But they poure newe wyne in to newe vessels, and so are both saued together.

Whye he thus spake vnto them, beholde there came a certayne ruler,ⁿ and worshipped him, sayinge: My doughter is euē now deceased, but come and lay thy honde on her, and she shall liue. Iesus arose and folowed hym with his disciples.^o And beholde, a

^a Lu. 9. f. ^b Mar. 4. d. ^c Luc. 8. c. ^d Job 26. b. ^e Psal. 106. d. ^f Esa. 51. c. ^g Mar. 5. a. ^h Lu. 8. a. ⁱ 2 Cor. 6. c. ^j Mar. 5. b. ^k Act. 16. c. ^l Marc. 2. a. ^m Luc. 5. c. ⁿ Iohan. 5. a. ^o Act. 9. c. ^p Mar. 2. b.

Luc. 5. d. 15. a. ^q Osee. 6. b. ^r Math. 12. a. ^s 1 Tim. 1. c. ^t Mar. 2. b. ^u Luc. 5. c. ^v Act. 2. b. ^w Marc. 5. d. ^x Luc. 8. c. ^y Mar. 5. c. ^z Luc. 8. c. ^{aa} Leuit. 15. d.

woman which was diseased with an yssue of bloude xij. yeres, came behynde hym, and touched the hem of hys vesture. For she sayde in her silfe: yf I maye touche but euen his vesture only, I shalbe safe. Then Iesus turned him aboute, and behelde her, sayinge: Doughter be of good conforte, thy faith hath made y safe. And she was made whole, euen that same houre.

^aAnd when Iesus came into the rulers house, and sawe the minstrels and the people raginge, he sayde vnto them: Get you hēce, for y mayde is not deed, but slepeth.^b And they laughed hym to scorne. But whan the people were put forth, he went in, and toke her by the honde, and the mayde arose. And this was noysed through out all that londe.

And as Iesus departed thence, two blynde mē folowed hym, cryinge and sayinge: O thou sonne of Dauid, haue mercy vpon vs. And when he was come home, the blynde came to hym, And Iesus sayde vnto them Beleue ye, that I am able to do thys? And they sayde vnto hym: yee, LORDE. Then touched he their eyes, sayinge: acordinge to youre fayth, be it vnto you.^c And their eyes were opened. And Iesus charged thē, sayinge: Se that no mā knowe of it. But they departed, & spred abroad his name through out all the londe.

Whan these were gone out,^d beholde, they brought to hym a domme man possessed of a deuyll. And whan the deuyll was cast out, the domme spake: And the people merueled sayinge: it was neuer so sene in Israel. But y Pharises sayde: 'he casteth out deuyls, thorow the chefe deuyll.

^eAnd Iesus wente aboute in all cities and townes, teachinge in their synagoges & preachyng y gospel of y kyngdome, & healinge all maner sicknes & all maner disease amōge the people. ^fAnd when he sawe the people, he had compassion on thē, because they were pyned awaye, and scattered abroad, euen as shepe hauinge no shepherd.

Then sayde he to hys disciples: y heruest is greate, but y laborers are fewe. Wherefore praye the LORDE of the haruest,^g to sende forth laborers into hys haruest.

^a Mar. 5. d. Luc. 8. f.^b Iohā. 11. b.^c Mat. 8. b.^d Mar. 7. d. Luc. 11. b.^e Mat. 12. c. Mar. 3. b.^f Mar. 6. a. Luc. 13. b.^g Mar. 6. d. ^h Luc. 10. a.ⁱ 2 Tes. 3. a.^j Mar. 3. b. Luc. 6. b. 9. a. 10. a.

The i. Chapter.

AND he called his xii. disciples vnto hym, & 'gaue them power ouer vnclane sprete, to cast them out, & to heale all maner of sicknesses, and all maner of diseases.

The names of the xii. Apostels are these: The fyrst, Simon called Peter: & Andrew his brother. Iames the sonne of Zebede, and Ihon his brother. Philip and Bartlemew. Thomas, and Mathew the Publican. Iames the sonne of Alphe, and Lebbeus otherwyse called Taddeus. Simon of Cane, and Iudas Iscarioth, which also betrayed hym.

These twolue sent Iesus, and commaunded them, sayinge:^a Go not in to the wayes y leade to the Heithen, and in to the cities of the Samaritās enter ye not. But go rather to the lost shepe of the housse of Israel. ^bGo and preach, sayinge: The kyngdome of heuē is at hande. Heale the sicke, cense the lepers rayse the deed, cast out the deuils. ^cFrely ye haue receaued, frely geue againe. Posses not golde, nor siluer, nor brasse yn youre gerdels, nor yet scrip towards your iorney: nether two cotes, nether shues, nor yet a staffe. For ^dthe workman is worthy of his meate. In to what soeuer cite or towne ye shall come, enqyre in it, who is mete for you, and there abyde, tyll ye go thence.

And whē ye come in to an house, salute y same. And yf the housse be mete for you, youre peace shal come vpō it. But yf it be not mete for you, youre peace shal turne to you againe.

And yf no man wil receaue you, ner heare youre preachinge, departe out of that house or that cite, and shake the dust of youre fete. Truly I saye vnto you: 'it shall be easier for y londe of Sodoma and Gomorra in y daye of iudgment, then for that cite.

Beholde, I sende you forth as shepe amōge wolues. Be ye therfore wyse as serpentēs, and innocent as doves. ^eBeware of men, for they shall deliuer you vp to the cōsels, and shal scourge you in their synagoges. And ye shall be brought before prynces and kynges for my sake, in wites to them and to the gentyls.

^a Luc. 9. a.^b Mar. 6. b.^c Act. 8. b. Mar. 6. a.

Lu. 9. a. and 10. a.

^d Phi. 2. c. 1 Timo. 5. c.^e Mar. 6. b. Lu. 9. a. an 10. a. Act. 13. c. an. 18. a.Luc. 10. a. ^f Mar. 13. b. Luc. 21. b. Iohā. 16. a.

C "But when they delyuer you vp, take no thought how or what ye shall speake, for yt shalbe geuen you, euen in that same houre, what ye shall saye. For it is not ye that speake, but the sprete of your father which speaketh in you.

"The brother shall delyuer the brother to deeth, and the father the sonne. And the chyldren shall aryse agaynst their fathers & mothers, & shall helpe them to deeth: & ye shall be hated of all men for my names sake. But he y endureth to the ende, shalbe sauēd."

When they persecute you in one cite,^a flye in to another. I tell you for a treuth, ye shall not fynyshe all the cities of Israel, tyll the sonne of man come. "The disciple is not aboue the master, nether the seruaunt aboue the LORDE. It is ynough for the disciple, to be as his master, and the seruaunt as his LORDE. Yf they haue called the good mā of the house Beelzebub, how moch more shal they call them of his housholde so? Feare them not therfore.

D "There is nothinge hyd, that shal not be openly shewed: and nothinge secrete, that shall not be knowne. What I tell you in darcknes, that speake ye in light: and what ye heare in the eare, that preach ye vpon the house toppes.

"And feare ye not them that kyll the body, and be not able to kyll the soule. But rather feare hi, which is able to destroye both soule and body in to hell. Are not two sparowes solde for a farthinge? Yet doth there none of thē light vpon the grounde without youre father. And now are all y hayres of youre heade tolde. Feare ye not therfore: ye are of more value then many sparowes.

"Therfore whosoener knowlegeth me before mē, him wil I knowlege also before my father which is in heauen. But who soeuer denyeth me before mē, him wil I also denie before my father which is in heauen.

E "Thinke not that I am come to sende peace vpon earth. I came not to sende peace, but a swerde. For I am come to set a mā at variance agaynst his father, and the daughter agaynst hir mother,^g & the daughter in lawe

ageynst her mother in lawe: and a mans foes shalbe they of his owne housholde.

"Who so loueth father and mother more then me, is not mete for me: and he that loueth sonne or daughter more then me, is not mete for me. And he y taketh not his crosse and foloweth me, is not mete for me. Who so fyndeth his life, shal lose it:^m and he that loseth his life for my sake, shal fynde it.

He that receaueth you, receaueth me: & who so receaueth me, receaueth him y sent me. He that receaueth a prophet in the name of a prophet,ⁿ shal receaue a prophetes rewarde. He y receaueth a righteous man in the name of a righteous man, shal receaue a righteous mans rewarde: "And who soeuer geueth vnto one of the least of these a cuppe of colde water onely to drinke, in y name of a disciple, verely I saie vnto you: he shal not lose his rewarde.

The xi. Chapter

AND it came to passe, whā Iesus had made an ende of cōmaundinge his twolue disciples, he departed thence, to teach and to preach in their cities.

Whan Ihon beinge in preson^r herde of the workes of Christ, he sent two of his disciples, and sayde vnto him: Art thou he y shal come, or shal we loke for another? Iesus answered and sayde vnto thē: Go youre waye and tell Ihon agayne, what ye se and heare. The blynde se, and the lame go:^s the lepers are clenched, and y deaf heare: the deed aryse ageyne, and the 'gospell is preached to the poore: and blessed is he, that is not offended at me.

Whan they wente their waye, Iesus beganne to speake vnto the people, 'concernynge Ihon: What are ye gone out for to se in the wyl-dernes? Wolde ye se a rede shaken with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft rayment? Beholde, they that weare soft clothinge, are in kinges houses, But what are ye gone out for to se? A prophet? Yee I saie vnto you, and more thē a prophet. For this is he, of

^a Mar. 13. b. Luc. 12. b. an. 21. b.

^b Mich. 7. a.

^c Mat. 24. a. ^d Iero. 1. a. Mat. 2. c. Act. 8. a. 14. a.

^e Luc. 6. d. Iohā. 13. b. and 15. b.

^f Marc. 4. b.

^g Luc. 8. b. and 12. a.

^h Luc. 12. a.

ⁱ Luc. 9. c. and 12. b.

^j Luc. 12. f.

^k Mich. 7. a.

^l Luc. 14. d. and 17. d.

^m Mat. 16. d. Marc. 8. c.

ⁿ Iohā. 12. c. Luc. 9. b. and 10. c. Ioh. 13. c.

^o Reg. 18. a. ^p Marc. 9. c.

^q Luc. 7. b.

^r Esa. 35. a.

^s Esa. 61. a. ^t Luc. 7. c.

whō it is written: "Beholde, I sende my messānger before thy face, which shal prepare thy waye before the.

Verely I saye vnto you: Amonge y children of women arose there not a greater then Ihon the baptist. Not withstandinge he that is* lesse in the kyngdome of Heauen, is greater then he. From the tyme of Ihon baptist hither to, y kyngdome of heauen^b suffreth violence, and the violent plucke it vnto them. For all the prophetes and the lawe prophced vnto Ihon. Also yf ye wil receaue it, this is Helias,^c which shulde come. Who so hath eares to heare, let hi heare.

But where vnto shal I lickē this generacion? It is like vnto childrē which syt in the market, and call vnto their felowes, & saye: we haue pyped vnto you, and ye wolde not daunce: We haue morned vnto you, & ye wolde not wepe. For Ihon came nether eatinge nor drynkinge, & they saye: he hath the deuyll. The sonne of man came eatinge and drynkinge, & they saye: lo what a glutton and wyne bebbor this mā is, and a companyon of publicans & synners? And wisdome is iustified of hir children.

Then beganne he to vpbrade the cities, in the which most of his miracles were done, "because they amended not. Wo vnto the Chorasin, Wo vnto the Bethsaida: for yf the miracles which haue bene shewed amōge you, had bene done in Tyre and Sidon, they had repented longe agoo in sackcloth and aszhes. Neuertheles I saye vnto you: It shalbe easier for Tyre and Sidon in the daye of iudgment, then for you. And thou Capernaum which art lift vp vnto heauen, shalt be brought downe vnto hel. For yf the miracles which haue bene done in the, had bene shewed in Sodom, they had remained vnto this daye. Neuertheles I saye vnto you: It shalbe easier for the londe of Sodome in the daye of iudgment, thē for the.

At y same tyme Iesus answered, and sayde: "I praye the (O father and LORDE of heauen and earth) that thou hast hid these thinges from the wyse and prudent, and opened thē vnto babes. Euen so father, for so it pleased the. "All thinges are geuen ouer vnto me of

my father: and no mā knoweth the sonne, but the father: nether knoweth eny man the father, saue the sonne, and he to whom the sonne wil open it. Come vnto me all ye that laboure and are laden, and I wil ease you.^d Take my yock vpon you, and lerne of me, for I am meke and lowlye of hert, & ye shal fynde rest vnto youre soules: ^efor my yock is easy, and my burden is light.

The xij. Chapter.

At the same tyme wēte Iesus thorow the A corne vpon the Sabbath,^f and his disciples were hongrie, and beganne to plucke of the eares of the corne, and to eate. When y Pharises sawe that, they sayde vnto him: Beholde, thy disciples do that, which is not lauffull to do vpon the Sabbath. He sayde vnto them: haue ye not red what Dauid did, whan he was hongrie, & they also y were with him? How he entred in to the house of God, & ^gate the shew bredes which were not lauffull for him to eate, nether for thē y were with him, but only for the prestes? Or haue ye not red in the lawe how that the prestes in the temple breake the Sabbath, and yet are blamelesse? But I saye vnto you: y here is one greater then the temple. ^hBut yf ye wist what this were (I haue pleasure in mercy, and not in offeringe) ye wolde not haue condemned innocentes: For the sonne of man is LORDE euen ouer the Sabbath.

And he departed thence, and wente in to their synagoge: and beholde,ⁱ there was a mā which had his hāde dried vp. And they axed him, sayenge: Is it lauffull to heale, vpon the Sabbath?^j because they might accuse him. But he sayde vnto thē: Which of you is it, yf he had a shepe fallē in to a pytte vpon the Sabbath, that wolde not take him,^k and lift him out? And how moch is a man better then a shepe? Therefore it is leffull to do good vpon the Sabbath. Then sayde he to the mā: Stretch forth thine hande. And he stretched it forth: and it was whole agayne like vnto the other.

Then wente the Pharises out,^l and helde a counsell agaynst him, how they might destroye him. But whā Iesus knew therof, he

^a Mal. 3. a. Marc. 1. a.

* Some reade: least.

^b Luc. 16. c. ^c Luc. 1. a. Mala. 3. d. Thon 1. b. Luc. 7. d.

^d Luc. 10. b. ^e Luc. 10. c. Prou. 11. a. ^f Mat. 23. c.

Luc. 10. c. Iohan. 3. c. Iohā. 7. c. 8. b. 10. b. ^g Eccli.

6. d. Iero. 6. c.

^h 1 Iohā. 5. a.

ⁱ Marc. 2. c. Luc.

6. a. Dut. 23. d. ^j Ro. 21. b.

^k Ose. 6. b. Mat. 9. b.

^l Marc. 3. a. Luc. 6. a.

^m Luc. 14. b.

ⁿ Marc. 3. a. Iohā. 10. d. and 11. f.

departed thence, & moch people folowed him: and he healed them all, and charged them, [¶] they shulde not make him knowne: that the thinge might be fulfilled, which was spoken by Esay the prophet, which sayeth: "Beholde, this is my seruaut, whom I haue chosen: and my beloued, in whom my soule delyteth: I wil put my sprete vpon hi, and he shal shewe iudgment vnto the Heithē. He shal not stryue, ner crye, nether shal eny man heare his voyce in the stretes. A brosed rede shal he not breake, and flax that beginneth to burne shal he not quench, tyll he sende forth iudgment vnto victory. And in his name shal the Heithen trust.

^C Then was there brought vnto him one possessed^b (of a deuell) the which was blynde and domne, and he healed him: in so moch [¶] [¶] blynde and domne both spake and sawe. And all the people were amased, and sayde: Is not this the sonne of David? "But whan the Pharises herde that, they sayde: He dryueth the deuyls out none other wyse, but thorow Beelzebub the chefe of the deuyls. Neuertheles Iesus knew their thoughtes, and sayde vnto them: Euery kyngdome deuyded within it self, shalbe desolate: and every cite or house deuyded in it self, maye not contynue. So yf one Sathan cast out another, thē is he at variaunce within him self: how maye then his kyngdome endure? But yf I cast out deuils thorow Beelzebub, thorow whom do youre childrē cast them out? Therefore shal they be youre iudges. But yf I cast out the deuyls by the sprete of God then is the kyngdome of God come vpon you. Or how cā a man entre in to a stronge mans house, "and violently take awaye his goodes, excepte he first bynde the stronge mā, & thē spoyle his house? He that is not with me, is agaynst me: & he [¶] gathereth not with me, scattereth abroad. Therefore I saye vnto you: "All synne and blasphemy shalbe forgeuen vnto men, but the blasphemy agaynst the sprete shal not be forgeuen vnto men: And whosoever speaketh a worde agaynst the sonne of man,^f it shalbe forgeuē him. But whosoever speaketh agaynst the holy goost it shal not be forgeuen him, nether in this worlde, ner in the worlde to come.

[¶] Either make the tre good and his frute good also, or els make the tre euel & his frute euel also. For the tre is knowne by the frute. O ye generaciō of vipers, how can ye speake good, whan ye youre selues are euell? "For of [¶] abundāce of [¶] hert [¶] mouth speaketh. A good man out of the good treasure of his hert, bringeth forth good thinges: & an euel man out of his euell treasure, bringeth forth euell thinges. But I saye vnto you, that of euery ydell worde that mē haue spoken, they shal geue accomptes at [¶] daye of iudgmēt. "Out of thy wordes thou shalt be iustified, & out of thy wordes thou shalt be cōdemned.

Then answered certayne of the scribes and Pharises, and sayde: Master, we wolde fayne se a tokē of the. "And he answered and saide vnto thē: This euell and aduouterous generacion seketh a token: and there shal no token be geuen thē, but the token of the prophete Ionas. "For as Ionas was thre dayes and thre nightes in the Whalles bely, so shal the sonne of mā be thre dayes and thre nightes in the hert of the earth. The men of Nin्यूe shal ryse in the last iudgment with this generacion, and shal cōdemne it: "for they dyd pēaunce accordinge to [¶] preachinge of Ionas. And beholde, here is one greater thē Ionas. The quene of the south shal "aryse in the last iudgmēt with this generacion, and shal cōdemne it: for she came from the vttemost partes of the earth, to heare [¶] wysdome of Salomon: And lo, here is one greater then Salomon.

[¶] Whan the vnclene sprete is gone out of man, "he walketh thorow dry places, seekinge rest, & fyndeth none. Thē saith he: I wil turne agayne in to my house, frō whence I wēte out. And whan he cōmeth, he fyndeth it emptye, swepete and garnysed. Then goeth he his waye, & taketh vnto him seuen other spretes worse then him self: and whan they are entred in, they dwell there: "And the ende of that man is worse then the begynnyng. Euen so shal it go with this euell generacion.

Whye he yet talked vnto the people, beholde, his mother & his brethrē stode without desyringe to speake with him. "Then sayde one vnto him: Beholde, thy mother and thy

^a Esa. 42. a. ^b Luc. 11. b. ^c Math. 9. d. Marc. 3. b. Luc. 11. b. ^d Luc. 11. a. ^e Marc. 3. c. Luc. 12. a. ^f 1 Reg. 1. c. ^g Mat. 7. b. Luc. 6. c. ^h Paul. 39. b. Luc. 6. c. ⁱ Luc. 19. b. ^j Reg. 1. c. ^k Mat. 16. a.

Marc. 8. b. Luc. 11. c. ^l Ione 2. a. ^m Ionæ 3. b. ⁿ 3 Re. 10. a. ^o Par. 9. a. ^p Luc. 11. c. ^q 2 Pet. 2. d. Heb. 6. a. ^r Marc. 3. c. Luc. 8. c.

brethren stonde without, & wolde speake with the. Neuertheles he answered & sayde vnto him that tolde him: Who is my mother? & who are my brethren? And he stretched forth his hande ouer his disciples, & sayde: Beholde my mother and my brethre. For who soeuer doth \hat{y} wyll of my father which is in heauē, the same is my brother, sister and mother.

The xiiij. Chapter.

THE same daye wente Iesus out of \hat{y} house, ²and sat by the see syde, & moch people resorted vnto him: so \hat{y} he wēte in to a shyppe and satt him downe, and all the people stode vpō the shore. And he spake many thinges vnto thē in symilitudes, sayenge: Beholde, The sower wente forth to sowe: and as he sowed, some fell by the waye syde: Then came the foules, & ate it vp. Some fell vpon stony grounde, & anone it spronge vp, because it had no depth of earth: But whan the Sonne arose, it caught heate: and for so moch as it had no rote, it withred awaye. Some fell amōge the thornes, & the thornes grewe vp, & choked it. Some fell vpō good grounde, & gaue frute: some an hundredth folde, some sixtie folde, some thirtie folde. Who so hath eares to heare, let hi heare.

And the disciples came vnto him, and sayde: 'Why speakest thou to thē by parables? He answered and sayde vnto thē: Vnto you it is geuen to knowe the 'mystery of the kyngdome of heauen, but vnto them it is not geuen. For whoso hath, vnto him shal be geuē, and he shal haue abundaunce. But who so hath not, from him shalbe taken awaye, euē that he hath. Therefore speake I vnto thē by parables, for with seynge eyes they se not, & with hearinge eares they heare not, for they vnderstonde it not. And in them is fulfilled \hat{y} prophecie of Esay, which sayeth: 'Ye shal heare in dede, and shal not vnderstonde: and with seinge eyes shal ye se, and not perceaue. For \hat{y} hert of this people is waxed grosse, & their eares are thick of hearige, & their eyes haue they closed, lest they shulde once se with \hat{y} eyes, & heare with

the eares, & vnderstōde with the hert, & turne, that I might heale them.

But blessed are youre eyes, for they se: & C youre eares, for they heare. Verely I saye vnto you: 'Many prophetes & righteous men haue desyred to se \hat{y} thinges that ye se, and haue not sene thē: and to heare the thinges that ye heare, and haue not herde thē. Hearre ye therfore the parable of the sower. 'Whan one heareth \hat{y} worde of the kyngdome, and vnderstondeth it not, the euell man cōmeth, and plucketh it awaye that is sowne in his hert: & this is he \hat{y} is sowne by the waye syde. But he \hat{y} is sowne in the stony grounde, is this: whā one heareth the worde, & anone with ioye receaueth it: neuertheles he hath no rote i him, but endureth for a season: whā trouble & persecucion aryseth because of the worde, immediatly he is offended. As for him that is sowne amonge \hat{y} thornes, this is he: Whā one heareth the worde, & the carefulness of this worlde, & the disceatfulness of riches choke the worde, & so he becōmeth vnfrutefull. But he \hat{y} is sowne in the good grounde, is this: whan one heareth the worde, and vnderstondeth it, and bringeth forth frute: and some geueth an hundredth folde, some sixtie folde, and some thirtie folde.

Another parable put he forth vnto thē, D & sayde: The kyngdome of heauē is like vnto a man, ⁴ \hat{y} sowed good sēde in his felde. But whyle mē slepte, there came an enemye, and sowed tares amonge \hat{y} wheate, & wente his waye. Now whā the blade was sprōge vp & brought forth frute, thē \hat{y} tares appeared also. Then came the seruātes to \hat{y} housholder, & sayde vnto him: Syr, sowdest not thou good sēde in thy felde? Frō whēce thē hath it tares? He sayde vnto thē: that hath the enemye done. Thē sayde \hat{y} seruātes: wilt thou then \hat{y} we go & wede thē out? He sayde: No, lest whyle ye wede out \hat{y} tares, ye plucke v the wheate also with thē. Let thē both growe together tyll the harvest, and in tyme of harvest I wil saye vnto the reapers: Gather \hat{y} tares first, & bynde thē in sheeues to be brēt: but gather the wheate in to my barn.

Another parable put he forth vnto thē, and

^a Iohā. 15. b. ^b Marc. 4. a. Luc. 8. a. ^c Marc. 4. a. Luc. 8. b. ^d 2 Cor. 3. c. Mat. 25. c. Marc. 4. b. Luc. 8. b. and 19. c. ^e Esa. 6. b. Marc. 4. a. Luc. 8. b.

Iohā. 12. c. Act. 28. d. Rom. 11. b. ^f Luc. 10. c. 1 Pet. 1. b. ^g Marc. 4. b. Luc. 8. b. ^h Marc. 4. c.

sayde: The kyngdome of heauen is like vnto a^a grane of mustarde sede, which a man toke, and sowed it in his felde. Which is the leest amonge all sedes. But whan it is growne, it is the greatest amonge herbes, and is a tre: so that the byrdes vnder the heauen come and dwell in the braunches of it.

¶ Another parable spake he vnto the: ^aThe kyngdome of heauē is like vnto leuē, which a woman toke, and myxte it amonge thre peckes of meele, tyll all was leuened.

^cAll soch thinges spake Iesus vnto [¶] people by parables, and without parables spake he nothing vnto the: [¶] the thinge might be fulfilled, which was spokē by [¶] prophet, sayenge: I wil open my mouth in parables, and wil^d speake out the secretes from the begynnyng of the worlde.

Then sent Iesus the people awaye, and came home. And his disciples came vnto hi, and sayde: Declare vnto vs [¶] parable of [¶] tares of [¶] felde. Iesus answered, and sayde vnto them: He that soweth the good sede, is the sonne of man: the felde is the worlde: [¶] good sede are the childrē of the kyngdome: The tares are the children of wickednes: [¶] enemye that soweth the, is the deuell: [¶] haruest is the ende of the worlde: [¶] reapers are [¶] angels. [¶] For like as [¶] tares are weded out, and brent in the fyre, euē so shal it go in [¶] ende of this worlde. The sonne of man shal sende forth his angels, and they shal gather out of his kyngdome all thinges [¶] offende, and the [¶] do iniquyte, and shal cast the in to a fornace of fyre, there shalbe waylinge and gnaszhing of teth. [¶] The shal the righteous shyne as the Sonne, in the kyngdome of their father. Who so hath eares to heare, let him heare.

¶ Agayne, the kyngdome of heauen is like vnto a treasure hyd in the felde, which a mā founde and hid it, and for ioye therof he wēte and solde all [¶] he had, and bought [¶] felde.

Agayne, the kyngdome of heauen is like vnto a marchaūt, [¶] sought good pearles: and whā he had founde a precious pearle, [¶] he wēte and solde all that he had, and bought it.

Agayne, [¶] kyngdome of heauē is like vnto a nett cast in to [¶] see, wherwith are takē all maner of fyshe: and whā it is ful, mē drawe it out vnto [¶] shore, and sytt [¶] gather [¶] good i to

the vessels, but cast the bad awaye. ^aSo shal it be also in [¶] ende of [¶] worlde. The angels shal go out, and seuer the bad frō the righteous, and shal cast the in to a fornace of fyre, [¶] there shalbe waylinge and gnaszhing of teth.

And Iesus sayde vnto them: Hauē ye vnderstōde all these thinges? They sayde: [¶] Yee LORDE. Then sayde he vnto the: Therefore euery scribe taught vnto [¶] kyngdome of heauen, is like an housholder, which bryngeth out of his treasure thinges new and olde.

And it came to passe whā Iesus had ended these parables, he departed thence, and came in to his owne couētre, and taught the in their synagoges: in so moch, that they were astonnyed and sayde: Whēcō cōmeth soch wysdome and power vnto him? [¶] Is not this the carpētērs sonne? [¶] Is not his mother called Mary? and his brethrē Iames and Ioses, and Symon and Iude? And are not all his sisters here with us? Whence hath he the all these thinges? And they were offended at him. But Iesus sayde vnto the: [¶] A prophet is nowhere lesse sett by, the at home and amonge his owne. And he dyd not many miracles there, because of their vnbeleue.

The xiiij. Chapter.

AT that tyme Herode [¶] Tetrarcha herde of [¶] fame of Iesu, and sayde vnto his seruātes: This is Iho [¶] baptist. He is rysen agayne frō the deed, therefore are his dedes so mightie. [¶] For Herode had takē Iho bounde hi, and put him in preson for Herodias sake his brothers Philips wife. For Ihon sayde vnto him: [¶] It is not lauffull for [¶] to haue her. And sayne wolde he haue put him to death, but he feared the people, because they helde him for a Prophet.

[¶] But whan Herode helde his byrth daye, the daughter of Herodias daunced before the, and that pleased Herode well, wherfore he promysed her with an oath, [¶] he wolde geue her, whatsoever she wolde axe. And she (beyng instructe of hir mother afore) sayde: geue me Ihon baptistes heade in a platter. And the kynge was sorry. Neuertheles for [¶] oath sake, and the [¶] sat with him at [¶] table, he

^a Marc. 4. c. Luc. 13. b. ^c Luc. 13. b. ^d Marc. 4. d. ^e Psal. 77. a. ^f Apo. 14. d. ^g Dan. 12. a. ^h Sap. 3. b. ⁱ Cor. 15. c. ^j Phil. 3. a. ^k Mat. 22. b. ^l Mat. 15. c. ^m Marc. 6. a. Luc. 4. b. ⁿ Iohā. 6. c.

^o Marc. 6. a. Luc. 4. c. Iohā. 4. c. ^p Marc. 6. b. Luc. 9. a. ^q Luc. 5. c. ^r Leui. 18. b. ^s Mat. 21. b. ^t Gen. 40. c. ^u Marc. 6. c.

comāunded it to be geuen her, ⁊ sent, ⁊ be-
 heeded Ihon in the preson. And his heed
 was brought in a platter, and geuen to the
 damsell, ⁊ she brought it vnto her mother.
 Then came his disciples, and toke his body,
 and buried it, and wente and tolde Iesus.

Whan Iesus herde ⁊, he departed thence
 by shippe in to a desert place alone.^a And
 whā the people herde therof, they folowed him
 on fote out of ⁊ cities. And Iesus wēte forth,
 and sawe moch people, and had pytie vpon
 them, and healed their sicke. But at euen
 his disciples came vnto him, ⁊ saide: This is
 a deserte place, and ⁊ night falleth on: let ⁊
 people departe from the, that they maye go in
 to the townes, and bye them vytayles. But Iesus
 sayde vnto them: They nede not go awaye,
 geue ye thē to eate. Thē saide they vnto
 him: We haue here but fyue loaues and two
 fyshes. And he sayde: bringe thē hither.
 And he comāunded ⁊ people to syt downe
 vpon the grasse, and toke ⁊ fyue loaues and
 two fiszhes, and loked vp towarde heauen, and
 gaue thankes, and brake and gaue the loaues
 vnto the disciples, and the disciples gaue them
 to the people. And they all ate, and were
 suffised. And they gathered vp of the broken
 meate that remainyd ouer, twolue baszkettes
 full. And they ⁊ ate, were aboute a fyue
 thousande men, besyde wemen and children.

^b And straight waye Iesus made his disciples
 to entre in to a shippe, ⁊ to go ouer before hī,
 tyll he had sent ⁊ people awaye. And whan
 he had sent the people awaye, he wēte vp in
 to a mountayne alone,^c to make his prayer.
 And at euen he was there him self alone.
 And ⁊ shippe was allready in ⁊ myddest of the
 see, ⁊ was tost with waves, for the winde was
 cōtrary. But in ⁊ fourth watch of ⁊ night
 Iesus came vnto thē, walkinge vpon the see.
 And whan his disciples sawe him goinge vpon
 the see, they were afrayed, sayenge: It is
 some sprete, and cried out for feare. But
 straight waye Iesus spake vnto them, and
 sayde: Be of good cheare, it is I, be not
 afrayed.

^d Peter answered him, ⁊ saide: LORDE, yf
 it be thou, byd me come vnto the vpon ⁊
 water. And he sayde: come on thy waye.
 And Peter stepte out of the shippe, ⁊ wēte
 vpon the water, to come vnto Iesus. But

whan he sawe a mightie wynde, he was afrayed,
 ⁊ begāne to synke, ⁊ cried, sayenge: LORDE,
 helpe me. And immediatly Iesus stretched forth
 his hande, ⁊ caught him, ⁊ sayde vnto him:
 O thou of litle faith, wherfore doutest thou?
 And they wente in to the shippe,^e ⁊ the wynde
 ceased. Then they that were in ⁊ shippe,
 came ⁊ fell downe before him, ⁊ sayde: Of a
 trueth thou art ⁊ sonne of God. And they
 shipped ouer, ⁊ came in to the lōde of Gena-
 zereth. And whā ⁊ mē of ⁊ place had know-
 ledge of hī, they sent out in to all that cōtre
 rounde aboute, ⁊ brought vnto him all that
 were sicke, ⁊ besought him, that they might
 but touch the hemme of his vesture onely: ⁊
 as many as touched it, were made whole.

The xh. Chapter.

THEN came vnto him the scribes and
 pharises from Ierusalem,^f sayenge:
 Why do thy disciples transgresse ⁊ tradicions
 of the elders? for they wash not their hōdes
 whan they eate bred. He answered ⁊ sayde
 vnto thē: Why do ye transgresse the cō-
 māndemēt of God, because of youre owne
 tradiciōs? For God comāunded, sayēge:
 Honoure father ⁊ mother: ⁊ ^ghe ⁊ curseth
 father ⁊ mother, shal dye the death. But ye
 saye: Euery man shal saye to father or
 mother: ^hThe thige ⁊ I shulde helpe ⁊ withal,
 is geuē vnto God. By this is it come to passe,
 that no man honoureth his father or his
 mother eny more. And thus haue ye made
 the cōmaundement of God of none effecte,
 for youre owne tradiciōs. Ye ypocrites, full
 well hath Esaye prophced of you, ⁊ sayde:ⁱ
 This people draweth nye vnto me with their
 mouth, ⁊ honoureth me with their lippes, how
 beit, their hert is farre fro me. But in vayne
 do they serue me, whyle they teach soch doc-
 trynes as are nothinge but the commaunde-
 mentes of men.

And he called ⁊ people to hī, ⁊ saide vnto
 thē: Heare ⁊ vnderstōde: That which goeth
 in to the mouth, defyleth not the mā: but ⁊
 which cōmeth out of the mouth, defyleth ⁊ mā.

Then came his disciples, ⁊ sayde vnto him:
 knowest thou ⁊ the Pharises were offended,
 whan they herde this sayenge? He answered,
 and sayde: 'All plantes which my heauenly
 father hath not planted, shal be pluckte vpy

^a Marc. 6. d. Luc. 9. b. Iohā. 6. a. ^b Marc. 6. a.
 Iohā. 6. b. ^c Luc. 6. b. ^d Marc. 6. f. ^e Marc. 7. a.

^f Exo. 20. b. Deu. 5. b. and 27. c. ^g Pro. 23. d.
^h Esa. 29. c. Ezech. 33. f. ⁱ Act. 5. c.

ſ̄ rote. Let thē go, they are ſ̄ blynde leaders of ſ̄ blynde. Whā one blinde leadeth another, they fall both i ſ̄ diche."

"Then answered Peter ƿ sayde vnto him: Declare vnto us this parable. And Iesus sayde vnto thē: Are ye yet thē without vnderstondinge? Perceauē ye not, ſ̄ what soeuer goeth in at ſ̄ mouth, descēdeth downe in to ſ̄ bely, ƿ is cast out in to the draught? But the thinge that proceedeth out of the mouth, cōmeth frō ſ̄ hert, ƿ that defyleth ſ̄ mā. For out of ſ̄ hert come euell thoughtes murthur, breakynge of wedlocke, whordome theft, false witness, blasphemy. These are ſ̄ thinges that defyle a man. But to eate with vnwaszhen hondes, defyleth not a man.

C And Iesus wente out from thence, ƿ departed in to the coastes of Tyre of Sidon. And beholde, a womā of Canaan wēte out of ſ̄ same coastes, ƿ cried after him, sayēge: O LORDE, thou sonne of Dauid, haue mercy vpon me. My daughter is sore vexed with a deuell. And he answered her neuer a worde. Thē came his disciples vnto him, ƿ besought him, sayēge: Sīde her awaye, for she crieth after us. But he answered, ƿ saide: I am not sent, "but vnto the lost shepe of the house of Israel. Notwithstanding she came ƿ fell downe before him, ƿ sayde: LORDE, helpe me. He answered ƿ sayde: It is not good, to take the childrens bred, ƿ to cast it vnto dogges. It is trueth LORDE (sayde she) Neuertheles the whelpes eate of the crommes, that fall frō their lordes table. Then answered Iesus ƿ sayde vnto her: O womā, greate is thy faith be it vnto the, euē as thou desyrest. And hir daughter was made hole at ſ̄ same houre.

D And Iesus departed thēce, and came nye vnto the see of Galile, and wente vp in to a mountayne, and sat downe there, And there came vnto him moch people, hauinge with them, lame, blynde, dōme, crepell, and other many, and cast them downe at Iesus fete. And he healed thē, in so moch that the people wōdred, to se the dōme speake, the crepell whole, the halt to go, ƿ the blynde to se. And they prayseed the God of Israel.

And Iesus called his disciples vnto him, ƿ sayde: "I haue cōpassion vpon the people, for they haue cōtynued with me now thre dayes,

ƿ haue nothinge to eate, ƿ I wil not let thē departe fastynge, lest they perishe in ſ̄ waye. And his disciples sayde vnto him: Whence shulde we get so moch bred in the wyldernes, that we might satisfie so moch people? And Iesus sayde vnto thē: How many loaves haue ye? They sayde: seue, ƿ a fewe litle fyses. And he cōmaunded ſ̄ people to syt downe vpō the grounde, and toke ſ̄ seue loaves, ƿ the fyses, ƿ gaue thanks ƿ brake thē, ƿ gaue thē to his disciples, ƿ ſ̄ disciples gaue thē vnto the people. And they all ate, ƿ were suffised. And they toke vp of the brokē meate ſ̄ was left, seuen baszkettes full. And they ſ̄ ate, were foure thousande mē, besyde wemen and children. And whan he had sent awaye the people, he wente in to a shippe, ƿ came in to the parties of Magdala.

The xvi. Chapter.

THEN came the Pharises ƿ Saduces vnto him, ƿ tēpted him, requyrringe him to shewe thē a tokē from heauē. But he answered, ƿ sayde: "At euē ye saye: It wil be fayre wedder, for ſ̄ szkye is reed. And in ſ̄ mornynge, ye saye: It wil be foule wedder to daye, for the szkye is reed, ƿ gloometh. O ye ypocrytes, ye can discerne the fashion of ſ̄ szkye: can ye not thē discerne the tokēs of these tymes also? This euell and adouterous generaciō seketh a tokē, ƿ "there shal no tokē be geuē thē, but the tokē of ſ̄ prophet Ionas." So he left thē, and departed.

"And whā his disciples were come to the other syde of the water, they had forgotten to take bred with them. Iesus sayde vnto thē: Take hede ƿ beware of the leuē of ſ̄ Pharises ƿ of the Saduces." Thē thought they in thē selues, sayēge: We haue takē no bred with us. Whē Iesus perceaued ſ̄, he sayde to thē: O ye of litle faith, why are ye combed (in youre mindes) because ye haue takē no bred with you? Do ye not yet perceauē? Remembre ye not those fyue loaves, "whē there were fyue thousande mē, and how many baszkettes toke ye vp? Nether ſ̄ "seue loaves whan there were foure thousande men, ƿ how many baszkettes toke ye vp? Why perceauē ye not then, ſ̄ I "spake not to you of bred, whē I saide: beware of ſ̄ leuē of ſ̄ Pharises ƿ of ſ̄ Saduces?

^a Esa. 42. c. ^b Luc. 6. d. ^c Marc. 7. b. ^d Marc. 7. c.
^e Luc. 19. a. ^f Esa. 35. a. ^g Marc. 8. a. ^h Marc. 8. b. ⁱ Iohā. 6. d.
^j Luc. 12. f. ^k Mat. 12. d.

^l Iona. 2. a. ^m Marc. 8. b. ⁿ Luc. 12. a. ^o Mat. 14. c.
^p Mat. 15. d.

Thē vnderstode they, how ŷ he bad not thē bewarre of the leuē of bred, but of ŷ doctryne of the Pharises and of the Saduces.

Then came Iesus in to the coastes of the cite Cesarea Philippi, ⁊ axed his disciples ⁊ saide: Whō do mē saie, * ŷ ŷ sonne of mā is? They sayde: Some saye, ŷ thou art Ihō the baptist, Some ŷ thou art Elias, Some ŷ thou art Ieremy, or one of ŷ prophetes. He saide to thē: But whō saye ye ŷ I am? Thē answered Symō Peter and saide: Thou art Christ ŷ sonne of ŷ Iyuinge God.^a And Iesus answered, ⁊ saide vnto hī: Blessed art thou Symō ŷ sonne of Ionas, for flesh ⁊ bloude hath not opened ŷ vnto the, but my father ŷ is in heauē.^b And I saie to ŷ: Thou art Peter, ⁊ * vpō this rocke wil I builde my cōgregation: and ŷ gates of hell shal not preuayle agaynst it. And the keyes of heauen wil I geue vnto the: Whatsoeuer thou shalt bynde vpon earth, shalbe bounde also in heauen: ⁊ whatsoeuer thou shalt lowse vpon earth, shalbe lowsed also in heauē. Then charged he his disciples, that they shulde tell no mā that he was Iesus Christ.

From that tyme forth beganne Iesus to shew vnto his disciples, how that he must go vnto Ierusalē, and suffre many thinges of the elders, and of the hye prestes, and of the scribes, and be put to death, and ryse againe the thirde daye. But Peter toke him asyde, and beganne to rebuke him, sayenge: LORDE, fauoure thy self, let not this happen vnto the. Neuertheles he turned him aboute, ⁊ saide vnto Peter: Auoyde fro me Sathā, thou hindrest me, for thou sauourest not ŷ thinges that be of God, but of men.

Then sayde Iesus vnto his disciples: Yf eny man wil folowe me, let him forsake him self, ⁊ take vp his crosse, and folowe me. For who so wil saue his life, shal lose it: but who so loseth his life for my sake, shal fynde it. What helpeth it a man though he wanne the whole worlde, and yet suffred harme in his soule? Or what can a man geue, to redeme his soule withall? For it wil come to passe, that the sonne of mā shal come in the glory of his father with his angels, and then shal he reward euey one accordinge to his dedes.^c Verely I saye vnto you: there stonde here

some, which shal not taist of death, tyll they se ŷ sonne of mā come in his kingdome.

The xviij. Chapter.

AND after sixe dayes Iesus toke Peter James, and Ihon his brother,^d and brought them vp in to an hye mountayne out of the waye, and was transfigured before thē: ⁊ his face shone as ŷ Sonne, and his clothes were as white as the light. And beholde, there appeared vnto thē Moses and Elias talkinge with him. Then answered Peter, and sayde vnto Iesus: LORDE, here is good beyng for us. Yf thou wilt, let us make here thre tabernacles: one for the, one for Moses, and one for Elias. Whye he yet spake, beholde, a bright cloude ouersadowed them: and lo, there came a voyce out of the cloude, saienge: This is my deare sonne, in whom I delyte, ⁊ heare him. Whan ŷ disciples herde that, they fell vpon their faces, and were sore afraied. But Iesus came and touchied them, and sayde: Aryse, and be not afraied. And whan they loked vp, they sawe no man, but Iesus onely.

And whā they came downe frō ŷ mountayne, Iesus charged them, and sayde: Tell no man of this vision, tyll the sonne of man be rysen agayne from ŷ deed. And his disciples axed him, and sayde: Why saye the scribes then, that Elias must first come? Iesus answered and sayde vnto them: Elias shall come first in dede, and bringe all thinges to right agayne. But I saye vnto you: Elias is come all ready, ⁊ they knewe him not, but haue done vnto him what they wolde. Euē so shal also the sonne of man suffre of them. Then the disciples perceaued, that he spake vnto them of Ihon the baptist.

And whan they were come to the people, there came vnto him a certayne man, and kneled vnto him, and sayde: LORDE, haue mercy vpon my sonne, for he is lunatike, ⁊ sore vexed. He falleth oft tymes in to ŷ fyre, and oft in to ŷ water: and I brought him vnto thy disciples, and they coude not heale him. Iesus answered, and sayde: O thou faithles and frowarde generacion, how longe shal I be with you? How longe shal I suffre you? Bringe him hither to me. And Iesus

* Some reade that I the sonne of man am. ^a Iohā. 6. g. ^b Iohā. 6. e. ^c 1 Cor. 10. a. ^d Esa. 23. a. 1 Par. 13. b. Mat. 18. b. Iohā. 20. c. ^e Marc. 8. d. Luc. 9. c. ^f 3 Re. 19. d. ^g Mat. 10. e. Marc. 8. c. Luc. 9. c.

and 14. d. Iohā. 12. c. ^e Rom. 2. a. ^f Marc. 8. e. Luc. 9. c. ^g Marc. 9. a. Luc. 9. d. ^h Esa. 42. a. Math. 3. b. ⁱ Marc. 1. a. Iohā. 1. d. ^j Deut. 18. c. ^k Marc. 9. a. ^l Mal. 3. d. ^m Marc. 9. b. Luc. 9. d.

rebuked him, and ⁊ deuyll wēte out of him, and ⁊ childe was healed, euen that same houre.

Then came the disciples vnto Iesus secretly, ⁊ sayde: "Why coude not we cast him out? Iesus sayde vnto them: Because of youre vnbeleue. For I saye verely vnto you: "Yf ye haue faith as a grane of mustarde sede, ye maye saye vnto this mountayne: Remoue hence to yonder place, and he shal remoue, nether shal eny thinge be vnpossible vnto you. How beit this kinde goeth not out, but by prayer and fastyng.

¶ Whyle they occupied in Galile, Iesus sayde vnto them: it wil come to passe, that the sonne of man shalbe deliuered in to the hondes of men, and they shal kyll him, and the thirde daye shal he aryse agayne. And they were very sory. Now whā they were come to Capernaum, they that receaued ⁊ tribute money, came to Peter, and sayde: Doth youre master paye tribute? He sayed: yee. And when he was come home, Iesus preuented him, and sayde: What thinkest thou Symon? Of whom do the kynges of the earth take toll or tribute? Of their children, or of straungers? Then sayde Peter to him: Of straungers. Iesus sayde vnto him: "Then are ⁊ children fre. Neuertheles lest we offende them, go thy waye to the see, and cast thine angle, and take the fysh that first cometh vp, and whan thou hast opened his mouth, thou shalt fynde a pece of twenty pens, take that, and geue it them for me and the.

The xxiij. Chapter.

¶ At the same tyme came the disciples vnto Iesus, and sayde: "Who is the greatest in the kyngdome of heauen? And Iesus called a childe vnto him, and set him in the myddest amonge them, and sayde: Verely I saye vnto you: Excepte ye turne and become as children,^a ye shal not entre in to the kyngdome of heauen. Whosoeuer therfore humbleth him self as this childe, ⁊ same is the greatest in ⁊ kyngdome of heauen. And who so receaueth such a childe in my name, receaueth me. ^bBut who so offendeth one of these litle ones which beleue in me, it were better for him, that a mylstone were hanged

aboute his neck, and he drowned in the depth of the see.

Wo vnto the worlde because of slaunders. "Yee there must slaunders come: but wo vnto that man, by whom slaunders commeth. ^cBut yf thy hande or thy fote offende the, cut him of, and cast him from the. It is better for ⁊ to entre in vnto life lame or crepell, thē ⁊ thou shuldest haue two hōdes or two fete, and be cast in to euerlastinge fyre. ^dAnd yf thyne eye offende the, plucke it out, ⁊ cast it from the. Better it is for the to entre in vnto life with one eye, thē to haue two eyes, and to be cast in to hell fyre.

Take hede, ⁊ ye despyse not one of these litle ones. For I saye vnto you: their angels do alwaye beholde the face of my father which is in heauen: for the sonne of man is come to saue that which is lost. How thinke ye? ^eYf a man haue an hundreth shepe, and one of thē be gone astraye, doth not he leaue the nyentie and nyene in the mountaynes, and goeth, and seketh that one which is gone astraye? And yf it happen that he fynde it, verely I saye vnto you: he reioyseth more ouer it, then ouer the nyentie ⁊ nyene which wēte not astraye. Euen so is it not the wil before youre father in heauen, that one of these litle ones shulde perishe.

^fYf thy brother trespace agaynst the, go and tell him his faute betwene the and him alone. Yf he heare the, thou hast wōne thy brother. But yf he heare the not, then take yet with the one or two, that in the mouth of two or thre wytnesses,^g euery matter maye be stablyshed. Yf he heare not them, tell it vnto the congregacion. Yf he heare not the cōgregacion, holde him as an Heithen and Publican. Verely I saye vnto you: "what soeuer ye shal bynde vpon earth, shalbe boude also in heauen: ⁊ what soeuer ye lowse vpon earth, shalbe lowsed also in heauē. Agayne, I saye vnto you: Yf two of you shal agree vpon earth (for what thinge soeuer it be ⁊ they wolde desyre) they shal haue it of my father which is in heauē. For where two or thre are gathered together i my name,^h there am I in the myddest amonge them.

Then came Peter vnto him, ⁊ sayde, ⁱLORDE, how oft shal I forgeue my brother,

^a Marc. 9. c. ^b Mat. 21. c. Luc. 17. a. ^c Mat. 22. c. ^d Marc. 9. d. Luc. 9. e. ^e 1 Pet. 2. a. ^f Marc. 9. e. Luc. 17. a. ^g 1 Cor. 11. b. ^h Mat. 5. d. Marc. 9. e. ⁱ Deut. 13. a. ^k Luc. 15. a. ^l Luc. 17. a. Eccl. 17. b.

Deut. 19. d. ^m Num. 25. d. Deut. 17. b. and 19. c. 2 Cor. 13. a. ⁿ Mat. 16. c. ^o Luc. 24. b. ^p Mat. 6. b. Marc. 11. c. Luc. 17. a.

¶ trespasseth agaynst me? Seue tymes? Iesus saide vnto hi: I saye not vnto þe seue tymes, but seuetie tymes seuen tymes. Therefore is þe kyngdome of heauē lickened vnto a kynge which wolde reken with his seruauntes. And whan he beganne to rekē, one was brought vnto him, which ought him ten thousande pouē. Now whā he had nothinge to paye his lorde cōmaunded him to be solde, & his wife & his childrē, & all þe he had, & payment to be made. Then the seruaunt fell downe, & besought him, sayenge: Syr, haue paciēce with me, and I wil paye the all. Then had the lorde pytie on that seruaunt, & discharged him, and forgaue him the dett.

¶ And the same seruaunt wēte out, & foude one of his felowes, which ought him an hūdreth pens, and layed hande vpon him, and toke him by the throte, and sayde: paye me that thou owest. Thē his felowe fell downe, and besought him, sayenge: haue paciēce with me, and I wil paye the all. Neuertheles, he wolde not, but wente and cast him in to prison, tyll he shulde paye the dett. Whan his felowes sawe what was done, they were very sorry, and came and tolde their lorde all that had happened. Then his lorde called for him, and sayde vnto him: 'O thou wicked seruaūt, I forgaue the all this dett, because thou praydest me: shuldest not thou then haue had compassion also vpon thy felowe, euen as I had pytie vpon the? And his lorde was wroth, and delyuered him vnto the iaylers, tyll he payed all that he ought. 'So shal my heavenly father do also vnto you, yf ye eury one of you frō your hertes, forgeue not his brother his trespasses.

The xij. Chapter.

¶ AND it came to passe, whā Iesus had ended these sayenges, he gat him frō Galile, & came ī to þe coastes of Iewry beyonde Iordane, & much people folowed him, and he healed them there.

Then came vnto him the Pharises & tēpted him, & sayde vnto him: Is it lauffull for a man to put away his wife for eny maner of cause? He answered & sayde vnto thē: Haue ye not red, how þe he which made (man) at the begynnynge, made thē mā & womā, & sayde:

'For this cause shal a mā leaue father & mother, & cleue vnto his wife, and they two shalbe one fleshe. Now are they not twayne then, but one flesh. Let not man therefore put a sunder, þe which God hath coupled together.

¶ Then sayde they: Why dyd Moses then cōmaunde to geue a testimonyall of deuorsement, & to put her away? He sayde vnto thē: Moses (because of þe hardnes of youre hertes) suffred you to put away youre wyues: Neuertheles frō the begynnynge it hath not bene so. But I saye vnto you: 'Whosoer putteth away his wife (excepte it be for fornicacion) and marieth another, breaketh wedlocke. And who so marieth her þe is deuorced, commytteth adoutrye.

Then sayde his disciples vnto him: Yf þe matter be so betwene mā and wife, thē is it not good to mary. But he sayde vnto them: All mē can not cōprehende þe sayenge, saue they to whō it is geuē. 'For there be some gelded, which are so borne from their mothers wombe: and there be some gelded, which are gelded of men: & there be some gelded, which haue gelded thē selues for the kyngdome of heauens sake. He that can cōprehende it, let him comprehend it.

¶ Then were brought vnto him yōge children, þe he shulde put his hondes vpon thē, & praye. And þe disciples rebuked them. But Iesus sayde: Suffre þe childrē, & forbyd thē not to come vnto me, for vnto soch belōgeth the kyngdome of heauen. And whā he had layed his hōdes vpō thē, he departed thēce.

¶ And beholde, one came vnto him, and sayde: 'Good master, what good shal I do, þe I maye haue the euer lastinge life? He sayde vnto him: Why callest thou me good? there is none good, but God onely. 'Neuertheles yf thou wilt entre in to life, kepe þe cōmaudemētes. Thē sayde, he vnto him: Which? Iesus saide: Thou shalt not kyll: thou shalt not breake wedlocke: thou shalt not steale: 'thou shalt beare no false wytnes: Honoure father and mother: and thou shalt loue thy neyghboure as thy self. Then sayde the yonge mā vnto him: 'All these haue I kepte fro my youth vp: what lack I yet? Iesus sayde vnto him: Yf thou wilt be perfecte,

^a Iaco. 2. b. ^b Mat. 6. b. ^c Marc. 11. c. ^d Mar. 10. a.
^e Gen. 2. d. ^f Deu. 24. a. ^g Iero. 3. a. ^h Mala. 2. c.
ⁱ Mat. 5. d. ^j Marc. 10. a. ^k Luc. 16. d. ^l Sap. 8. c.

^m Marc. 10. b. ⁿ Luc. 18. b. ^o Marc. 10. b. ^p Luc. 18. c.
^q Psal. 118. i. ^r Exo. 20. d. ^s Deu. 4. a. and 5. a.
^t Rom. 13. b. ^u Gal. 5. b.

go thy waye and sell that thou hast,^a ⁊ geue it vnto the poore, and thou shalt haue a treasure in heauen,^b and come and folowe me. Whan ⁊ yonge man herde ⁊ worde, he wente awaye sory, for he had greates possessions.

B Iesus sayde vnto his disciples: 'Verely I saie vnto you: it shalbe harde for a rich man to entre in to the kyngdome of heauē. And morouer I saie vnto you: It is easier for a Camell to go thorow the eye of a nedle, thē for a rich man to entre in to the kyngdome of heauen. Whan his disciples herde that, they were exceedingly amased, and sayde: Who can thē be saued? Neuertheles Iesus behelde them, and sayde vnto them: With men it is vnpossible, but with God all thinges are possible.^d

'Then answered Peter ⁊ sayde vnto him: Behelde, we haue forsakē all, and folowed the: What shal we haue therfore? Iesus sayde vnto thē: Verely I saie vnto you: that when the sonne of man^e shal sytt in the seate of his maiestye, ye which haue folowed me in the new byrth, shal syt also vpon twolue seates, and iudge ⁊ twolue trybes of Israel.^f And who so euer forsaketh houses or brethrē,^g or sisters, or father, or mother, or wife, or children, or londes, for my names sake, the same shal receaue an hundreth folde, and inheret euerlastinge life. 'But many that be the first, shalbe the last: and the last shal be the first.

The xx. Chapter.

A THE kyngdome of heauen is like vnto an housholder, which wēte out early in the mornynge, to hyre labourers in to his vynyarde. And whā he had agreed with the labourers for a peny a daye, he sent thē in to his vynyarde. And about ⁊ thirde houre he wente out, and sawe other stondinge ydle in the market place, and sayde vnto them: Go ye also in to my vynyarde, ⁊ what so euer is right, I wil geue it you. And they wēte their waye. Agayne, he wēte out aboute the sixte and nyenth houre, and dyd likewise, And aboute the eleuenth houre he wēte out, and founde other stōdynge ydle, and sayde vnto them: Why stonde ye here all the daye ydle? They sayde vnto him: because no man hath

hyred us. He saide vnto thē: Go ye also in to my vynyarde, and loke what is right, ye shal haue it. Now whan euen was come, the lorde of the vynyarde sayde vnto his stewarde: Call the labourers, and geue them their hyre, begynnynge from the last vnto ⁊ first. Then they that were hyred aboute the eleuenth houre, came and receaued euery man a peny. But whan the first came, they supposed that they shulde receaue more: and they also receaued euery man a peny. And whan they had receaued it, they murmured agaynst the housholder, and sayde: These last haue wrought but one houre, and thou hast made thē equall vnto us, which haue borne the burthen and heate of the daye. He answered and sayde vnto one of them: frende, I do ⁊ no wronge: diddest not thou agree with me for a peny? Take that thine is, and go thy waye. I wil geue vnto this last also, like as vnto the. ^hOr haue I not power, to do as me listeth with myne owne? Is thine eye euell, because I am good? ⁱSo the last shalbe the first, ⁊ the first the last. For many are called, but few are chosen.

^mAnd Iesus wente vp to Ierusalem, and toke the twolue disciples asyde in the waye, and sayde vnto them: Behelde, we go vp to Ierusalem, and the sonne of man shalbe deliuered vnto the hye prestes and scribes: ⁊ they shal condemne him to death, and shal deliuer him vnto ⁊ Heithen, to be mocked to be scourged, and to be crucified. And the thirde daye he shal ryse agayne.

C Then came vnto him the mother of Zebedes childrē with hir sonnes,ⁿ fell downe before him, and desyred a certayne thinge of hī. And he saide vnto her: What wilt thou? She sayde vnto him: Let these two sonnes of myne syt in thy kyngdome: the one vpon thy right honde, ⁊ the other vpon thy left honde. But Iesus answered, and sayde: Ye wote not what ye axe. Maye ye drynke the cuppe, that I shal drynke? ⁊ to be baptised with the baptyme, that I shalbe baptysed withall? They sayde vnto him: Yee that we maye. And he sayde vnto them: My cuppe truly shal ye drynke, ⁊ with the baptyme ⁊ I shal be baptysed withall, shal ye be baptysed: Neuertheles to syt vpon my right honde ⁊ on

^a Luc. 12. d. ^b Mat. 6. c. ^c Marc. 10. c. Luc. 18. c.

^d Zach. 8. a. ^e Marc. 10. c. Luc. 18. c. Mat. 4. c.

^f Luc. 21. b. ^g Sap. 5. a. ^h Deu. 33. b. ⁱ Mat. 20. b.

Luc. 13. c. ^k Rom. 11. c. ^l Mat. 19. d. Marc. 10. c.

Luc. 13. c. Mat. 22. b. ^m Mar. 10. d. Luc. 18. d.

ⁿ Mar. 10. d.

my left, is not myne to geue, but vnto the for who it is prepared of my father.^a

D ^b When the ten herde that, they disdayned at the two brethren. But Iesus called them vnto him, and sayde: Ye knowe that ^c fy prynces of the worlde haue domynacion of the people, and the greatest *exercise power amonge the. It shal not be so amonge you. But who so euer wyl be greate amonge you, let him be youre mynister: ^d who soeuer wyl be chefe, let him be youre seruaunt: Euen as the sonne of man came, not to be serued, but to do seruyce, and to geue his life to a redēpcion for many.

^e And when they departed from Iericho, moche people folowed him: and beholde, two blynde men sat by the waye syde: And when they herde that Iesus passed by, they cried ^f sayde. O LORDE, thou sonne of Dauid, haue mercy vpon vs. But ^g fy people rebuked the, that they shulde holde their peace. Neuertheles they cried the more, ^h sayde: O LORDE, thou sonne of Dauid, haue mercy vpon vs. And Iesus stode still, and called them, and sayde: What wil ye, ⁱ I shal do vnto you? They sayde vnto him: LORDE, that oure eyes maye be opened. And Iesus had compassion vpon them, and touched their eyes: ^j and immediatly their eyes receaued sight. And they folowed him.

The xxi. Chapter.

A ^k NOW when they drew nye vnto Ierusalem,^l and were come to Bethphage vnto mount Oliuete, Iesus sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, ^m and anone ye shal fynde an Asse bounde, and hir foale with her: lowse them, and brynge the vnto me. And yf eny man saye ought vnto you, saye ye: the LORDE hath nede of the. And straight waye he wil let them go. But all this was done, that the thinge might be fulfilled, which was spoken by the prophet, sayenge: Tell the daughter of Sion: beholde, thy kynge commeth vnto ⁿ fy meke, syttinge vpon an Asse and a foale of ^o fy Asse vsed to the yocke. The disciples wente, and dyd as Iesus commaunded them, and broughe the Asse and

the foale, ^p and layed their clothes vpon them, and set him thereon. But many of the people spred their ^q garmentes in the waye: other cut downe braunches from the trees, and strawed them in the waye. As for the people that wente before and that came after, they cryed and sayde: Hosanna vnto the sonne of Dauid, ^r Blessed be he that commeth in the name of the LORDE, Hosanna in the height.

And when he was come in to Ierusalem, ^s all the cite was moued, and sayde: Who is this? And the people sayde: This is Iesus ^t fy prophet of Nazareth out of Galile. And Iesus wente in to the tēple of God, and cast out all them that bought and solde in the tēple, and ouerthrew the tables of the money chaungers, and the seates of them that solde doues, and sayde vnto them: It is writte: My house shalbe called ^u fy house of prayer, but ye haue made it a denne of murderers. The blynde also and ^v fy lame came vnto him in the temple, and he healed them.

But when the hye prestes and the scribes sawe the wonders that he dyd, and the children crienge in the temple and sayenge: Hosanna vnto the sonne of Dauid, they disdayned, and sayde vnto him: Hearest thou what these saye? Iesus sayde vnto them: Yee. Haue ye neuer red: ^w Out of the mouth of very babes and sucklings thou hast ordeyned prayse? And he left them there, ^x and wente out of the cite vnto Bethania, and there abode ouer night.

^y But in the mornynge as he returned in to the cite, he hūged. And in the waye he sawe a fygge tre, and came vnto it, and founde nothinge thereon, but leaues onely, ^z and sayde vnto it: Neuer frute growe on the from hence forth. And immediatly the fygge tre wythred awaye. And when his disciples sawe that, they marueyled, and sayde. How is ^{aa} fy fygge tre wythred awaye so soone? Iesus answered and sayde vnto them: Verely I saye vnto you: ^{ab} Yf ye haue faith ^{ac} and doute not, ye shal not onely do this with the fygge tre, but yf ye shal saye vnto this mountayne: Avoide, and cast thy self in to the see, it shal be done. ^{ad} And what soeuer ye axe in prayer, yf ye belene, ye shal receaue it.

^a Mat. 25. c.

^b Marc. 9. d. and 10. e. ^c Luc. 9. e.

and 22. b. ^d Some reade, The greatest deale with violence.

^e Marc. 10. e. ^f Luc. 18. d. ^g Marc. 11. a. ^h Luc. 19. c.

ⁱ Zach. 9. b. ^j Esa. 62. c. ^k Iohā. 12. b. ^l Psal. 117. c.

^m Marc. 11. b. ⁿ Luc. 19. d. ^o Iohā. 2. b. ^p Iohā. 7. d.

^q 3 Reg. 8. d. ^r Esa. 56. b. ^s Iere. 7. a.

^t Psal. 8. a.

^u Iohā. 8. a. ^v Marc. 11. c. ^w Luc. 13. a. ^x Mat. 17. c.

^y Luc. 17. a. ^z Marc. 11. c. ^{aa} Iohā. 14. b. 15. a. 16. c.

^{ab} Luc. 20. a. ^{ac} Marc. 11. d.

And when he was come in to the tēple, the chefe prestes and the elders of the people came vnto him (as he was teachinge) & sayde: "By what auctorite doest thou these thinges? and who gaue the this auctorite? Iesus answered and sayde vnto them: I wil axe a worde of you also: which yf ye tell me, I in like wyse wyl tell you, by what auctorite I do these thinges. The baptisme of Ihō, whēce was it? from heauē, or of men? Then thought they amōge them selues, and saide: Yf we saye it was from heauē, then shal he saye vnto us: Why dyd ye not then beleue him? But yf we saye it was of men, thē feare we the people: For 'euery mā helde Ihon for a prophet. And they answered Iesus, & sayde: We can not tell. Then sayde he vnto them: Nether tell I you, by what auctorite I do these thinges. But what thinke ye? A certayne man had two sonnes, and came to the first, and sayde: Go thy waye my sonne, & worke to daye in my vynyarde. He answered and sayde: I wil not, but afterwarde he repented, and wente. He came also vnto the secōde, and sayde likewise. And he answered and saide: I wil syr. And wēte not. Whether of them twayne dyd the wil of the fater? They sayde vnto him: the first. Iesus sayde vnto thē: Verely I saye vnto you: The publicans and harlottes shal come in to the kyngdome of God before you. 'For Ihon came vnto you, and taught you y^e right waye and ye beleued him not: but the publicans & harlottes beleued hī. As for you, though ye sawe it, yet were ye not moued with repētaunce, that ye might afterwarde haue beleued him.

Heare another parable. There was a certayne housholder which planted a vynyarde,¹ and hedged it rōūde aboute, and dygged a wyne presse in it, and built a tower, and let it out vnto huszbandmen, and wente in to a straunge countre. Now whā the tyme of the frute drew neare, he sent his seruātes to the huszbandmen, to receaue the frutes of it. Then the huszbandmen caught his seruāntes: one they bett, another they kylled, the thirde they stoned. Agayne, he sent other seruāntes, moo then the first, and they dyd vnto them in like maner. At the last he

sent his owne sonne vnto them, and sayde: they wyl stōde in awe of my sonne. But whē the huszbandmē sawe the sonne, they sayde amōge thē selues: This is the Heyre, come, let us kyl hym,² and take his inheritaunce vnto oure selues. And they caught him, and thrust him out of the vynyarde, & slew him. Now whē the lorde of the vynyarde commeth, what wyl he do with those huszbandmen? They sayde vnto him: He wyl cruelly destroye those euell personnes, & let out his vyniarde vnto other huszbadmen, which shal delyuer him the frute at tymes conuenient.

Iesus sayde vnto thē: Dyd ye neuer rede in the scriptures: The same stone which the buylders refused,³ is become the heade stone in the corner? This was the LORDES doynge, & it is maruelous ī oure eyes. Therefore I saie vnto you: The kingdome of God shalbe takē frō you, & shalbe geuē vnto the Heithē, which shal brynge forth y^e frutes of it. And who so falleth vpō this stone, shalbe brokē in peces:⁴ & loke vpō whom it falleth, it shal grynde him to poulder.⁵ And when the hye prestes & Pharises herde his parables, they perceaue, that he spake of them.⁶ And they wente aboute to take him, but they feared y^e people, because ⁷they helde hī for a prophet.

The xxiij. Chapter.

AND Iesus answered, and spake vnto thē agayne by parables, & sayde: The kingdome of heauen is like vnto a kynge,¹ which married his sonne. And sent forth his seruāntes, to "call the gēstes vnto the mariage, & they wolde not come. Agayne, he sent forth other seruāntes, and sayde: Tell the gēstes: Beholde, I haue prepared my dynner, myne oxen and my fed catell are kylled, and all thinges are readye, come to the mariage. But they made light of it, and wente their wayes: one to his huszbandrye, another to his marchaundise. As for the remnaūt, they toke his seruāntes, and intreated thē shamefully, and slew thē. When the kynge herde that, he was wroth, and sent forth his warryers, and destroyed those murtherers, and set fyre vpon their cite. Then sayde he vnto his seruāntes: The mariage in dede is

¹ Exo. 2. b. Act. 4. a. and 7. d.

² Mat. 14. a.

³ Mat. 3. a.

⁴ Gen. 9. c. Esa. 5. a.

⁵ Iere. 12. b.

⁶ Marc. 12. b.

⁷ Luc. 20. a.

⁸ Gen. 37. d.

⁹ Psal. 117. c.

¹ Act. 4. a. 1 Pet. 2. a. 8 Zach. 12. a.

² Dan. 2. e.

³ Marc. 11. c. Luc. 19. a. and 20. b.

⁴ Iohā. 7. d.

⁵ Luc. 14. b.

⁶ Apo. 19. b.

prepared, but the gestes were not worthy. Go youre waye out therefore in to þ̄ hye wayes, and as many as ye fynde, byd them to the mariage. And the seruantes wēte out in to the hye wayes, and gathered together as many as they coulde fynde, both good and bad, & the tables were all full. Then the kynge wēte in, to se the gestes, and spyed there a man that had not on a weddyng garment, and sayde vnto him: Frende, how earnest thou in hither, & hast not on a weddyng garment? And he was euen spechlesse. Then sayde the kynge vnto his seruantes: "Take and bynde him hande and fote, & cast him into þ̄ vtter darcknes: there shal be waylinge and gnaszhyng of teth. For many be called, but few are chose.^a

Then wente the Pharises, and toke counsell, how they might tangle him in his wordes, and sent vnto him their disciples with Herodes officers, and sayde: Master, we knowe that thou art true, and teachest the waye of God truly, and carest for no mā: for thou regardest not the outwarde appearance of mē. Tell us therefore, how thinkest thou? Is it lauffull to geue tribute vnto the Emperoure, or not? Now whā Iesus perceaued their wickednes, he sayde: O ye ypocrites, why tēpte ye me? Shewe me þ̄ tribute money. And they toke hī a peny. And he saide vnto thē: Whose is this ymage and superscription? They sayde vnto him: The Emperours. Then sayde he vnto them: "Geue therfore vnto the Emperour, that which is the Emperours: and geue vnto God, that which is Gods. When they herde that, they marueyled, and left him, & wēte their waye.

The same daye there came vnto him the Saduces^c (which holde that there is no resurreccion) and axed him, and sayde: Master, Moses sayde: "Yf a man dye, hauyng no children, his brother shal mary his wife, & raise vp sede vnto his brother. Now were there with us seū brethren. The first married a wife, and dyed: & for somoch as he had no sede, he left his wife vnto his brother. Like wyse the secōde, and thirde vnto the seūeth. Last of all the woman dyed also. Now in the resurreccion, whose wife shal she be of the

seuen? For they all had her. Iesus answered, and sayde vnto them: Ye erre, and vnderstōde not the scriptures, ner the power of God. In the resurreccion they shal nether mary, ner be married, but are as the angels of God in heauen.

As touchinge the resurrecciō of the deed, haue ye not red, what is spoken vnto you of God, which sayeth: I am the God of Abraham, and þ̄ God of Isaac, and the God of Iacob? Yet is not God a God of the deed, but of the luyng. And whan the people herde that, they were astonnyed at his doctryne.

When the Pharises herde,^d that he had stopped the mouth of the Saduces, they gathered them selues together. And one of them (a Scribe) tēpted him, and sayde: Master, which is the chefest commandemēt in the lawe? Iesus saide vnto him: Thou shalt loue the LORDE thy God with all thy hert,^e with all thy soule, and with all thy mynde: this is the pryncipall and greatest cōmaundement. As for the secōde, it is like vnto it: "Thou shalt loue thy neyghboure as thy self. In these two commandementes hange all the lawe and the prophetes.

Now whyle the Pharises were gathered together,^f Iesus axed them, and sayde: What thinke ye of Christ? Whose sonne is he? They sayde vnto him: Dauids. He sayde vnto them: How then doth Dauid in sprete, call him LORDE, sayenge: The LORDE sayde vnto my LORDE: "Syt thou on my right honde, tyll I make thine enemies thy fote stole. Yf Dauid now call him LORDE, how is he then his sonne? And no man coude answer him one worde, neither durst eny man axe him eny mo questiōs, frō that daye forth.

The xxiij. Chapter.

THEN spake Iesus vnto þ̄ people and to his disciples, and sayde: The scribes & Pharises are set downe vpon Moses seate. Therefore what soeuer they bid you obserue, that obserue and do,^g but after their workes shal ye not do, for they saye & do not. For they bynde heuy and intollerable burthens, and laye them vpon mens shulders: But they them selues wil not heaue at them with one

^a Mat. 13. f. and 25. c. ^b Mat. 20. b. ^c Marc. 12. a. Luc. 20. c. Iohā. 7. d. ^d Mat. 17. d. Rom. 13. b. ^e Mar. 12. b. Luc. 20. d. Act. 23. a. ^f Deut. 25. a. ^g Exod. 3. a. Heb. 11. c. ^h Marc. 12. c. Luc. 10. c.

ⁱ Deut. 6. b. and 30. b. ^j Leu. 19. c. Rom. 13. b. ^k Marc. 12. d. ^l Psal. 109. a. ^m Deut. 17. c. ⁿ Esa. 10. a. and 28. b. Luc. 11. d.

of their fyngers. All their workes do they to be sene of men. They set abrode their Philateries,* and make large borders vpon their garmentes, and loue to syt vppermost at the table, and to haue the chefe seates in the synagoges, and loue to be saluted in the market, and to be called of mē Rabbi.

“But ye shal not suffre youre selues to be called Rabbi, for one is youre master, euen Christ, and all ye are brethren. And call no man father vpon earth, for one is youre father, which is in heauē. And ye shal not suffre youre selues to be called masters, for one is youre master, namely, Christ. He that is

B greatest amōge you, shalbe youre seruauent. †For who so exalteth himself, shal be brought lowe: and he that humbleth himself, shalbe exalted.

Wo vnto you Scrybes and Pharises, ye ypocrytes,‡ that shut vp the kyngdome of heauen before men: Ye come not in youre selues, neither suffre ye them to enter, that wolde be in.

Wo vnto you Scrybes and Pharises, ye ypocrytes, that deuoure wyddowes houses, and that vnder the couloure of prayenge longe prayers, therefor shal ye receaue ŷ greater damnacion.

Wo vnto you Scrybes and Pharises, ye ypocrytes, which compasse see and lōde to make one †Proselyte: and whan he is become one, ye make of him a childe of hell, two folde more then ye youre selues are.

C Wo vnto you blyndegydes, which saye: Who so euer sweareth by the temple, that is nothinge: but who so euer sweareth by the golde of the temple, he is giltye. Ye fooles and blynde, whether is greater? the golde, or the tēple that sanctifieth the golde? And who so euer sweareth by the altare, that is nothinge: but who so euer sweareth by the offeringe that is vpō it, he is giltye. Ye fooles and blynde, whether is greater? the offeringe, or the altare that sanctifieth the offeringe? Therefore who so sweareth by the altare, sweareth by the same, and by all that is thereon: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therein. And who so sweareth by

heauen,§ sweareth by the seate of God, and by him that sytteth thereon.

Wo vnto you scribes and Pharises, ye ypocrytes,¶ which tythe Mynt, Anyse and Commyn, and leaue the waightier matters of the lawe behynde: namely, iudgment, mercy, and fayth. These ought to haue bene done, and not to leaue the other behynde. O ye blynde gydes, which strayne out a gnat, but swalowe vp a Camell.

Wo vnto you scribes and Pharises, ye Ypocrytes, which make cleane the vtter syde of the cuppe and platter, but within are ye full of robbery and †excesse. Thou blynde Pharise, cense first the in syde of the cuppe and platter, that the out syde maye be cleane also.

D Wo vnto you scribes and Pharises, ye Ypocrites, which be like vnto paynted Sepulchres, that appeare beutyfull outward, but within they are full of deed mens bones and all fylthines. Euen so are ye also: Outwarde ye appeare righteous vnto men, but within ye are full of ypocrysie and iniquyte.

Wo vnto you scribes and Pharises, ye ypocrites, which buylde the tombes of the prophetes, and garnysh the sepulchres of the righteous, and saye: Yf we had bene in oure fathers tyme, we wolde not haue bene partakers with them in the bloude of the prophetes. Therefore ye be wytnesses vnto youre selues, that ye are the children of them,‡ which slew the prophetes. Go to, fulfyll ye also the measure of youre fathers. O ye serpentes, O ye generation of vyppers, how wyl ye escape the damnacion of Hell?

E Therefore beholde, I sende vnto you prophetes and wyse men, and scribes,§ and some of them shal ye kyll and crucifye, and some of them shal ye scourge in youre synagoges, and persecute them from cite to cite: that vpon you maye come all the righteous bloude which hath bene shed vpon ŷ earth, from the bloude of righteous Abel,¶ vnto ŷ bloude of Zachary †sonne of Barachias, whom ye slew betwene the temple and the altare.‡ Verely I saye vnto you: All these thinges shal light vpō this generacion. O Ierusalem Ierusalem,‡ thou that slayest the prophetes, and stonest

* Philateries were writings wherein the commaundementes were wrytten. † Jacob. 3. a. ‡ Luc. 14. b. and 18. b. § Luc. 20. c. † Proselyte, a nouyce or conuert, turned from the beleue of the Heythen vnto the Iewes. ‡ Mat. 5. d.

§ Luc. 11. d. ‡ Some reade: vncleennes. † 1 Tess. 2. c. ‡ Mat. 10. b. Luc. 11. c. Iohā. 16. a. Act. 5. e. and 7. g. † Gen. 4. b. ‡ 2 Pa. 24. d. ‡ Luc. 13. d.

them that are sent vnto the: How oft wolde I haue gathered thy children together, euen as the henne gathereth hir chekens vnder hir wynges,^a and ye wolde not? Beholde, your habitacion shalbe left vnto you desolate.^b For I saye vnto you: Ye shal not se me hence forth, tyll ye saye: "Blessed be he, that cometh in the name of the LORDE.

The xiiiij. Chapter.

¶ **A**ND Iesus wente out and departed from the temple,^c and his disciples came vnto him, to shew him the buyldinge of the temple. But Iesus sayde vnto them: Se ye not all these thynges? Verely I saye vnto you: there shal not be left here one stone vpon another, ^d ye shal not be cast downe. And as he sat vpon the mount Oliuete, his disciples came vnto him secretly, and saide: Tell us, whē shal these thynges come to passe? and which shal be the token of thy cōmyng, and of the ende of the worlde? Iesus answered and sayde vnto them: Take hede, that no man disceauye you. For there shal many come in my name, and saye: I am Christ, and shal disceauye many.

Ye shal heare of warres, and of ^e noyse of warres: take hede, and be not ye troubled. All these thynges must first come to passe, but the ende is not yet. For one people shall ryse vp agaynst another,^f and one realme agaynst another: and there shalbe pestilēce, honger, and earthquakes here and there. All these are the begynnynge of sorowes.

^g Then shal they put you to trouble, and shal kyll you, and ye shalbe hated of all people for my names sake. Ther shal many be offended, and shal betraye one another, and shal hate one the other. And many false prophetes shal aryse, and shal disceauye many: and because iniquyte shal haue the vpper hande, the loue of many shal abate. But whoso endureth vnto ^h the ende, ⁱ he same shal be saued. And this gospell of the kyngdome shalbe preached in all the worlde for a wytnes vnto all people,^j and then shal the ende come.

¶ **33** When ye therefore shal se the abhominacion of desolacion^k (wher of it is spokē by Daniel the prophet) stonde in the holy place (who so readeth it, let him marck it well) the let the

which be in Iewry, flye vnto ^l the mountaynes: and let him which is on the house toppe, not come downe to fet eny thyng out of his house: and let him which is in ^m the felde, not turne back to fetch his clothes. But wo vnto them that are with childe, and to them that geue suck in those dayes. But praye ye, that your flight be not in ⁿ the wynter, ner on the Sabbath. For then shal there be greate trouble, such as was not from the begynnynge of the worlde vnto this tyme, ner shalbe. Yee and excepte those daies shulde be shortened, there shulde no flesh be saued: but for ^o the chosen sakes those dayes shalbe shortened.

^p Then yf eny man shal saye vnto you: lo, here is Christ, or there, beleue it not. For there shal aryse false Christes and false prophetes,^q and shal do greate tokēs and wonders: In so moch, that (yf it were possible) the very chosen shulde be brought in to erreure. Beholde, I haue tolde you before. Wherefore yf they shal saye vnto you: Beholde, he is in the wildernes, go not ye forth: Beholde, he is in the chamber, beleue it not. For like as the lightenyng goeth out from the East, and shyneth vnto the west, so shal the comynge of the sonne of man be. For where so euer a deed carcase is,^r there wyl the Eagles be gathered together.

¶ Immediately after the trouble of the same tyme, shal the Sonne and Moone lose their light, and the starres shall fall from heauen, and the powers of heauen shal moue: and then shal appeare the token of the sonne of man in heauē: and then shal all the kynreds of the earth mourne, and they shal se the sonne of man come in the cloudes of heauen with greate power and glory. And he shal sende his angels with ^s the greate voyce of a trompe,^t and they shal gather together his chosen from the foure wyndes, from one ende of the heauen to the other.

Lerne a sylmitude of ^u the fygge tre. "When his branche is yet tender, and his leaues spronge, ye knowe that Sommer is nye. So likewise ye, whan ye se all these thynges, be ye sure, that it is nye euen at the dores. Verely I saye vnto you: This generacion shal not passe, tyll all these be fulfilled. Heauen and earth shal perishe, but my wordes shal not

^a 4 Esdr. 1. c. ^b Psal. 68. d. ^c Psal. 117. c. ^d Marc. 13. a. Luc. 21. a. ^e Luc. 19. d. ^f Col. 2. c. ^g 4 Esdr. 13. c. ^h Mat. 10. b. ⁱ Marc. 13. b. Luc. 21. b. ^j Ioh. 16. a. ^k 4 Esdr. 14. b. ^l Mat. 10. c. ^m Marc. 13. b.

ⁿ Marc. 13. b. Luc. 21. c. Dan. 9. e. ^o Dan. 12. a. ^p Marc. 13. c. Luc. 17. c. ^q 2 Tess. 2. b. ^r Deut. 13. a. ^s Iob 39. d. ^t Marc. 13. c. Luc. 21. c. ^u Ioh. 2. b. ^v Act. 1. b. ^w 1 Tess. 4. c. ^x Marc. 13. d. Luc. 21. d.

perishe. "Neuertheles of that daye a houre knoweth no man, no not the angels of heauen, but my father onely. Euen as it was in the tyme of Noe, so shal the commynge of the sonne of man be also. ^aFor as they were in the dayes before [†]floude (they ate, they dronke, they married, and were married, euen vnto the daye [†]Noe entred in to the shippe, and they regarded it not, tyll the floude came and toke them all awaye) So shal also the commynge of the sonne of man be. The shal two be in the felde: the one shal be receaued, and the other shalbe refused: Two shal be gryndinge at the Myll, the one shalbe receaued, and the other shalbe refused: (Two in the bed, the one shalbe receaued, and the other refused.)

^aWatch therefore, for ye knowe not what houre youre LORDE wil come. But be sure of this, that yf the good man of the house knewe what houre the thefe wolde come, he wolde surely watch, and not suffre his house to be broken vp. Therefore be ye ready also, for in the houre that ye thynke not, shal the sonne of man come. [†]Who is now a faithfull and wyse seruaunt, whom his lorde hath made ruler ouer his houszholde, that he maye geue them meate in due season? [†]Blessed is [†]seruaunt, whom his lorde (whan he cometh) shal fynde so doynge. Verely. I saye vnto you: he shal set him ouer all his goodes. But and yf the euell seruaunt shal saye in his hert: Tush, it wil be longe or my lorde come, and begynne to smyte his felowes, yee and to eate and drynke with the dronken: The same seruautes lorde shal come in a daye, whā he loketh not for him, and in an houre that he is not ware of, and shal hew him in peces and geue him his rewarde with ypocrytes: there shal be waylinge and gnaszhinge of theth.

The xrb. Chaptr.

THEN shal the kyngdome of heauen be like vnto ten virgins, which toke their lāpes, and wente forth to mete the brydegrome. But fyue of them were foolish, and fyue were wyse. The foolish toke their lāpes, neuertheles they toke none oyle with them. But the wyse toke oyle in their vessels with their lampes. Now whyle the brydegrome taried,

they slombred all and slepte. But at mydnight there was a crye made: Beholde, the brydegrome commeth, go youre waye out for to mete him. Then all those virgins arose, and prepared their lampes. But the foolish sayde vnto the wyse: geue vs of youre oyle, for oure lāpes are gone out. Then answered the wyse, and sayde: Not so, lest there be not ynough for vs and you, but go rather vnto them that sell, and bye for youre selues. And whyle they wente to bye, the brydegrome came: and they that were ready, wente in with him vnto the mariage, and the gate was shut vp. At [†]last came [†]other virgins also, and sayde: ^aLORDE LORDE, open vnto vs. But he answered, and sayde: Verely I saye vnto you: I knowe ye not. [†]Watch ye therefore, for ye knowe nether the daye ner yet the houre, whan [†]sonne of man shal come.

Like wyse as a certayne mā ready to take his iourney in to a straunge countre, ^acalled his seruautes, and delyuered his goodes vnto the. And vnto one he gaue fyue talentes, to another two, and to another one: vnto every man after his abylite, and straight waye departed. Then he that had receaued the fyue talentes, wente and occupied with the same, and wanne other fyue talentes. Likewise he [†]receaued two talentes, wāne other two also. But he that receaued [†]one wente and dygged a pyt in the earth, and hyd his lordes money. After a longe season the lorde of those seruautes came, and rekened with them. Then came he that had receaued fyue talentes, and brought other fyue talentes, and sayde: Syr, thou delyuerdst vnto me fyue talentes: Beholde, with them haue I wonne fyue talētes mo. Then sayde his lorde vnto hi: wel thou good [†]faithfull seruaunt, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lorde. The came he also that had receaued two talentes, and sayde: Syr, thou delyuerdst vnto me two talentes: Beholde, I haue wonne two other talētes with the. His lorde sayde vnto him: Wel thou good and faithfull seruaunt, thou hast bene faithfull ouer litle, I wil set the ouer moch: entre thou in to the ioye of thy lorde.

Then he that had receaued the one talēt, came and sayde: Syr, I knew that thou art

^a Esa. 40. a. and 51. b. Act. 1. a. ^b Gen. 6. 7. Luc. 17. c. ^c Luc. 17. d. ^d Mat. 25. a. Marc. 13. d. Luc. 12. d. ^e Apo. 16. c. ^f Mat. 25. b. ^g Apo. 16. c.

^h Mat. 7. b. ⁱ Luc. 6. e. Mat. 24. d. Marc. 13. d. Luc. 12. d. and 21. d. ^k Marc. 13. d. Luc. 19. a. ^l Mat. 24. d.

an hard man : thou reapest where thou hast not sown, and gatherest where thou hast not strowed, and so I was afayred, and wete and hyd thy talent in the earth : lo, there thou hast thine owne. But his lorde answered, and sayde vnto him : Thou euell and slouthfull seruaunt, knewest thou that I reape where I sowed not, and gather where I strawed not ? Thou shuldest therefore haue had my money to the chaungers, and then at my commynge shulde I haue receaued myne owne with vauntage. Therefore take the talent fro him, and geue it vnto him that hath ten talentes. ^aFor who so hath, to him shalbe geuen, and he shal haue abundaunce. But who so hath not, fro him shalbe takē awaye euen that he hath. And cast the vnprofitable seruaunt in to vtter darknes : ^bthere shalbe waylinge and gnaszhyng of teth.

But whan the sonne of man shal come in his glory, and all holy angels with him, then shal he syt vpon the seate of his glory. And all people shalbe gathered before him : and he shal separate them one from another^c as a shepherde deuydeth the shepe from ^dgoates. And he shal set ^eshepe on his right honde, and the goates on the left. Then shal the kyng saye vnto them that shalbe on his right honde : Come hither ye blessed of my father, inheret ye ^fkingdome,^g which is prepared for you from the begynnynge of the worlde. For I was hongrie, and ye gaue me meate : I was thirstie, and ye gaue me drynke : ^hI was harbourlesse, and ye lodged me : I was naked, and ye clothed me : I was sicke, and ye vysited me : ⁱI was in preson, and ye came vnto me.

Then shal the righteous answer him, and saye : LORDE, whē sawe we the hōgrie, and fed the ? Or thirstie, and gaue the drynke ? When sawe we the herbourlesse, and lodged the ? Or naked, and clothed ^j ? Or whē sawe we ^k sicke or in preson, and came vnto the ? And the kyng shal answer and saye vnto them : Verely I saye vnto you : Loke what ye haue done vnto one of the least of these my brethren, the same haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hande : ^lDepart from me ye cursed in to the euerlastinge fyre, which is

prepared for the deuell and his angels. For I was hōgrie, and ye gaue me no meate : I was thirstie, and ye gaue me no drynke : I was herbourlesse, and ye lodged me not : I was naked, and ye clothed me not : I was sicke and in preson, and ye vysited me not.

Then shal they also answer hi, and saye : LORDE, when sawe we the hōgrie, or thirstie, or herbourlesse, or naked, or sicke, or in preson, and haue not mynisted vnto the ? Thē shal he answer them, and saye : Verely I saye vnto you : ^mLoke what ye haue not done vnto one of the leest of these, the same haue ye not done vnto me. And these shal go in to euerlastinge payne, but the righteous in to euerlastinge life.

The xxi. Chapter.

AND it came to passe whā Iesus had fynished all these wordes, he sayde vnto his disciples : Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deliuered to be crucified.ⁿ

Then ^oassembled together the hye prestes and the scribes, and the elders of the people in to the palace of the hye prest which was called Caiphās, and helde a counsell, how they might take Iesus by disceate, and kyll him. But they sayde : Not on the holy daye, lest there be an vproure in the people.

Now when Iesus was at Bethany^p in the house of Symon the leper, there came vnto hi a woman, which had ^qa boxe with precious oyntment, and poured it vpon his heade, as he sat at the table. Whan his disciples sawe that, they diszdayned, and sayde : Where to serueth this waist ? This oyntmēt might haue bene wel solde, and geuē to the poore. Whē Iesus perceaued that, he sayde vnto them : Why trouble ye the woman ? She hath wrought a good worke vpon me for ye haue allwaye the poore with you,^r but me shal ye not haue allwayes. Where as she hath poured this oyntmēt vpon my body, she dyd it to bury me. Verely I saye vnto you : where so euer this gospell shalbe preached thorow out all the worlde, there shal this also that she hath done, be tolde for a memoriall of her.

^a Mar. 13. b. Marc. 4. a. Luc. 8. b. and 19. c.
^b Mat. 13. f. ^c 2 Tess. 1. b. ^d Ezech. 34. c.
^e Mat. 20. c. ^f Esa. 58. b. Ezech. 18. a. ^g Eccli. 7. d.
^h Tim. 1. c. ⁱ Psal. 6. b. ^j Mat. 7. b. Luc. 13. c.
^k Esa. 30. f. Dan. 7. b. Apo. 19. d. and 20. c. ^l Zach.

2. b. Iere. 50. c. Pro. 14. d. and 17. a. Iohā. 5. c.
^m Mar. 14. a. Luc. 22. a. Iohā. 18. a. ⁿ Iohā. 11. e.
^o Mar. 14. a. Luc. 7. d. Iohā. 12. a. ^p Some reade : A
glas with precious water. ^q Deut. 15. b.

33 Then one of the twolue (called Iudas Iscariot) wente vnto the hye prestes, and sayde: "What wil ye geue me, and I shal deluyuer him vnto you? And they offred hi thirtie syluer pens. And from that tyme forth, he sought oportynyte to betraye him.

The firste daye of swete bred came the disciples to Iesus,^a and sayde vnto him: Where wilt thou that we prepare for the, to eate the Easter lambe? He sayde: Go in to the cite to soch a man, and saye vnto him: The Master sendeth the worde: My tyme is at honde, I wil kepe myne Easter by the with my disciples. And the disciples dyd as Iesus had appoynted them, and made ready the Easter lambe.

"And at euen he sat downe at the table with the twolue. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were exceedinge soroufull, and beganne euery one of them to saye vnto him: Syr, is it I? He answered and sayde: He that deppeth his honde with me in the dyszhe, the same shal betraye me. The sonne of man goeth forth, as it is wrytten of him: but wo vnto that man by whō the sonne of man shalbe betrayed: It had bene better for that mā, yf he had neuer bene borne. Thē Iudas that betrayed him, answered and sayde: Master, is it I? He sayde vnto him: Thou hast sayde.

C And as they ate, Iesus toke the bred, gaue thanks,^d brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it thē, and sayde: Drynke ye all therof, this is my bloude of the new testament, that shalbe shed for many for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this frute of the vyne tre, vntill that daye that I shal drynke it new with you in my fathers kyngdome.

And when they had sayde grace,^e they wente forth vnto mount Oliuete. Then sayde Iesus vnto them.* This night shal ye all be offended in me. For it is wrytten: I wil smyte the shepherde, and the shepe of the flocke shalbe scatered abroad. But after that I ryse agayne, /I wil go before you in to Galile. Peter answered and sayde vnto him: "Though all

men shulde be offended in ꝑ, yet wyl I neuer be offended. Iesus sayde vnto hi: Verely I saye vnto ꝑ: This same night before ꝑ cock crowe, shalt thou denie me thryse. Peter saide vnto him: And though I shulde dye with the, yet wil I not denye the. Likewise also sayde all the disciples.

Then came Iesus with them in to a felde which is called Gethsemane, and sayde vnto the disciples: Syt ye here, whyle I go yonder & praye. And he toke with him Peter, and the two sonnes of Zebede, and beganne to wexe soroufull and to be in an agonye. Then sayde Iesus vnto them: "My soule is heuy euen vnto the death. Tary ye here, and watch with me. "And he wente forth a litle, and fell flat vpon his face, and prayed sayenge: O my father, yf it be possible, let this cuppe passe fro me: neuertheles not as I wil but as thou wilt. And he came to his disciples, and founde thē a slepe, & sayde vnto Peter: What? coude ye not watch with me one houre? Watch & praye, that ye fall not in to temptacion. "The sprete is wyllinge, but the flesh is weake.

"Agayne, he wēte forth the seconde tyme and prayed, sayenge: O my father, yf this cuppe can not passe awaye fro me (excepte I drynke of it) thy will be fulfilled. And he came, and founde them a slepe agayne, and their eyes were heuy. And he left them, and wente forth agayne, and prayed the thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe on now, and take youre rest. Beholde, the houre is come, ꝑ the sonne of man shalbe deluyered in to the hondes of synners: Aryse, let us be goynge. Beholde, he is at hōde, that betrayeth me.

Whyle he yet spake, lo, Iudas one of the twolue came,^f and with him a greate multitude with swerdes and staues, sent frō the hye prestes and elders of the people. And he that betrayed him, had geuen them a tokē, sayenge: Whom so euer I kysse, that same is he, laye hōdes vpō him. And forthwith he came to Iesus, and sayde: Hayle master, and kyssed him. And Iesus sayde vnto him: Frende, wherefore art thou come? Then came they, and layed hondes vpon Iesus, and toke

^a Mar. 14. b. Luc. 22. a. Iohā. 18. a. ^b Marc. 14. b. Luc. 22. a. ^c Marc. 14. c. Luc. 22. b. Iohā. 13. c. ^d Luc. 22. c. I Cor. 11. c. ^e Mar. 14. d. Luc. 21. c. Iohā. 18. a. ^f Mat. 26. f. Zach. 13. b. Mar.

14. d. Iohā. 16. d. ^g Act. 1. a. ^h Mar. 14. d. Luc. 22. c. Iohā. 13. d. ⁱ Mar. 14. d. ^j Iohā. 12. c. ^k Luc. 22. c. ^l Gal. 5. c. ^m Mar. 14. b. Luc. 22. d. Iohā. 18. a.

him. And beholde, one of them that were with Iesus, stretched out his honde, and drue his swerde, and stroke a seruaunt of the hye prestes, & smote of his eare: Then sayde Iesus vnto him: Put vp thy swerde in to his place. "For all that take the swerde, shal perish with the swerde. Or thinkest thou that I can not praye my father now, to sende me more then twolue legions of angels? But how the shulde the scriptures be fulfilled? * For thus must it be.

f In the same houre sayde Iesus vnto the multitude: "Ye are come out as it were to a murthurer with swerdes and staues for to take me. I sat daylie teachinge in the temple amonge you, and ye toke me not. But all this is done, that the scriptures of the "prophetes might be fulfilled.† The all the disciples left him, and fled. But they that toke Iesus,‡ led him to Caiphas the hye prest, where the scribes and the elders were gathered together. As for Peter, he folowed him a farre of vnto the hye prestes palace, & wente in, and sat with the seruauntes, that he might se the ende.

"But the hye prestes and the elders, and the whole counsell sought false wytnesse ageynst Iesus, that they might put him to death, and founde none. And though many false wytnesses stepte forth, yet founde they none. At the last there stepte forth two false wytnesses, & spake: He sayde: I can breake downe the temple of God,‡ and buylde it agayne in thre dayes.

¶ And the hye prest stode vp, and sayde vnto him: Answerest thou nothinge, vnto it, that these testifie agaynst the? Neuertheles Iesus helde his tonge. And the hye prest answered, and sayde vnto him: "I charge the by ¶ Iyuyng God, that thou tell us, yf thou be Christ the sonne of God. Iesus spake: Thou hast sayde it. Neuerthelesse I saye vnto you: "From this tyme forth it shal come to passe, that ye shal se the sonne of man syttinge vpon the right hande of the power (of God) and commynge in the cloudes of the heauen.

¶ Then the hye prest rente his clothes, and sayde: "He hath blasphemed, what nede we

eny mo wytnesses? Lo, now haue ye herde his blasphemy: What thinke ye? They answered, & sayde: He is gyltie of death. "Then †spytted they in his face, & smote him with fistes. Some smote him vpon the face, and sayde: Prophecie vnto us thou Christ, who is it, that smote the?

"As for Peter, he sat without in the palace. And there came vnto him a damsell, and sayde: And thou wast with Iesus of Galile also. Neuertheles he denyed before the all, and sayde: I can not tell what thou sayest. But whan he wete out at the dore, another damsell sawe him, and sayde vnto them that were there: This was also with Iesus of Nazareth. And he denyed agayne, and sware also: I knowe not the mā. And after a litle whyle, they that stode there, stepte forth, and sayde vnto Peter: Of a trueth thou art one of them also, for thy speech bewrayeth the. Then begine he to curse and to sweare: I knowe not the man. And immediatly the cock crew. Then thought Peter vpon the wordes of Iesus, which sayde vnto him: "before the cock crow, thou shalt denye me thrise. And he wente out, and wepte bitterly.

The xxij. Chapter.

V PON the morow, all the hye prestes and elders of the people helde a counsell agaynst Iesus, "that they might put him to death, and bounde him, and led him forth, and delyuered him vnto "Pontius Pilate the debyte.

When Iudas which betrayed him, sawe this that he was condemned vnto death, it repented him, and brought agayne the thirtie syluer pens to the hye prestes and the elders, and sayde: I haue done euell, in that I haue betrayed innocēt bloude. They sayde: What haue we to do with ¶? Se thou therto. And he cast the syluer pens in the tēple, and gat him awaye, and wente and hanged him self.

So the hye prestes toke the syluer pens, and sayde: It is not lauffull to put them in to the Gods chest, for it is bloudmoney. Neuertheles they helde a counsell, and bought with

¶ Gen. 9. a. Apoc. 13. b. Ezec. 11. b. * Lu. 24. d.
 † Marc. 14. f. Luc. 22. d. † Esa. 35. d. Psal. 21. 69.
 † Mat. 26. c. † Marc. 14. f. Iohā. 18. b. † Marc.
 14. f. Act. 6. b. † Iohā. 2. c. † Marc. 14. g. † Luc.
 22. e. † Iohā. 6. g. Act. 1. b. † Marc. 14. g. Luc.

22. e. † Leui. 24. c. † Esa. 50. b. Iohā. 18. c.
 † Marc. 14. g. Luc. 22. d. Iohā. 18. b. † Mat. 26. c.
 † Psal. 2. a. Marc. 15. a. Luc. 23. a. Iohā. 18. d.
 † Act. 3. b. † 2 Re. 17. d. Act. 1. c.

thē a potters felde, for to burye straungers in. Wherefore the same felde is called the bloudfelde vnto this daye. Then was that fulfilled, which was spoken by Ieremy the prophet sayenge: "And they toke thirtie syluer pens, the pryce of him that was solde, whom they bought of the children of Israell: and these they gaue for a potters felde, as the LORDE commaunded me.

33 As for Iesus, he stode before the debyte, and the debyte axed him, and sayde: "Art thou the kyng of the Iewes? And Iesus sayde vnto him: Thou sayest it. And whā he was accused of the hye prestes and elders, he answered nothinge. Then sayde Pylate vnto him: Hearest thou not, how sore they accuse the? And *he answered him not one worde: in so much that the debyte marueled exceedingly.

"At that feast, the debyte was wōte to delyuer a presoner fre vnto the people, whom they wolde. And at the same tyme he had a notable presoner called Barrabas. And whan they were gathered together, Pylate sayde vnto them: Whether wil ye, that I geue lowse vnto you? Barrabas, or Iesus which is called Christ? For he knewe well that they had delyuered him of enuye. And whā he sat vpō the iudgmēt seate, his wife sent vnto him, sayenge: Hauē thou nothinge to do with that righteous man, for I haue suffred many things this daye in a dreame because of him.

Ⓒ But the hye prestes and the elders persuaded the people, "that they shulde axe Barrabas, and destroye Iesus. Then answered the debyte, & sayde vnto thē: "Whether of these two wyl ye ŷ I geue lowse vnto you? They sayde: "Barrabas: Pylate sayde vnto them: What shal I do then with Iesus, which is called Christ? They sayde all: let him be crucified. The debyte saide: What euell hath he done thē? Neuertheles they cried yet more and sayde, let him be crucified. So whan Pylate sawe, that he coude not helpe, but that there was a greater vproure, he toke water, and washed his handes before the people, and sayde: I am vngiltie of ŷ bloude of this righteous man. Se ye therto. Then answered all the people, and sayde: His

bloude come vpon vs, and vpon oure children. "Then gaue he Barrabas lowse vnto thē, but caused Iesus be scourged, and delyuered him to be crucified.

Then the debites soudryes toke Iesus, in to the comon hall, "and gathered the whole multitude ouer him, and stryped him out of his clothes, and put a purple robe vpō him, and plated a crowne of thorne, & set it vpon his heade, and a rede in his hāde, and kneled before him, and mocked him, and sayde: hayle kyng of the Iewes. And spytted vpon him, and toke ŷ rede, & smote him vpon the heade. And whā they had mocked hī, they toke the robe of him ageyne, & put his owne clothes vpon him, and led him forth, ŷ they might crucifie hī. "And as they were goinge out, they founde a man of Cyren called Symon: him they compelled to beare his crosse. And when they came vnto the place called "Golgatha (that is to saye by interpretaciō a place of deed mens sculles) they gaue him to drynke, veneger myxte with gall. And whan he had tasted therof, he wolde not drynke.

"So whan they had crucified him, they parted his garmētes, and cast lottes therfore: that the thinge might be fulfilled, which was spoken by the prophet: "They haue parted my garmētes amonge thē, & cast lottes vpon my vesture. And there they sat, and watched hī. And aboue ouer his heade, they put vp the cause of his death in wrytinge: namely: This is the kyng of the Iewes.

Ⓓ Then were there two murthurers crucified with him, "the one of the right hande, and the other on the left. They that wente by, reuyled him, and wagged their heades and sayde: Thou that breakest downe the tēple of God, and buyldest it in thre dayes, helpe thy self. Yf thou be the sonne of God, come downe from the crosse. The hye prestes also in like maner with the scribes & elders, laughed him to scorne, and sayde: he hath helped other, and can not helpe himself: Yf he be the kyng of Israel, "let him come downe now from the crosse, and we wil beleue him. "He trusted in God, let him delyuer him now, yf he wil haue him. For he hath sayde: I am the sonne of God. The

^a Iers. 32. b. Zach. 11. c. ^b Marc. 15. a. Luc. 23. a. Iohā. 18. d. ^c Esa. 53. b. ^d Marc. 15. a. Luc. 23. b. Iohā. 18. a. ^e Marc. 15. a. ^f Luc. 23. b. ^g Act. 3. b. Marc. 15. b. ^h Act. 5. d. Marc. 15. b. Luc.

23. c. Iohā. 19. a. ^a Marc. 15. b. Iohā. 19. a. ^b Marc. 15. c. Luc. 23. c. ^c Iohā. 19. b. ^d Marc. 15. c. Iohā. 19. c. ^e Psal. 21. b. ^f Esa. 53. b. ^g Sap. 2. d. ^h Psal. 21. a. and 38. 69.

murderers also that were crucified with him, cast the same in his tethre.

¶ And from ʒ sixte houre there was darcknes ouer the whole earth vnto the nyenth houre. And aboute the nyenth houre, Iesus cried with a loude voyce, and sayde: Eli, Eli, Lamma asabthani? that is, My God, my God, why hast thou forsaken me? But some of the that stode there, when they herde ʒ sayde: he calleth Elias. And immediatly one of them ranne, and toke a spöge, and fylled it with veneger, and put it vpon a rede, and gaue him to dryncke. But ʒ other sayde: holde, let se whether Elias wyl come, and delyuer him. Iesus cried agayne with a loude voyce, and gaue vp the goost.

¶ And beholde, the vale of the temple was rente in two peces, from aboue tyll beneth, and the earth quaked, and the stones rent, and the graues opened, and many bodies of the sayntes that slepte, arose, and wete out of the graues after his resurreccion, and came in to the holy cite, and appeared vnto many.

¶ But the captayne and they that were with him, and kepte Iesus, when they sawe the earthquake and the thinges that were done, they were sore afrayed, and sayde: Verely this was Gods sonne. And there were many wemen there lokinge to afarre of, which had folowed Iesus from Galile, and had mynistrred vnto him: amonge whom was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of the children of Zebede.

¶ At euen there came a rich man of Arimathea, called Ioseph, which was also a discipule of Iesus. He wete vnto Pylate, and axed the body of Iesus. Then commaunded Pylate that the body shulde be geuē him. And Ioseph toke the body, and wrapped it in a cleane linnen cloth, and layed it in his owne new sepulchre, which he had hewen out in a rocke, and rolled a greate stone to the dore of the sepulchre, and wente his waye. And there was Mary Magdalene and ʒ other Mary, syttinge ouer agaynst the sepulchre.

The next daye that foloweth the daye of prepayngre, the hye prestes and Pharises came together vnto Pylate, and saide: Syr, we

haue called to remembrance, that this disceauer sayde whyle he was yet alyue: After thre dayes I wyl ryse agayne. Comaunde therefore that the sepulchre be kepte vnto the thirde daye, lest peraduenture his disciples come, and steale him awaye, and saye vnto the people: He is rysen from the deed, and so shal the last error be worse the first. Pylate sayde vnto them: Thē haue ye watchmē, go youre waye, and kepe it as ye can. They wete and kepte the sepulchre with watchmen, and sealed the stone.

The xxviii. Chapter.

V PON the euenyng of the Sabbath holy daye, which dawneþ ʒ morow of the first daye of ʒ Sabbathes, came Mary Magdalene and ʒ other Mary, to se ʒ sepulchre. And beholde, there was made a greate earthquake: for the angell of the LORDE descended from heauen, and came and rolled backe ʒ stone from the dore, and sat vpon it. And his countenance was as ʒ lightenyng, and his clothinge whyte as snowe. But ʒ watch mē were troubled for feare of him, and became as though they were deed.

The angell answered, and sayde vnto ʒ women: Be not ye afrayed. I knowe that ye seke Iesus that was crucified. He is not here. He is rysen, as he sayde. Come, and se ʒ place, where the LORDE was layed, and go youre waye soone, and tell his disciples, that he is rysen from the deed. And beholde, he wyl go before you in to Galile, there shal ye se him. Lo, I haue tolde you.

And they departed from the graue in all the haist with feare and greate ioye, ʒ ranne to brige his disciples worde. And as they were goinge to tell his disciples, beholde, Iesus met them, and sayde: God spede you. And they wente vnto him, and helde his fete, and fell downe before him. Thē sayde Iesus vnto them: Be not afrayed: go youre waye and tell my brethren, that they go in to Galile, there shal they se me.

And when they were gone, beholde, certayne of the watchmen came in to the cite, ʒ tolde the hye prestes euery thinge that had happened. And they came together with the

° Marc. 15. c. Luc. 23. d. ʒ Psal. 21. a. ° Marc. 15. d. Luc. 19. c. ʒ Marc. 15. d. Luc. 23. c. ° Marc. 15. e. Luc. 23. e. Iohā. 19. e. ° Marc. 15. e. ° Mat. 16. c. 17. c. d. Marc. 9. d.

Luc. 18. d. ʒ Marc. 16. a. Luc. 24. a. Iohā. 20. a. ʒ Marc. 16. a. Luc. 24. a. ʒ Marc. 16. b. Luc. 24. a. 1 Cor. 15. a. ʒ Act. 1. b.

elders, and helde a counsell, and gaue ^f soulders money ynough, and sayde: Saye ye: his disciples came by night, and stole him away, whyle we were a slepe. And yf this come to the debytes eares, we wyl styll him, and brynge it so to passe, that ye shal be safe. And they toke the money, and dyd as they were taught. And this sayenge is noysed amonge the Iewes vnto this daye.

The eleuen disciples wente vnto Galile in to a mountayne, where Iesus had appoynted

them. And whan they sawe him, they fell downe before him: but some of them doutyd. And Iesus came vnto them, talked with them, and sayde: "Vnto me is geue all power in heauen and in earth. Go ye youre waye therfore, and teach all nacions, and baptyse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thinges, what soeuer I haue commaunded you. ^b And lo, I am with you euery daye vnto the ende of the worlde.

^a Mat. 11. e. Iohā. 17. a. Phil. 2. a. Mar. 16. b.

^b Iohā. 14. b.

The ende of the gospel of S. Mathew.

The gospell of S. Marke.

What S. Marke conteyneth.

Chap. I.

The office of Ihon the baptist. The baptyme of Christ, his fastynge, his preachinge, and the callinge of Peter, Andrew, Iames and Ihon. Christ healeth the man with the vncleane sprete, helpeth Peters mother in lawe, and clesneth the leper.

Chap. II.

He healeth the man of the palsye, calleth Leui the customer, eateth with open synners, and excuseth his disciples.

Chap. III.

He helpeth the man with the dried hande, choseth his apostles, and casteth out the vncleane sprete, which the Pharises ascrybe vnto the deuell. The brother, sister and mother of Christ.

Chap. IIII.

The parable of the sower. Christ stilleth the tempest of the see, which obeyeth him.

Chap. V.

He delyuereth the possessed from the vncleane sprete, the woman from the bloudye yssue, and rayseth the captaynes doughter.

Chap. VI.

Christ preacheth at home, and is not regarded. He sendeth out his disciples. Ihon baptist is taken and headed. Christ fedeth fyue thousande men with fyue loaves and two fiszhes. He walketh vpon the see.

Chap. VII.

The Pharises are not cōtent, that the disciples eate with vnwaszhen handes: but Christ rebuketh thē selues for breakinge the commaundementes of God, healeth the woman of Canaans daughter, and maketh the domme to speake.

Chap. VIII.

He fedeth foure thousande mē with vij. loaves, reproveth the Pharises that are so desyrous of tokens, warneth his disciples to beware of their leuen, maketh a blynde man to see, axeth his disciples what men holde of him, reproveth Peter, telleth his disciples of his passion, and exorteth them to folowe him.

Chap. IX.

The transfiguracion of Christ, which healeth the childe that was possessed of a domme sprete, teacheth his disciples to be lowly, and to auoide occasions of euell.

Chap. X.

Christ geueth his answers concernynge mariage, and that it is harde for the rich to come in to heauen: reproveth the disdayne of his disciples, lerneth thē to be meke, and restoreth blynde Barthimeus to his sight.

Chap. XI.

Christ rydeth in to Ierusalem, dryueth the marchautes out of the temple, curseth the fyge tre, and confoundeth the Pharises.

Chap. XII.

He rebuketh the synne and vnthankfulnesse of the Iewes with a goodly symilitude, taketh thē in their owne disceatfull questions, exorteth to beware of their doctryne and lyuynge, and commendeth the good wyll of the poore wyddowe.

Chap. XIII.

He warneth his disciples to beware of false teachers and disceauers, comforteth them agaynst the trouble for to come, tellinge them of the horrible destruction of Ierusalem, of his commynge, and ende of the worlde.

Chap. XIII.

The Magdalene anynteth Christ. They eate the easter lambe, and the supper of the LORDE. Christ is taken, and brought in to Caiphaz house. Peter denyeth him.

Chap. XV.

The crucifenge of Christ, and how he was buried.

Chap. XVI.

The resurrection of Christ, which appeareth vnto Mary Magdalene and to his disciples, whom he sendeth forth in to the worlde to preach the gospell, and ascēdeth vp in to heauen himself.

The gospell of S. Marke.

The first Chapter.

THIS is the begynnyng of the gospell of Iesus Christ the sonne of God, as it is wryttē in the prophetes. ^a Beholde, I sende my messaüger before thy face, which shal prepare thy waye before the. ^b The voyce of a cryer is in the wyldernes: Prepare the waye of the LORDE, make his pathes straight.

^c Ihon was in the wyldernes, and baptysed, and preached the baptyme of amendment, for the remysion of synnes. And there wente out vnto him the whole londe of Iewry, and they of Ierusalem, and were all baptysed of him in Iordan, and knewedged their synnes.

^d Ihon was clothed with Camels heer, and with a lethron gerdell aboute his loynes, and ate locustes and wyld hony, and preached, and sayde: ^e There commeth one after me, which is stronger then I: before whom I am not worthy to stoupe downe, and to lowse vp ^f lachet of his shue. I baptyse you with water, but he shal baptyse you with the holy goost.

^g And it happened at the same tyme, that Iesus came out of Galile from Nazareth, and was baptysed of Ihon in Iordan. And as soone as he was come out of the water, he sawe that the heauens opened, and the goost as a doue cōmyng downe vpon him. And there came a voyce from heauē: Thou art my deare sonne,^h in whom I delyte.

ⁱ And immediatly the sprete droue him in to the wyldernes: ^j and he was in the wyldernes fourtye dayes, and was tempted of Sathan, and was with the wyld beestes. And the angels mynistred vnto him.

^a Mal. 3. a. Mat. 11. b. Luc. 7. c. ^b Esa. 40. a. Mat. 3. a. Luc. 3. a. Iohā. 1. b. ^c Iohā. 3. d. ^d Mat. 3. a. ^e Mat. 3. b. Luc. 3. c. Iohā. 1. c. ^f Mat. 3. b. Luc. 3. c. Iohā. 1. d. ^g Some reade:

But after that Ihon was taken,^k Iesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfilled, and the kyngdome of God is at hande: Amende youre selues, and beleue the gospell.

^l So as he walked by the see of Galile, he sawe Symon and Andrew his brother, castinge their nettes in the see, for they were fyszhers. And Iesus sayde vnto thē: Folowe me, and I wil make you fyszhers of mē.^m And immediatly they left their nettes, and folowed him.

And when he was gone a lytle further from thence, he sawe Iames the sonne of Zebede, and Ihon his brother, as they were in the shyppe mendyng their nettes. And anone he called them. And they left their father Zebede in the shyppe with the hyred seruautes, and folowed him.

ⁿ And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. And ^o they were astonnyed at his doctryne: for he taught them as one hauyng power, and not as the Scrybes.

And in their synagoge there was a man possessed with a foule sprete,^p which cried and sayde: Oh what haue we to do with the, thou Iesus of Nazareth. Art thou come to destroye us? I knowe that thou art euen ^q holy one of God. And Iesus reprovde him, and sayde: holde thy tonge, and departe out of him. And the foule sprete tare him, and cried with a loude voyce, and departed out of him. And they were all astonnyed, in so moch that they axed one another amonge thē selues, ^r and sayde: What is this? What new

In whō I am pacified. ^s Mat. 4. a. Luc. 4. a. ^t Mat. 4. b. Luc. 4. b. ^u Mat. 4. c. Luc. 5. a. ^v Iere. 16. c. Eze. 47. b. ^w Luc. 4. d. Iohā. 2. b. ^x Mat. 7. c. ^y Luc. 4. d.

lernynge is this? For he cōmaundeth the foule spretes with power, and they are obedient vnto him. And immediatly the fame of him was noysed rounde aboute in the coastes and borders of Galile.

“And forth with they wente out of the synagoge, and came in to the house of Symō and Andrew, with Iames and Ihon. And Symons mother in lawe laye, ⁊ had the feuers, and anone they tolde him of her. And he came to her, and set her vp, and toke her by ⁊ hande, and the feuer left her immediatly. And she mynistred vnto them.

“At euen whan the Sonne was gone downe, they brought vnto him all that were sick and possessed, and the whole cite was gathered together at the dore, and he healed many that were diseased with dyuerse sicknesses, and cast out many deuels, and suffred not the deuels to speake, because they knew him.

“And in the mornynge before daye, he arose, and wente out. And Iesus departed in to a deserte place, and prayed there. Peter also and they that were with him, folowed after him. And whan they had founde him, they sayde vnto him: Euery man seketh the. And he sayde vnto them: Let us go in to the next townes, that I maye preach there also, for therto am I come. And he preached i their synagoges, in all Galile, and droue out the deuyls.

“And there came vnto him a leper, which besought him, and kneled before him, ⁊ sayde vnto him: Yf thou wilt, thou canst make me cleane. And it pitied Iesus, and he stretched forth his honde, and touched him, and sayde: I wyll, be thou cleane. And whā he had so spoken, immediatly the leprosy departed frō him, and he was clenſed.^a And Iesus forbad him strately, and forth with sent him awaye, and sayde vnto him: Take hede, that thou saye nothinge to eny man, but go thy waye, and shew thy self vnto the prest, and offre for thy clensynge what Moses cōmaunded, for a wytnesse vnto them. But he whan he was departed, beganne to speake moch of it, and made the dede knowne: in so moch that Iesus coude no more go in to the cite openly, but was without in deserte places, ⁊ they came vnto him frō all quarters.

^a Mat. 8. b. Luc. 4. d.

^c Mat. 8. a. Luc. 5. b.

^e Leui. 14. a.

^b Mat. 8. b. Luc. 4. c.

^d Marc. 7. d. and 9. a.

^f Mat. 9. a. Luc. 5. c. Iohā. 5. a.

The ij. Chapter.

AND after certayne dayes he wente agayne vnto Capernaum,^f and it was noysed that he was in ⁊ house. And immediatly there was gathered a greate multitude, in so moch that they had no rowme, no not without before the dore. And he spake the worde vnto thē. And there came vnto him certayne, which brought one sicke of the palsey borne of foure. And when they coude not come nye him for ⁊ people, they vncouered ⁊ rofe of ⁊ house where he was. And when they had made a hole, they let downe the bed (by coardes) wherin the sicke of ⁊ palsey laye. But when Iesus sawe their faith, he sayde vnto the sicke of the palsey: My sonne, thy synnes are forgoen the.

Neuertheles there were certayne scribes which sat there, ⁊ thought in their hertes: How speaketh this man soch blasphemy?

“Who can forgoe synnes, but onely God?

“And immediatly Iesus knew in his sprete, that they thought so in thē selues, and saide vnto them: Why thynke ye soch thinges in youre hertes? Whether is easier to saye to the sicke of the palsey: Thy synnes are forgoeū the, or to saye: aryse, take vp thy bed and walke. But that ye maye knowe, that ⁊ sonne of man hath power to forgoe synnes vpon earth, he sayde vnto the sicke of ⁊ palsey: I saye vnto the, aryse, take vp thy bed, and go home. “And immediatly he arose, toke his bed, and wente forth before them all: in so moch that they were all astonnied, and prayſed God, and sayde: We neuer sawe soch.

“And he wente forth agayne vnto the see, and all the people came vnto him,^g and he taught them. And as Iesus passed by, he sawe Leui the sonne of Alpheus syttinge at the reccate of custome, and sayde vnto him: Folowe me. And he arose, and folowed him. And it came to passe as he sat at the table in his house, there sat many publicans ⁊ synners at the table with Iesus and his disciples: For there were many ⁊ folowed him. And whan the scribes and Pharises sawe that he ate with publicans ⁊ synners, they sayde vnto his disciples: Why doth he eate and dryncke

^f Esa. 43. d.

^g Act. 9. c.

ⁱ Mat. 9. a. Luc. 5. d.

and 15. a.

with þ̄ publicans and synners? When Iesus herde that, he sayde vnto thē: The whole nede not þ̄ Phisician, but they that are sycke. I am not come to call the righteous, but the synners to repētaunce.^a

And the disciples of Ihon and of þ̄ Pharises fasted.^b And there came certaine, which sayde vnto him: Why fast the disciples of Ihon, and of þ̄ Pharises, and thy disciples fast not? And Iesus sayde vnto them: How can the weddinge children fast, whyle the brydegrome is with them? So longe as þ̄ brydegrome is with them, they can not fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then shal they fast.

C No man soweth a pece of new cloth vnto an olde garment, for els he taketh awaye the new pece from the olde, and so is the rēt worse. And no man putteth new wyne in to olde vessels, els the new wyne breaketh the vessels, and the wyne is spylt, and þ̄ vessels perishe: but new wyne must be put in to new vessels.

And it chaunthed that vpon þ̄ Sabbath he wente thorow the corne felde, and his disciples begāne to make a waye thorow, and to plucke the eares of þ̄ corne. And the Pharises sayde vnto him: Beholde, what thy disciples do, which is not lauffull vpon the Sabbath. And he sayde vnto thē: Haue ye neuer red what Dauid dyd, whā he had nede, and was an hongred, both he and they that were with him: how he wente in to the house of God in the tyme of Abiathar the hye prest,^c and ate the shewbreds (which was lauffull for no man to eat, but for the prestes) and he gaue them vnto him, and to them that were with him? And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbathes sake. Therefore is the sonne of man LORDE euen ouer the Sabbath.

The iij. Chapter.

A HE wente agayne also in to the synagoge, and there was there a mā that had a wythred hande.^d And they marked him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto þ̄ mā with the wythred hāde: Steppe forth here.

And he sayde vnto thē: Is it lauffull to do good on the Sabbath? Or is it lauffull to do euell? to saue life, or to kyll? But they helde their tonge. And he loked rounde aboute vpon them with wrath, and was sory for the harde hertes of thē, and sayde vnto the man: Stretch out thine hande. And he stretched it out. And his hande was made whole like as þ̄ other.

And the Pharises wēte out, and straight waye they helde a counsell with Herodes officers agaynst him, how they might destroye him. But Iesus departed awaye with his disciples vnto the see. And there followed him moch people out of Galile, and frō Iewry, and from Ierusalē, and out of Idumea, and from beyonde Iordan, and they that dwelt aboute Tyre and Sydon, a great multitude which had herde of his noble actes, and came vnto him.

And he spake vnto his disciples þ̄ they shulde kepe a shypp for him because of the people, lest they shulde thrunge him: for he healed many of them, in so moch, that all they which were plagued, preased vpon him, that they might touch him. And whan the foule spretes sawe him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them strately, that they shulde not make him knowne.

And he wente vp in to a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned þ̄ twolue, that they shulde be with him, and that he might sende them out to preach, and that they might haue power to heale sicknesses, and to cast out deuyls. And vnto Symon he gaue the name Peter, and Iames the sonne of Zebede, and Ihon the brother of Iames, and gaue thē the name Bonarges, that is to saye, the children of thonder: and Andrew, and Philippe, and Bartylmew, and Mathew, and Thomas, and Iames þ̄ sonne of Alpheus, and Tadeus, and Symon of Cana, and Iudas Iscarioth which betrayed him.

And they came to house. Then assembled the people together agayne, in so moch that they had no leysure to eate. And when they that were aboute him herde of it, they wente out to holde him. For they sayde: * he

^a 1 Tim. 1. c. ^b Mat. 9. b. Luc. 5. c. ^c Mat. 12. a. Luc. 6. a. ^d 1 Re. 21. b. ^e Mat. 12. b. Luc. 6. a. / 3 Re. 13. b. ^f Mat. 12. b. Iohā. 10. d. ^g Mat. 4. c.

Luc. 6. b. ^h Luc. 4. c. ⁱ Mat. 10. a. Luc. 6. b. and 9. a. Act. 1. b. ^j Some reade: He wil go out of his witt.

taketh to moch vpon him. But the scribes that were come downe from Ierusalem, sayde: He hath Belzeub, and thorow the chefe deuell casteth he out deuyls. And he called them together,^a and spake vnto them in symilitudes:

¶ How can one Sathan dryue out another? And yf a realme be deuyded in it self, how can it endure? And yf a house be deuyded agaynst it self, it can not contynue. Yf Sathan now ryse agaynst him self, and be at variaunce with him self, he can not endure, but is at an ende. No man can entre in to a stronge mans house, and take away his goodes, excepte he first bynde the stronge man, and then spoyle his house.

^b Verely I saye vnto you: All synnes shalbe forgeuen the children of men, and the blasphemy also wherwith they blaspheme. But who so blasphemeth the holy goost, hath neuer forgeuenes, but is giltye of the euerlasting iudgment. For they sayde: he hath an vncleane sprete.

¶ And there came his mother and his brethre, and stode without, and sente vnto him, and called him. And the people sat aboute him, and sayde vnto him: Beholde, thy mother and thy brethre axe after the without. And he answered, and sayde: Who is my mother and my brethren? And he lokyd rounde aboute him vpon his disciples, which sat rounde in compasse aboute him, and sayde: Beholde, my mother and my brethren. For who so euer doth the will of God the same is my brother, and my sister and my mother.

The iiii. Chapter.

¶ AND he begane agayne to teach by ſyde. ¶ And there gathered moch people vnto him, so that he wente in to a shippe, and sat vpon the water. And all the people stode vpon the londe by the see syde. And he preached longe vnto the by parables, and sayde vnto the in his doctryne: Herken to, beholde, there wente out a sower to sowe: & it happened whyle he was sowinge, that some fell by the waye syde. Then came the foules vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had

not moch earth: and anone it came vp, because it had not depe earth. Now whā the Sonne arose, it caught heate: and in so moch as it had no rote, it wythred awaye. And some fel amonge the thornes, & the thornes grew vp, and choked it, and it gaue no frute. And some fell vpon a good grounde, which gaue frute, that came vp and grew. And some bare thirtie folde, and some sixtie folde, and some an hundreth folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

¶ And whan he was alone, they that were aboute him with the twolue, axed him concerninge this parable. And he sayde vnto the: Vnto you it is geuen, to knowe the mystery of the kyngdome of God: but vnto them that are without, all thinges happen by parables,^c that with seynge eyes they maye se, and not discerne: and that with hearinge eares they maye heare, and not vnderstode, lest at eny tyme they turne, and their synnes be forgeuen them. And he sayde vnto them: Vnderstonde ye not this parable? How wyl ye then vnderstonde all other parables?

The sower soweth the worde. ¶ These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly commeth Sathā, and taketh awaye the worde that was sown in their hertes. And likewyse are they that are sown on the stonye grounde: which when they haue herde the worde, receaue it with ioye, and haue no rote in them: but endure for a tyme. When trouble and persecucion aryseth for ſy wordes sake, immediatly they are offended. And these are they that are sown amōge the thornes: which heare the worde, and ſy carefules of this worlde, and the disceatfulnes of riches, and many other lustes entre in, and choke the worde, and so is it made vnfrutefull. And these are they ſy are sown vpō a good grounde: Which heare ſy worde, and receaue it, and brynge forth frute: some thirtie folde, and some sixtie folde, and some an hundreth folde.

And he sayde vnto the: ¶ Is a candle lighted to be put vnder a busshell, or vnder a table? Is it not lighted, to be set vpon a candelsticke? For there is nothinge hyd, that shal

^a Mat. 9. d. and 12. c. Luc. 11. b. ^b Mat. 12. c. Luc. 12. a. 1 Ioh. 5. c. ^c Mat. 12. c. Luc. 8. c. ^d Mat. 13. a. Luc. 8. b. ^e Mat. 13. b. Luc. 8. b.

^f Esa. 6. b. Iohā. 12. e. Act. 28. d. Rom. 11. b. ^g Mat. 13. c. ^h Mat. 13. b. Luc. 8. b. and 11. c.

not be openly shewed: and there is nothinge secrete, [¶] shal not be knowne. ^aWho so hath eares to heare, let him heare. And he sayde vnto them: Take hede what ye heare. With what measure ye mete, with the same shal it be measured vnto you agayne. ^bAnd vnto you that heare this, shal more be geuen. ^cFor who so hath, vnto him shal be geuen: and who so hath not, from him shalbe taken awaye, euen that he hath.

And he sayde: The kyngdome of God is after this maner, as when a man casteth sede vpon the londe, and slepeth, and stondest vp night and daye,^d and the sede spryngeth vp, & groweth, he not knowinge of it. (For the earth bryngeth forth frute of her selfe: first the grasse, afterwarde the eare, then the full wheate in the eare.) But whan she hath brought forth the frute, he putteth to the syckell, because the haruest is come.

And he sayde: Where vnto wyl we lickien the kyngdome of God? Or by what symilitude wyl we compare it? ^eIt is like a grayne of mustarde seade, which whā it is sowē vpō the londe, is the leest amonge all sedes of the earth. And whā it is sowed, it groweth vp, and is greater then all herbes, and getteth greate branches, so ^f the foules vnder the heauē maye dwell vnder ^g shadowe therof.

And by many soch parables he spake the worde vnto the, there after as they might heare it,^h & without parables spake he nothinge vnto them: but vnto his disciples he expounded all thinges pryuatly. And the same daye at euen he sayde vnto them: ⁱ let us passe ouer. And they let the people go, and toke him as he was in the shippe, and there were mo shippes with him. And there arose a greate storme of wynde, and daszhed the waves in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepte vpon a pelowe. And they awoke him & sayde vnto him: Master, Carest thou not, that we perishe? And he arose, and rebuked ^j wynde, and sayde vnto the see: Peace, and be still, And the wynde was layed, & there folowed a greate calme. And he sayde vnto them: Why are ye so fearful? How is it, that ye haue no faith? And they feared exceedingly, & sayde one to another:

What is he this? For wynde and see are obedient vnto him.

The 6. Chapter.

AND they came ouer vnto the other syde ^k of the see in to the cowntre of the Gaderenites. ^lAnd whan he wēte out of the shippe, there met him a mā possessed of an vnclane sprete, which had his dwellinge in the graues. And no man coude bynde hym, no not with cheynes: for he was oft bounde with fetters & cheynes, and pluckte the cheynes in sunder, and brake the fetters in peces, and no man coude tame him. And he was allwaye both daye and night vpon the mountaynes and in the graues crienge, and beatinge him self with stones. But whan he sawe Iesus afare of, he ranne, and fell downe before him, and cried loude, and sayde: ^m What haue I to do with the O Iesus thou sonne of ⁿ Hiest God? I charge the by God, that thou torment me not. Neuertheles he sayde vnto him: Go out of the man thou foule sprete. And he axed him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he prayed him instantly, that he wolde not sende them awaye out of that cowntre.

And euen there in the mountaynes there was a ^o greate heerd of swyne fedyng, and all the deuyls praied him, and sayde: Let vs departe in to the swyne. And anone Iesus gaue them leue. Then the foule spretes wente out, and intred in to the swyne. And the heerd of swyne, ranne heedlinges in to ^p see with a storme. They were aboute a two thousande swyne, and were drowned in the see.

And the swyneherdes fled, and tolde it in the cite, and in the cowntre. And they wente out for to se what had happened, and came to Iesus, and sawe hym which was possessed and had had ^q legion, that he sat, and was clothed, and in his right mynde, and they were afrayed. And they that had sene it, tolde them what had happened to the possessed, and of the swyne.

And they beganne to praye him, that he wolde departe out of their coastes. And whan he came in to the shippe, the possessed prayed him, that he might be with him.

^a Mat. 10. d. Luc. 8. b. and 12. a. ^b Mat. 7. a.
^c Mat. 6. d. ^e Mat. 13. b. and 25. c. Luc. 8. b. and
 19. c. ^d Mat. 13. d. ^e Mat. 13. d. Luc. 13. b.

^f Mat. 13. e. ^g Mat. 8. c. Luc. 8. c. ^h Mat. 8. d.
 Luc. 8. c. ⁱ Act. 16. c. ^j Mat. 8. d. Luc. 8. c.

Neuertheless Iesus wolde not suffre hi, but saide vnto hi: Go i to thy house & to thine awne, and tell thē how greate benefites the LORDE hath done for y, and how he hath had mercy vpon the. And he wente his way, and beganne to publish in the ten cities how greate benefites Iesus had done for him. And euery man marueyled.

C And whan Iesus passed ouer agayne by shippe, there gathered moch people vnto him, and was by the see syde. *And beholde, there came one of the rulers of the synagoge, whose name was Iairus. And whan he sawe him, he fell downe at his fete, and besought him greatly, & sayde: My doughter is at the poynte (of death) let it be thy pleasure to come and laye thine honde vpon her, that she maye be whole and lyue. And he wente with him, and moch people folowed him, and thronged him.

And there was a woman, ⁴which had had the bloudeysse twolue yeares, and had suffred moch of many phisicians, and spent all that she had, and was not helped, but rather in worse case. Whan she herde of Iesus, she came behynde amonge the people, and touched his garment. For she sayde: Yf I maye but touch his clothes, I shal be whole.

And immediatly y fountayne of hir bloude was dried vp, and she felt in hir body, y she was healed of the plage.

D And forth with Iesus felt in himself the power that was gone out of him, and turned him aboute amoge the people, and sayde: Who hath touched my clothes? And his disciples sayde vnto him: Thou seist that the people thrusteth the, and sayest: Who hath touched me? And he loked aboute to see her, that had done it.

As for the woman, she feared and trembled (for she knew, what was done in her) and came and fell downe before him, and tolde him the whole trueth. And he sayde vnto her: Doughter, thy faith hath made the whole: go thy waye in peace, & be whole of thy plage.

^aWhyle he yet spake, there came certayne from the ruler of the synagoges house, and sayde: Thy doughter is deed, why troublest thou the master eny more? But Iesus herde right soone the worde that was spoken, and

sayde vnto the ruler of the synagoge: Be not thou afraied, beleue onely.

And he suffred no mā to folowe him, but Peter and Iames and Ihon his brother. And he came in to the ruler of the synagoges house, and sawe the busynes, and them that wepte and wayled greatly: and he wente in, and sayde vnto them: Why make ye this a doo, and wepe? The mayde is not deed, but slepeth.

And they laughed him to scorne. *And he droue them all out, and toke the father and mother of the mayde, and them that were with him, and wente in where the mayden laye. And he toke the maydē by the honde, and sayde vnto her: Thabitha Cumi (which is by interpretacion) Maydē, I saye vnto the: Arise. [†]And immediatly the mayden arose, and walked. She was twolue yeare olde, and they were astonnyed out of measure. And he charged them strately, that no man shulde knowe of it, and sayde vnto them, that they shulde geue her to eate.

The vi. Chapter.

AND he departed thence, and came in to ²his awne countre, and his disciples folowed him. And whā y Sabbath came, he begāne to teach in their synagoge. And many that herde it, marueled at his lernynge, and sayde: From whēce hath he these thinges? And what wysdome is this, y is geuē him: & soch actes as are done by his handes? Is not this the Carpenter the sonne of Mary, and the brother of Iames and Ioses, and of Iude and Symon? Are not his sisters here with vs also? And they were offended at him. But Iesus saide vnto thē: ^aA prophet is nowhere lesse set by, thē in his awne countre, & at home amonge his awne. And he coude not shew one miracle there, but layed his handes vpon a few sicke, and healed them. And he marueyled at their vnbeleue.

And he wente aboute in the townes on euery syde, and taught them. And called the twolue, and begāne to sende them two and two, and gaue them power ouer the vnclene spretes. And commaunded thē, that they shulde take nothings with them towarde their iourney, saue onely a rodde: no scrippe, no bred, no money in the gerdell, but shulde

^a Mat. 9. c. Luc. 8. e. ^b Mat. 9. c. Luc. 8. e.
^c Luc. 7. c. ^d Mat. 9. c. Luc. 8. f. ^e Iohā. 11. b.

^{* 4} Re. 4. d. [†] Iohā. 5. c. Act. 9. f. / Mat. 13. a.
Luc. 4. b. ^a Mat. 13. g. Luc. 4. c. Iohā. 4. c.

be shod with sandales, and that they shulde not put on two cotes. And he sayde vnto them: Where so euer ye shal entre in to an house, there abyde, tyll ye go thence. And who so euer wyll not receaue you,^a ner heare you, departe out from thence, and shake of the dust from youre fete, for a wytnesse vnto them. I saye vnto you verely: It shal be ^beasier for Sodome and Gomorra in the daye of iudgment, then for that cite.

^cAnd they wete forth, and preached, that men shulde amede them selues, and they cast out many deuyls: and many that were sicke annoynted they with oyle, and healed the.

^dAnd it came to kynge Herods eares (for his name was now knowne) and he sayde: Ihon the baptist is rysen agayne from the deed, and therefore are his dedes so mightie. But some sayde: It is Elias. Some sayde: It is a prophet, or one of ^e prophetes. But when Herode herde it, he sayde: It is Ihon whom I beheaded, he is rysen againe from the deed. This Herode had sent forth, and taken Ihon, and put him in preson, because of Herodias his brother Philippes wife, for he had married her. Neuertheles Ihon sayde vnto Herode: *It is not lawfull for the to haue thy brothers wife. But Herodias layed wayte for him, and wolde haue slayne him, and coude not. Notwithstōdinge Herode feared Ihō, for he knew that he was a iust and holy man: and he kepte him, and herkened vnto him in many thinges, and herde him gladly.

^fAnd there came a conuenient daye, that Herode on his byrth daye made a supper to the lordes, captaynes and chefe estates of Galile. Then the daughter of Herodias came in, and daunsed, and pleased Herode, and them that sat at the table. Then sayde the kynge vnto ^g damsel: Axe of me what thou wilt, I wil geue it the. And he sware vnto her: What soeuer thou shalt axe of me, I wil geue it the, euen vnto ^h one half of my kyngdome. She wente forth, and sayde vnto hir mother: what shal I axe? She sayde: Ihon baptistes heade. And immediatly she wete in to the kinge with haist, and sayde: I will that thou geue me straight waye in a platter the heed of Ihon the baptist. Then the kynge was sorry: Yet for the othes sake and

the that sat at the table, he wolde not saye her nay.

And immediatly he sent the hangman, and commaunded his heade to be brought in. So he wete, and heeded him in the preson, and brought his heade in a platter, and gaue it vnto the damsell, and the damsell gaue it vnto hir mother. And whan his disciples herde that, they came and toke his body, and layed it in a graue.

ⁱAnd the Apostles came together vnto Iesus, and tolde hi all, and what they had done and taught. And he sayde vnto them: Let vs go out of the waye in to the wyldernes, and rest a litle. For there were many cōmers and goers, and they had not tyme ynough to eate. And there he passed by shippe out of ^j waye in to a deserte place. And the people sawe the departynge awaye, and many knewe of it, and ranne thither together of fote out of all cities, and came before the, and came vnto him. ^kAnd Iesus wente out, and sawe moch people, and had cōpassion vpon them: for they were ^l as the shepe, that haue no shep-herde, and he begane a lōge sermon.

Now whan the daye was farre past, his disciples came vnto him, and sayde: This is a deserte place, let them departe,^m that they maye go in to the vyllages and townes rounde aboute, and bye them selues bred, for they haue nothinge to eate. But Iesus answered and sayde vnto them: geue ye them to eate.

And they sayde vnto him: Shal we go then, and bye two hundreth peny worth of bred, and geue them to eate? He sayde vnto them: *How many loaues haue ye? Go and se. And when they had searched, they sayde: Fyue, and two fiszhes. And he commaunded them all to syt downe by table fulles vpon the grene grasse. And they sat downe here a rowe and there a rowe by hundreds and by fifties. And he toke the fyue loaues and two fiszhes, and loked vp vnto heauen, and gaue thanks, and brake the loaues, and gaue to the disciples, to set before them. And the two fiszhes parted he amonge them all. And they all ate, and were satisfied. And they toke vp twolue baskettes full of ⁿ broken peeces and of the fiszhes. And they that ate, were aboute fyue thousande men. And anone he

^a Mat. 10. b. Luc. 9. a. ^b Mat. 11. d. Luc. 10. a. ^c Mat. 10. a. ^d Mat. 14. a. Luc. 9. a. ^e Leui. 18. b.

^f Mat. 14. a. Gen. 40. c. ^g Mat. 14. b. Luc. 9. b. ^h Mat. 9. d. ⁱ Ezech. 34. a. ^j Mat. 14. b. ^k Marc. 8. a.

caused his disciples* to go in to the shippe, and to passe ouer before him vnto Bethsaida, whyle he sent awaye the people. And at euen was the shippe in the myddest of the see, and he alone vpon the londe. And he sawe that they were in parell with rowyng, for the wynde was agaynst them.

¶ And aboute the fourth watch of ȝ night he came vnto them, and walked vpon the see, and wolde haue gone ouer by thē. And whan they sawe him walkinge vpon the see, they thought it had bene a sprete, and cried out, for they sawe him all, and were afraied. But immediatly he talked with them, and sayde vnto them: Be of good comforte, it is I, be not afraied. ^b And he wēte vnto them in to the shippe, and the wynde ceased. And they were astonnyed, and marueled exceedingly: for they had forgotten the *loaues, and their hert was blynded.

And whan they were passed ouer, they came in to ȝ lande of Genezareth, and drue vp in to the haun. And whan they were come out of the shippe, immediatly they knewe him, and ranne thorow out all the region aboute, and beganne on euery syde to bryng vnto him in beddes soch as were sicke, where they herde that he was. And whither so euer he entred in to townes, cities or vyllagies, there layed they the sicke in the market place, and prayed him, that they might but touch the hemme of his garment. And as many as touched him, were made whole.

The viij. Chapter.

¶ **A**ND there came vnto him the Pharises, and certayne of the scribes,^c that were come from Ierusalē. And whā they sawe certayne of his disciples eate bred with comon (that is, with vnwaschen) handes, they complayned. For the Pharises & all the Iewes eate not, excepte they wash their handes oft tymes: obseruyng so the tradicions of the elders. And whan they come from the market, they eate not, excepte they waszhe. And many other thynges there be, which they haue taken vpon them to obserue, as the washinge of cuppes and cruses, and brasen vessels and tables.

Then the Pharises and scribes axed him: Why walke not thy disciples after the tradi-

cions of the elders, but eate bred with vnwaschen handes? But he answered & sayde vnto them: Full well hath Esay prophecied of you Ypocrytes, as it is wryttē: ^d "This people honoureth me with their lippes, but their hert is farre fro me. But in vayne do they serue me, whyle they teach soch doctrynes as are nothinge but the commaundemētēs of mē. Ye leaue the cōmaundement of God and kepe the tradicions of men, as the washyng of cruses and cuppes, & many soch thynges do ye.

And he saide vnto thē: How goodly haue ye cast asyde the cōmaundement of God, to manteyne youre owne tradicions? ^e For Moses sayde: Honoure father & mother. ^f Who so curseth father and mother, shal dye the death. But ye saye: A mā shal saye to father or mother: Corban, that is, The thinge ȝ I shulde helpe the withall, is geuē vnto God. And thus ye suffre him nomore to do ought for his father or his mother, & make Gods worde of none effecte, thorow youre owne tradicions that ye haue set vp. And many soch thynges do ye.

And he called vnto him all the people,^g and sayde vnto them: Herken vnto me ye all, and vnderstonde me. There is nothinge without a man, that can defyle him, whan it entreth in to him. But that goeth out of him, that is it that maketh the man vnclane. Yf eny man haue eares to heare, let him heare. And whan he came from the people in to ȝ house, his disciples axed him of this symilitude. And he sayde vnto them: Are ye so then without vnderstandinge? Perceauē ye not yet, ȝ euery thinge which is without, and goeth in to the mā, can not defyle him? For it entreth not in to his hert, but in to ȝ bely, and goeth out in to the draught, that purgeth all meates.

And he sayde: The thinge that goeth out of the man, that defyleth the man. ^h For from within out of the hert of man procede euell thoughtes, aduoutrye, whordome, murthur, theft, coueteousnes, wickednes, disceate, vnclennes, a wicked eye, blasphemy, pryde, foolishnes. All these euell thynges go from within, and defyle the man.

ⁱ And he arose, and wente from thence in to the borders of Tyre and Sydon, & entred

* Mat. 14. c. Iohā. 6. b. ^b Mat. 14. d. * Marc. 6. e.
^c Mat. 15. a. ^d Esa. 29. c. ^e Exo. 20. b. Deut. 5. a.

^f Exo. 21. b. ^g Mat. 15. b. ^h Mat. 15. c.

in to an house, and wolde let no man knowe of it, and yet coude he not be hyd: For a certayne woman (whose daughter had a foule sprete) herde of him, and came and fell downe at his fete (and it was an Heithē woman of Syrophonices) and she besought him, that he wolde dryue out the deuell from hir daughter. But Iesus sayde vnto her: Let the children be fed first: It is not mete to take the childrēs bred, and to cast it vnto dogges. She answered and sayde vnto him: Yee LORDE, neuertheles the whelpes also eate vnder y table, of y childrēs crōmes. And he sayde vnto her: Because of this sayenge go thy waye, the deuell is departed out of thy daughter. And she wente vnto her house, ⁊ founde that the deuell was departed, and hir daughter lyenge on the bed.

⁴ And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, thorow the myddes of y coastes of the tē cities. And they brought vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

And he toke him a syde from the people, and put his fyngers in his eares, and dyd spyt, and touched his tonge, and loked vp vnto heauen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediatly his eares were opened, and the bonde of his tōge was lousd, and he spake right. ⁵ And he charged them, that they shulde tell noman.

But the more he forbad them, the more they published it, ⁊ marueyled out of measure, and sayde: * He hath done all thinges well. The deaf hath he made to heare, and the domme to speake.

The liij. Chapter.

AT the same tyme whan there was moch people there, and had nothinge to eate, Iesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue taried with me now thre dayes, ⁊ haue nothinge to eate. And yf I let them go home fro me fastynge, they shulde faynte by the waye. † For some of them were come from farre. And his disciples answered him: Where shulde we get

bred here in the wyldernes, to satisfie them? And he axed thē: How many loaves haue ye? They sayde: Seuen. And he commaunded the people to syt downe vpon the grounde. And he toke the seuen loaves, and gaue thākes, and brake them, and gaue thē vnto his disciples to set them before the people. And they set thē before the people. And they had a few small fyshes, and whan he had geuen thankes, he bad set the same before the people. They ate, and were satisfied, ⁊ toke vp seūe baszkettes full of y brokē meate that was left. And they y ate, were vpō a foure thousande. And he sent thē awaye.

And forth with he wente in to a shippe with his disciples,⁴ and came in to the coastes of Dalmanutha. And the Pharises wente out, and begāne to dispute with him, and tempted him, and desyred a token of him from heauē. And he sighed in his sprete, and sayde: Why doth this generacion seke a token? Verely I saye vnto you: There shal no tokē be geūē vnto this generacion. And he left them, and wētē againe in to the shippe, and passed ouer.

⁵ And they forgat to take bred with them, and had nomore with them in the shippe but one loaf. And he cōmaunded them, and sayde: Take hede, and beware of the leuen of the Pharises, and of the leuen of Herode. And their myndes wauered here and there, and sayde amonge them selues: This is it, that we haue no bred. And Iesus vnderstode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bred? Are ye yet without vnderstondinge? Haue ye yet a blynded hert in you? Haue ye eyes, ⁊ se not? and haue ye eares, and heare not? and remēbre ye not, ⁴ that I brake fyue loaves amonge fyue thousande, how many baszkettes full of broken meate toke ye then vp? They sayde: twolue. And † whan I brake the seuen amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seuen. And he sayde vnto thē: Why are ye then without vnderstondinge?

And he came to Bethsaida, ⁊ they brought one blynde vnto him, and prayed him to touch him. And he toke the blynde by the hande, and led him out of the towne, and spat

⁴ Mat. 9. c. Luc. 11. b.

⁵ Marc. 1. d. and 9. a.

* Gen. 1. d. Eccli. 39. c.

† Tob. 13. b. Esa. 60. a.

⁴ Marc. 6. c. ⁵ Mat. 16. a. Iohā. 6. d. ⁶ Mat. 12. b.

Luc. 11. a. ⁴ Mat. 16. a. Luc. 12. a. ⁵ Marc. 6. c.

Iohā. 6. a. ⁶ Mat. 15. d. Marc. 8. a.

in his eyes, and layed his handes vpon him, and axed him whether he sawe ought. And he loked vp, and sayde: I se men goynge as yf I sawe trees. After this he layed his handes vpon his eyes ageyne, and made him to se. And he was brought to right againe, and sawe all clearly. And he sent him home, and sayde: Go not in to y^e towne, and tell it also vnto noman therin.

D And Iesus wente out and his disciples into the townes of the cite Cesarea Philippi.^a And in y^e waye he axed his disciples and sayde vnto them: What do men saye, that I am? They answered: They saye, thou art Ihon the baptist: Some saye thou art Elias, some that thou art one of the prophetes. And he sayde vnto them: But whom saye ye that I am? Then answered Peter^b and sayde vnto him: Thou art very Christ. And he charged them strately, that they shulde tell no man of him. And he beganne to teach them: ^cThe sonne of man must suffre many thinges, and be cast out of the elders, & hye prestes and scribes, and be put to death, and after thre dayes ryse agayne. And that worde spake he fre openly. And Peter toke him vnto him, and beganne to rebuke him. But he turned him aboute, and loked vpon his disciples, and reprovde Peter, and sayde: Go after me thou Sathan, for thou sauourest not the thinges that be of God, but of men.

35 And he called vnto him the people with his disciples, and sayde vnto them: ^dWho so euer wyl folowe me, let him denye himself, and take vp his crosse, and folowe me. ^eFor who so euer wyl saue his life, shal lose it: and who so euer loseth his life for my sake and y^e gospels, y^e same shal saue it. What helpeth it a mā though he wāne the whole worlde, and yet toke harme in his soule? Or, what can a man geue, to redeme his soule withall? ^fWho so euer is ashamed of me and of my wordes amonge this aduouterous and synfull generation, of him shal the sonne of man also be ashamed, when he cometh in the glory of his father with the holy angels. ^gAnd he sayde vnto them: Verely I saye vnto you: There stōde here some, which shal not taist of death, tyll they se the kyngdome of God come with power.

^a Mat. 16. b. Luc. 9. c. ^b Iohā. 6. g. ^c Mat. 16. c. 17. d. 20. b. ^d Mat. 16. d. Luc. 9. e. ^e Luc. 17. d. Iohā. 12. e. ^f Mat. 10. d. Luc. 9. c. 12. c. Act. 24. b. ^g Mat. 16. d. Luc. 9. c. ^h Mat. 17. a. Luc. 9. d.

The ii. Chapter.

AND after sixe dayes Iesus toke vnto him Peter, Iames and Ihon,^a and brought them vp in to an hye mountayne out of the waye alone, and was trāsfīgūred before them, and his clothes were bright and very whyte as y^e snowe, so whyte as no fuller can make vpon earth. And there appeared vnto thē Elias with Moses, and they talked with Iesus. And Peter answered, and sayde vnto Iesus: Rabbi, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias. For he knewe not what he sayde, and they were very fearfull. And there was a cloude, which ouershadowed thē. ^bAnd out of the cloude there came a voyce, and sayde: This is my deare sonne,^c heare him. And immediatly they loked aboute them, and sawe noman more then Iesus onely with them.

^dBut whan they wente downe from the mountayne, Iesus charged them, that they shulde tell no man what they had sene, tyll the sonne of man were rysen agayne from the deed.

And they kepte that sayenge by them, and axed one another: What is that rysinge agayne from the deed? And they axed him, and sayde: Why saye the scribes then, that ^eElias must first come? He answered and sayde vnto them: Elias shal come first in dede, and brynge all thinges to right agayne. The sonne of man also shal suffre many thinges, and be despyed, ^fas it is wrytten. But I saye vnto you: Elias is come, and they haue done vnto him what they wolde, acordinge as it is wrytten of him.

^gAnd he came to his disciples, and sawe moch people aboute them, and the scribes disputynge with them. And as soone as the people sawe, they were astonnyed, and ranne vnto him, and saluted him. And he axed the scribes: What dispute ye with them? And one of the people answered, and sayde: Master, I haue brought vnto the my sonne, which hath a domme sprete: and whan so euer he taketh him, he teareth him, and he fometh, and gnaszeth with the teth, and pyneth awaye, & I haue spoken to thy

^a Mat. 3. b. Marc. 1. a. Luc. 3. c. ^b Deu. 18. c. ^c Mat. 17. b. ^d Mala. 3. d. ^e Esa. 53. a. Psal. 21. a. ^f Mat. 17. b. Luc. 9. d.

disciples that they shulde cast him out, and they coude not.

¶ He answered him, and sayde : O thou vnfaithfull generacion, how longe shal I be with you? How longe shal I suffre you? Brynge hi hither to me. And they brought him vnto him. And as soone as the sprete sawe him, he tare him, and fell vpon the earth, and weltred and fomed. And he axed his father: How longe is it, sens this happened vnto him? He sayde: Of a childe, and oft tymes hath he cast him in to the fyre and water, to destroye him: but yf thou canst do eny thinge, haue mercy vpon vs, and helpe vs. Iesus sayde vnto him: Yf thou couldest beleue: All thinges are possible vnto him that beleueth. And immediatly the father of the childe cried with teares, and sayde: LORDE I beleue: O helpe thou myne vnbeleue.

Now whan Iesus sawe that the people ranne to, he rebuked the foule sprete, and sayde vnto him: Thou domme and deaf sprete, I charge the, departe out of him, and entre nomore in to him from hence forth. And he cried, and rent him sore, and departed. And he was as though he had bene deed, in so moch that many sayde: he is deed. But Iesus toke him by the hande, and set him vp. And he arose. And whan he came home, his disciples axed him secretly: "Why coude not we cast him out? And he sayde: This kynde cā go out by no meanes, but by prayer and fastyng.

¶ And they departed thēce, and toke their journey thorow Galile,^a and he wolde not that eny man shulde knowe of it. But he taught his disciples, and sayde vnto them: The sonne of mā shalbe delyuered in to the handes of men, and they shal put him to death: and whan he is put to death, he shal ryse ageyne the thirde daye. But they vnderstode not that worde, and were afraied to axe him.

And he came to Capernaum. ^c And whan he was at home, he axed them: What disputed ye amonge youre selues by ^g waye? But they held their tūges: ^d "For they had disputed by the waye amonge them selues, who shulde be ^g greatest. And he sat downe, and called the twolue, and sayde vnto them: "Yf eny man wyl be the first, the same shal be the last

of all, and the seruaunt of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: "Who so euer receaueth soch a childe in my name, receaueth me: and who so euer receaueth me, receaueth not me, but him that hath sent me.

Ihon answered him, and sayde: Master, we sawe one dryue out deuels in thy name, but he foloweth not vs, and we forbad him because he foloweth vs not. But Iesus sayde: Forbyd him not: for ^e there is no mā that doth a myracle in my name, and can soone speake euell of me. For who so euer is not agaynst vs, the same is for vs. And who so euer geueth you a cuppe of water^f to drynke in my name, because ye belonge vnto Christ, verely I saye vnto you: he shal not lose his rewarde. And ^g who so offendeth one of these litle ones that beleue in me, it were better for him, that a mylstone were hāged aboute his neck, and he cast in to the see. "Yf thy hāde offende the, cut him of. Better it is for the to entre in to life lame, thē hauyng two hondes to go in to hell in to the euerlastinge fyre, where their worme dyeth not, and their fyre goeth not out.

Yf thy fote offende the, cut him of. Better it is for the to entre in to life crepell, thē hauyng two fete to be cast in to hell in the fyre euerlastyng, where their worme dyeth not, and their fyre goeth not out. Yf thine eye offende the, cast him from the. Better it is for the to entre in to ^h kyngdome of God with one eye, then hauyng two eyes to be cast in to the fyre of hell: where their wormeⁱ dyeth not, and their fyre goeth not out. For euery mā must be salted with fyre, ^j and ^k euery offeryng shalbe seasoned with salt. ^l The salt is good: but yf ^m salt be vnsauery, wherwith all shal it be salted? Haue salt in you, and peace amonge youre selues one with another.

The x. Chapter.

AND he rose vp, and came from thence in ⁿ to the places of Iewry beyonde Iordan. And the people wēte agayne vnto him by heapes, and as his maner was he taught them agayne. And the Pharises came vnto him, and axed him, yf it were lawfull for a man to

^a Mat. 17. c. ^b Mat. 17. d. Marc. 8. d. and 10. d. Luc. 18. d. and 9. c. ^c Mat. 18. a. ^d Marc. 10. c. ^e Mat. 20. d. ^f Luc. 9. e. and 10. b. Iohā. 13. c.

^g 1 Co. 12. a. ^h Mat. 10. c. ⁱ Mat. 18. a. Luc. 17. a. ^j Mat. 5. d. and 18. a. ^k Esa. 66. c. ^l Ezech. 20. f. ^m Leui. 2. d. ⁿ Mat. 5. b. Luc. 14. d.

put away his wife, and tempted him withall. But he answered and sayde: What hath Moses comaunded you? ^aThey sayde: Moses suffred to wryte a testimoniall of deourcemēt, and to put her away. Iesus answered, and sayde vnto them: Because of [¶]hardnesse of youre hert dyd Moses wryte you this commaundement. But from the first creacion God made thē man and woman. ^aFor this cause shal a man leaue his father & mother, and cleue vnto his wife, and they two shalbe one flesh. Now are they not twayne thē, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

And at home his disciples axed him agayne of [¶]same. And he sayde vnto thē: Who so euer putteth away his wife, ^c& marieth another, breaketh wedlocke to her warde. And yf a womā forsake hir huszbande, & be maried to another, she cōmitteth aduoutrie.

B And they brought childrē vnto him, that he might touch them. ^aBut the disciples reproued those that brought thē. Neuertheles whan Iesus sawe it, he was displeased, and sayde vnto them: Suffre the children to come vnto me, and forbyd them not, for of such is the kyngdome of God. Verely I saye vnto you: Who so euer receaueth not the kyngdome of God as a childe, he shal not entre therin. And he toke them vp in his armes, and layed his handes vpon them, and blessed them.

And whan he was gone forth vpon the waye, there came one runninge, ^cand kneled vnto him, & axed him: Good Master, what shal I do, that I maye inheret euerlastinge life? But Iesus saide vnto him: Why callest thou me good? There is no man good, ^fbut God onely. Thou knowest the commaundementes: ^eThou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt beare no false wytnesse: thou shalt begyle no man: Honoure thy father and mother. But he answered, and sayde vnto him: Master, all these haue I kepte fro my youth vp. And Iesus behelde him, and loued him, & sayde vnto him: Thou wantest one thinge: Go thy waye, and ^gsell all that thou hast, and geue it vnto [¶]poore: so shalt thou haue a treasure in heauen, and come & folowe me, and take

the crosse vpon [¶]. And he was discomforted at the sayenge, & wente awaye sory, for he had greute possessions.

And Iesus looked aboute him, and sayde vnto his disciples: ^aO how hardly shal the ryche come in to [¶]kyngdome of God? And the disciples were astonnyed at his wordes. But Iesus answered agayne, and sayde vnto them: Deare children, how harde is it for them that trust in riches, to come in to the kyngdome of God? It is easier for a Camell to go thorow the eye of a nedle, then for a rich man to entre in to [¶]kyngdome of God. Yet were they astonnyed [¶]more, and sayde amonge thē selues: Who can thē be saued? But Iesus behelde them, and sayde: With men it is vnpossyble, but not with God: ⁱfor with God all thinges are possyble.

Then sayde Peter vnto him: Beholde, we haue forsaken all, and folowed the. ^aIesus answered & sayde: Verely I saye vnto you: There is no man that forsaketh house, or brethren, or sisters, or father or mother, or wife, or children, or londes for my sake and the gospels, that shal not receaue an hundreth folde now in this tyme, houses, and brethrē, and sisters, and mothers and children, and londes with persecucions, and in the worlde to come euerlastinge life. But many that are the first, shal be the last: and the last the first.ⁱ

They were in the waye goinge vp to Ierusalem, and Iesus wente before them. ^aAnd they were astonnyed, and folowed him, and were afraied. And Iesus toke the twelue agayne, and tolde them what shulde happē vnto him. Beholde, we go vp to Ierusalem, and the sonne of man shalbe deluyered vnto the hye prestes and scribes, and they shal condemne him to death, and deluyere him vnto the Heythē. And they shal mocke hī, and scourge him, and spyt vpon him, and put him to death, and on the thirde daye shal he ryse agayne.

^aThen wēte vnto him Iames and Ihon [¶]sonnes of Zebede, and sayde: Master, We desyre, that what soeuer we axe of the, thou wilt do it for vs. He sayde vnto thē: What desyre ye that I shal do to you? They sayde vnto him: Graunte vs, that we maye syt one

^a Deu. 24. a. Mala. 2. c. Mat. 5. a.

^c Mat. 5. d. and 19. b. Luc. 16. c. Luc. 18. b.

^b Gen. 2. d.

^d Mat. 19. b. / Deut. 32. f.

^e Exo. 20. b.

Luc. 18. c.

^{*} Act. 2. e. and 4. d.

ⁱ Zach. 8. a.

^a Mat. 19. c.

^h Mat. 19. d. Luc. 18. c.

ⁱ Luc. 13. c.

^h Mat. 20. b. Luc. 18. d. ^h Mat. 10. c.

at thy right hande, and one at thy left hande in thy glory. But Iesus sayde vnto thē: Ye wote not what ye axe. Maye ye drynke the cuppe, y I shal drynke? and be baptysed with the baptyeme that I shal be baptysed withall? They sayde vnto him: Yee y we maye. Iesus sayde vnto them: The cuppe that I drynke, shal ye drynke in dede: and be baptysed with the baptyeme that I shall be baptysed withall. Neuertheles to syt at my right hande and at my left, is not myne to geue you, but vnto them for whom it is prepared.

¶ And whā the ten herde that, they disdayned at Iames and Ihon. But Iesus called them, and sayde vnto them: Ye knowe that the prynces of y worlde haue domynacion of the people,^a and y mightie exercise auctorite amonge them. So shal it not be amonge you: but who so euer wil be greate amōge you, shal be youre mynister: and who so wyl be cheifest amonge you, shalbe seruauent of all. For the sonne of man also came not to be serued, but to do seruyce, and * to geue his life to a redempcion for many.

And they came vnto Iericho. And whan he wente out of Iericho,^d and his disciples, and moch people, there sat one blynde Bartheimeus the sonne of Thimeus by y waye, and begged. And whā he herde that it was Iesus of Nazareth, he beganne to crie and saye: Iesu thou sonne of Dauid haue mercy vpon me. And many reprocued him, that he shulde holde his tunge. But he cried moch more: Thou sonne of Dauid haue mercy vpō me. And Iesus stode styll, and bad call him. And they called the blynde, and sayde vnto him: Be of good conforte, aryse, he calleth the. And he cast awaye his garment from him, stode vp, and came to Iesus. And Iesus answered, ⁊ sayde vnto him: What wilt thou that I do vnto the? The blynde sayde vnto him: Master, that I might se. Iesus sayde vnto him: Go thy waye, thy faith hath helped y. And immediatly he had his sight and folowed him in the waye.

The xi. Chapter.

¶ **A**ND whan they came nye Ierusalem to Bethphage^e and Bethanye vnto mount

Oliete, he sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shal fynde a foale bounde, wher vpon no man hath syttē: lowse it, and brynge it hither. And yf eny man saye vnto you: wherfore do ye that? Then saye ye: The LORDE hath nede therof, and forth with he shal sende it hither. They wēte their waie and founde the foale tyed by y dore without at the partyenge of the waye, and lowsed it. And certayne of those y stode there, axed them: What do ye, that ye lowse the foale? But they sayde vnto thē, like as Iesus had commaunded them. And so they let them alone. And they brought the foale vnto Iesus, and layed their clothes theron, and he sat theron. But many spred their garmētes in the waye:^f some cut downe braunches frō the trees, and strowed thē in the waye. And they that wente before, and that folowed after, cried, and sayde: Hosyanna,^g blessed be he, that cometh in the name of the LORDE: blessed be the kyngdome of oure father Dauid, which cometh in the name of the LORDE. Hosyanna in the height.

And the LORDE entred in to Ierusalem, and wente in to the temple, and loked vpon all. And at euen he wente out vnto Bethany with the twolue: and on the morow^h whā they departed from Bethanye, he hūged, and sawe a fygge tre afarre of, which had leaues. Then came he nye,ⁱ (to se) yf he coude fynde eny thinge theron. And whan he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet.) And Iesus answered, and sayde vnto it: Neuer mā eate frute of the for euermore. And his disciples herde it.

And they came to Ierusalem. And Iesus wente in to the temple, and beganne to dryue out the sellers and byers in the tēple,^k ⁊ ouerthrow the tables of the money chaungers, and the stoles of the doue sellers, and suffred not eny man to cary a vessell thorow the temple. And he taught and sayde vnto them: Is it not wrytten: My house shalbe called a house of prayer for all people? But ye haue made it a denne of murthurers.

¶ And the scribes and hye prestes herde of it. And they sought how they might destroye

^a Mat. 20. d. Marc. 9. d. Luc. 9. e. and 22. b.
^b Ioh. 10. b. ^c Mat. 20. d. Luc. 18. d. ^e Mat. 21. a.
^f Luc. 19. c. ^g Iohā. 12. c. ^h Psal. 117. c. ⁱ Mat 21. b.

^j Luc. 13. a. ^k Mat. 21. b. Luc. 19. d. Iohā. 2. b.
^l Esa. 56. b. Iere. 7. a. 3 Reg. 8. d. ^m Mat. 21. c.
ⁿ Iohā. 7. d.

him, but they were afraced of him, for all the people marueled at his doctryne. And at euen he wente out of the cite. And on the morow they passed by,^a and sawe the fygge tre, that it was wythred vnto the rote. And Peter thought theron, and sayde vnto him: Master, beholde, the fygge tre y^e thou cursedest, is wythred awaye. Iesus answered, and sayde vnto them: ^bHaue faith in God. Verely I saye vnto you: Who so euer saileth vnto this mountayne: Avoide, and cast thy self in to the see, and ^cdouteth not in his hert, but beleueth that the thinges shal come to passe which he saileth, then loke what he sayeth, it shal come to passe. ^dTherefore I saye vnto you: What so euer ye desire in youre prayer, beleue that ye shal receaue it, and ye shal haue it. ^eAnd whan ye stonde and praye, forgeue yf ye haue ought ageynst eny man, that youre father also in heauen, maye forgeue you youre trespasses.

B And they came agayne vnto Ierusalem and whan he wente in the temple,^f there came vnto him the hye prestes and scribes and the elders, and sayde vnto him: By what auctorite dost thou these thinges? and who gaue the this auctorite to do soch?

But Iesus answered and sayde vnto thē: I wil axe you a worde also, answere me, and I wyl tell you, by what auctorite I do these. The baptyme of Ihon, was it from heauen, or of men? Answere me.

And they thought in them selues: yf we saye, it was from heauen, then shal he saye: Why dyd ye not then beleue him? But yf we saye: It was of men, then feare we the people, for they all helde that Ihon was a true prophet. And they answered, and saide vnto him: We can not tell. And Iesus answered, and sayde vnto them: Nether tell I you, by what auctorite I do these thinges.

The xij. Chapter.

AND he beganne to speake vnto them by parables: A certayne mā planted a vynyarde, and made a hedge aboute it, and dygged a wyne presse, and buylded a tower, and let it out vnto huszbande men, and wente in to a straunge countre. And whan the tyme was come, he sent a seruauit

to the huszbande men, that he might receaue of the huszbandmen, of the frute of the vynyarde. But they toke him, and bet him, and sent him awaye emptye. Agayne, he sent vnto them another seruauit, whom they stoned, and brake his heade, and sent him awaye shamefully dealt withall. Agayne he sent another, whom they slew, and many other: some they bett, and some they put to death.

Then had he yet one sonne onely, whom he loued, him he sent also vnto them at the last, and sayde: they wyl stonde in awe of my sonne. But the same huszbandmen sayde amonge them selues: This is the heyre, Come, let vs kyll him, so shal the inheritance be ours. And they toke him, and slewe him, and cast him out of the vynyarde. What shal now the lorde of the vynyarde do? He shal come and destroye the huszbande men, and geue the vynyarde vnto other. Haue ye not red this scripture: ^gThe same stone which the buylders refused, is become the headstone in the corner? This was the LORDES doynge, and it is maruelous in oure eyes. ^hAnd they wente aboute to take him (but they feared the people) for they perceaued, that he had spokē this parable agaynst thē. And they left him, and wente their waye.

And they sent vnto him certayne of the Pharises and Herodes ⁱofficers to take him in his wordes. And they came, and sayde vnto hī: Master, we knowe that thou art true and carest for no man. For thou regardest not the outwarde appearaunce of men, but teachest y^e waye of God truly. Is it lafull to geue tribute vnto the Emperoure, or not? Ought we to geue it, or ought we not to geue it? But he perceaued their ypcrisye, and sayde vnto them: Why tempte ye me? Brynge me a peny, that I maye se it. And they brought it him. Then sayde he: Whose ymage and superscripion is this? They sayde vnto him: The Emperours. Then answered Iesus and sayde vnto thē: ^jGeue therefore vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they marueled at him.

^kThen came vnto him the Saduces (which holde that there is no resurreccion) these

^a Mat. 21. b. ^b Mat. 17. c. Luc. 17. c. ^c Iaco. 1. a.
^d Iohā. 14. b. 15. a. 16. c. ^e Mat. 6. b. 18. c. d. Luc.
17. a. ^f Mat. 21. c. Luc. 20. a. ^g Mat. 21. d.

Luc. 20. a. ^h Psal. 117. c. ⁱ Mat. 22. b. Luc. 20. b.
^j Luc. 20. c. ^k Mat. 17. d. Rom. 13. b. ^l Mat.
22. c. Luc. 20. d. Act. 23. a.

axed him, and sayde: Master, Moses wrote vnto vs. ^aYf eny mans brother dye, and leaue a wife, and leaue no children, his brother shal take his wife, and rayse vp sede vnto his brother. Now were there seuen brethren: the first toke a wife, and dyed, and left no sede: and the seconde toke her, and dyed, and left no sede also: the thirde in like manner.

And they all seuen toke her, and left no sede. At the last after them all, the wyfe dyed also. Now in the resurreccion whan they shal ryse agayne, whose wife shal she be of them? For seuen had her to wife.

Then answered Iesus, and sayde vnto them: Do not ye erre? because ye knowe not the scripture ner ^y power of God? Whan they shal ryse agayne from the deed, they shal nether mary ner be maried, but they are as the angels in heauen. As touchinge the deed, that they shal ryse agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde: ^c'I am the God of Abraham, and the God of Isaac, ^dthe God of Iacob? Yet is not God a God of the deed, but of the luyng. Therefore ye erre greatly.

^eAnd there came vnto him one of the scribes, that had herkened vnto ^{thē} how they disputed together, and sawe that he had answered them well, and axed him: Which is the chefest comaundement of all? Iesus answered him: The chefest comaundemēt of all comaundementes is this: ^f'Heare O Israel, the LORDE oure God is one God, and thou shalt loue the LORDE thy God with all thy hert, with all thy soule, with all thy mynde, and with all thy strength. This is the chefest comaundement, and the seconde is like vnto it: ^g'Thou shalt loue thy neighbour as thy self. There is none other greater comaundement then these.

And the scribe sayde vnto him: Master, Verely thou hast sayde right: for there is but one God, ^hthere is none other without him, and to loue him with all the hert, with all the mynde, with all the soule, and with all the strength, and to loue a mans neighbour as himself, is more then brent sacrifices and all offerynges. But whā Iesus sawe that he

answered discretly, he sayde vnto him: Thou art not farre from the kyngdome of God. And after this durst no man axe him eny mo questions.

And Iesus answered, and sayde, whan he taught in the temple: ⁱHow saye the scribes, ^j^kChrist is the sonne of Dauid? But Dauid himself saieth thorow the holy goost: ^l'The LORDE sayde vnto my LORDE: Syt thou on my right honde, tyll I make thine enemies thy fote stole. There Dauid calleth him his LORDE. How is he ^{thē} his sonne? And many people herde him gladly.

And he taught ^{thē}, and sayde vnto ^{thē}: ^mBeware of the scribes, that loue to go in longe garmentes, and loue to be saluted in the market, and syt gladly aboue in the synagoges and at the table: they deuoure wyddowes houses, and vnder a coloure they make longe prayers. These shal receaue the more damnacion.

ⁿAnd Iesus sat ouer agaynst the ^oGods chest, and behelde how the people put money in to the Gods chest. And many that were riche: put in moch. And there came a poore wyddowe, and put in two mytes, which make a farthinge. And he called vnto him his disciples, and sayde vnto them: Verely I saye vnto you: this poore wyddowe hath put more in ^pGods chest, then all they that haue put in: For they all haue put ^qi of their superfluyte, but she of hir pouerte hath put in all that she had, euen hir whole luyng.

The riiij. Chapter.

AND whan he wēte out of the temple, ^rone of his disciples sayde vnto him: Master, se, what stones and what a buyldinge is this? And Iesus answered and sayde vnto him: Seist thou all this greате buyldinge? There shal not one stone be left vpō another, ^s^tshāl not be broken downe.

And whan he sat vpon mount Oliuete ouer ageynst the temple, Peter and Iames, and Ihon, and Andrew axed him pryuatly: Tell vs, Whan shal all these come to passe? And what shalbe the tokē, whā all these shalbe fulfilled? Iesus answered them, and beganne to saye: Take hede, that no man disceaue you, for there shal many come vnder my

^a Deut. 25. a. ^b Exod. 3. a. ^c Act. 7. d. ^d Mat. 22. d. ^e Deut. 6. b. and 30. b. ^f Leui. 19. c. ^g Ro. 13. b. ^h Mat. 22. d. ⁱ Luc. 20. c. ^j Psal. 109. a.

^k Mat. 23. a. ^l Luc. 20. c. ^m Luc. 21. a. ⁿ 12. b. ^o Mat. 24. a. ^p Luc. 21. a. ^q 4 Reg.

name, and saye: I am Christ, & shal disceauē many. But whan ye shal heare of the noyse of warres, be not ye afraied: for so must it be, but ſ̄ ende is not yet. ^aOne people shal ryse ageynst another, and one realme ageynst another, and there shal be earth quakes here and there, and derth shal there be and troubles. These are the begynnynge of sorowes.

B But take ye hede to youre selues. ^aFor they shal delyuer you vp to the ^acouncels, and synagoges, and ye shal be beaten, and shalbe brought before prynces and kynges for my namessake, for a wytnesse vnto thē. And ſ̄ gospel must first be preached amōge all people.

Now whan they shal lede you and delyuer you vp, take ye no thought afore what ye shal saye: and ymagyn ye nothinge afore hande, but what so euer shal be geuē you at the same houre, that speake: for it is not ye that speake, but the holy goost. One brother shal delyuer another vnto death, and the father the sonne, & the children shal ryse ageynst their fathers and mothers, and shal helpe them to death, and ye shal be hated of all men for my names sake. But who so endureth to the ende, shalbe saued.

^aWhan ye shal se the abhominaciō of desolacion (wherof it is spokē by ^aDaniel the prophet) stonde where it ought not (who so readeth it, let him marck it well) then let thē which be in Iewry, flye vnto the mountaynes: and let him that is on the house toppe not descēde in to the house, ner come therin, to fetch eny thinge out of the house. And let him that is in the felde, not turne backe to fetch his clothes.

C But wo vnto them that are with childe, and to them that geue suck in those dayes. Neuertheles praye ye, that youre flight be not in the wynter. For in those dayes there shal be soch trouble as was not from the begynnynge of ſ̄ creatures which God created, vnto this tyme, nether shal be. And yf ſ̄ LORDE had not shortened those dayes, there shulde no man be saued. But for the electes sake whom he hath chosen, he hath shortened those dayes.

^aNow yf eny man shal saye vnto you at ſ̄ tyme: Lo, here is Christ: o, he is there,

^aEsa. 19. a. ^bMat. 10. b. ^cSome reade: coucell. houses. ^dMat. 10. c. ^eLuc. 12. b. and 21. b. ^fMat. 24. b. ^gLuc. 21. c. ^hDan. 9. c. ⁱMat. 24. b. ^jLuc. 17. c. ^kMat. 24. c. ^lLuc. 21. c. ^mIsa. 2. b.

beleue it not. For there shal aryse false Christes, and false prophetes, which shal do tokens & wonders, to disceauē euen the very chosen, yf it were possyble. But take ye hede, Beholde, I haue tolde you all before.

^aBut at the same tyme after this trouble, the Sonne and Mōe shal lose their light, and the starres shall fall from heauen, and the powers of the heauens shal moue: & then shal they se the sonne of man commynge in the cloudes with greate power and glory. And thē shal he sende his angels, and shal gather together his chosen frō the four wyndes, from one ende of the earth to the other.

D Lerne a symilitude of the fyge tre: Whā ^ahis braunch is yet tēder, and hath brought forth leaues, ye knowe that the Sommer is nye. So lykewyse whā ye se all these thinges come to passe, be ye sure, that it is nye euen at the dores. Verely I saye vnto you: this generaciō shal not passe, tyll all these be fulfilled. Heauen and earth shal perishe, but my wordes shal not perishe. But of that daye and houre knoweth no man, nether the angels in heauen, no not the sonne him self, but the father onely.^a

^aTake hede, watch, & praye, for ye knowe not whan the tyme is. Like as a man that wente in to a straunge countre, and left his house, and gaue his seruautes auctorite, vnto euery one his worke, and commaunded ſ̄ porter, that he shulde watch. Watch ye therefore, for ye knowe not whā the master of ſ̄ house cōmeth, whether he cōmeth in the euenynge, or at mydnight, or aboute the cock crowynge, or in the mornynge, that he come not sodenly, and fynde you slepyng. Loke what I saye vnto you, that saye I vnto all. Watch.

The xiiij. Chapter.

AND after two dayes was Easter, and the daies of swete bred. ^aAnd ſ̄ hye prestes & scribes sought how they might take him with disceate, & put him to death. But they sayde: Not in the feast daye, lest there be an vproure in the people.

^aAnd when he was at Bethanye in the house of Symon the leper, and sat at the

[†]Dan. 7. b. [‡]Mat. 24. c. [§]Luc. 21. d. [¶]Act. 1. a. ^{||}Mat. 24. b. and 25. a. ^{|||}Luc. 12. d. and 19. a. ^{|||}Mat. 26. a. ^{|||}Luc. 22. a. ^{|||}Iohā. 11. e. ^{|||}Mat. 26. a. ^{|||}Luc. 7. d. ^{|||}Iohā. 12. a.

table, there came a woman, which had a boxe of pure and costly Nardus oyntment. And she brake y^e boxe, & poured it vpō his heade. Then were there some, y^e disdayned and sayde: Where to serueth this waist? This oyntment might haue bene solde for more then thre hundreth pens, & bene geue to y^e poore. And they grudged agaynst her.

But Iesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke vpō me. Ye haue allwaye the poore with you, and whā so euer ye wil, ye maye do thē good: but me haue ye not allwaie. She hath done what she coulde, she is come before, to anynte my body for my buriall. Verely I saye vnto you: Where so euer this gospell shal be preached in all the worlde, there shal this also that she hath now done, be tolde for a remembrance of her.

13 And Iudas Iscarioth^a one of the twolue wente vnto the hye prestes, to betraye him vnto them. When they herde y^e, they were glad, & promysed that they wolde geue him money. And he sought, how he might cōueniently betraye him.

^b And vpon y^e first daye of swete bred, whā the Easter lambe was offered, his disciples sayde vnto him: Where wilt thou y^e we go and prepare, y^e thou mayest eate y^e Easter lābe? And he sent two of his disciples, and sayde vnto them: Go youre waye in to the cite, and there shal mete you a mā bearinge a pitcher with water, folowe him, & where so euer he goeth in, there saye ye to the good man of the house: The Master sendeth the worde: Where is the gest house, wherin I maye eate the Easter lābe, with my disciples? And he shal shewe you a greate parlour, which is paued & prepared, there make readye for vs. And y^e disciples wēte forth, & came in to y^e cite, & fōūde it as he had sayde vnto thē. And they prepared y^e Easter lambe.

C At euen he came with the twolue. And as they sat at the table & ate, Iesus sayde: Verely I saye vnto you: One of you y^e eateth with me, shal betraye me. And they were sory, & sayde vnto hī one after another: Is it I? & another (sayde): is it I? He answered & saide vnto thē: One of the twolue, euen y^e same y^e dyppeth with me in y^e platter. The sonne of man truly goeth forth, as it is wrytē of hī,

But wo vnto that mā, by whom the sonne of man is betrayed. It were better for the same man, that he had neuer bene borne.

^d And as they ate, Iesus toke the bred, gaue thanks, & brake it, and gaue it thē, & sayde: Take, eate, this is my body. And he toke the cuppe, thāked, and gaue it thē, and they all dranke therof. And he sayde vnto them: This is my bloude of the new Testament, which shalbe shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the vyne, tyll y^e daye y^e I drynke it new in y^e kyngdome of God. And whā they had sayde grace, they wēte forth vnto mount Oliuete.

And Iesus sayde vnto them: ^D 'This night shal ye all be offended in me, for it is wrytten: * I wil smyte the sheperde, & the shepe shal be scatred abroad. Neuertheles after y^e I am rysen agayne, I wil go before you in to Galilee/ But Peter sayde vnto him: And though all men shulde be offended, yet wolde not I be offended. And Iesus sayde vnto him: Verely I saye vnto y^e: To daye in this same night, before y^e cock crowe two tymes, shalt thou denye me thryse. But he saide yet more: Yee though I shulde dye with y^e, yet wil I not denie y^e. So saide they all i like maner.

And they came in to y^e felde called Gethsemane, and he saide vnto his disciples: Syt ye here, tyll I go yonder, and praye. And he toke with him Peter & Iames, & Ihon, and begāne to waxe fearefull, & to be in an agonye, & sayde vnto thē: My soule is heuy euē vnto y^e death: tary ye here and watch. And he wente forth a litle, fell vpon the grounde and prayed, that, (yf it were possyble) y^e houre might passe fro him, and sayde: Abba, my father, all thynges are possyble vnto the, take this cuppe awaye fro me: Neuertheles not what I wyl, but what thou wilt.

And he came vnto them, and founde thē slepynge, and sayde vnto Peter: ^E Symon, slepest thou? Coudest thou not watch with me one houre? Watch and praye, that ye fal not in to temptation. The sprete is wyllinge, but y^e flesh is weake. And he wēte forth agayne, and prayde, and spake the same wordes, and returned, and founde them slepyng agayne: for their eyes were heuy, & they knewe not what they shulde answere him.

^a Mat. 26. b. Luc. 22. a. Iohā. 13. a. ^b Exod. 12. c. Mat. 26. b. Luc. 22. a. ^c Mat. 26. b. Luc. 22. b.

Iohā. 13. c. ^d Mat. 26. c. Luc. 22. b. 1 Cor. 11. c. ^e Mat. 26. c. ^f Zac. 13. b. ^g Act. 1. a.

And he came the thirde tyme, and sayde vnto them: Sleepe on now, and take youre rest. It is ynough, the houre is come: beholde, y sonne of man shalbe deluyered in to the handes of synners: aryse, let vs be goynge. Beholde, he is at hande, that betrayeth me.

And immediatly whyle he yet spake, came Iudas one of the twolue, and with him a greате multitude, with swerdes and staues from the hye prestes and scribes and elders. And the traytoure had geuen them a tokē, and sayde: Whom so euer I kysse, that same is he, laye handes vpon him, and lede him awaye warely. And whā he was come, he wente straight waye vnto him, and sayde vnto him: O master, master, and kyssed him. Then layed they their handes vpon him, & toke him. But one of the that stode by, drew out his swerde, and smote the hye prestes seruaunt, and cut of his eare.

¶ And Iesus answered, and sayde vnto the: Ye are come forth as it were to a murthurer with swerdes and with staues to take me. I was daylie with you in the temple, and taught, and ye toke me not. * But this is done, that the scripture maye be fulfilled. And all the disciples forsoke him, and fed. And there folowed him a yonge mā, which was clothed in lynnyn vpon the bare skynne, and the yonge mē toke holde of him. But he let the lynnyn go, and fled naked from them.

And they led Iesus vnto the hye prest, where all y hye prestes, and elders and scribes were come together. As for Peter, he folowed him afarre of in to the hye prestes palace. And he was there, and sat with the seruauntes, and warmed him.

But the hye prestes and the whole counceill sought wytnesse agaynst Iesus, y they might brynge him to death, and they founde none. Many gaue false wytnesse agaynst him, but their wytnesses agreed not together. And some stode vp, and gaue false wytnes agaynst him, and sayde: We herde him saye: I wil breake downe this temple that is made with hōdes, and in thre dayes buylde another not made with handes. But their wytnesse agreed not together.

¶ And the hye prest stode vp amonge them, and axed Iesus, and sayde: Answerest thou

nothinge vnto it, that these testifie agaynst the? But he helde his tunge, and answered nothinge. The hye prest axed him agayne, and sayde vnto him: Art thou Christ the sonne of the blessed? Iesus sayde: I am. And ye shal se the sonne of man syt at the right hande of power, and come in the cloudes of heauē. Then the hye prest rent his clothes, & sayde: What nede we eny mo wytnesses? Ye haue herde the blasphemy. What thynke ye? They all cōdemned him, that he was giltye of death. Then beganne there some to spyt vpō him, and to couer his face, and to smyte him with fistes, and to saye vnto him Prophecie vnto vs. And the seruauntes smote him on the face.

And Peter was beneth in y palace. The came one of the wenches of the hye prest: And whā she sawe Peter warmynge him, she lokd vpō hi, and sayde: And thou wast with Iesus of Nazareth also. But he denyed, & sayde: I knowe him not, nether can I tell what thou sayest. And he wente out in to the fore courte, and the cock crew. And a damsell sawe him, and beganne agayne to saye vnto them that stode by: This is one of them. And he denyed it agayne. And after a litle whyle they y stode by, sayde agayne vnto him: Of a trueth thou art one of them for thou art a Galilean, and thy speach soundeth euen alike. But he begāne to curse and sweare: I knowe not the man, that ye speake of. And the cock crew agayne. Then thought Peter vpon the worde, that Iesus sayde vnto him: Before y cock crow two tymes, thou shalt denye me thrise. And he beganne to wepe.

The xvj. Chapter.

AND soone in the mornyng the hye prestes helde a counceill with the elders and scribes and the whole counceill, & bounde Iesus, and led him awaye, and deluyered him vnto Pylate. And Pylate axed him: Art thou the kyng of the Iewes? He answered, and sayde vnto him: Thou sayest it. And the hye prestes accused him sore. But Pylate axed him agayne, and sayde: Answerest thou nothinge? Beholde, how sore they laye to

^a Mat. 26. d. Luc. 22. d. Iohā. 18. a.

Luc. 22. d. * Esa. 53. b. Marc. 15. c.

Luc. 22. d. Ioh. 18. b. ^d Mat. 26. f.

^f Mat. 26. f. ^e Luc. 22. c.

^a Mat. 26. f.

^c Mat. 26. f.

^e Iohā. 2. a.

^b Iohā. 6. g.

ⁱ 3 Re. 22. d. Ioh. 16. b.

Iohā. 18. b. [†] Marc. 14. d.

Luc. 23. a. Iohā. 18. d. Mat. 27. b.

^a Mat. 26. g. Luc. 22. d.

[†] Psal. 2. a. Mat. 27. a.

thy charge. Neuertheles Iesus answered no more, in so moch ȝ Pylate marueyled.

^aAt that feast of Easter he was wonte to delyuer vnto them a presoner, whom so euer they wolde desyre. There was i preson with the sedicious, one called Barrabas, which in the vproure had committed murthur. And the people wente vp, and prayed him, that he wolde do, as he was wonte. Pylate answered them: wyl ye that I geue lowse vnto you the kyng of the Iewes? For he knew, that ȝ hye prestes had delyuered him of envye. But the hye prestes moured ȝ people,^b that he shulde rather geue Barrabas lowse vnto them.

³³ Pylate answered agayne, and sayde vnto them: What wil ye the that I do vnto him, whom ye accuse to be kyng of the Iewes? They cried agayne: Crucifie hi. Pylate sayde vnto the: What euell hath he done? But they cried yet moch more: Crucifie him. So Pylate thought to satisfie the people, and gaue Barrabas lowse vnto them, and delyuered the Iesus, to be scourged ȝ crucified.

^dAnd the soudyers led him in to the comō hall, and called the whole multitude together, and clothed him with purple, and plated a crowne of thorne, and crowned him withall, and beganne to salute him: Hayle kyng of the Iewes. And smote him vpon the heade with a rede, and spytted vpō him, and fell vpō the kne, ȝ worshipped him. ^eAnd whā they had mocked him, they toke ȝ purple of him, and put his clothes vpon him, ȝ led him out, that they might crucifye him.

^c And they compellyd one that passed by, called Symon of Cyren (which came from the felde,^f and was the father of Alexander and Rufus) to beare his crosse. And they brought him to the place Golgatha, which is by interpretacion: a place of deed mens skulles. And they gaue him wyne myxted with myrre, to drynke, ȝ he toke it not. And whan they had crucified him, they parted his garmētes,^g ȝ cast lottes therfore, what euery one shulde take. And it was aboute ȝ thirde houre, ȝ they crucified him. And the tytyle of his cause was wryttē ouer aboute him (namely:) The kyng of the Iewes. And they crucified him with two murthurers, one at ȝ right hande, and one at the left. Then was the

scripture fulfilled, which sayeth: ^hHe was couēted amonge the euell doers.

ⁱAnd they that wēte by, reuyled him, and wagged their heades, and sayde: Fye vpon the, how goodly breakest thou downe ȝ tēple, ȝ buyldest it agayne in thre dayes? Helpe thy self now, ȝ come downe fro the crosse. The hye prestes also in like maner laughed him to scorne amonge the the selues, with the scribes, ȝ sayde: He hath helped other, himself can he not helpe. Yf he be Christ and ȝ kyng of Israel, let him come downe now fro the crosse, ȝ we maye se it, ȝ beleue. And they ȝ were crucified with hi, checked hi also.

And whā it was aboute the sixte houre, there was a darcknesse ouer the whole lōde,^j tyll aboute ȝ nyenth houre. And aboute ȝ nyenth houre Iesus cried loude, and sayde: Eli, Eli, lamma asabthani? which is interpreted: My God, my God, why hast thou forsaken me?^k And some that stode by, whan they herde ȝ , they sayde: Beholde, he calleth Elias. ^lThen rāne there one, ȝ fylled a spōge with vynerge, ȝ stickte it vpō a rede, ȝ gaue hi to drynke, ȝ sayde: Holde styll, let se, whether Elias wil come, and take him downe. But Iesus cried loude, and gaue vp the goost. And the vale of the tēple rent in two peces, from aboute tyll beneth.

The captayne that stode thereby ouer agaynst him, ^mwhan he sawe ȝ he gaue vp the goost with soch a crye, he sayde: Verely this man was Gods sonne.

³⁴ And there were wemen there also, which behelde this afare of,ⁿ amōge whō was Mary Magdalene, ȝ Mary of Iames ȝ litle, ȝ the mother of Ioses, ȝ Salome, which had folowed him whā he was in Galile, and mynystred vnto hi: ȝ many other ȝ wēte vp with hi to Ierusalem. And at euen^o (for so moch as it was the daye of preparinge, which is the fore Sabbath) there came one Ioseph of Arimathia, a worshipfull Senatoure (which loked also for the kyngdome of God) ȝ wēte in boldly vnto Pilate, ȝ axed ȝ body of Iesus. But Pylate marueyled ȝ he was deed all ready, ȝ called ȝ captayne, ȝ axed hi, whether he had lōge bene deed. And whā he had gotten knowlege of the captayne, he gaue Ioseph ȝ body. And

^a Mat. 27. b. ^b Mat. 27. c. ^c Mat. 27. c. Luc. 23. b. ^d Mat. 27. d. Iohā. 19. a. ^e Iohā. 19. b. ^f Mat. 27. d. Luc. 23. c. ^g Psal. 21. b. ^h Mat. 27. d. Iohā. 19. c. ⁱ Esa. 53. b. Marc. 14. f. ^j Mat. 27. e. Luc. 23. d.

^k Mat. 27. e. Luc. 23. d. ^l Psal. 21. a. ^m Mat. 27. e. Ioh. 19. c. ⁿ Mat. 27. f. Luc. 23. e. ^o Iohā. 19. c. ^p Mat. 27. g. Luc. 23. e. Iohā. 19. d.

he bought a lynnē cloth, ⁊ toke him downe, ⁊ wrapped hi in ⁊ lynnē clothe, ⁊ layed him in a sepulcre, which was hewē out of a rocke, ⁊ rolled a stone before ⁊ dore of ⁊ sepulcre. ¶ But Mary Magdalene and Mary Ioses behelde, where he was layed.

The xvi. Chapter.

¶ **A**ND when the Sabbath was past,^a Mary Magdalene, ⁊ Mary Iames, and Salome, bought spices, ⁊ they might come, ⁊ anoynte hi. And they came to the sepulcre vpō a daye of ⁊ Sabbathes very early, whā ⁊ Sonne arose, ⁊ sayde one to another: Who shal rolle vs ⁊ stone frō ⁊ dore of the sepulcre? And when they lokyd, they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente in to the sepulcre, and on the right hande they sawe a yonge man syttinge, which had a longe whyte garnēt vpon him, and they were abaszhed. But he sayde vnto thē: Be not ye afrayed, ye seke Iesus of Nazareth which was crucified: he is rysen, he is not here. Beholde, ⁊ place, where they layed him. But go ye youre waye, and tell his disciples and Peter, that he wil go before you in to Galile,^e there shal ye se him^{*} as he sayde vnto you. And they wente forth in all the haist, and fled from the sepulcre: for there was a tremblyng ⁊ feare come vpon them, nether sayde they eny thinge to eny man, for they were afrayed.

^a Mat. 27. g. ^b Mat. 28. a. Luc. 24. a. Iohā. 20. a.
^c Act. 1. a. ^{*} Mar. 14. d. ^d Mat. 28. a. Luc. 24. a.
 1 Cor. 15. a. ^e Luc. 24. b. ^f Luc. 24. c.

^g But Iesus, when he was rysen vp early vpō the first daye of the Sabbathes, he appeared first vnto Mary Magdalene, out of whom he had cast out seven deuels. And she wēte and tolde thē that were with him, as they mourned and wepte. And when they herde that he lyued, and had appeared vnto her, they beleued it not. After warde as two of thē were walkynge, he shewed himself vnder another figure,^h when they were goynge vpon the felde. And they wente, and tolde the other: these they beleued not also.

ⁱ At the last, as the eleuen sat at the table, he shewed him self vnto them, and rebuked their vnbeleue, and ⁊ hardnesse of their hert, because they beleued not thē which had sene him rysen. And he sayde vnto them: ¶ Go ye youre waye in to all the worlde, and preach the gospell vnto all creatures. Who so beleueth and is baptysed, shalbe saued: but who so beleueth not, shalbe damned.

As for the tokens, which shal folowe thē **C** that beleue, these are they: ^a In my name shal they cast out deuyls: ^b Speake with new tunges: Dryue awaye serpētes: And yf they drynke eny deedly thinge, it shal not hurte them: ^c They shal laye their handes vpō the sicke, and they shal recouer.

And the LORDE, after that he had spoken vnto them, was taken vp in to heauen, and sytteth at the right hāde of God. And they wente out, and preached euery where. And the LORDE wrought with them, and confirmed the worde with tokens folowynge.

^d Mat. 28. c. Iohā. 20. c. ^e Act. 5. b. 8. a. 16. c. 19. a.
^f Act. 2. a. Luc. 10. b. Act. 28. a. ^g Act. 14. b.
 and 28. a. Luc. 24. d. Act. 1. b. and 7. g.

The ende of the gospell of S. Marke.

The gospell of S. Luke.

What S. Luke conteyneth.

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Iesus is led in to the wyldernesse, & fasteth all
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Chap. V.

Christ preacheth in the shippe: The disciples
forsake all, and folowe him. He clenseth the
leper, healeth the man of the palsey, calleth
Mathew the customer, and eateth with open
synners.

Chap. VI.

He excuseth the disciples, that plucke the eares of
corne, he healeth the man with the wythred
hande, choseth his twolue Apostles, maketh a
swete sermon, and teacheth to do good for
euell.

Chap. VII.

He healeth the captaynes seruauent, rayseth vp
the wyddowes sonne from death to life, en-
fourmeth the disciples whom Ihon baptist
sent vnto him, commendeth Ihon, and re-
proueth the Iewes for their vnthankfulnesse.
He eateth with the pharisee. The woman
waszheth his fete with hir teares, and he for-
geueth her hir synnes.

Chap. VIII.

Christ with his apostles goeth frō towne to
towne and preacheth, sheweth the parable of
the sede, telleth who is his mother and his
brother, stilleth the raginge of the see,
delyuereth the possessed, and dryueth the
deuels in to the heerde of swyne, helpeth the
sick woman and Iairus daughter.

Chap. IX.

He sendeth out the twolue Apostles to preach,
Herode heareth tell of hi, He fedeth fyue
thousande men with fyue loaves and two fishes,
the disciples confesse him to be the sonne of
God, he transfigureth himself vpon the mount,
delyuereth the possessed, and teacheth his dis-
ciples to be lowly. They desyre vēgeaunce,
but he reproueth them.

Chap. X.

He sendeth the seuentye before him for to preach,
and geueth the a charge how to behaue them
selues, prayseth his heauenly father, answereth
the scribe that tempted him, and (by the ex-
ample of the Samaritane) sheweth who is a
mas neighbour. Martha receaueth the LORDE
in to hir house, Mary Magdalene is feruent in
hearinge his worde.

The gospell of S. Luke.

Chap. XI.

He teacheth his disciples to praye, dryueth out a deuel, and rebuketh the blasphemous pharises. They requyre sygnes and tokens. He eateth with the pharisee, and reproceth the ypocrisy of the pharises, scribes and ypocrites.

Chap. XII.

The leuen of the pharises. Christ conforteth his disciples agaynst persecucion, warneth them to beware of cuvetousnesse, by the symilitude of a certayne rich man: he wyll not haue them to hange vpo earthly thinges, but to watch and to be ready agaynst his comynge.

Chap. XIII.

Of the Galileans whom Pilate slew and of those that dyed in Sylve. The symilitude of the fyge tre. Christ healeth the sicke woman. The parable of the mustarde sede and leuen. Few entre in to the kyngdome. Christ reproceth Herode and Ierusalem.

Chap. XIII.

Iesus eateth with the pharisee, healeth the dropsye vpon the Sabbath, teacheth to be lowly, telleth of the greates supper, and warneth them that wyll folowe him, to laye their accomptes before, what it wyll cost the. The salt of the earth.

Chap. XV.

The lounge mercy of God openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.

Chap. XVI.

The parable of the wicked Mammon. Not one title of Gods worde shal perish. Of the rich man, and of poore Lazarus.

Chap. XVII.

Christ teacheth his disciples to avoyde occasions of euell, one to forgeue another, stedfastly to trust in God, and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

Chap. XVIII.

He teacheth to be seruēt in prayer cōtinually. Of the pharisee and the publican. The kyngdome of God belongeth vnto childrē. Christ answereth the ruler, and promiseth rewarde vnto all soch as suffre losse for his sake and folowe him. The blynde mā is restored to his sight.

Chap. XIX.

Of Zacheus, and the ten seruantes to whō the ten talētes were delyuered. Christ rydeth to Ierusalem, and wepeth ouer it.

Chap. XX.

They axe Christ one questyon, and he axeth them another. The parable of the vynyarde. Of tribute to be geuē vnto the Emperoure, & how Christ stoppeth the mouthes of the Saducees.

Chap. XXI.

Christ commendeth the poore wyddow, telleth of the destruccion of Ierusalem, of false teachers, of the tokēs and troubles for to come, of the ende of the worlde, and of his owne comynge.

Chap. XXII

Christ is betrayed, they eate the easter lambe. The institution of the sacramēt. They stryue who shalbe greatest, he reproceth them: He prayeth thre tymes vpon the mount. They take him and bringe him to the hye prestes house: Peter denyeth him thyrse, and they bringe him before the councell.

Chap. XXIII.

Iesus is brought before Pilate and Herode. The wemē make lamētacion for him. He prayeth for his enemies, forgeueth the synner vpon his right hande, dyeth on the crosse, and is buried.

Chap. XXIII.

The wemen come to the graue, Christ apareth vnto the two disciples that go towarde Emaus, stondesth in the myddest of all his disciples, openeth their vnderstandinge in the scriptures, geueth them a charge, and ascendeth vp in to heauen.

The gospell of S. Luke.

The prologe of S. Luke.

FOR so moch as many haue taken in hande, to set forth þy wordes of the actes that are come to passe amonge vs, like as they deluyered thē vnto vs, which from the begynnynge sawe them their selues, and were mynisters of the worde, I thought it good (after that I had diligently searched out all from the begynnynge) to wryte the same orderly vnto the (good Theophilus) that thou mightest knowe the certēte of þy wordes, wherof thou art informed.

The first Chapter.

IN the tyme of Herode kynge of Iewry, there was a prest named Zachary of the *course of Abia: and his wife of the daughters of Aaron, & hir name Elizabeth. They were both righteous before God, and walked in all the commaundementes and statutes of the LORDE vnreproueably. And they had no childe, for Elizabeth was baren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God whan his course came (acordinge to the custome of the prest-hode) it fell to his lott to burne incense. And thē he wente in to the temple of the LORDE, and the whole multitude of the people was without in prayer, whyle the incense was aburnynge. And the angell of the LORDE appeared vnto him, and stode on the right syde of the altare of incense. And whan Zachary sawe him, he was abaszhed, & there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy

wife Elizabeth shal beare the a sonne, whose name thou shalt call Ihon, & thou shalt haue ioye and gladnesse: and many shal reioyce at his byrth, for he shal be greate before the LORDE. Wyne and stronge drynke shal he not drynke. And he shalbe fylled with the holy goost, euen in his mothers wombe. And many of the children of Israel shal he turne vnto the LORDE their God. And he shal go before him in the sprete and power of †Elias, to turne the hertes of þy fathers vnto the children, and the vnfaithfull vnto the wyszdome of the righteous, to make the people ready for the LORDE.

And Zachary sayde vnto the Angel: ‡
*Wherby shal I knowe this? For I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriell that stonde before God, and am sent to speake vnto the, and to shewe the these glad tydings. And beholde, thou shalt be domme, and not able to speake, vn tyll the daye that this come to passe, because thou hast § not beleued my wordes, which shalbe fulfilled in their season.

And the people wayted for Zachary, and marueyled, that he taried so longe in the tēple. And whā he wēte out, he coude not speake vnto them. And they perceaued, that he had sene a vision in the tēple. And he beckened vnto them, and remayned speechlesse.

And it fortunied whā the tyme of his office was out, he wente home in to his house. And after those dayes Elizabeth his wife conceaued, and hyd hir self fyue monethes, & sayde: Thus hath þy LORDE done vnto me in þy dayes, wherin he hath lokēd vpō me, to take awaye fro me my rebuke amōge men.

* 1 Pa. 25. b. † Exo. 30. b. Heb. 9. a. ‡ Mala. 3. d.
Matt. 11. b. § Gen. 17. c. and 18. b. Iudic. 13. b.

^a And in the sixte moneth was the angell Gabriel sent from God in to a cite of Galile, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And the angell came in vnto her, and sayde: Hayle thou full of grace, the LORDE is with the: blessed art thou amonge women.

C Whā she sawe him, she was abashez at his sayenge, and thought: What maner of salutation is this? And the angell sayde vnto her: ^oFeare not Mary, for thou hast foude grace with God. Beholde, thou shalt cōceau in thy wōbe, ^q beare a sonne* ^q shalt call his name Iesus: he shalbe greate, ^q shalbe called ^q sonne of the Hyest. And the LORDE God shal geue him ^q seate of Dauid his father, ^q he shal be kinge ouer ^q house of Iacob for euer! ^q there shalbe no ende of his kyngdome. Then sayde Mary vnto the angell: How shal this be, seinge I knowe not a mā? The angell answered, ^q sayde vnto her: The holy goost shal come vpon the, ^q the power of the Hyest shal ouer-shadowe the. Therefore that Holy also which shalbe borne (of the) shalbe called the sonne of God. And beholde, thy cōsen Elizabeth she also hath cōceaued a sonne in hir olde age, ^q this is the sixte moneth of her, which is reported to be baren: for with God is nothinge vnpossible. And Mary sayde: Beholde, here am I the handmayde of the LORDE: be it vnto me, as thou hast sayde. And the angell departed fro her.

And Mary arose in those dayes, and wente in to the mountaynes with haist, into ſʒ cite of Iewry, and came in to ʒ house of Zachary, and saluted Elizabeth. And it fortunȳ as Elizabeth herde the salutation of Mary, the babe sprange in hir wombe. And Elizabeth was fylled with the holy goost, ⁊ cried loude, and sayde: Blessed art thou amōge wemen, and blessed is the frute of thy wombe. And how happeneth this to me, that ʒ mother of my LORDE commeth vnto me? Beholde, whan I herde the voyce of thy salutation, the babe sprange in my wombe with ioye, And blessed art thou that hast beleued, for ʒ thynges shalbe performed, which were tolde ʒ fro ʒ LORDE. And Mary sayde:

^dMy soule magnifieth the LORDE.

And my sprete reioyseth ī God my Sa-
uioure.

For he hath looked vpon the lowe degree of
his hande mayde. Beholde, from hence forth
shal all generacions call me blessed.

For he that is Mightie, hath done greater things vnto me, and holy is his name.

And his mercy endureth thorow out all generacions, vpon them that feare him.

He sheweth strength with his arme, and scatreth them that are proude in the ymagination of their hert.

‘He putteth downe the mightie from the
seate, and exalteth them of lowe degree.

He fylleth the hongrie with good thinges,
and letteth the riche go emptye.

He remembreth mercy, and helpeth vp his
seruaunt Israel.

Euen as he promysed vnto oure fathers,
|| Abraham and to his sede for euer.

And Mary abode with her aboute thre monethes, and then returned home agayne.

And Elizabethes tyme was come, that she shulde be delyuered, ⁊ she brought forth a sonne. And hir neighbours and kynsfolkes herde, ⁊ the LORDE had shewed greate mercy vpo her, ⁊ they reioysed with her. And it fortuneyse vpon the eight daye, they came to circumcyse ⁊ childe, and called him Zachary after his father: And his mother answered, and sayde: No, but he shalbe called Ihon. And they sayde vnto her: There is none in thy kynne, ⁊ is so called. And they made signes vnto his father, how he wolde haue him called. And he axed for wrytinge tables, wrote ⁊ sayde: His name is Ihon. And they marueyled all. And immediatly was his mouth and his tōge opened, and he spake, ⁊ prayseed God. And there came a feare vpon all their neighbours. And all this acte was noysed abrode thorow out all the hill cowntre of Iewry: And all they ⁊ herde therof, toke it to hert, and sayde: What maner of man will this childe be? For the hande of the LORDE was with him.

And Zachary his father was fylled with the
holy goost, and prophecied, and sayde :

Blessed be y^e LORDE God of Israel, for
he hath vysited and redeemed his people.

^a Mat. 1. c. ^b Esa. 7. c. Mat. 1. c. ^{*} Luc. 2. c.
^c Esa. 9. b. [†] Dan. 7. d. Mich. 4. b. Heb. 1. b.
[‡] Mar. 9. c. Luc. 18. c. [§] Ierusalē. ^d Esa. 61. b.

^c 1 Reg. 2. a. Eccli. 10. c. || Gen. 22. c. ^f Gen.
17. b. Levi. 12. a.

And hath set vp an * horne of saluacion in the house of his seruauit Dauid.

Euen as he promysed afore tyme, by the mouth of his holy prophetes.

That he wolde delyuer vs frō oure enemies, ⁊ from ⁊ hande of all soch as hate vs.

And ⁊ he wolde shewe mercy vnto oure fathers, ⁊ thinke vpō his † holy couenaūt.

Euen the oath ⁊ he sware vnto oure father Abraham, for to geue vs.

† That we delyuered out of ⁊ hāde of oure enemies, might serue him without feare all the dayes of oure life, in soch holynes and righteousnes as is accepte before him.

And thou childe shalt be called a prophet of the Hyst: for thou shalt go before ⁊ LORDE, to prepare his wayes.

And to geue knowledge of saluacion vnto his people, for the remyssion of their synnes.

Thorow the tender mercy of oure God, wherby the daye sprynge from an hye hath vysited vs.

That he might geue light vnto them ⁊ syt in darcknesse and shadowe of death, and to gyde oure fete in to the waye of peace.

And the childe grew, and waxed stronge in sprete, and was in the wyldernes, tyll the tyme that he shulde shewe him self vnto the people of Israel.

The ij. Chapter.

¶ **I**T fortunad at the same tyme, that there wēte out a cōmaundement frō Augustus the Emperoure, that the whole worlde shulde be taxed. And this taxynge was the first that was executed, whan Syrenius was leftenaunt in Siria. And they wente all, euery one to his owne cite to be taxed. Then Ioseph gat him vp also frō Galile, out of the cite of Nazareth, in to Iewry, to ⁊ cite of Dauid,§ which is called Bethleem, (because he was of ⁊ house and lynage of Dauid) that he might be taxed with Mary his spoused wife, which was with childe.

¶ And it fortunad whyle they were there, ⁊ tyme was come, that she shulde be delyuered. And she brought forth hir first begottē sonne, ⁊ wrapped him in swadlinge clothes, and layed him in a maunger: for they had els no rowme in the ynnē.

¶ And there were in ⁊ same region shep-

herdes in the felde by the foldes, and watchinge their flocke by night. And beholde, ⁊ angell of the LORDE stode by thē, and ⁊ brightnes of the LORDE shone rounde aboute them, and they were sore afrayed. And the angell sayde vnto them: Be not afrayed. Beholde, I brynge you tydiges of greate ioye, which shall happen vnto all people: for vnto you this daye is borne ⁊ Sauoure, euē Christ ⁊ LORDE, in the cite of Dauid. And take this for a token: Ye shal fynde the babe swaddled, and layed in a maunger. And straight waye there was by the angell a multitude of heauenly hoostes, which prayed God, and sayde: Glory be vnto God an hye, ⁊ peace vpon earth, and vnto men a good wyll.

¶ And it fortunad whā the angels were gone from thē in to heauē, the shepherdes sayde one to another: let vs go now euen vnto Bethleem, and se this thinge that is happened, which ⁊ LORDE hath shewed vnto vs. And they came with haist, ⁊ founde both Mary and Ioseph, ⁊ the babe layed in ⁊ maunger. And whan they had sene it, they published abrode the sayenge, ⁊ was tolde thē of this childe. And all they that herde it, wondered at the wordes, which the shepherdes had tolde them. But Mary kepte all these sayenges, and pondred them in hir hert. And the shepherdes returned, prayying and lauding God, for all that they had herde and sene, euen as it was tolde them.

¶ And whan eight dayes were ended, that the childe shulde be circumcysed, his name was called Iesus,|| which was named of ⁊ angell, before he was conceaued in his mothers wombe.

¶ And whā the dayes of their purificacion ¶ after the lawe of Moses, were come, they brought him to Ierusalē, that they might present him vnto the LORDE (As it is wrytten in the lawe of the LORDE:¶ Euery māchilde that first openeth the Matrix, shalbe called holy vnto ⁊ LORDE) and that they might geue the offerynge, as it is wrytē in the lawe of the LORDE (namely) a payre of turtle doues, or two yonge pigeons.

¶ And beholde, there was a man (at Ierusalē) whose name was Symeon, and the same mā was iust, and feared God, and lōged for the consolacion of Israel, and the holy goost was

* Psal. 131. b. † Gen. 22. c. ‡ Esa. 38. d. Heb. 9. c. § 1 Reg. 15. 16. a. 20. b. ¶ Mat. 1. c. † Gen. 17. b.

|| Luc. 1. c. ¶ Leuit. 12. b. 1 Reg. 1. d. ¶ Exo. 13. a. Num. 8. c.

in him. And an answer was geuē him of the holy goost, that he shulde not se death, before he had sene ꝑ LORDES Christ. And he came by inspiration into the tēple.

¶ And when the elders brought the childe Iesus in to the temple, to do for him after ꝑ custome of the * lawe, then toke he him vp in his armes, and prayed God, and sayde:

LORDE, now lestest thou thy seruaut departe in peace, accordinge to thy promesse.

For myne eyes haue sene thy Sauoure, whō thou hast prepared before all people.

† A light for the lightenyng of the Heythē, ꝑ for the prayse of thy people of Israel.

And his father and mother marueyled at the thinges that were spokē of him. And Symeon blessed them, and sayde vnto Mary his mother: Beholde, this (childe) shalbe set to a fall, and to an vprynginge agayne of many in Israel, and for a token, which shalbe spokē agaynst. And the swerde shal pearse thy soule, that the thoughtes of many hertes maye be opened.

¶ And there was a prophetisse, one Anna, the daughter of Phanuel of the trybe of Aser, which was of a greate age, and had lyued seuen yeaeres with hir huszbāde from hir virginite, ꝑ had now bene a wedowe aboute foure score ꝑ foure yeaeres, which came neuer frō the tēple, seruyngē God with fastyngē and prayenge, daye and night: the same came forth also the same houre, and prayed the LORDE, and spake of him vnto all that loked for the redempcion at Ierusalem.

And when they had performed all accordinge to the lawe of the LORDE, they returned i to Galile, to their owne cite Nazareth. And the childe grewe, and waxed stronge in sprete, full of wysdome, ꝑ the grace of God was with him.

And his elders wente to Ierusalem every yeaere at the feast of Easter. And when he was twolue yeaere olde, they wente vp to Ierusalem, after the custome of the feast. And when they had fulfilled the dayes, and were gone home agayne, the childe Iesus abode styll at Ierusalem. And his elders knewe it not, but thought he had bene in the company, and they came a dayes iourney, and sought hi amōge their kynszfolkes ꝑ

acquātaunce. And whā they founde him not, they wētē agayne to Ierusalē, and sought him.

And it fortunēd after thre dayes, ꝑ they founde him in the temple, syttyngē amonge the teachers, hearyngē thē, and opposyngē them. † And all they that herde him, wōdred at his vnderstandyngē and answers. And when they sawe him, they were astonnyed. And his mother sayde vnto him: My sonne, why hast thou done this vnto vs? Beholde, thy father and I haue sought the sorowynge. And he sayde vnto them: ‡ What is it, that ye haue sought me? Wyst ye not, ꝑ I must go aboute my fathers busynes? And they ¶ vnderstode not the sayenge ꝑ he spake vnto them. And he wente downe with thē, and came to Nazareth, and was obediēt vnto them. And his mother kepte all these wordes in hir hert. And Iesus increased in wysdome, age and fauoure with God and men.

The iij. Chapter.

IN the fiftenth yeaere of the raigne of Tiberius the Emperoure, whā Pontius Pilate was letenaūt in Iewry ¶ and Herode one of the foure princes in Galile, and his brother Philippe one of the foure prynces in Iturea, ꝑ in the coastes of Traconites, and Lysanias one of the foure princes of Abilene, when Hannas and Caiphas were hye prestes, thē came ꝑ worde of God vnto Ihon the sonne of Zachary in the wyldernes. And he came in to all ꝑ coastes aboute Iordan, and preached the baptyeme of repētaunce for the remysion of synnes. As it is wryttē in ꝑ boke of ꝑ sayenges of Esaye the prophet, which sayeth: The voyce of a cryer in the wyldernes: prepare the waye of the LORDE, and make his pathes straight. Euery valley shalbe fylled, and euery mountayne ꝑ hyll shalbe brought lowe. And what so is croked, shalbe made straight: and what rough is, shalbe made smooth, and all flesh shal se the Sauoure of God.

Then sayde he vnto the people, ꝑ wente out to be baptysed of him: ¶ Ye generacion of vipers, who hath certified you, that ye shal escape ꝑ wrath to come? Take hede, bryngē forth due frutes of repētaice, ꝑ begynne not

* Leui. 12. b. † Esa. 49. b. Act. 13. o. ‡ Exo. 23. b. and 34. c. § Leuit. 23. a. ¶ Matt. 7. c. Marc. 1. b. Luc. 4. d. § Iohā. 2. a. || Luc. 9. c.

and 18. d. ¶ Luc. 23. a. † Mat. 3. a. Marc. 1. a. Iohā. 1. b. § Esa. 40. a. ¶ Mat. 3. a.

to saye: We haue Abrahā to oure father. For I saye vnto you: God is able of these stones to rayse vp children vnto Abraham. The axe is put vnto the tre allready: so that euery tre which bryngeth not forth good frute, shalbe hewen downe, and cast in to the fyre. And the people axed him, and sayde: *What shal we do then? He answered, † sayde vnto thē: He that hath two coates, let him parte with him ‡ hath none: and he that hath meate, let him do likewise.

The publicans came also, to be baptysed and sayde vnto him: Master, what shal we do? He sayde vnto them: Requyre nomore, then is appointed you. Then † soudyours axed him likewise, and sayde: What shal we do then? And he sayde vnto thē: Do no man violence ner wronge, and be content with youre wages.

But whan the people were in a doute, † thought all in their hertes, whether he were Christ, Ihon answered, and sayde vnto thē all: † I baptise you with water, but after me there cometh one stronger thē I, whose shue lachet I am not worthy to lowse: † he shal baptise you with the holy goost and with fyre. Whose fanne is in his hande, and he shal pource his floore, and shal gather † wheate in to his barne, and shal burne the chaffe with vnquencheable fyre. And many other thynges more exorted he, † preached vnto the people.

¶ But Herode the Tetrarcha (whā he was rebuked of him because of Herodias his brothers wife, and for all the euels that Herode dyd) besydes all this he layed Ihō in preson.

¶ And it fortuneth whan all the people receaued baptye, and whan Iesus also was baptysed and prayed, that heauen opened, and the holy goost came downe in a bodely shappe like a doue vpon him. And out of heauen there came a voyce, which sayde: Thou art my deare sonne, in whō I delyte.

¶ And Iesus was aboute thirtie yeares whan he beganne. † And he was taken for the sonne of Ioseph, † which was the sonne of Eli, which was the sonne of Mathath.

Which was the sonne of Leui.
Which was the sonne of Melchi.
Which was the sonne of Ianna.
Which was the sonne of Ioseph.
Which was the sonne of Mathathias.

Which was the sonne of Amos.
Which was the sonne of Nahum.
Which was the sonne of Eszli.
Which was the sonne of Nange.
Which was the sonne of Maath.
Which was the sonne of Mathathias.
Which was the sonne of Simei.
Which was the sonne of Ioseph.
Which was the sonne of Iuda.
Which was the sonne of Iohanna.
Which was the sonne of Resia.
Which was the sonne of Zorobabel.
Which was the sonne of Salathiel.
Which was the sonne of Neri.
Which was the sonne of Melchi.
Which was the sonne of Abdi.
Which was the sonne of Cosam.
Which was the sonne of Elmadam.
Which was the sonne of Her.
Which was the sonne of Ieso.
Which was the sonne of Eliezer.
Which was the sonne of Iorem.
Which was the sonne of Mattha.
Which was the sonne of Leui.
Which was the sonne of Simeon.
Which was the sonne of Iuda.
Which was the sonne of Ioseph.
Which was the sonne of Ionam.
Which was the sonne of Eliachim.
Which was the sonne of Melca.
Which was the sonne of Menam.
Which was the sonne of Mathathan.
Which was the sonne of Nathan.
Which was the sonne of Daud.
Which was the sonne of Iesse.
Which was the sonne of Obed.
Which was the sonne of Boos.
Which was the sonne of Salmon.
Which was the sonne of Naasson.
Which was the sonne of Aminadab.
Which was the sonne of Aram.
Which was the sonne of Esrom.
Which was the sonne of Phares.
Which was the sonne of Iuda.
Which was the sonne of Iacob.
Which was the sonne of Isaac.
Which was the sonne of Abraham.
Which was the sonne of Thara.
Which was the sonne of Nahor.
Which was the sonne of Serug.
Which was the sonne of Regu.

° Mat. 3. a. and 7. b.
Marc. 1. a. Iohā. 1. c.

* Act. 2. d.
† Ezec. 36. d. e.

‡ Mat. 3. b.
° Mat. 3. b.

¶ Mat. 14. a.

° Mat. 3. b.

Marc. 1. a. Iohā. 1. d.

¶ Mat. 13. d. Marc. 6. a. † Luc. 4. c. Iohā. 1. e.

Which was the sonne of Peleg.
 Which was the sonne of Eber.
 Which was the sonne of Salah.
 Which was the sonne of Caynan.
 Which was the sonne of Arphachsad.
 Which was the sonne of Sem.
 Which was the sonne of Noe.
 Which was the sonne of Lamech.
 Which was the sonne of Mathusalah.
 Which was the sonne of Henoch.
 Which was the sonne of Jared.
 Which was the sonne of Mahaleel.
 Which was the sonne of Kenan.
 Which was the sonne of Enos.
 Which was the sonne of Seth.
 Which was the sonne of Adam.
 Which was the sonne of God.

The iiii. Chapter.

¶ **I**ESUS full of the holy goost, came agayne from Iordane,^a and was led of ʒ sprete in to wyldernes, ⁊ fourty dayes lōge was he tēpted of ʒ deuell. *And in those dayes ate he nothinge. And when they were ended, he hongred afterwarde. And the deuell sayde vnto him: Yf thou be ʒ sonne of God, cōmaunde this stone, ʒ it be bred. And Iesus answered ⁊ sayde vnto hī: It is wrytten: †Man shal not lyue by bred onely, but by euery worde of God. And ʒ deuell toke him vp in to an hye moūtayne, and shewed him all the kyngdomes of ʒ whole worlde in ʒ twinkeling of an eye, ⁊ sayde vnto him: All this power wil I geue vnto the, and the glory therof, for it is geuē ouer vnto me, and I geue it, to whom I wil. Yf thou now wilt worshippe me, they shal all be thine. Iesus answered him, and sayde: Auoyde fro me thou Satan. It is wrytten: †Thou shalt worshippe the LORDE thy God, and him onely shalt thou serue.

¶ And he caried him to Ierusalem, and set him vpon a pynnacl of the temple, and sayde vnto him: Yf thou be ʒ sonne of God, cast thy self downe from hence. For it is wryttē: He shal geue his angels charge ouer the, to kepe the,^a and with their handes they shal holde the vp, that thou dashe not thy fote agaynst a stone. And Iesus answered, and

sayde vnto him: It is sayde: †Thou shalt not tempte the LORDE thy God. And whan ʒ deuell had ended all the temptacions, he departed from him for a season.

And †Iesus came agayne in the power of the sprete in to Galile. And the fame of him was noysed thorow out all ʒ region rounde aboute. And he taught in their synagoges, and was commended of euery man.

And he came vnto Nazareth where he was noursed,^a and as his custome was, he wēt in to the synagoge vpon ʒ Sabbath, and stode vp for to rede. Then was there deluyered him the †boke of ʒ prophet Esay. And whan he had turned ouer the boke, he founde the place where it is wrytten: The sprete of the LORDE is with me,^a because he hath anoynted me: to preach the Gospell vnto ʒ poore hath he sent me: to heale the broken harted: to preach deluyeraunce to the captiue, and sight to the blynde: and frely to set at liberty them that are brused: and to preach the acceptable yeaue of the LORDE.

And whan he had closed the boke, he gaue it agayne to ʒ mynister, ⁊ sat him downe. And the eyes of all that were in the synagoge, were fastened on him. And he begāne to saye vnto them: This daye is this scripture fulfilled in youre eares. §And they all gaue him wytnesse, and wōdred at the gracious wordes, which proceded out of his mouth, and they saide: Is not this Iosephs sonne?^a

And he sayde vnto them: Doutles ye wyl saye vnto me this prouerbe: Phisician, heale thyself. For how greate thinges haue we herde done at Capernaū? Do the same here also in thine owne cowntre. But he saide: Verely I saye vnto you: There is no prophet accepted in his owne cowntre.^a Neuertheles of a trueth I saye vnto you: ¶ There were many wedowes in Israel in ʒ tyme of Elias, whā the heauē was shut thre yeaues and sixe monethes, and whan there was a greate derth in all the lande: ⁊ to none of thē was Elias sent, but onely vnto Sarepta of the Sydonians to a wedowe. ¶ And many lepers were there in Israel in the tyme of Eliseus ʒ prophet, and none of thē was clensed, saue onely Naaman of Syria.

And as many as were in the synagoge, ¶

^a Mat. 4. a. Marc. 1. b. * Exo. 34. d. 3 Re. 19. b.
 † Deut. 8. b. † Deut. 6. c. † Psal. 90. b. † Deut. 6. c.
 † Mat. 4. b. Marc. 1. c. † Mat. 13. g. Marc. 6. a.

† 2 Esd. 8. b. † Esa. 61. a. † Mat. 13. g. Marc. 6. a.
 † Iohā. 6. e. † Mat. 13. g. Marc. 6. a. Iohā. 4. e.
 † 3 Re. 17. a. † 4 Reg. 5. c.

whā they herde \dot{y} , were fylled with wrath. And they rose vp, and thrust him out of the cite, and led him vp to the edge of the hyll whervpō their cite was buylded, that they might cast him downe headlynge. But he wente his waye euen thorow the myddest of them,^a and came to Capernaum a cite of Galile, and taught thē vpō the Sabbathes. And they wondred at his doctryne, ^{*}for his preachinge was with power.

And in the Synagoge there was a man possessed with a foule deuell, τ he cryed loude, and sayde: Let me alone, what haue we to do with the thou Iesus of Nazareth?^a Art thou come to destroye vs? I knowe \dot{y} who thou art, euen the Holy of God. And Iesus rebuked him and sayde: holde thy tūge, and departe out of him. And the deuell threw hī in the myddest amonge them, and departed from him, and dyd him no harme. And there came a feare ouer thē all, and they spake amonge them selues, and sayde: What maner of thinge is this? He commaundeth the foule spretes with auctorite and power, and they departe out. And \dot{y} fame of him was noyed thethrow out all the places of \dot{y} cōntre rounde aboute.

And he rose vp out of the synagoge,^c and came in to Symons house. And Symōs mother in lawe was takē with a greate feuer, τ they prayde him for her. And he wēte vnto her, τ cōmaunded the feuer. And it left her, τ immediatly she rose vp, τ mynistrēd vnto thē.

¶ And whan the Sonne was gone downe all they that had sicke of dyuerse ^ediseases, brought thē vnto him. And he layed his hādes vpon euery one of thē, τ made thē whole. ^eThe deuells also departed out of many, criēge and sayenge: Thou art Christ the sonne of God. And he rebuked thē, τ suffred them not to speake: for they knewe that he was Christ. But whā it was daye, he wēte out in to a deserte place. And the people sought hī, and came vnto him, τ kepte him, \dot{y} he shulde not departe frō thē. But he sayde vnto thē: I must preach the Gospell of \dot{y} kyngdome of God to other cities also: for there to am I sent. And he preached in the synagoges of Galile.

^a Mat. 4. b. Marc. 1. b. Iohā. 2. b. ^{*} Mat. 7. c.
Luc. 2. g. ^b Marc. 1. c. ^c Mat. 8. b. Marc. 1. c.
^d Mat. 8. b. Marc. 1. c. ^e Marc. 3. b. ^f Mat. 4. c.

The v. Chapter.

IT came to passe, \dot{y} the people /preessed^a vpon him to heare the worde of God, and he stode by the lake of Genazereth, and sawe two shippes stōde by \dot{y} lake syde, but \dot{y} fishers were gone out of thē, and had wasshed their nettes. Then wente he in to one of the shippes, which was Symons, and prayed him, \dot{y} he wolde thrust out a litle frō the londe. And he sat him downe, and taught the people out of \dot{y} shippe.

And whan he had left of talkynge, he sayde vnto Symon: Launch out in to the depe τ let slyppe youre nettes, to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured all \dot{y} night, and taken nothinge. But vpō thy worde, I wil lowse forth the nett. And whā they had so done, they toke a greate multitude of fiszhes, τ their net brake. And they made synes to their felowes which were in \dot{y} other shippe, \dot{y} they shulde come, τ helpe thē. And they came, τ fylled both the shippes full, so \dot{y} they soncke. Whan Symon Peter sawe \dot{y} , he fell^b downe at Iesus knees, τ sayde: LORDE, go fro me, for I am a synfull man: For he was astonnyed and all that were with him, at this draught of fishes which they toke, and so were Iames and Ihon also the sonnes of Zebede, which were Symons companyons. And Iesus sayde vnto Symō: Feare not, for frō hence forth thou shalt take men. And they brought the ^eshippes to londe, and left all, and folowed him.

^a And it fortunēd as he was in a cite, be-^cholde, there was a man full of leprosy. Whā he sawe Iesus, he fell vpō his face, τ besought him, and sayde: LORDE, yf thou wilt, thou canst make me cleane. And he stretched out his hāde, and touched him, and sayde: I wil, be thou cleane. And immediatly the leprosy departed from him. And he charged him, \dot{y} he shulde tell no mā, but go thy waye (sayde he) and shewe thy self vnto \dot{y} prest, and offere for thy clensynge,^d as Moses cōmaunded, for a witness vnto thē. But \dot{y} fame of hī wēte out farther abrode, τ there came moch people together, to heare him, τ to be healed by hī frō their sicknesses. And he departed

Marc. 1. b. ^e Mat. 4. c. ^a Mat. 8. a. Marc. 1. d.
^f Leui. 14. a.

in to the wyldernesses, ⁊ gaue him self to prayer.

And it fortunēd vpō a daye, ⁊ he taught, and there sat ⁊ Pharises and scribes, which were come out of all the townes of Galile, and Iewry, and frō Ierusalē, and the power of the LORDE wēte frō him, ⁊ healed euery man. And beholde, certayne men brought vpon a bed, a man ⁊ had ⁊ palsey, and they sought how they might brynge him in, and laye him before him. And whan they coude not fynde by what waye they might bringe him in (for ⁊ people) they clymmed vp to ⁊ toppē of the house, ⁊ let him downe thorow the tylinge with the bed, amōge thē before Iesus. And whan he sawe their faith, he sayde vnto hi: Man, thy synnes are forgeuē ⁊. And the scribes and pharyses begāne to thynke, ⁊ sayde: What is he this, ⁊ speaketh blasphemy. *Who cā forgeue synnes, but onely God?

Neuertheles whā Iesus perceaued their thoughtes, he answered, and sayde vnto thē: What thynke ye in your hertes? Whether is easier to saye: Thy synnes are forgeuē ⁊, Or to saye: Aryse, and walke? But that ye maye knowe, that the sonne of mā hath power to forgeue synnes vpon earth, he sayde vnto ⁊ sicke of the palsey: I saye vnto ⁊: Aryse, take vp thy bed, and go home. And immediately he rose vp before thē, ⁊ toke vp the bed ⁊ he had lyen vpō, and wēte home, and praysed God. And they were all astonnyed, and gaue God ⁊ prayse, and were fylled with feare, and sayde: We haue sene maruelous thynges to daye.

And afterwarde he wēte out, and sawe a publican named Leui, syttinge at ⁊ reccate of custome, ⁊ he sayde vnto him: Followe me. And he left all, rose vp, ⁊ folowed him. And Leui made hi a greates feast i his house. And many publicans ⁊ other sat with hi at ⁊ table. And the scribes and Pharyses murmured agaynst his disciples, ⁊ saide: Wherefore do ye eate ⁊ drynke with publicā ⁊ synners? And Iesus answered, ⁊ sayde vnto thē: The whole nede not ⁊ phisician, but they ⁊ are sicke. I am not come to call ⁊ righteous, but sinners to repentāce.

But they sayde vnto him: Wherefore fast

⁊ disciples of Ihō so of, ⁊ praye so moch, ⁊ the disciples of the Pharises likewise, but thy disciples eate and drynke? And he sayde vnto them: Can ye make the weddyngē childrē fast, so lōge as the brydegrome is with thē? But the tyme wil come that the brydegrome shalbe takē frō thē, then shal they fast.

And he sayde vnto them a symilitude: No man putteth a pece of new cloth in to an olde garment: for els he renteth the new, and the pece of the new agreeth not with the olde. And no man putteth new wyne in to olde vessels, for els ⁊ new wyne barsteth the vessels, and runneth out it self, and the vessels perishe. But new wyne must be put in to new vessels, and so are they both preserued. And there is no man that drynketh the olde, and wolde straight waye haue the new, for he sayeth: the olde is pleasaunter.

The vi. Chapter.

AND it fortunēd vpon an after pryncipall Sabbath, that he wente thorow the corne felde, ⁊ his disciples plucked the eares of corne, and ate, and rubbed thē with their hādes. But certayne of the Pharises sayde vnto them: Wherefore do ye that, which is not lafull to do vpon the Sabbath? And Iesus answered, and sayde vnto thē: Haue ye not red what Dauid dyd, whā he was hongrie, and they that were with him, how he wente in to the house of God, and toke the shewbread, and ate, and gaue also vnto them that were with him, which was lafull for no man to eate, but for the prestes onely? And he sayde vnto them: The sonne of man is LORDE euen ouer the Sabbath.

It came to passe vpō another Sabbath, that he wēte in to the synagoge, and taught: and there was a man, whose right hande was wythred. But ⁊ scribes and Pharises marked him, whether he wolde heale vpon the Sabbath, that they might fynde an occasion agaynst him. Neuertheles he perceaued their thoughtes, and sayde vnto the mā with the wythred hande: Aryse, and steppē forth here. And he arose, and stepped forth. Then sayde Iesus vnto thē: I wil axe you a question: What is it lafull to do vpō the Sabbath? good, or euell? to saue life, or to

^a Mat. 9. a. Marc. 2. a.

^{*} Esa. 43. d. and 44. d.

^b Mat. 9. a. Marc. 2. a. Iohā. 5. a. ^c Mat. 9. a. Marc. 2. b. Luc. 15. a.

^d Luc. 7. e. and 15. a.

^e 1 Tim. 1. c.

^f Mat. 12. a. Marc. 2. c.

^g 1 Reg.

21. c.

^h Exo. 25. c.

ⁱ Mat. 12. b. Marc. 3. a.

destroie it? And he behelde the all rounde aboute, and sayde vnto the mā: Stretch out thine hande. And he dyd so. Then was his hande restored him to right, euen as whole as the other. But they were fylled full of madnes, and commoned together, what they wolde do to him.

⁂ And it fortuneth at the same tyme, that he wente out in to a mountayne to praye, and continued all night in prayer to God.* And whā it was daye, he called his disciples, and chose twolue of them, whom he called also apostles. Symon, whom he named Peter, and Andrew his brother, Iames and Ihon, Phylippe and Bartylmew, Mathew and Thomas, Iames the sonne of Alpheus, Symon called Zelotes, Iudas the sonne of Iames, and Iudas Iscarioth, which was the traytoure.

⁂ And he wente downe with them, and stode vpon a playne in the felde, and the company of his disciples, and a greate multitude of people, from all Iewry, and Ierusalē, and from Tyre and Sydon by the see coast, which were come to heare him, and to be healed of their diseases, and they that were vexed with foule spretes, were healed. And all the people sought to touch him, for there wente vertue frō him, and healed the all.

Ⓒ And he lift vp his eyes vpō his disciples, and sayde: 'Blessed are ye poore, for yours is the kyngdome of God. Blessed are ye that hunger here, for ye shalbe satisfied. Blessed are ye ⁊ wepe here, for ye shal laugh. Blessed are ye, whan men hate you, and put you out of their cōpanyes, and reuyle you, and cast out youre name as an euell thinge, for the sonne of mans sake. Reioyse ye then, and be glad: for beholde, youre rewarde is greate in heauen. ⁂ Euen thus dyd their fathers vnto the prophetes also.

But wo vnto you riche, for ye haue youre cōsolacion allready. Wo vnto you that are full, for ye shal hunger. Wo vnto you that laugh here, for ye shal wepe and wayle. Wo vnto you whan euery man prayseth you, Euen so dyd their fathers vnto the false prophetes also.

But I saye vnto you that heare: Loue youre enemies: do good vnto them that hate you: blesse them that curse you: praye for

them that wrongfully trouble you. And who so snyteth the on the one cheke, offre him ⁊ other also. And who so taketh awaye thy cloake, forbyd him not thy cote also. Who so euer axeth of the, geue him: and who so taketh awaye thyne, axe it not agayne. ⁂ And as ye wolde that men shulde do vnto you, ⁂ euen so do ye vnto them likewise.

And yf ye loue them that loue you, what thāke haue ye therfore? For synners also loue their louers. And yf ye do good for youre good doers, what thanke haue ye therfore? For synners also do euen the same. And yf ye lende vnto them, of whō ye hope to receaue, what thāke haue ye ther fore? For synners also lende vnto synners, that they maye receaue as moch agayne. But rather loue ye youre enemies, do good, and lende, lōkyng for nothinge therof agayne: so shal youre rewarde be greate, and ye shalbe the children of the Hiest, for he is kynde, euen to the vnthankfull and to the euell.

Be ye therfore mercifull,⁷ as youre father also is mercifull. Iudge not, and ye shal not be iudged. Condēpne not, and ye shal not be condemned. Forgeue, and ye shal be forgeuen. ⁂ Geue, and to you shalbe geuē. A good measure, pressed downe, shaken together, ⁊ rūnyng euer, shal mē geue in to youre bosome. ⁂ For with what measure ye meete, with the same shal it be measured to you agayne.

And he sayde a symilitude vnto the: ⁂ Can the blynde shewe the waye to ⁊ blynde? Do they not both the fall in to the dyche? The disciple is not aboue his master.ⁱ But whoso-euer is perfecte, ⁊ same shalbe as his master. But why seist thou a moote ī thy brothers eye, and considrest not the beame, that is in thine awne eye? Or how canst thou saye vnto thy brother: holde still brother, I wil plucke ⁊ moate out of thyne eye,⁴ and thou thy self seist not ⁊ beame in thine awne eye? Thou ypcryte, Fyrst cast the beame out of thine awne eye, and the shalt thou se clearly to pull the moote out of thy brothers eye.

For it is no good tre, ⁊ ⁊ bryngeth forth euell frute: and no euell tre ⁊ bryngeth forth good frute. Euery tre is knowne by his frute. For mē gather not fygges of thornes, ner

* Mat. 14. c. Marc. 6. e.

* Mat. 10. a. Marc. 3. b.

and 6. a. Luc. 9. a. Act. 1. b.

⁂ Mat. 4. c. Marc. 3. a.

Ⓒ Mat. 5. a.

⁴ Amos 6. a.

ⁱ Tob. 4. c. Eccli. 31. b.

Mat. 7. a.

⁷ Mat. 5. c.

⁷ Mat. 7. a. and 12. c.

⁴ Pro. 11. c.

⁷ Mat. 7. a. Marc. 4. c.

ⁱ Mat. 15. b.

ⁱ Mat. 10. c. Iohā. 13. b.

ⁱ Mat. 7. a.

ⁱ Mat. 7. b.

and 12. d.

grapes of buszhes. A good mā out of ƿ̃ good treasure of his hert, bryngeth forth ƿ̃ which is good: and an euell mā out of the euell treasure of his hert, bryngeth forth that which is euell. For of the abundaunce of the hert, the mouth speaketh.

ⁱ But why call ye me LORDE LORDE, ⁊ do not that I saye vnto you? ⁱ Who so euer commeth vnto me, and heareth my wordes and doth thē, I wil shewe you to whom he is lyke. He is like vnto a man which buylded an house, and digged depe, and layed ƿ̃ foundation vpon a rocke. When the waters came, the floudes bett vpon that house, and coulde not moue it: for it was grouded vpon ƿ̃ rocke. But he that heareth and doth not, is like vnto a man that buylded his house vpon the earth without foundation, and the streames bett vpon it, and it fell immediatly, and greate was the fall of that house.

The vii. Chapter.

ⁱ **W**HAN he had ended his talkynge vnto the people,ⁱ he wente in to Capernaum: and a captaines seruauit laye deed sicke, whom he loued. Whā he herde of Iesus, he sent the elders of the Iewes vnto him, and prayed him, that he wolde come, and make his seruauit whole. But whā they came to Iesus, they besought him instantly, ⁊ sayde: He is worthy ƿ̃ thou shuldest shewe this for him, for he loueth oure people, ⁊ hath buylded vs ƿ̃ synagoge. And Iesus wente with them.

Now when they were not farre from ƿ̃ house, ƿ̃ captaine sent frēdes vnto hī, saiēge vnto him: Oh LORDE, trouble not thy self, I am not worthy, ƿ̃ thou shuldest enter vnder my rofe, and therefore I thought not my self worthy to come to ƿ̃: but speake ƿ̃ worde, ⁊ my seruauit shalbe whole. For I my self also am a mā, subiecte to the hygher auctorite, ⁊ haue soudryers vnder me. And I saye vnto one: Go, ⁊ he goeth. And to another: Come, and he cometh. And to my seruauit: Do this, ⁊ he doeth it. When Iesus herde ƿ̃, he marueyled at hī, ⁊ turned him aboute, ⁊ sayde vnto ƿ̃ people ƿ̃ folowed hī: I saye vnto you: So greate faith haue I not founde, no not in Israel. And whā they that were sent,

came home agayne, they founde the seruauit that was sicke, whole.

And it fortuneth afterwarde, that he wēte in to a cite called Naim, and many of his disciples wente with him, and moch people. When he came nye to the gate of the cite, beholde, there was caried out one deed, which was the onely sonne of his mother, and she was a wyddowe, and moch people of the cite wente with her. And whan the LORDE sawe her, he had cōpassion on her, and sayde vnto her: Wepe not. And he came nye, and touched the Coffyn. And they that bare him, stode styll. And he sayde: Yonge man, I saye vnto the: Aryse. And ⁊ the deed sat vp, and beganne to speake. And he delyuered him vnto his mother. And there came a feare on them all, and they prayed God, and sayde: † A greate prophet is rysen amonge vs, and God hath vysited his people. And this fame of him was noysed in all Iewry, and in all ƿ̃ regions that laye rounde aboute.

And the disciples of Ihō shewed him of all these thinges. And Ihon called vnto him two of his disciples, and sent thē vnto Iesus sayenge: Art thou he that shal come, or shal we loke for another? When the men came to him, they sayde: Ihon ƿ̃ baptist hath sent vs vnto the, sayenge: Art thou he that shal come, or shal we loke for another?

At the same houre healed he many from sicknesses ⁊ plages, and frō euell spretes, and vnto many that were blynde, he gaue sight. And Iesus answered, ⁊ sayde vnto thē: Go youre waye, shewe Ihon, what ye haue sene ⁊ herde. The blynde se, the halt go, the lepers are censed, the deaf heare, the deed aryse, ⁊ the Gospell is preached vnto ƿ̃ poore, and blessed is he, that is not offended at me.

ⁱ When the messaungers of Ihō were departed, Iesus begāne to speake vnto ƿ̃ people cōcernynge Ihō: What are ye gone out for to se in ƿ̃ wyldernesse? Wolde ye se a rede, that is shakē with the wynde? Or what are ye gone out for to se? Wolde ye se a mā clothed in soft rayment? Beholde, they that are gorgeously arrayed, ⁊ lyue delicately, are in kynoges courtes. Or what are ye gone out for to se? Wolde ye se a prophet? Yee I saye vnto you: one that is more thē a prophet.

ⁱ Mal. 1. a. Mat. 7. b. and 25. a.
Iaco. 1. c.

ⁱ Mat. 8. a. Iohā. 4. f.

ⁱ Mat. 7. c.
† 3 Re. 17. c.

ⁱ Re. 4. d. Act. 9. f. and 20. b. † Iohā. 4. c. and 6. b.
ⁱ Esa. 55. a. § Esa. 61. a. ⁱ Mat. 11. a.

This is he, of whom it is wrytten: "Beholde, I sende my messaunger before thy face, which shal prepare thy waye before the. For I saye vnto you: Amonge thē ŷ are borne of wemē, there is no greater prophet thē Ihon the baptist. Notwith standyng he that is lesse in the kyngdome of God, is greater then he.

And all the people that herde him, and ŷ publicans, iustified God, and were baptysed with the baptyme of Ihon. But the Pharises and scribes despyed ŷ counsell of God against thē selues, ⁊ were not baptised of hi.

But the LORDE saide: Where vnto shal I liken the men of this generacion? And whom are they like? They are like vnto childrē which syt in the market, and crye one to another, and saye: We haue pyed vnto you, and ye haue not daunted: we haue mourned vnto you, ⁊ ye haue not wepte. For Ihon ŷ baptist came, and *ate no bred, and drāke no wyne, and ye saye: he hath ŷ deuell. The sonne of man is come, eateth and drynkeh, ⁊ ye saye: This man is a glutton and a wyne bebbber, a frende of publicans and synners. And wysdome is iustified of all hir children.

And one of the Pharises desyred him, ŷ he wolde eate with him.^c And he wente in to the Pharises house, and sat him downe at ŷ table. † And beholde, there was in the cite a womā, which was a synner. Whē she knewe that Iesus sat at the table in the Pharises house, she brought a boxe with oyntment, ⁊ stode behynde at his fete, and wepte, and beganne to water his fete with teares, and to drye thē with the hayres of hir heade, and kyssed his fete, ⁊ anoynted thē with oyntmēt.

But whan the Pharise which had called him sawe that, he spake within himself,^d and sayde: Yf this mā was a prophet, he wolde knowe who, ⁊ what maner of woman this is that toucheth him, for she is a synner. And Iesus answered, and saide vnto him: Simō, I haue somewhat to saye vnto the. He sayde: Master saye on. A certayne lender had two detters, the one ought fyue hundreth pens, the other fiftie: but whan they had nothinge to paye, he forgaue thē both. Tell me which of them wyl loue him most? Symon answered, and sayde: He, (I suppose) to whō

he forgaue most. Then sayde he vnto him: Thou hast iudged right.

And he turned him to the woman, and sayde vnto Symō: Seist thou this womā? I am come in to thine house, thou hast geuē me no water vnto my fete, but she hath watred my fete with teares, and dryed thē with the hayres of hir heade: Thou hast geuē me no kysse, but she (sens the tyme she came in) hath not ceased to kysse my fete: Thou hast not anoynted my heade with oyle, but she hath anoynted my heade with oyntment. Therefore I saye vnto the: Many synnes are forgeuen her, for she hath loued moch. But vnto whom lesse is forgeuen, the same loueth the lesse.

And he sayde vnto her: Thy synnes are forgeuen the. Then they that sat at the table with him, beganne to saye within themselves: What is he this, that forgeueth synnes also? But he sayde vnto the woman: Thy faith hath sauēd the, Go thy waye in peace.

The liij. Chapter.

AND it fortunēd afterwarde, that he wente ⁊ thorow the cities and townes, and preached, and shewed ŷ Gospell of the kyngdome of God, and the twolue with him. And certayne wemen also,^e whō he had healed frō euell spretes and infirmities: Namely, Mary[†] which is called Magdalene, out of whom wente seuen deuels, and Ioanna ŷ wife of Chusa Herodes stewarde, and Susanna, and many other, that mynistered vnto them of their substance.

Now whā moch people were gathered together, and haisted vnto him out of the cities, He spake by a symilitude: There wente out a sower to sowe his sēde, ⁊ whyle he was sowynge, some fell by the waye syde, and was troddē vnder fote, and the foules of the ayre ate it vp. And some fell on stone, and whan it was spronge vp, it wythred awaye, because it had no moystnesse. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fell vpō a good grounde, and sprange vp, and bare frute an hundreth folde. Whā he sayde this he cryed: Who so hath eares to heare, let him heare.

^a Mal. 3. a. Marc. 1. a.

^b Mat. 11. c.

^{*} Mat. 3. a.

^c Mat. 26. a. Mar. 14. a.

[†] Iohā. 12. a.

^d Luc. 15. d.

^e Luc. 23. e.

[†] Luc. 24. a.

^f Mat. 13. a. Marc. 4. a.

13 And his disciples axed him, and sayde: "What symilitude is this? And he sayde: Vnto you it is geuē, to knowe the mysteres of the kyngdome of God, but vnto the other in parables, ŷ though they se it, they shulde not se it,* and though they heare it, they shulde not vnderstonde.

This is the parable: The sede is the worde of God: As for those that are by ŷ waye syde, they are they that heare it, afterwarde commeth the deuell, and taketh awaye the worde out of their hertes, that they shulde not beleue, and be sauēd. But they on ŷ stone, are such as whan they heare it, receaue the worde with ioye, and these haue no rote: they beleue for a whyle, and in the tyme of temptation they fall awaye. As for it that fel amonge the thornes, are such as heare it, and go forth amonge the cares, riches and voluptuousnesses of this life, and are choked and brynge forth no frute. But that on the good grounde, are they that heare the worde, and kepe it in a pure good hert, and brynge forth frute in pacience.

"No man lighteth a cādell, and couereth it with a vessell, or putteth it vnder a table, but setteth it vpon a candelsticke, that such as go in maye se light. "For there is nothinge hyd, that shal not be openly shewed: and there is nothinge secrete, that shal not be knowne, and come to light. Take hede therfore how ye heare. *For who so hath, vnto him shalbe geuē: but who so hath not, from him shalbe taken awaye, euē the same that he thynketh to haue.

C There wente vnto him his mother and his brethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy brethren stonde without,* and wolde se the. But he answered, ⁊ sayde vnto thē: My mother and my brethren are these, which heare the worde of God, and do it.

⁊ And it fortunēd vpon a certayne daye, ŷ he wente in to a shippe, and his disciples with him, ⁊ he sayde vnto thē: Let vs passe ouer to the other syde of ŷ lake. And they thirst of frō the lōde. And as they sayled, he slepte. And there came a storme of wynde vpon ŷ lake, and the waves fell vpon thē, and they stode in greate ioperdy. Then wēte they

vnto him, and waked him vp, ⁊ sayde: Master master, we perishe. Then he arose, and rebuked the wynde, and the tēpest of water, and they ceased, and it waxed calme. But he sayde vnto thē: Where is youre faith? Neuertheles they were afrayed, and wōdred, and sayde one to another: What is he this? For he cōmaundeth the wyndes and the water, and they are obedient vnto him. "And they sayled forth in to the cōntre of the Gadarenites, which is ouer agaynst Galile.

And whan he wente out to londe, there met him out of ŷ cite a mā, which had a deuell longe tyme, ⁊ ware no clothes, ⁊ taried in no house, but in the graues. Neuertheles whā he sawe Iesus, he cried, and fell downe before him, and cried loude, ⁊ sayde: What haue I to do with the Iesus, thou sonne of the Hiest God? I beseke the, that thou wilt not tormēte me. For he cōmaundeth the foule sprete, that he shulde departe out of the mā, for he had plagued hī a lōge season. And he was bounde with cheynes, and kepte with fetters, and he brake the bondes in sonder, and was caried of the deuell in to the wyl-dernesse.

And Iesus axed him, and sayde: What is thy name? He sayde: Legion. For there were many deuells entred in to him. And they besought him, that he wolde not cōmaunde thē to go in to the depe. "But there was there a greate heerd of swyne fedyng vpon the mountayne, and they besought him, that he wolde geue them leue, to entre in to ŷ same. And he gaue thē leue. Then departed ŷ deuels out of the mā, and entred in to the swyne. And the heerd ruszhed headlynges with a storme in to the lake, and were drowned. But whā ŷ herdmen sawe what had chaunsed, they fled, and tolde it in the cite and in the vyllagies.

Then wente they out, for to se what was done, and came to Iesus, and founde the mā (out of whom the deuyls were departed) syttinge at Iesus fete, clothed, and in his right mynde, and they were afrayed. And they ŷ had sene it, tolde thē how the possessed was healed. And the whole multitude of ŷ cōntre of the Gadarenites besought him, that he wolde departe from them, for there was a greate

^a Mat. 13. b. Marc. 4. a. ^b Esa. 6. b. ^c Mat. 5. b. Marc. 4. b. Luc. 11. c. ^d Mat. 10. d. Marc. 4. b. ^e Mat. 13. b. and 25. c. Marc. 4. c. Luc. 19. c. ^f Mat. 12. e.

Marc. 3. c. ^f Mat. 8. c. Marc. 4. d. ^g Mat. 8. d. Marc. 5. a. ^h Mat. 8. d. Marc. 5. b.

fear come vpon the. * And he gat him in to þy shippe, and turned agayne. And the man out of whō the deuels were departed, besought him, þy he might be with him. But Iesus sent him away, and sayde: Go home agayne, and shewe how greate thinges God hath done for the. And he wente his waye, ⁊ preached thorow out all þy cite, how greate thinges Iesus had done for hi.

¶ And it fortunēd whā Iesus came agayne, the people receaued him, for they wayted for him. And beholde, there came a man named Iairus (and he was a ruler of the synagoge) and fell at Iesus fete, ⁊ besought him, that he wolde come in to his house. For he had but one daughter (vpon a twolue yere of age) and she laye at þy poynt of death. ¶ And as he wente, the people thronged him. And a womā hauynge the bloudysse twolue yeres, (which had spent all hir substaunce vpon phisicians, and coude be healed of none) came behynde, ⁊ touched the hemme of his garnēt, and immediatly hir yssue of bloude was staunched.

¶ And Iesus sayde: Who hath touched me? But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronge the and thrust the, and thou sayest: Who hath touched me? Iesus saide: Some body hath touched me, for I fele, that there is vertue gone out fro me. But whan the woman sawe that she was not hyd, she came trēblynge, and fell downe before him, and tolde him before all the people, for what cause she had touched him, ⁊ how she was healed immediatly. And he sayde vnto her: Doughter, be of good comforte, thy faith hath made the whole, go thy waye in peace.

¶ Why le he yet spake, there came one frō þy ruler of þy synagoges house, and sayde vnto him: Thy daughter is deed, disease not the master. Whan Iesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, saue Peter, and Iames and Ihō, and the father and mother of the mayden. They wepte all, and sorowed for her. But he sayde: Wepe not, for she is not deed, but slepeth. And they laughed hi to scorne,

knowynge well that she was deed. But he thrust them all out, and toke her by the hande, and cryed, and sayde: Mayde aryse. And hir sprete came agayne, ⁊ she arose straight waye. And he cōmaunded to geue her meate. And hir elders were astonnyed. But he charged them, that they shulde tell no man, what was done.

The ij. Chapter.

AND he called the twolue together, * and gaue them power and auctorite ouer all deuels, and that they might heale diseases. And he sent the out to preach the kyngdome of God, and to heale þy sicke, and sayde vnto them: Ye shal take nothinge with you by the waye, nether staff, ner scripp, ner bred, ner money: ner haue two coates. And in to what house so euer ye entre, there abyde, tyll ye go thence. ¶ And who so euer receaue you not, departe out of the same cite, and shake of the dust from youre fete, for a wytnesse ouer them. And they departed, and wente thorow the townes, preachinge þy Gospell, ⁊ healyng eueri where.

¶ Herode the Tetrarcha herde of all that was done by him. And he toke care, for so much as it was sayde of some: Ihō is rysen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is rysen agayne. And Herode sayde: Ihō haue I beheaded, who is this then, of whō I heare soch thinges? And he desyred to se him.

¶ And the Apostles came agayne, and tolde him how greate thinges they had done. And he toke them to him, and wente asyde in to a solytary place by the cite called Bethsaida. Whan the people knew of it, they folowed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed soch as hade nede therof. But the daye beganne to go downe. Then came the twolue to him, and sayde vnto him: let the people departe frō the, that they maye go in to the townes rounde aboute, and in to þy vyllages, where they maye fynde lodgyng ⁊ meate, for we are here in þy wyldernes. But he sayde vnto them: Geue ye them to eate. They sayde: We haue nomore but fyue loaues and two fyszhes. Excepte we shulde go ⁊ bye meate

* Marc. 5. b. * Mat. 9. c. Marc. 5. c. † Mat. 9. c.
 Marc. 5. c. * Mat. 9. c. Marc. 5. d. † Iohā. 11. b.
 † Mat. 10. a. Marc. 3. b. and 6. a. Luc. 6. b. ‡ Mar. 6. a.

Luc. 10. a. * Mat. 10. b. Marc. 6. b. Act. 13. e.
 † Mat. 14. a. Marc. 6. b. ‡ Mat. 14. b. Marc. 6. d.
 Iohā. 6. a.

for so moch people (for there were vpon a fyue thousande men) But he sayde vnto his disciples: Cause them to syt downe by fifties in a cōpany. And they dyd so, and made them all to syt downe. Then toke he the fyue loaves and two fisshes, and lokyd vp towarde heauē, and sayde grace ouer them, brake them, and gaue them to the disciples, to set thē before the people. And they ate, and were all satisfied. And there were taken vp of that remainyd to them, twolue baskettes full of broken meate.

¶ And it fortunyd when he was alone, "and at his prayer, and his disciples with him, he axed them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Ihon the baptist: Some, that thou art Elias: Some, that one of the olde prophetes is rysen agayne. But he sayde vnto them: Whom saye ye that I am? Then answered Peter and sayde: "Thou art the Christ of God. And he charged them strately, and commaunded them, that they shulde tell this vnto no mā, and sayde: * For the sonne of man must suffre many thynges, and be cast out of the Elders and of y^e hye prestes, and scribes, and be put to death, and ryse agayne the thirde daye.

Then sayde he vnto them all: "Yf eny mā wil folowe me, let hi denie himself, & take vp his crosse daylie, & folowe me. † For who so euer wil saue his life, shal lose it. But who so loseth his life for my sake, shal saue it. For what auantage hath a man, though he wanne the whole worlde, and loseth himself, or runneth in dammage of himself? ‡ Who so is ashamed of me and of my sayenges, of him shall the sonne of mā also be ashamed, when he commeth in his glory, and in the glory of his father, and of the holy angels. I saye vnto you of a treuth: ¶ there be some of them that stonde here, which shall not taist of death, tyll they se the kyngdome of God.

¶ And it fortunyd, that aboute an eight dayes after these wordes, ¶ he toke vnto him Peter, Ihon and Iames, and wente vp in to a moūt for to praye. ¶ And as he prayed, the shappe of his countenance was chaunged of another fashion, and his garment was whyte,

and shyned: and beholde, two men talked with him, Which were Moses and Elias, that appeared gloriously, and spake of his departynge, which he shulde fulfill at Ierusalem. As for Peter and them that were with him, they were full of slepe. But when they awoke, they saw his glory, and the two men stondynge with him.

¶ And it chaunsed, when they departed frō him, Peter sayde vnto Iesus: Master, here is good beyng for vs. Let vs make thre tabernacles: one for the, one for Moses, and one for Elias, and wyst not what he sayde. But whyle he thus spake, there came a cloude, and ouersadowed them. And they were afraied, when the cloude couered them. And out of the cloude there came a voyce, which sayde: This is my deare sonne, § heare him. And whyle this voyce came to passe, they founde Iesus alone. And they kepte it close, and tolde no mā in those dayes eny of the thynges which they had sene.

¶ And it chaunsed on the nexte daye after, when they came downe from the mount, moch people met him, and beholde, a man amonge the people cryed out, and sayde: Master, I beseke the, loke vpon my sonne, for he is my only sonne: beholde, the sprete taketh him, and sodenly he crieth, and he teareth him, that he someth, and with payne departeth he from him, when he hath rente him. And I besought thy disciples to cast him out, and they coulde not. Then answered Iesus, and sayde: Oh thou vnfaithfull and croked generacion, how longe shal I be with you, & suffre you? Brynge hither thy sonne. And when he came to him, the deuell rente him and tare him. But Iesus rebuked the foule sprete, and healed the chyld, and deliuered him vnto his father agayne. ¶ And they were all amased at the mighty power of God.

¶ And whyle they wondred euery one at all thynges which he dyd, he sayde vnto his disciples: Comprehende these sayenges in youre eares. ¶ For the sonne of man must be deliuered in to the hādes of men. But they wyst not what that worde meaned, and it was hyd from them, that they vnderstode it not. And they were afraied to axe him of that

* Mat. 16. a. Marc. 8. d. † Iohā. 6. g. * Mat. 16. c. and 20. b. Marc. 8. d. 9. d. 10. d. Luc. 18. d. ‡ Marc. 8. e. † Luc. 17. d. ‡ Mat. 10. d. Marc. 8. e. Luc. 12. a. * Mat. 16. d. Marc. 8. e. † Mat. 17. a. Marc. 9. a.

‡ 2 Pe. 1. d. § Mat. 17. a. Marc. 9. a. § Deut. 18. c. † Mat. 17. b. Marc. 9. b. † Marc. 1. c. Luc. 4. d. ‡ Mat. 16. c. and 20. b. Marc. 8. d. and 9. d. Luc. 2. g. and 18. d.

worde.* There came a thought also amonge them, which of them shulde be the greatest. But whā Iesus sawe the thoughtes of their hert, he toke a childe, & set him harde by him, and sayde vnto them: "Whosoeuer receaueth this childe in my name, receaueth me: and who so euer receaueth me, receaueth him that sent me.† But who so is leest amonge you all, ſ same shal be greate.

Then answered Ihō, and sayde: Master, we sawe one dryue out deuels in thy name, and we forbad him, for he folowed the not with vs. And Iesus saide vnto him: For byd him not, for he that is not agaynst vs, is for vs.

¶ And it fortuned when the tyme was fulfilled that he shulde be receaued vp from hence, he turned his face to go straight to Ierusalem, and before him he sent messaungers, which wente their waye, and came in to a towne of the Samaritans, to prepare lodginge for him. And they wolde not receaue him, because he had turned his face to go to Ierusalē. But whan his disciples Iames and Ihon sawe that, they sayde: LORDE, wilt thou, that we commaunde, that fyre fall downe from heauen, and consume them,‡ as Elias dyd? Neuertheles Iesus turned him aboute, and rebuked them, and sayde: Knowe ye not, what maner of sprete ye are of? The sonne of man is not come to destroye mens soules, but to saue them. And they wente in to another towne.

¶ And it fortuned as they went by the waye, one sayde vnto him: I wil folowe the, whyther so euer thou go. And Iesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wheron to laye his heade.

¶ And he sayde vnto another: Folowe me. He sayde: Syr, geue me leue first to go, and burye my father. But Iesus sayde vnto him: ¶ Let the deed burye their deed. But go thou thy waye, and preach the kyngdome of God.

¶ And another sayde: Syr, I will folowe the,|| but geue me leue first, to go byd them faruele, which are at home in my house. Iesus sayde vnto him: Who so putteth his

hāde to the plowe, and loketh backe, is not mete for the kingdome of God.¶

The x. Chapter.

AFTERWARDE the LORDE appointed out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come, and sayde vnto them: "The haruest is greate, but the labourers are fewe. Praye therfore the LORDE of the haruest, to sende forth labourers in to his haruest. ¶ Go youre waye: beholde, I sende you forth as the lābes amonge ſ wolues. Beare nether wallet, ner scrippes, ner shues, and ¶ salute no mā by the waye. In to what so euer house ye entre, first saye: Peace be in this house. And yf the childe of peace be there, youre peace shal rest vpon him. Yf no, then shal youre peace turne to you agayne. But tary ye still in the same house, eatinge and drynkinge soch as they haue. For the labourer is worthy of his rewarde.

Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate soch thinges as are set before you, and heale the sickie that are there, and saye vnto them: The kyngdome of God is come nye vnto you. ¶ But in to what so euer cite ye come, and they receaue you not, go youre waye out in to the stretes of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wype we of vpon you. But of this ye shal be sure, that the kyngdome of God was come nye vnto you. I saye vnto you: It shalbe easier for Sodome in that daye, then for that cite.

Wo vnto the Chorazin, wo vnto the Bethsaida:¶ for yf the miracles which haue bene done amonge you had bene done at Tyre and Sidon, they had done pennaunce longe agoo, syttinge in sackcloth and in ashes. Neuertheles it shalbe easier for Tyre and Sidon at the iudgment, then for you. And thou Capernaum which art exalted vnto the heauen, shalt be thrust downe vnto hell. He that heareth you, heareth me:¶ and he that despyseth you, despyseth me: but who so despyseth me, despyseth him ſ sent me.

* Mat. 18. a. Marc. 9. d. Luc. 22. b. Marc. 9. d. Luc. 10. b. Iohā. 13. c.

† Mat. 20. d. Marc. 9. d. and 10. e. Luc. 22. b.

‡ Mat. 8. c.

§ Mat. 8. c.

¶ Mat. 10. e.

¶ Mat. 20. d.

¶ 4 Re. 1. c.

¶ Leu. 21. b.

¶ 3 Re. 19. d.

¶ 2 Pet. 2. d.

¶ Mat. 9. d.

¶ Mat. 10. a. Marc. 6. a. Luc. 9. a.

¶ 4 Re. 4. d.

¶ Mat. 10. b. Marc. 6. b. Luc. 9. a. Act. 13. e. and 18. a.

¶ Mat. 11. b.

¶ Mat. 10. e. Iohā. 13. c. Marc. 9. d.

The seuēty came agayne with ioye, and sayde: **LORDE**, the deuels also are subdued vnto vs in thy name. But he sayde vnto them: *“I sawe Sathan fall downe from heauen as a lightenyng. Beholde, *I haue geuen you power to treade vpon serpētes and scorpions, and ouer all power of the enemye, and nothinge shall hurte you. Neuertheles, reioyce not ye in this, that the spretes are subdued vnto you: but reioyse, †that youre names are wrytten in heauen.*

C At the same houre reioysed Iesus in sprete, and sayde: *“I prayse the (O father and **LORDE** of heauen and earth) that thou hast hyd these thynges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. †All thynges are geuen ouer vnto me of my father: ‡and no man knoweth who the sonne is, but onely the father: nether who the father is, saue onely the sonne, and he to whō the sonne will open it.*

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: *“Many prophetes and kynges, wolde haue sene the thynges that ye se, and haue not sene them: and to haue herde the thynges that ye heare, and haue not herde them.*

And beholde, there stode vp a scribe and tempted him, and sayde: Master, what must I do, to inheret euerlastinge life? He sayde vnto him: What is wrytten in the lawe? How readest thou? He answered and sayde: *“Thou shalt loue thy **LORDE** God with all thy hert, with all thy soule, with all thy strength, and with all thy mynde, and § thy neyghboure as thy self. He sayde vnto him: Thou hast answered right: this do, and thou shalt lyue. But he wolde haue iustified himself, ¶ sayde vnto Iesus: Who is then my neyghboure?*

D Then answered Iesus, and sayde: A certayne man wente downe from Ierusalem vnto Iericho, and fell amonge murthurers, which stryped him out of his clothes, and wounded him, and wente their waye, and left him half deed. And by chaūce there came downe a prest the same waye: and when he sawe him, he passed by. And likewise a

Leuite, whā he came nye vnto the same place and sawe him, he passed by. But a Samaritan was goynge his iourney, and came that waye, and when he sawe him, he had compassion vpon him, wente vnto him, bounde vp his woundes, and poured oyle and wyne therin, and lifte him vp vpon his beast, and brought him in to the ynne, and made prouysion for him. Vpon the next daye when he departed, he toke out two pens, and gaue them to the oost, and sayde vnto him: Take cure of him, and what so euer thou spendest more, I wil paye it the, when I come agayne. Which of these thre now thinkest thou, was neyghboure vnto him, that fell amonge the murtherers? He sayde: He that shewed mercy vpon him. Then sayde Iesus vnto him: Go thy waye then, and do thou likewise.

It fortunēd as they wēte, that he entred in to a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, / which sat hir downe at Iesus fete, and herkened vnto his worde. But Martha made hir self moch to do, for to serue him. And she stepte vnto him, and sayde: **LORDE**, carest thou not, that my sister letteth me serue alone? Byd her therfore, that she helpe me. But Iesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combreth thy self aboute many thynges: ¶ there is but one thinge nedefull. Mary hath chosen a good parte, which shal not be taken awaye from her.

The xi. Chapter.

A ND it fortunēd that he was in a place, and prayed. And when he had ceased, one of his disciples sayde vnto him: **LORDE**, teach vs to praye, as Iohn also taught his disciples. He sayde vnto thē: Whan ye praye, saye: O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye oure daylie bred. And forgeue vs oure synnes, for we also forgeue all them that are detters vnto vs. And lede vs not in to temptacion, but deliyuer vs from euell.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him

** Esa. 14. b. Apo. 12. c. † Mar. 16. c. Act. 28. a. ‡ Phil. 4. a. Apo. 17. b. § Mat. 11. c. ¶ Mat. 28. c. Ioha. 13. a. † Mat. 11. c. Iohā. 7. c. 8. b. 10. b.*

¶ Mat. 13. c. † Deut. 6. b. § Leui. 19. c. Rom. 13. b. / Deut. 33. a. || Psal. 26. a.

at mydnight, and saye vnto him: frende, lende me thre loaues, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answer and saye: Disquyete me not, the dore is shutt already, and my children are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not aryse and geue him, because he is his frende, Yet because of his vnshamefast begginge he wolde aryse, and geue him as many as he neded.

13 And I saye vnto you also: Axe, and it shal be geuen you: "Seke, and ye shal fynde: knocke, and it shalbe opened vnto you. For who so euer axeth, receaueth: and he that seketh, fyndeth: and to him that knocketh, shal it be opened. Yf the sonne axe bred of eny of you that is a father, wyl he geue him a stone therfore? Or yf he axe a fyszhe, wyl he for the fish offre him a serpent? Or yf he axe an egg, wyl he profer him a scorpion? Yf ye then which are euell, can geue youre children good giftes, how moch more shal the father of heauen geue the holy sprete vnto them that axe him?

"And he droue out a deuell that was domme: and it came to passe when the deuell was departed out, the domme spake, and the people wondred. But some of them sayde: "He dryueth out the deuels, thorow Beelzebub the chefe of the deuels. The other tempted him, and desyred a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Euery kyngdome deuydeth within it self, shal be desolate, and one house shal fall vpō another. Yf Sathan then be at variaunce within himself, how shal his kyngdome endure? Because ye saye, that I dryue out deuels thorow Beelzebub.

And yf I dryue out deuels thorow Beelzebub, by whom the do youre children dryue them out? Therefore shall they be youre iudges. But yf I cast out the deuels by the fynger of God, then is the kyngdome of God come vnto you.

14 When a stronge harnesssed man kepeth his house,* that he possesseth is in peace: †but when a stronger then he commeth vpō him, and ouer commeth him, he taketh frō him all

his wapens, wherin he trusted, and deuydeth the spoyle. He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abroad.

"When the vnclane sprete is gone out of a man, he walketh thorow drye places, sekyng rest, and fyndeth none. Then sayeth he: I wil turne agayne in to my house, from whence I wente out. And whan he commeth, he fyndeth it swepete, and garnished. Then goeth he, and taketh vnto him seuen other spretes, worse the himself. And whan they are entred in, they dwell there. And the ende of that man is worse then the begynnyng.

And it fortuneth whan he spake soch, a certayne woman amonge the people lift vp hir voyce, and sayde vnto him: Blessed is ‡ wombe that bare the, and the pappes that thou hast sucked. But he sayde: Yee blessed are they that heare the worde of God, and kepe it.

Whan the people were gathered thicke together, he beganne to saye: "This is an euell generacion, they desyre a tokē, and there shal no token be geuen them, but the tokē of the prophet Ionas. † For like as Ionas was a tokē vnto the Ninuiytes, so shal the sonne of man be vnto this generacion. "The quene of the south shal aryse at the iudgmēt with the men of this generacion, and shall condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, here is one more then Salomon. The men of Ninieue shal aryse at the iudgment with this generacion, and shall condempne them: for they dyd pennaunce after the preachinge of Ionas: and beholde, here is one more the Ionas.

"No man lighteth a candell, and putteth it in a preuy place, nether vnder a buszhell, but vpon a candilstick, that they which come in, may se ‡ light. † The eye is the light of the body, Yf thine eye then be syngle, all thy body shal be full of light: but yf thine eye be wicked, then shal all thy body be full of darcknesse. Take hede therfore, that the light which is in the, be not darcknesse. Yf thy body now be light, so that it haue no parte of darcknesse, then shal it be all full of light, and shal light the euen as a cleare lightenyng.

^a Pro. 8. b. Mat. 7. a. Iobā. 14. b. 15. a. 16. c.

^b Mat. 9. d. and 12. c. ^c Marc. 3. b. ^d Mat. 12. c.

^e Col. 2. b. ^f Mat. 12. c. ^g Marc. 8. b. ^h Ionn

2. a. and 3. b. ⁱ 3 Re. 10. a. ^j 2 Par. 9. a. Mat. 12. d.

^k Mat. 5. b. Marc. 4. b. Luc. 8. b. ^l Mat. 6. c.

¶ But whyle he yet spake, a certayne Pharise prayed him, that he wolde dyne with him. And he wente in, and sat him downe at the table. When the Pharise sawe that, he marueyled, that he wasshed not first before dyner. But the LORDE sayde vnto him: Now do ye Pharises make cleane the out syde of the cuppe and platter,^a but youre inwarde partes are full of robbery and wickednesse. Ye fooles, is a thinge made cleane within, because the outsyde is clesned? Neuertheles geue almesse of that ye haue, and beholde, all is cleane vnto you.

But wo vnto you Pharises,^b ye that tythe mynt and rewe, and all maner herbes, and passe ouer iudgmēt and y^c loue of God. These ought to haue bene done, and not to leaue the other vndone.

^c Wo vnto you Pharises, for ye loue to syt yppermost in the synagoges, and to be saluted in the market.

Wo vnto you scribes and Pharyses, ye ypocrites, for ye are like couered sepulcres, where ouer men walke, and are not aware of them.

Then answered one of the scribes, and sayde vnto him: Master, with these wordes thou putttest vs to rebuke also. But he saide: And wo vnto you also ye scribes, for ye lade men with vntollerable burthens, and ye youre selues ^dtouch them not with one of youre fyngers.

¶ Wo vnto you, for ye buylde the sepulcres of the prophetes,^e but youre fathers put them to death. Doubtes ye beare wytnesse, and consente vnto the dedes of youre fathers: for they slewe them, and ye buylde their sepulcres.

^f Therefore sayde the wysdome of God: I wil sende prophetes and Apostles vnto thē: and some of them shal they put to death and persecute, that the bloude of all the prophetes which hath bene shed sens the foundation of the worlde was layed, maye be requyred of this generacion: from the bloude of Abell,^g vnto y^h bloude of ⁱZachary, which perished betwene the altare and yⁱ temple. Yee I saye vnto you: it shalbe requyred of this generacion.

Wo vnto you scribes, for ye haue receaued y^j keye of knowlege,^k Ye are not come in

your selues, and haue forbydden them that wolde haue bene in.

Whan he spake thus vnto them, the scribes and Pharyses beganne to preasse sore vpon him, and to stoppe his mouth with many questions, and layed wayte for him, and sought to hunte out some thinge out of his mouth, that they might accuse him.

The xij. Chapter.

THERE were gathered together an innumerable multitude of people, in so much that they trode one another: Then beganne he, and sayde first vnto his disciples: ^lBeware of the leuen of the Pharises, which is ypocrisye.^m But there is nothinge hyd, that shal not be discouered: nether secreete, that shal not be knowne. Therefore whatsoeuer ye haue spokē in darknesse, that same shal be herde in light: and that ye haue spoken in to the eare in the chābers, shalbe preached vpon the house toppes.

But I saye vnto you my frendes: ⁿBe not afrayed of them that kyll the body, and after that haue nomore that they can do. But I wil shewe you, whom ye shal feare. Feare him, which after he hath kylled, hath power also to cast in to hell: Yee I saye vnto you: Feare him. Are not fyue sparowes bought for two farthinges? Yet is not one of them forgotten before God. The very hayres of youre heade also are nombred euery one. Feare not therefore, for ye are better then many sparowes.

I saye vnto you: ^oWho so euer knowlegeth me before men, him shal the sonne of mā also knowlege before the angels of God: But he that denyeth me before men, shal be denyed before the angels of God. And who so euer speaketh a worde agaynst the sonne of man, it shalbe forgeuen him: ^pBut who so blasphemeth the holy goost, it shal not be forgeuen him.

Whan they brynge you in to their synagoges,^q and to the rulers & officers, take ye no thought, how or what ye shal answeare, or what ye shal speake: for the holy goost shal teach you in the same houre, what ye ought to saye.

^a Mat. 23. c. ^b Mat. 23. a. ^c Mat. 23. a. Marc. 12. d. ^d Luc. 10. c. ^e Mat. 23. a. ^f Mat. 23. d. ^g Mat. 23. c. ^h Gen. 4. b. ⁱ 2 Pa. 24. b. ^j Mat. 23. b. ^k Mat. 16. a. Marc. 8. a. ^l Sap. 1. b. ^m Mat.

10. d. Marc. 4. b. Luc. 8. b. ⁿ Mat. 10. d. 2 Par. 20. c. ^o Mat. 10. d. Marc. 8. e. Luc. 9. c. Apo. 3. a. ^p Mat. 12. c. Marc. 3. c. ^q Mat. 10. c. Marc. 13. b. Luc. 21. b.

But one of the people sayde vnto him: Master, byd my brother deuyde the enheritance with me. Neuertheles he sayde vnto him: Man, who hath set me to be a iudge or heretage partur ouer you? And he sayde vnto them: Take hede, and bewarre of couetousnesse, for noman lyueth therof, that he hath abundaunce of goodes. And he tolde them a symilitude, and sayde: There was a riche man, whose felde had brought forth frutes plenteously, and he thought in himself, and sayde: What shal I do? I haue nothinge wher in to gather my frutes. And he sayde: This wil I do, I wil breake downe my barnes, & buylde greater, and therein wil I gather all myne increace, & my goodes, & wil saye vnto my soule: "Soule, thou hast moch goodes layed vp in stoare for many yeares, take now thine ease, eate, drinke, and be mery. But God sayde vnto him: "Thou foole, this night shal they requyre thy soule from the, "and whose shal it be that thou hast prepared? Thus goeth it with him y gathereth treasure for himself, and is not riche in God.

But he sayde vnto his disciples: Therfore I saye vnto you: "Take ye no thought for youre life, what ye shal eate: nether for youre body, what ye shal put on. The life is more then meate, and the body more then raynmēt. Consydre the rauens, they nether sowe ner reape, they haue also nether stoarehouse ner barne, and yet God fedeth them. But how moch better are ye then the foules?

"Which of you (though he toke thought therfore) coulde put one cubyte vnto his stature? Seinge then ye be not able to do that which is least, why take ye thought for the other? Considre the lilies vpō the felde, how they growe: they labour not, they spyinne not. But I saye vnto you: that euen Salomon in all his royaltie was not clothed like one of these. Wherefore yf God so cloth the grasse, y is to daye in y felde, and tomorow shalbe cast in to the fornae, how moch more shal he clothe you, o ye of litle faith? Axe not ye therfore what ye shal eate, or what ye shal drynke, and clymme not vp an hye: The Heithen in the worlde seke after all soch thinges. But seke ye the kyngdome of God, and all these shal be mynistred vnto you.

Feare not thou litle flocke, for it is youre fathers pleasure to geue you the 'kyngdome. Sell that ye haue, and geue almesse. Make you bagges, which waxe not olde: euen a treasure that neuer fayleth in heauen, where no thefe commeth, and no moth corrupteth: for where youre treasure is, there wil youre hert be also.

"Let youre loynes be gerded aboute, and youre lightes burnynge, and be ye like vnto men that wayte for their lorde, agaynst he returne from the mariage, that whan he cometh & knocketh, they maye straight waye open vnto him. Blessed are those seruantes, whom the LORDE (whan he cometh) shal fynde wakynge. Verely I saye vnto you: He shal gyrde vp him self, and make them syt downe at the table, and shal go by them, and mynister vnto them. And yf he come in the seconde watch, and in the thirde watch, and fynde them so, blessed are those seruantes. "But be sure of this, that yf the good man of the house knewe, what houre the thefe wolde come, he wolde surely watch, and not suffre his house to be broken vp. Therfore be ye ready also, for at an houre whan ye thynke not, shal the sonne of man come.

But Peter sayde vnto him: LORDE, tellest thou this symilitude vnto vs, or to all men also? The LORDE sayde: How greate a thinge is a faithfull and wyse steward, whom his lorde setteth ouer his houszholde, to geue thē their dewtye in due season? Blessed is that seruaunt, whom his lorde (whan he cometh) shal fynde so doynge. Verely I saye vnto you: he shal set him ouer all his goodes. But yf the same seruaunt shal saye in his hert: Tush, it wil be longe or my lorde come, and shal begynne to snyte y seruauntes and maydens, yee & to eate and drynke, & to be dronke: the same seruauntes lorde shal come in a daye whan he loketh not for him, and in an houre that he is not aware of, & shal hew him in peces, and geue him his rewarde with the vnbeleuers.

"The seruaunt that knewe his lordes wil and prepared not himself, nether dyd according to his will, shal be beaten with many strypes: But he that knewe it not, and yet

^a Eccli. 11. c. ^b Iere. 17. b. ^{*} Psal. 38. a.
^c Psal. 54. c. ^d Mat. 6. c. ¹ Pet. 5. a. ^e Mat. 6. c.
^f Deut. 1. c. and 20. a. ^g Mat. 6. c. and 19. c.

^h Ephe. 6. d. ¹ Pet. 1. c. [†] Luc. 22. b. ⁱ Mat.
24. d. ^j Marc. 13. d. ^k Mat. 25. a. ^l Apo. 16. c.
^m Mat. 24. d. ⁿ Iaco. 4. b.

dyd thinges worthy of strypes, shal be beaten with few strypes. For loke vnto whom moch is geuen, of him shal moch be sought: and loke to whom moch is commytted, of him shal moch be requyred.

F I am come to kyndle fyre vpō earth, and what wolde I rather, the that it were kyndled already. Notwithstōdinge I must first be baptysed with a baptyme, and how am I payned tyll it be ended? Thynke ye, that I am come to brynge peace vpon earth? "I tell you nay, but rather debate. For from hence forth there shal be at varyaūce in one house: thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst ſonne, and the sonne agaynst the father: the mother agaynst the daughter, & the daughter agaynst the mother: the mother in lawe agaynst hir daughter in lawe, and ſ daughter in lawe agaynst hir mother in lawe.

And he sayde vnto the people: "Whan ye se a cloude ryse out of ſ west, straight waye ye saye: there cōmeth a shower, and so it is: and whan ye se the southwynde blowe, ye saye: It wil be hote, and it commeth so to passe. O ye ypcrytes, ye can discerne the fashion of the skye and of the earth: Why can ye not discerne this tyme also? Yee and why iudge ye not of youre selues, what is right?

Whyle thou goest with thine aduersary vnto the Prynce, geue diligēce by the waye, that thou mayest be quyte of him, lest he brynge the before the iudge, and the iudge deluyer the to the iaylar, and the iaylar cast the in to preson. I tell the, thou shalt not come out thence, tyll thou paye the vttemost myte.

The xiiij. Chapter.

A **T**HERE were present at the same season certayne, that shewed him of ſ *Galileans, whose bloude Pilate had mēgled with their awne sacrifice. And Iesus answered, and sayde vnto them: Suppose ye, that these Galileās were greater synners then all the other Galileans, because they suffred soch punyshment? I tell you naye, but excepte ye amēde youre selues, ye shal all perishe likewise. Or thinke ye that ſ eightene (vpon whom the tower in Siloe fell and slewe them) were giltye aboute all men that dwell at

Ierusalem? I tell you naye: but excepte ye amende youre selues, ye shal all perishe likewise.

And he tolde them this symillitude: A certayne mā had a fygge tre, which was planted in his vynyarde, & he came and sought frute thereon, and founde none. Then sayde he vnto the wyngardener: Beholde, This thre yere longe haue I come euery yere, and sought frute vpon this fygge tre, and fynde none: cut it downe, why hyndreth it the grounde? But he answered, and sayde: Syr, let it alone yet this yere, tyll I dygge rōude aboute it and donge it, yf it wyl brynge forth frute: Yf no, then cut it downe afterwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a womā, which had a sprete of infirmyte eightene yeaeres, and was croked, and coulde not well loke vp. Whan Iesus sawe her, he called her to him, and sayde vnto her: Woman, be deluyered from thy disease. And he layed his handes vpō her, and immediatly she was made straight, and prayed God. Then answered the ruler of the synagoge, and toke indignacion (because Iesus healed vpō ſ Sabbath) and sayde vnto the people: There are sixe dayes, wherin men ought to worke, in them come and be healed, and not on the Sabbath.

Then the LORDE answered him, and sayde: Thou ypcryte, doth not euery one of you lowse his ox or asse frō the crybbe vpō Sabbath, and leade him to the water? But shulde not this (which is Abrahams daughter) whom Sathan hath bounde now eightene yeaeres, be lowsed from this bonde vpō the Sabbath? And whan he thus sayde, all his aduersaries were ashamed. And all the people reioysed ouer all the excellent dedes, that were done by him.

And he sayde: "What is the kyngdome of God like? Or wher vnto shal I cōpare it? It is like a grayne of mustarde seede, which a man toke, and cast in his garden: and it grewe, and waxed a greate tre, and the foules of the ayre dwelt amonge the braunches of it.

And agayne he sayde: "Where vnto shal I liken the kyngdome of God? It is like vnto leuen, which a woman toke, and myxte it

^a Mat. 10. e. Mich. 7. a.

^b Mat. 16. a.

^{*} Act. 5. e.

^c Mat. 13. d. Marc. 4. a.

^d Mat. 13. e.

amōge thre peckes of meeles,^a tyll it was all leuended. And he wēte thorow cities and townes, and taught, and toke his iourney towarde Ierusalem.

¶ And one sayde vnto him: LORDE, are there few (thinkest thou) that shalbe saued? But he sayde vnto them: ¹ Stryue ye to entre in at the straye gate, for many (I saye vnto you) shal seke to come in, and shal not be able. From that tyme forth, when the good man of the house is rysen vp, and hath shut the dore, then shal ye begynne to stonde without, and to knocke at ² the dore, and saye: LORDE LORDE, open vnto vs. ³ And he shal answey, and saye vnto you: I knowe you not whence ye are.

Then shal ye begynne to saye: We haue eaten and dronken before the, and thou hast taught vs vpon ⁴ the stretes. And he shal saye: I tell you, I knowe you not whence ye are. ⁵ Departe fro me all ye workers of iniquyte. There shalbe wepyng and gnaszinge of teth, when ye shal se Abraham, and Isaac, and Iacob and all the prophetes in ⁶ the kyngdome of God, and youre selues thrust out, And whā they shal come from the east and from the west, ⁷ from the north and from the south, which shal syt at ⁸ the table in the kyngdome of God. And beholde, there are last, which shal be fyrst: and there are first, which shalbe last.

¶ Vpon the same daye there came certayne of ⁹ the Pharises, and sayde vnto him: Get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayde vnto the: Go ye and tell that foxe: beholde, I cast out deuels, and heale the people todaye and tomorrow, and vpon the thirde daye shal I make an ende: for it can not be, that a prophet perishe without Ierusalem.

¹⁰ O Ierusalem Ierusalem, thou that kyllest the prophetes, and stonest the that are sent vnto the, how oft wolde I haue gathered thy children together, euen as the henne gathereth hir nest vnder hir wynges, and ye wolde not? Beholde, youre habitacion shal be left vnto you desolate. For I saye vnto you: ye shal not se me, tyll ¹¹ the tyme come that ye shal saye: ¹² blessed be he, ¹³ the cometh in ¹⁴ the name of the LORDE.

^a Gen. 18. a. ^b Mat. 7. b. ^c Mat. 25. a. ^d Psal. 6. b.
Mat. 7. b. and 25. d. ^e Mat. 8. b. ^f Mat. 19. d.
and 20. b. Marc. 10. c. ^g Mat. 23. e. ^h Luc. 19. d.

The xiiiij. Chapter.

¶ AND it fortuneth that he came in to the house of one of ¹ the chefe Pharises vpon a Sabbath, to eate bred, ² and they watched him. And beholde, there was a mā before him, which had ³ the dropsye. And Iesus answered, ⁴ and spake vnto the scribes and Pharises, ⁵ and sayde: Is it lafull to heale on the Sabbath? But they helde their tonge. And he toke him, and healed him, ⁶ and let him go, and answered, and sayde vnto the: Which of you shal haue an ox or an asse fallen in to a pytte, ⁷ and wil not straight waye pull him out on the Sabbath daye? And they coude not answey him agayne to that.

And he tolde a similitude vnto ⁸ the gestes, whā he marked how they chose the hyest seates, ⁹ and sayde vnto the: Whan thou art byddē of eny man to a weddyng, syt not downe in the hyest rowme, lest a more honorable man than thou be byddē of him, and he that bade both the and him, come ¹⁰ and saye vnto the: Geue this mā rowme, and thou the begynne with shame to take ¹¹ the lowest rowme. But rather whā thou art byddē, go and syt in ¹² the lowest rowme, that whā he that bade the, cometh, he maye saye vnto the: Frende, syt vp hyer: then shalt thou haue worships in the presence of them that syt at the table. ¹³ For who so euer exalteth himself, shalbe brought lowe: ¹⁴ and he ¹⁵ the humbleth himself, shalbe exalted.

He sayde also vnto him that had bydden him: Whā thou makest a dynor or a supper, call not thy frendes, ner thy brethren, ner thy kynsfolkes, ner thy riche neighbours, lest they call the agayne, and recompēce be made ¹⁶ the. But whā thou makest a feast, ¹⁷ call the poore, the crepell, the lame, the blynde, then art thou blessed, for they can not recompēce ¹⁸ the. But it shalbe recompensed the in the resurreccion of the righteous.

¶ Whan one of them that sat by at the table herde this, he sayde vnto him: Blessed is he, that eateth bred in ¹⁹ the kyngdome of God. But he sayde vnto him: A certayne mā made a greate supper, ²⁰ and called many ther to. And in ²¹ the houre of the supper he sent his seruātes, to saye vnto the ²² the were byddē:

Psal. 117. c. ¹ Luc. 6. a. and 13. b. Mat. 12. b. Marc. 3. a.
² Exo. 23. a. Deut. 22. b. ³ Pro. 22. a. ⁴ Mat. 23. b.
Luc. 18. b. ⁵ Tob. 4. c. ⁶ Mat. 22. a. Apo. 19. b.

¶ Come, for now are all things ready. And they begāne all together to excuse thē selues one after another: The first saide vnto hī: I haue bought a ferme, and I must nedes go forth and se it, I praye ⁊ haue me excused. And ⁊ seconde sayde: I haue bought fyue yoke of oxen, and now I go to proue them, I praye the haue me excused. And the thirde sayde: I haue maried a wife, therefore can I not come. And the seruauit came, and brought his lorde worde agayne therof.

Then was the good man of the house displeased, and sayde vnto his seruauit: Go out quickly in to the stretes and quarters of ⁊ cite, and brynge in hither the poore and crepell, and lame and blynde. And the seruauit sayde: lorde, it is done as thou hast cōmaunded, and there is yet more rowme. And the lorde sayde vnto the seruauit: Go out in to the hye wayes, and to the hedges, and compell them to come in, that my house maye be fylled. But I saye vnto you: that none of these men which were bydden, shal taist of my supper.

¶ There wente moch people with him,^a and he turned him aboute and sayde vnto them: Yf eny man come vnto me, and hate not his father, mother, wife, childrē, brethrē, sisters, yee and his owne life also, he can not be my disciple. And whosoever beareth not his crosse, and foloweth me, can not be my disciple.

Which of you is it ⁊ wil buylde a tower, and sytteth not downe first and counteth ⁊ cost, whether he haue sufficiēt to perfourme, it? lest after he hath layed the foundaciō, and is not able to perfourme it, all they that se it, begynne to laugh him to scorne, ⁊ to saye: This man beganne to buylde, and is not able to perfurme it. Or what kynge wil go to make battayl agaynst another kynge, and sytteth not downe first, and casteth in his mynde, whether he be able with ten thousande, to mete him that commeth agaynst him with twentie thousande? Or els, whyle the other is yet a greate waye of he sendeth embassage, and desyreth peace. So likewise euery one of you that forsaketh not all that he hath, can not be my disciple.

Salt is a good thinge:^b but yf the salt be vnsauery, what shal they season withall? It

is nether good vpon the lande, ner in the donge hyll, but shal be cast awaye. He that hath eares to heare, let him heare.

The xii. Chapter.

¶ THERE resorted vnto him all the publicans and synners,^c that they might heare him. And ⁊ Pharises and scribes murmured, and sayde: *This man receaueth synners, and eateth with them. But he tolde thē this symilitude, and sayde: What man is he amonge you, that hath an hundreth shepe, and yf he loose one of thē,^d that leaueth not the nyne and nyentye in the wyldernesse, and goeth after that which is lost tyll he fynde it? And whan he hath founde it, he layeth it vpon his shulders with ioye: and whan he commeth home, he calleth his frēdes and neighbours, and sayeth vnto thē: Reioyce with me, for I haue founde my shepe, ⁊ was lost. I saye vnto you: Euc so shal there be ioye in heauen ouer one synner that doth pennaunce, more then ouer nyne and nyentye righteous, which ⁊ nede not repentance.

Or what woman is it that hath ten grotes, yf she loose one of them, that lighteth not a candell, and swepeth the house, and seketh diligently, tyll she fynde it? And whan she hath founde it, she calleth hir frendes ⁊ neighbouresses, and sayeth: Reioyce with me, for I haue fōude my grote, which I had lost. Euen so (I tell you) shal there be ioye before the angels of God, ouer one synner ⁊ doth pennaunce.

And he sayde: A certayne man had two sonnes, and the yonger of them sayde vnto the father: Father, geue me the porcion of ⁊ goodes, that belongeth vnto me. And he deuyded the good vnto them. And not longe thereafter, gathered the yonger sonne all together, ⁊ toke his journey in to a farre cōtre, and there waisted he his goodes with ryotous lyuynge. Now whan he had spent all that he had, there was a greate derth thorow out all the same lōde. And he begāne to lacke, and wente his waye, and clauē to a cytesin of that same cōtre, which sent him in to his felde, to kepe swyne. And he wolde fayne haue fylled his bely with the coddēs, that the swyne ate. And noman gaue him them.

^a Deut. 13. b. Mat. 10. e. and 16. d. ^b Mat. 5. b. Marc. 9. e. ^c Mat. 9. a. Marc. 2. b. Luc. 5. d.

^d Luc. 5. d. and 7. e. ^e Mat. 18. b. ^f Luc. 5. d.

C Then came he to him self, and sayde: How many hyred seruauntes hath my father, which haue bred nough, and I perish of hunger? I wil get vp, and go to my father, and saye vnto him: Father, I haue synned agaynst heauen and before the, and am nomore worthy to be called thy sonne, make me as one of thy hyred seruauntes. And he gat him vp, & came vnto his father. But whan he was yet a greate waye of, his father sawe him, and had cōpassion,^a and ranne, and fell aboute his neck, and kyssed him. Then sayde the sonne vnto him: Father, I haue synned agaynst heauē, and before the, I am no more worthy to be called thy sonne. But the father sayde vnto his seruauntes: Brynge forth the best garment, and put it vpon him, and geue him a ryng vpon his hande, and shues on his fete, and brynge hither a fed calfe, and kyll it, lat vs eate and be mery: for this my sonne was deed, and is alyue agayne: he was lost, and is founde. And they beganne to be mery.

D But the elder sonne was in the felde. And whan he came, and drewe nye to the house, he herde ſ̄ mynstrelsy and daunsynge, and called one of the seruauntes vnto him, and axed what it was. He sayde vnto him: Thy brother is come, and thy father hath slayne a fed calfe, because he hath receaued him safe and sounde. Then was he angrie, and wolde not go in. Then wente his father out, and prayed him. But he answered, and sayde vnto his father: Lo, thus many yeaes haue I done the seruyce, nether haue I yet broken thy commaundement, and thou gauest me neuer one kydd, ſ̄ I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlottes, thou hast slayne a fed calfe. But he sayde vnto him: My sonne, thou art allwaye with me, and all that is myne, is thine: thou shuldest be mery and glad, for this thy brother was deed, and is alyue agayne: he was lost, and is founde agayne.

The xvi. Chapter.

E HE sayde also vnto his disciples: There was a certayne riche man, which had a stewarde, that was accused vnto him, that he had waisted his goodes. And he called him, and sayde vnto him: How is it, that I heare

this of the? geue acomptes of thy stewardshipe, for thou mayest be no longer stewarde. The stewarde sayde within himself: What shal I do? My lorde wil take awaye the stewardshipe fro me. I cā not dygge, and to begg I am ashamed. I wote what I wil do, that whā I am put out of the stewardshipe, they maye receaue me in to their houses.

And he called vnto hi all his lordes detters, and sayde vnto the first: How moch owest thou vnto my lorde? He sayde: an hundreth tonnes of oyle. And he sayde: Take thy byll, syt downe quykly, & wryte fiftie. Then sayde he vnto another: How moch owest thou? He sayde: An hundreth quarters of wheate. And he sayde vnto him: Take thy byll, and wryte foure score. And the lorde cōmended the vnrighteous stewarde, because he had done wysely. For the children of this worlde are in their kynde wyser, thē the children of light. And I saye vnto you: Make you frendes with the vnrighteous Mammon, ſ̄ whan ye shal haue nede, they maye receaue you in to euerlastinge Tabernacles.

He that is faithfull in the least, is faithfull also in moch: and he that is vnrighteous in the least, is vnrighteous also in moch. Yf ye then haue not bene faithfull in the vnrighteous Mammon, who wyll beleue you in that which is true? And yf ye haue not bene faithfull in another mans busynesse, who wil geue you that which is youre awne?

^aNo seruaunt can serue two masters: for either he shal hate the one, and loue ſ̄ other: or els he shal leane to the one, and despyse the other. Ye can not serue God and Mammon.

All these thinges herde the Pharises, which were couetous, and they mocked hi. And he sayde vnto them: Ye are they that iustifie youre selues before men, but God knoweth youre hertes. For ſ̄ which is hye amonge men, is an abhominacion before God.

The lawe and ſ̄ prophetes prophecied vnto Ihon,^c and from that tyme forth is ſ̄ kyngdome of God preached thorow ſ̄ Gospell, and euery man preasseth in to it by violence. But easier is it, for heauen and earth to perishe, then one tittle of ſ̄ lawe to fall. Who so euer putteth awaye his wife, & marieth another, breaketh matrimonye: ^dand he that marieth her which is deuoured frō hir huszbande, breaketh wedlocke also.

^a Psal. 31. a. Iob 13. b.

^b Mat. 6. c.

^c Mat. 11. b.

^d Mat. 5. d. and 19. b. Marc. 10. a.

There was a certayne riche man, which clothed him self with purple and costly linnen, and fared deliciously euery daye. And there was a poore man named Lazarus which laye at his gate full of sores, and desyred to be fylled with the crommes, that fell from the riche mans table. Yet came the dogges, and licked his sores. But it fortunēd, that the poore man dyed, and was caried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

D Now whan he was in the hell, he lift vp his eyes in the payne, and sawe Abraham asfarre of, and Lazarus in his bosome: and he cried, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye dyppe the typpe of his fynger in water, & coole my tonge, for I am tormēted in this flāme. But Abrahā saide: Remēbre sonne, ⁊ thou hast receaued good in thy life, & contrary wyse Lazarus receaued euell. But now is he comforted, and thou art tormented. And beside all this, there is a great space set betwene vs and you: so ⁊ they which wolde go downe from hence vnto you, can not: nether maye they passe ouer from thence vnto vs.

Then sayde he: I pray the then father, that thou wilt sende him vnto my fathers house, for I haue yet fyue brethren, that he maye warne them, lest they also come in to this place of torment. Abraham sayde vnto him: They haue Moses and the prophetes, let them heare them. But he sayde: Nay father Abraham, but yf one wente vnto them frō the deed, they wolde do pennaunce. Neuertheles he sayde vnto him: Yf they heare not Moses & the prophetes, then shal they not beleue also, though one rose agayne frō the deed.

The xviij. Chapter.

A HE sayde vnto his disciples: It is vnpossible that offences shulde not come: ^a but wo vnto him by whom they come: It were better for him, that a mylstone were hanged aboute his neck, and he cast in to the see, then that he shulde offende one of these litle ones. Take hede to youre selues. Yf thy brother trespass agaynst the, rebuke him: and yf he amende, ^aforgeue him. And though he synne agaynst the seuen tymes in

a daye, and come seuen tymes in a daye to ⁊ agayne, and saye: It repenteth me, forgeue him.

And the Apostles sayde vnto ⁊ LORDE: Increace oure faith. The LORDE sayde: Yf ye haue faith as a grayne of mustarde sēde, ^c and saye vnto this Molbery tre: Plucke thy self vp by the rotes, and plāte thy self in the see, it shalbe obediēt vnto you. Which of you is it, that hath a seruauent (which ploweth, or fedeth the catell) whā he commeth home from ⁊ felde, that he wil saye vnto him: Go quickly, and syt the down to meate? Is it not thus? that he sayeth vnto him: Make ready, that I maye suppe, gyrd vp thyself, and serue me, tyll I haue eaten and dronken, afterwarde shalt thou eate and drynke also. Thanketh he the same seruauent also, because he dyd that was commaunded him? I trowe not. So likewise ye, whā ye haue done all that is cōmaunded you, saye: We are vnprofitable seruauentes, we haue done that we were bounde to do.

And it fortunēd, whan he toke his journey towarde Ierusalem, he wente thorow the myddest of Samaria and Galile. And as he came in to a towne, there met him ten leporous men, which stode asfarre of, and lift vp their voyce, and sayde: Iesu master, haue mercy vpon vs. And whan he sawe them, he sayde vnto thē: ^a Go, and shewe youre selues vnto ⁊ prestes. And it came to passe, as they wente, they were censed. And one of them whā he sawe that he was censed, he turned backe agayne, and prayed God with loude voyce, and fell downe on his face at his fete, and gaue him thanks. And the same was a Samaritane. Iesus answered and saide: Are there not ten censed? But where are those nyne? There were els none founde, that turned agayne, and gaue God the prayse, saue onely this traigier. And he sayde vnto him: Aryse, go thy waye, thy faith hath made ⁊ whole.

C But whan he was demanded of ⁊ Pharises: Whan cōmeth the kyngdome of God? He answered them, and sayde: The kyngdome of God commeth not with outwarde appearance, nether shal it be sayde: lo, here or there is it. For beholde, ⁊ kyngdome of God is inwarde in you.

And he sayde to the disciples: The tyme shal come, whā ye shal desyre to se one daye

^a Mat. 18. a. Marc. 9. e. ^b Mat. 18. b.

^c Mat. 17. c. ano 21. c. ^a Leuit. 14. a.

of the sonne of man, and shal not se it. And they shal saye vnto you: "Se here, Se there Go not ye, nether folowe, for as the lightenyng shyneth aboue from the heauen, and lighteth ouer all that is vnder the heauē, so shal the sonne of mā be in his daye. But first must he suffre many thinges,⁶ and be refused of this generacion.

⁶ And as it came to passe in the tyme of Noe, so shal it come to passe also in ⁷ dayes of the sonne of man. They ate, they dranke, they married, and were married, euen vnto ⁸ daye that Noe wente in to the Arke, and ⁹ floude came, and destroyed them all.

¹⁰ Likewise also as it came to passe in the tyme of Lot, they ate, they dranke, they bought, they solde, they planted, they buylded. But euen the same daye that Lot wente out of Sodom,¹¹ it rayned fyre and brymstone from heauē, and destroyed them all. After this maner also shal it go, in the daye when the sonne of man shal appeare.

In that daye, who so is vpo the rofe, and his stuffe in ¹² house,¹³ let him not come downe to fetch it: Likewise he that is in the felde, let him not turne backe, for it that is behynde him. * Remēbre Lottes wife. Who so euer goeth aboute to saue his life,¹⁴ shal lose it: and who so euer shal lose it, shal saue it.

I saye vnto you: In ¹⁵ night shal two lye vpon one bed, the one shalbe receaued, the other shalbe for saken. ¹⁶ Two shalbe gryndinge together, the one shalbe receaued, the other shalbe forsaken. And they answered, and sayde vnto him: Where LORDE? He sayde vnto thē: Where so euer ¹⁷ deed carcase is there wil ¹⁸ Aegles be gathered together.

The xliij. Chapter.

¹⁹ **H**E tolde them a symilitude,²⁰ signifienge, ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

⁶ Mat. 24. b. Marc. 13. c. ⁷ Mat. 16. c. ⁸ Gen. 7. b. Mat. 24. d. ⁹ Gen. 19. c. ¹⁰ Mat. 24. b. ¹¹ Gen. 19. c. ¹² Mat. 10. e. Marc. 8. e. ¹³ Mat. 24. d. ¹⁴ 1 Tess. 5. c.

this weddowe is so importune vpon me, I wil deliyuer her, lest she come at the last, and rayle vpon me.

Then sayde the LORDE: Heare what ¹ vnrighteous iudge sayeth. But shall not God also deliyuer his chosen, that crye vnto hī daye and night, though he differre thē? I saye vnto you: He shal deliyuer them, and that shortly. Neuertheles, whan the sonne of man cōmeth, suppose ye, that he shal fynde faith vpon earth?

And vnto certayne which trusted in the selues, that they were perfecte, and despyed other, he spake this symilitude: There wente vp two men in to the tēple, to praye: the one a Pharise, the other a publican. The Pharise stode, and prayed by himself after this maner: ² I thanke the God, that I am not as other men, robbers, vnrighteous, aduouters, or as this publican. I fast twyse in the weke, I geue the tithes of all that I haue. And the publican stode afarre of, and wolde not lift vp his eyes to heauen, but smote vpon his brest, and sayde: God be thou mercyfull vnto me synner. I tell you: This man wente downe in to his house iustified more thē the other.³ For who so euer exalteth himself, shalbe brought lowe: and he that humbleth himself, shalbe exalted.

⁴ They brought yonge children also vnto him, that he shulde touch them. But whan the disciples sawe that, they rebuked them. Neuertheles Iesus called them vnto him, and sayde: Suffre childrē to come vnto me, and forbyd thē not, for of such is ⁵ kyngdome of God. Verely I saye vnto you: Whosoever receaueth not ⁶ kyngdome of God as a childe, shal not enter therin.

And a certayne ruler axed him, and sayde: ⁷ Good master, what must I do, that I maye enheret euerlastinge life? But Iesus sayde vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the cōmaundementes: Thou shalt not breake wedlocke: Thou shalt not kyll: ⁸ Thou shalt not steale: Thou shalt not beare false wytnesse: Honour thy father and thy mother. But he sayde: All these haue I kepte fro my youth vp. Whan Iesus herde that, he sayde vnto him: Yet lackest thou one

¹ Deu. 26. c. Eccls. 7. c. ² Mat. 23. b. Luc. 14. b. ³ Mat. 19. b. Mar. 10. b. ⁴ Mat. 19. c. Mar. 10. b. ⁵ Exo. 20. c.

thinge, sell all that thou hast, and geue it vnto þ̄ poore, and thou shalt haue a treasure in heauen, and come ⁊ folowe me. When he herde that, he was sory, for he was very riche.

*Whan Iesus sawe that he was sory, he sayde: How hardly shal the riche come in to the kyngdome of God? It is easier for a Camell to go thorow the eye of a nedle, thē for a rich man to entre in to the kyngdome of God. Then sayde they þ̄ herde that: Who can then be saued? But he sayde: loke what is vnpossible with mē, is possible with God.⁶

Then sayde Peter: Beholde, we haue forsakē all, and folowed the. He sayde vnto thē: *Verely I saye vnto you: There is no mā þ̄ forsaketh house, or elders, or brethren, or wife, or children for the kyngdome of Gods sake, which shal not receaue moch more in this tyme, and euerlastinge life in the worlde to come.

¶ He toke vnto him the twolue, and sayde vnto them: *Beholde, we go vp to Ierusalē, and it shal all be fulfilled, that is wrytten by the prophetes of the sonne of man. For he shal be deluyered vnto þ̄ Heythen, and shalbe mocked,⁴ and despytfully intreated, and spitted vpon: and when they haue scourged him, they shal put him to death, and vpon the thirde daye shal he aryse agayne. *And they vnderstode nothinge of these thinges. And this sayenge was hyd from them, and they perceaued not the thinges that were spoken.

¶ And it came to passe, when he came nye vnto Iericho, there sat one blynde by the waye, and begged. And whan he herde the people passe by, he axed what it was. Then sayde they vnto him, that Iesus of Nazareth passed by. And he cryed, and sayde: Iesu thou sonne of Dauid, haue mercy vpon me. But the people that wente before, rebuked him, that he shulde holde his tunge. Neuertheles he cried moch more: Thou sonne of Dauid haue mercy vpo me. Iesus stode styl, ⁊ cōmaunded hi to be brought vnto hi. And whan he was come neare, he axed him and sayde: What wilt thou, that I do vnto the? He sayde: LORDE, that I maye receaue my sight. And Iesus sayde vnto him: Receaue thy sight, thy faith hath saued the. And

immediatly he sawe, and folowed him, ⁊ prayed God. And all the people that sawe it, gaue God the prayse.

The xix. Chapter.

AND he entred in, and wente thorow ^a Iericho: ⁊ beholde, there was a man named Zacheus, which was a ruler of the publicans, and was riche, and desyred to se Iesus what he shulde be, and he coulde not for the people, for he was lowe of stature. And he ranne before, and clymmed vp in to a wyld fygge tre, that he might se him: for he shulde come þ̄ waye. And whan Iesus came to the same place, he lokod vp, and sawe him, and sayde vnto him: Zache, come downe haistely, for to daye must I turne in to thy house. And he came downe hastily, and receaued him[†] with ioye. Whan they sawe that, they murmured all, and sayde, þ̄ he was gone in, to a synner.

But Zacheus stode forth, and sayde vnto the LORDE: Beholde LORDE, the half of my goodes geue I to the poore: and yf I haue defrauded eny man, I restore him foure folde. Iesus sayde vnto him: This daye is health happened vnto this house, for so moch as he also is Abrahams sonne.[†] For the sonne of mā is come, to seke and to saue that which was lost.

Now whyle they herkened, he tolde a symilitude also, because he was nye vnto Ierusalem, and because they thought, that the kyngdome of God shulde appeare immediatly. And he sayde: *A certayne noble mā wēte in to a farre countre, to receaue hī a kyngdome, and then to come agayne. This man called ten of his seruantes, and deluyered them ten pounde, and sayde vnto them: Occupy, tyll I come agayne. But his citesyns hated him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

And it fortunwed whan he came agayne, ³³ after that he had receaued the kyngdome, he bade call for the seruantes, vnto whom he had geuē his money, þ̄ he might knowe, what euery one had done. Then came the first and sayde: Syr, thy pounde hath wonne ten pounde. And he sayde vnto him: Well thou good seruaut, for so moch as thou hast bene

^a Mat. 19. c. Marc. 10. c. ^b Luc. 1. c. ^c Mat. 19. d. Marc. 10. c. ^d Mat. 20. b. Marc. 10. d. ^e Luc. 23. a.

^{*} Luc. 2. g. ^f Mat. 20. d. Marc. 10. c. [†] Act. 16. c. [‡] Mat. 15. c. [§] Mat. 23. a. Marc. 13. d.

faithfull in the least, thou shalt haue auctorite ouer ten cities. The seconde came also, and sayde: Syr, thy pounce hath wonne fyue pounce. And to him he sayde: And thou shalt be ouer fyue cities. And y^e thirde came, and sayde: Lo syr, here is thy pounce, which I haue kepte in a napkyn. I was afraied of the, for thou art an harde man, thou takest vp y^e thou hast not layed downe, and reapest that thou hast not sowne. He sayde vnto him: *Of thine awne mouth iudge I the thou euell seruaunt. Knewest thou that I am an harde man, takyng vp that I layde not downe, and reapyng that I dyd not sow? Wherefore then hast thou not deliuered my money to the exchange banke? And at my comynge might I haue requyred myne awne with vauntage?

C And he sayde vnto them that stode by: Take y^e pounce from him, and geue it vnto him that hath ten pounce. And they sayde vnto him: Syr, he hath ten pounce already. But I saye vnto you: †Whosoever hath, vnto him shal be geue: but from him that hath not, shal be taken awaye euen that he hath. As for those myne enemies, which wolde not that I shulde raigne ouer them, bringe them hither, and slaye them before me. And whan he had thus sayde, he wete on forwarde, and toke his journey vp to Ierusalem.

¶ And it fortuneth whan he came nye to Bethphage and Bethany vnto mount Oliuete, he sent two of his disciples, and sayde: Go in to the towne that lyeth ouer agaynst you, and assone as ye are come in, ye shal fynde a foale tyed, wheron yet neuer man satt, lowse it, and bryng it hither. And yf eny mā axe you wherfore ye lowse it, saye thus vnto him. The LORDE hath nede therof.

And they that were sent, wete their waye and founde euen as he had sayde. But whā they lowsed y^e foale, the owners therof sayde vnto thē: Why lowse ye the foale? They sayde: The LORDE hath nede therof. And they brought it vnto Iesus, and cast their clothes vpo the foale, and set Iesus theron. ¶ Now as he wente, they spred their garments in the waye.

D And whan he wete downe from mount Oliuete, y^e whole multitude of his disciples

begāne ioyfully to prayse God with loude voyce, ouer all the miracles that they had sene, and sayde: †Blessed be he, that cōmeth a kyng in the name of the LORDE. †Peace be in heauen, and prayse in the height. And some of the Pharises amonge the people sayde vnto him: Master, rebuke thy disciples. And he answered and sayde vnto them: I tell you, †yf these holde their peace, yet shal the stones crye.

And whan he was come neare, he behelde the cite, and y^e wepte vpo it, and sayde: Yf thou knewest what were for thy peace, thou shuldest remēbre it euen in this present daye of thine. But now is it hyd from thine eyes. ¶ For the tyme shal come vpon the, that thine enimes shal cast vp a bāke aboute the, and aboute thy children with the, and besege y^e, and kepe the in on euery syde, and make the eauen with the grounde, and shal not leaue in the one stone vpon another, because thou hast not knowne y^e tyme, wherin thou hast bene visited.

¶ And he wente in to the temple, and begāne to dryue out them that bought, and sold therin, and sayde vnto them: It is written:

My house is an house of prayer, but ye haue made it a denne of murthurers. And he taught daylie in the tēple. But the hye prestes and the scribes and the chiefe of y^e people wente aboute to destroye him, and founde not, what to do vnto him. For all the people stacke by him, and gaue him audience.

The xi. Chapter.

A AND it fortuneth one of those dayes, whan he taught the people in the tēple,^a and preached the Gospell, the hye prestes and scribes came to him with the Elders, and spake vnto him, and sayde: Tell vs, by what auctorite doest thou these thinges? Or who gaue the this auctorite? But he answered, y^e sayde vnto thē: I wil axe you a worde also, tell it me: The baptyme of Iho was it from heauen, or of men? But they thought in them selues, and sayde: Yf we saye, from heauen, then shal he saye: Why dyd ye not thē beleue him? But yf we saye, of men, then shal all the people stone vs, for they be perswaded, that Ihon is a prophet. And they answered,

* 2 Reg. 1. c. Mat. 12. d. † Mat. 13. b. and 25. c.
 Marc. 4. c. Luc. 8. b. † Mat. 21. a. Marc. 11. a.
 † Iohā. 12. b. † Luc. 13. d. † Eph. 2. c.
 † Abac. 2. b. † Iohā. 11. d. † Iere. 52. a. Mich. 3. c.

Mat. 24. a. Marc. 13. a. Luc. 21. a. † Mat. 21. b.
 Marc. 11. b. Iohā. 2. b. Esa. 56. b. Iere. 7. a.
 3 Re. 8. d. † Mat. 21. a. Luc. 20. b. Iohā. 7. c.
 and 8. d. † Mat. 21. c. Marc. 11. d.

that they coude not tell, whence it was. And Iesus sayde vnto them: Nether tell I you, by what auctorite I do these thinges.

And he beganne to tell the people this symillitude:^a A certayne man planted a vynyarde, and let it out vnto huszbädmen, and wente himself in to a straunge countre for a greate season. And whan his tyme was come, he sent a seruaut to the huszbädmen, that they might geue him of the frute of the vynyarde. But the huszbändmen bet him, and sent him awaye emptye. And agayne he sent yet another seruaut: but they bet him also, and intreated him shamefully, & sent him awaye emptye. And besydes this, he sent the thirde: but they wounded him also, and thrust him out. Then sayde the lorde of the vynyarde: What shal I do? I wil sende my^b deare sonne, peradventure they wil stonde in awe of him, whan they se him.

But whan the huszbändmen sawe the sonne, they thought in thē selues, and sayde: This is the heyre, come,^c let vs kyll him, & the inheritaunce maye be oures. And they thrust him out of y^d vynyarde, and slew him. What shal now the lorde of the vynyarde do vnto them? He shal come, and destroye those huszbändmen, and let out his vynyarde vnto other. Whan they herde that, they sayde: God forbyd.

But he behelde thē, and sayde: What is this then that is written: ^dThe same stone which the buylders refused, is become the head corner stone? Who so euer falleth vpon this stone, shalbe broken in sunder: but vpon whō so euer he falleth, he shall grynde him to poulder. ^eAnd the hye prestes and scribes wente aboute to laye handes vpon him the same houre, and they feared the people: for they perceaued, that he had spokē this symillitude agaynst them.

And they watched hī, & sent forth spies, which shulde fayne thē selues perfecte,^f that they might take him in his wordes, to delyuer him vnto the power and auctorite of y^g debite. And they axed him, & sayde: Master, we knowe that thou sayest & teachest right, and regardest the outward appearance of no man, but teachest the waye of God truly. Is it lauffull, that we geue tribute vnto the Em-

peroure, or not? But he perceaued their craftynes, and sayde vnto them: Why tēpte ye me? Shewe me the peny. Whose ymage and superscription hath it? They answered, and sayde: The Emperours. Then sayde he vnto them: Geue thē vnto the Emperoure, that which is the Emperours: & vnto God, that which is Gods. And they coude not reproue his worde before the people, and marueyled at his answer, and helde their peace.

^hThen came vnto him certayne of the Saduces (which holde that there is no resurrection) and axed him, and sayde: Master, Moses wrote vnto vs, yf eny mans brother dye hauynge a wife, and dyeth without childrē, then shal his brother take his wife, and rayse vp sede vnto his brother. Now were there seue brethrē: the first toke a wife, and dyed childlesse: and the seconde toke the wife, and dyed without children also: and the thirde toke her, likewyse all the seue, and left no children behynde thē, and dyed. At the last after them all, the woman dyed also. Now in the resurrection, whose wife shal she be of them? For seuen had her to wife. And Iesus answered and saide vnto them: The childrē of this worlde mary, & are married, but they yⁱ shalbe worthy to enioye that worlde and the resurrection from the deed, shal nether mary ner be married, for they can dye nomore. For they are like vnto the angels, and are the y^j children of God, in so moch as they are children of the resurrection.

But that the deed ryse agayne, hath Moses also signified besydes the bush, when he called the LORDE, the God of Abraham,^k the God of Isaac, and the God of Iacob. But God is not a God of the deed but of the lyuynge, for they lyue all vnto him. Then answered certayne of the scribes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst axe him no mo questions.

^lBut he sayde vnto them: How saye they that Christ is Dauids sonne? And Dauid himself sayeth in the boke of the Psalmes: The LORDE sayde vnto my LORDE: ^m'Syt thou on my right honde, tyll I make thine enemies thy fote stole. Dauid calleth him LORDE, how is he then his sonne?

^a Mat. 21. d. Marc. 12. a. ^b Ioha. 3. c. Rom. 8. a. Phil. 2. a. ^c Gen. 37. d. ^d Psal. 117. c. Esa. 28. c. ^e Mat. 21. c. Marc. 12. a. Luc. 19. d. ^f Mat. 22. b.

Marc. 12. b. ^g Mat. 22. d. Marc. 12. b. ^h Deut. 25. a. ⁱ 1 Iohā. 3. a. ^j Exod. 3. a. ^k Mat. 22. d. Marc. 12. d. ^l Psal. 109. a.

" Now whyle all the people gaue audience, he sayde vnto his disciples: Bewarre of the scribes, which wyl go in longe garmentes, and loue to be saluted vpon the market, and desyre to syt hyst in the synagoges, and at the table. They deuoure wedowes houses, and that vnder a coloure of longe prayenge: These shal receaue the greater danacion.

The xxi. Chapter.

AND he loked vp, and behelde y^e riche,^a how they put in their offerynges in to the Gods chest. He sawe also a poore wedowe, which put in two mytes, and he sayde: Verely I saye vnto you: * This poore wedowe hath put in more the^e they all: For these all haue of their excessie put in vnto the offerynge of God, but she of hir pouerte hath put in all hir luyunge that she had.

^c And whā some spake of the temple, that it was garnished with goodly stones and Iewels, he saide: † The time shal come, wherein of all this that ye se, there shal not be left one stone vpon another, which shal not be broken downe. They axed him, and sayde: Master, whā shal these be? and what shalbe the token, when these shal come to passe?

He sayde: Take hede, that ye be not disceaued: ^a For many shal come in my name, and saye, I am he, & the tyme is come hard by. Folowe them not.

But when ye heare of warres and insurreccions, be not ye afrayed, for soch must come to passe, but the ende is not yet there so soone. Then sayde he vnto them: One people shal ryse agaynst another,^c and one realme ageynst another, & shal be greates earthquakes here and there, pestilence, and derth, and fearful things. And greates tokēs shal there be frō heauē. But before all these, they shal laye handes vpon you,^d and persecute you, and delyuer you vp in to their synagoges and presons, and brynge you before kynges & prynces for my names sake. But this shal happen vnto you for a wytnesse. Be at a poynt therfore in youre hertes, that ye take no thought, how ye shal answer: for I wil geue you mouth & wysdome,^e agaynst the

which all youre aduersaries shal not be able to speake ner to resist. But ye shal be deluyered vp euen of youre elders, brethren, kynszfolkes and frendes,^f and some of you shal they put vnto death, and ye shal be hated of euery man for my names sake, and yet shal not one hayre of youre heade perishe. Holde fast youre soules with patience.

But when ye shal se Ierusalem beseged with an hoost, then vnderstonde,^g that the desolation of it is nye. Then let them which be in Iewry, flye vnto the mountaynes: and let soch as be in the myddest therof, departe out: and let soch as be in the countrees, not come therin. For these are the dayes of vengeance, that euery thinge which is written, maye be fulfilled. But wo vnto them that are with childe, and to them that geue sucke in those dayes: for there shalbe greates trouble vpon earth, and wrath ouer this people, and they shal fall thorow the edge of the swerde, and be led captiue amōge all nacions.^h And Ierusalem shalbe troden downe of the Heithen, vntyll the tyme of the Heithen be fulfilled.

ⁱ And there shal be tokens in the Sonne and Mone, and starres, and vpon earth the people shalbe in soch perplexite, that they shal not tell which way to turne them selues. And the see and the waters shal roare, and men shal pyne awaye for feare, and for lokyng after the thinges which shal come vpō earth. For euen the very powers of heauen shal moue.

^j And then shal they se the sonne of man commynge in the cloude with power and greates glory. But when these thinges begynne to come to passe, the^e loke vp, and lift vpp youre heades, for youre redemption draweth nye.

And he tolde them a symilitude: Beholde the fygge tre,^k and all the trees, whā they now shute forth their buddes, ye se by them, and perceauce, that Sommer is now at hande. So likewise ye, when ye se all these thinges come to passe, be sure that the kyngdome of God is nye. Verely I saye vnto you: This generaciō shal not passe, tyll all be fulfilled. Heauen and earth shal passe, but my wordes shal not passe.

^a Mat. 23. a. Marc. 12. d. Luc. 11. d. ^b Marc. 12. d.
* 2 Cor. 8. b. ^c Mat. 24. a. Marc. 13. a. [†] 3 Re. 9. b.
Iere. 7. b. Luc. 19. d. ^d 1 Ioh. 4. a. ^e Esa. 19. a.
^f Mat. 10. b. and 24. a. Marc. 13. b. Luc. 12. b. Iohā.
15. b. and 16. a. ^g Exod. 4. c. Esa. 54. c. Act. 6. b.

^h Mich. 7. a. ⁱ Mat. 24. b. Marc. 13. b. [†] Rom. 11. d.
^j Mat. 24. c. Marc. 13. c. Ezech. 38. c. Ose. 20. b.
Apoc. 6. c. ^k Esa. 19. a. Luc. 17. c. Iohā. 1. c.
^m Mat. 24. c. Marc. 13. d.

"But take hede vnto youre selues, that youre hertes be not ouerladē with excesse of eatinge and with dronkenness, and with takinge of thought for luyngge, and so this daye come vpō you unawares. For as a snare shal it come on all them that dwell vpon earth. Watch therfore cōtynually, and praye, that ye maye be worthy to escape all this that shal come, & to stōde before y^e sonne of man.

And on the daye tyme he taught in the temple, but in the night season he wente out and abode all night vpon mount Oliuete. And all the people gat them vp early vnto him in the temple, for to heare him.

The xxij. Chapter.

A THE feast of swete bread (which is called Easter) drue nye. And y^e hye prestes and Scribes sought how they might put him to death, and were afrayed of the people. But *Satan was entred in to Iudas, named Iscarioth (which was of y^e nombre of y^e twolue) and he wēte his waye, and talked with the hye prestes and with y^e officers, how he wolde betraye him vnto them. And they were glad, and promysed to geue him money. And he cōsented, & sought oportunitie, y^e he might betraye hī without eny rumoure.

"Then came y^e daye of swete bread, wherin the Easter lambe must be offered. And he sent Peter and Ihon, and sayde: Go youre waye, prepare vs the Easter lambe, that we maye eate. But they sayde vnto him: Where wilt thou, that we prepare it? He saide vnto them: Beholde, whā ye come in to y^e cite, there shal mete you a man, beearinge a pitcher of water, folowe him in to the house y^e he entreth in, and saye vnto the good man of the house: The master sendeth y^e worde: Where is y^e gesthouse, wherin I maye eate the Easter lābe with my disciples? And he shal shewe you a greate parlour paued. They wente their waye, and founde as he had sayde vnto them, and made ready the Easter lambe.

B And whan the houre came, he sat him downe, and the twolue Apostles with him, and he sayde vnto them: I haue hertely desyred to eate this Easter lābe with you before I suffre. For I saye vnto you: that henceforth I wil eate nomore therof, tyll it be fulfilled

in the kyngdome of God. And he toke the cuppe, gaue thanks, and sayde: Take this and deuyde it amonge you. For I saye vnto you: I wil not drynke of the frute of y^e vyne, vntyll the kyngdome of God come.

And he toke the bred, gaue thanks, and brake it, and gaue it them, and sayde: This is my body, + which shalbe geuen for you. This do in the remembraunce of me. Likewise also the cuppe, after they had supped, and sayde: This cuppe is the new Testamēt in my bloude, which shalbe shed for you.

"But lo, the hande of him that betrayeth me, is with me on the table. And the sonne of man trulye goeth forth, as it is appoynted. But wo vnto that man, by whom he is betrayed. And they beganne to axe amonge them selues, which of them it shulde be, that shulde do that.

"There rose a strife also amōge thē, which of them shulde be takē for the greatest. But he sayde vnto them: The kynges of y^e worlde haue domynion ouer y^e people, and they that beare rule ouer thē, are called gracious lordes. But ye shal not be so: But the greatest amonge you, shalbe as the yngest: and the chefest, as a seruauit. For which is the greatest? he that sytteth at the table, or he that serueth? Is not he that sytteth at the table? § But I am amōge you as a mynister. As for you, ye are they, that haue byddē with me in my temptacions. And I wil appoynte the kyngdome vnto you, euen as my father hath appoynted me, that ye maye eate and drynke at my table in my kyngdome, & and syt vpon seates, and iudge the twolue trybes of Israel.

But the LORDE sayde: Simon Simon, beholde, Satan hath desyred after you, that he might sifte you euen as wheate: but I haue prayed for y^e, that thy faith fayle not. And whan thou art cōuerted, strength thy brethren: But he sayde vnto him: LORDE, I am ready to go with the in to preson, and in to death. Neuertheles he sayde: Peter, I saye vnto the: The cock shal not crowe this daye, tyll thou haue thryse denyed, y^e thou knewest me.

And he sayde vnto them: ¶ Whan I sent you without wallet, without scrippe, and

* Rom. 13. b. § Mat. 24. d. Marc. 13. d. 1 Pet. 5. b.
 c Mat. 26. a. Mar. 14. a. Iohā. 7. c. 11. e. and f. * Ioh.
 12. a. and 13. c. § Mat. 26. b. Mar. 14. b. c Mat.
 26. c. Mar. 14. c. 1 Cor. 11. c. + Iohā. 6. f. / Mat.

26. b. Mar. 14. c. § Mat. 20. d. Marc. 9. d. and 10. e.
 Luc. 9. e. + 1 Pet. 5. a. § Luc. 12. d. || Mat.
 19. d. Apoc. 3. d. § Mat. 26. c. Marc. 14. c. Iohā.
 13. d. ¶ Mat. 10. a. Marc. 6. a. Luc. 9. a.

without shues, lacked ye eny thing? They sayde: No. Then sayde he vnto them: But now, he that hath a wallet, let him take it vp, likewise also the scrippe. But he that hath not, let him sell his coate, & bye a swerde. For I saye vnto you: It must yet be fulfilled on me, that is wryttē: * He was counted amonge the euell doers. For loke what is wryten of me, it hath an ende. But they sayde: LORDE, Beholde, here are two swerdes. He sayde vnto thē: It is ynough.

¶ And he wente out (as he was wonte) vnto moũt Oliuete. But his disciples folowed him vnto the same place. And whan he came thither, he sayde vnto thē: † Praye, that ye fall not in to tēptacion. And he gat him from them aboute a stones cast, and kneled downe, prayed, & sayde: Father, yf thou wilt, take away this cuppe fro me: Neuerthelesse, not my wyl,⁶ but thynne be fulfilled. And there appeared vnto him an angell frō heauen, and comforted him. And it came so, that he wrestled with death, and prayed the longer. And his sweate was like droppes of bloude, runnyng downe to the grounde. And he rose vp frō prayer, and came to his disciples, and founde them slepinge for heynesse, and sayde vnto them: What, slepe ye? ryse vp and praye, that ye fall not in to tēptacion.

¶ But whyle he yet spake, beholde, the multitude, and one of the twolue called Iudas wente before them, and he came nye vnto Iesus, to kysse him. But Iesus sayde vnto him: Iudas, betrayest thou the sonne of mā with a kysse? When they that were aboute him, sawe what wolde folowe, they sayde vnto him: LORDE, shal we smyte with the swerde? And one of thē stroke a seruaũt of ḡ hye prestes, & smote of his eare. But Iesus answered, and sayde: Suffre thē thus farre forth. And he touched his eare, & healed him.

¶ But Iesus sayde vnto the prestes and rulers of the temple, and to the Elders that were come vnto him: Ye are come forth as it were to a murthurer with swerdes, & with staues. I was daylie with you in the temple, and ye layed no handes vpon me. But this is youre houre, and the power of darknesse.

* Esa. 53. c. † Mat. 26. c. Iohā. 18. a. ‡ Mat. 6. b. § Iohā. 6. d. ¶ Mat. 26. e. Marc. 14. e. Iohā. 18. a. ** Mat. 26. f. Marc. 14. f. †† Iohā. 18. b. ‡‡ Luc. 22. c. Mat. 26. c. Mar. 14. c. §§ Mat. 16. c.

Neuerthelesse they toke him, and led him,⁶ and brought him in to the hye prestes house. As for Peter, he folowed hī a farre of.

Then kyndled they a fyre in the myddest of the palace, and sat them downe together. And Peter sat him downe amonge them. Then a damsell sawe him syttinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Womā, I knowe him not. And after a litle whyle, another sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre after, another affirmed, & sayde: Verely this was with him also, for he is a Galilean. But Peter saide: Mā, I wote not what thou sayest. And immediatly whyle he yet spake, ḡ cock crewe. And the LORDE turned him aboute and loked vpō Peter. And Peter remembred the wordes of ḡ LORDE, how he sayde vnto him: † Before the cock crowe, thou shalt denye me thryse. And Peter wente out, and wepte byterly.

The men that helde Iesus, mocked him,⁷ and stroke him, byndfolded him, and smote him on the face, and axed him, and sayde: Prophecie, who is it that smote the? And many other blasphemies sayde they vnto hī.

¶ And whan it was daye, there gathered together the Elders of the people, the hye prestes and scribes, and led him vp before their councell, and sayde: Art thou Christ? Tell vs. But he sayde vnto them: Yf I tell you, ye wyl not beleue: But yf I axe you, ye wyl not answeere me, nether wyl ye let me go.⁸ ¶ From this tyme forth shal the sonne of man sytt at the right hāde of the power of God. Then sayde they all: Art thou then ḡ sonne of God? He sayde vnto them: Ye saye it, for I am. They sayde: What nede we anye farther wytnesse? We oure selues haue herd it of his awne mouth.⁹

The xiiij. Chapter.

AND the whole multitude of thē arose,¹⁰ and led him vnto Pilate, and begāne to accuse him, and sayde: We haue founde this felowe peruerteringe the people, and forbyd- dinge to geue trybute vnto the Emperoure,

¶ Mat. 26. f. Mar. 14. g. § Col. 3. a. Heb. 1. a. and 10. b. † Mat. 26. g. ‡ Mat. 27. a. Marc. 15. a. Iohā. 18. d.

and sayeth, that he is Christ a kyng. But Pilate axed him, and sayde: "Art thou the kyng of the Iewes? He answered him, and sayde: Thou sayest it. Pilate sayde vnto þy hye prestes and to the people: I fynde no cause in this man. But they were the more feare, and sayde: He hath moued the people, in that he hath taught here ⁊ there in all the londe of Iewry, and hath* begonne at Galile vnto this place.

Whan Pilate herde mencion of Galile, he axed whether he were of Galile. And whan he perceaued that he was vnder †Herodes iurisdiccio ⁊ he sent him to Herode, which was also at Ierusalē in those dayes. When Herode sawe Iesus, he was excedinge glad, for he had longe bene desyrous to se him: because § he had herde moch of him, ⁊ hoped to se a miracle of hi. And he axed him many thinges. Neuertheles he answered him nothinge. The hye prestes and scribes stode, and accused him sore. But Herode with his men of warre despyed him, and mocked him, put a whyte garmēt vpō him, and sent him agayne vnto Pilate. Vpō þy same daye were Pilate and Herode made frendes together, for afore they had bene at variance.

33 Pilate called the hye prestes, and the rulers, and the people together, and sayde vnto thē: "Ye haue brought this man vnto me, as one that peruerteth the people, and beholde, I haue examyned him before you, ⁊ fynde in the mā none of the causes, wherof ye accuse him: Nor yet Herode: for I sent you to him, and beholde, there is brought vpon hi nothinge, that is worthy of death. ¶ Therefore wil I chasten him, and let him lowse: For he must haue let one lowse vnto them after the custome of the feast.

"Then cried the whole multitude, and sayde: Awaye with him, and delyuer vnto vs Barrabas, which for insurreccion made in the cite, and because of a murthur, was cast in to preson. Then called Pilate vnto them agayne, ⁊ wolde haue let Iesus lowse. But they cried, and sayde: Crucifye him, Crucifye him. Yet sayde he vnto them, the thirde tyme: What euell thē hath he done? I fynde no cause of death in hi, therefore wil I chasten him, and

let him go. But they laye styll vpon him with greate crye, and requyred þy he might be crucified. And the voyce of thē and of the hye preastes preuayled.

⁴ And Pilate gaue sentence, that it shulde be as they requyred, and let lowse vnto thē, him, that for insurreccio and murthur was cast in to preson, whom they desyred, but gaue Iesus ouer vnto their wyll. And as they led him awaye, they toke one Simon of Cyren (which came from the felde) "and layed þy crosse vpon him, to beare it after Iesus.

⁵ And there folowed him a greate multitude of people and of women, which bewayled and lamented him. But Iesus turned him aboute vnto thē, and sayde: Ye daughters of Ierusalē, wepe not ouer me: but wepe ouer youre selues, and ouer youre childrē. For beholde, the tyme wil come, wherin it shal be sayde: Blessed are the baren, and the wombes that haue not borne, and the pappes that haue not geuen sucke.¶ Then shal they begynne to saye vnto the mountaynes: Fall vpon vs. And to the hylles: Couer vs. For yf this be done to a grene tre, what shal be done then to the drye?

⁶ And two other (which were myszdoers) were led out also, to be put to death with him. And whā they came to þy place, which is called Caluery, they crucified him euen there, and the two myszdoers with him, the one on the righte hande, the other on þy left. But Iesus sayde: "Father, forgeue them, for they wote not what they do.** And they parted his garmētes, and cast lottes therfore. And the people stode and behelde.

And the rulers mocked him with them, and sayde: He hath helped other, let him helpe him self now, yf he be Christ þy chosen of God. The soudyers also mocked him, wēte vnto him, ⁊ brought him vyner, and sayde: Yf thou be the kyng of the Iewes, then helpe thyself. And aboute ouer him was this superscripcio⁷ wrytten with letters of Greke, Latyn, and Hebrue: This is the kyng of the Iewes.

And one of the myszdoers that hanged there, blasphemed him, and sayde: Yf thou be Christ, then helpe thy self and vs. Then answered the other, rebuked him, and sayde:

* Mat. 27. b. * Mat. 4. b. † Luc. 3. a. ‡ Luc. 18. d. § Luc. 9. a. ¶ Mat. 27. b. Marc. 15. a. Iohā. 18. c. || Iohā. 19. a. ** Mat. 27. c. Marc. 15. b. ⁊ Mat. 27. c. Act. 3. b. ⁊ Mat. 27. d. Iohā. 19. b. ⁊ Zach. 12. c.

⁴ Iere. 8. a. Ose. 10. b. Apoc. 6. c. ⁵ Esa. 53. c. ⁶ Act. 7. g. ** Psal. 21. b. Mat. 27. c. Marc. 15. c. Iohā. 19. c. ⁷ Mat. 27. d. Iohā. 19. b.

And thou fearest not God also, which art yet in like dānacion. And truly we are therein by right, for we receaue accordinge to oure dedes. As for this man, he hath done nothinge amysse. And he sayde vnto Iesus: LORDE, remembre me, whan thou comest in to thy kyngdome. And Iesus sayde vnto him: Verely I saye vnto the: To daye shalt thou be with me in Paradyse. And it was aboute the sixte houre,^a and there was darknesse ouer ⁊ whole londe vntyll the nyenth houre. And the Sonne was darkened, and the vayle of the temple rente in two euen thorow the myddes.

¶ And Iesus cryed loude, ⁊ sayde: Father, * in to thy handes I commende my sprete. And whan he had so sayde, he gaue vp the goost. But ^bwhan the Captayne sawe what had happened, he prayesd God, and sayde: Verely this was a iust mā. And all the people that stode by ⁊ behelde, whan they sawe what was done, smote vpon their brestes, ⁊ turned backe agayne. But all his acquaintance, and the women that had folowed him out of Galile, stode a farre of, and behelde all these thinges.

^c And beholde, a mā named Ioseph, a Senatour, which was a good iust man, the same had not consented vnto their counsell, and dede, which was of Arimathia a cite of the Iewes, which same also wayted for the kyngdome of God: he wēte vnto Pilate, and axed the body of Iesus. And he toke him downe, wrapped him in a linnen cloth, and layed him in a hewen sepulchre, wherin neuer man was layed. And it was the daye of preparinge, and the Sabbath drue on.

^d The women that were come with him out of Galile, folowed him, and behelde the Sepulchre, ⁊ how his body was layed. But they returned, and made ready the spyces ⁊ anontmētes. And vpon the Sabbath they rested, accordinge to the lawe.

The xiiij. Chapter.

¶ **B**UT vpon one of the Sabbathes very early in the mornynge,^e they came vnto the Sepulchre, and brought ⁊ spyces which they had prepared, and certayne women with thē. Neuertheles they founde the stone rolled awaye from the sepulchre, and wente in, and

founde not the body of ⁊ LORDE Iesu.^f And it happened as they were amased therat, beholde, there stode by them two men in shynynge garmentes. And they were afraied, and cast downe their faces to the earth. Then sayde they vnto thē: What seke ye? the lyuynge amōge the deed? He is not here. He is rysen vp. Remembre, how ⁊ he tolde you whā he was yet in Galile, and sayde: † The sonne of man must be deluyered in to the hādes of synners, and be crucified, and the thirde daye ryse agayne.

And they remēbred his wordes, and wente from the sepulchre, and tolde all this vnto the eluen,^g and to all the other. It was Mary Magdalene, and Iohanna, and Mary Iames, and the other with them, that tolde this vnto the Apostles. And their wordes sēmed vnto them, as though they had bene but fables, and they beleued them not. But Peter arose, and ranne to the sepulchre, and stouped in, and sawe the linnen clothes layed by them selues, and departed. And he wondred within himself at that which had happened.

^h And beholde, two of them wente that same daye, to a towne (which was thre score furlōges from Ierusalem) whose name was called Emaus. And they talked together of all these thinges ⁊ had happened. And it chauncedⁱ as they were thus talkinge and reasonynge together, Iesus himself drue nye, and wente with them. But their eyes were holden, that they shulde not knowe hī. And he sayde vnto them: What maner of cōmunicacions are these that ye haue one to another as ye walke, and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a straunger at Ierusalē, not knowinge what is come to passe there in these dayes? And he sayde vnto thē: What? They sayde vnto him: That of Iesus of Nazareth, ⁊ which was a prophet, mightie in dede and worde, before God and all ⁊ people, how oure hye prestes and rulers deluyered him to the condemnacion of death, and crucified him. But we hoped that he shulde haue deluyered Israel. And besydes all this, todaye is the thirde daye that this was done.^j Yee ⁊ certayne women also of oure company which were early at the Sepulchre,

^a Mat. 27. e. Marc. 15. d.

^{*} Psal. 30. a. Act. 7. g.

^b Mat. 27. f. Marc. 15. d.

^c Mat. 27. g. Marc. 15. e.

Iohā. 19. d.

^d Luc. 8. a.

^e Mat. 28. a. Marc. 16. a.

Iohā. 20. a.

† Iohā. 20. b.

† Luc. 9. e.

^f Mat. 28. b. Marc. 16. b. Iohā. 20. b.

^g Mar. 16. b.

^h Mat. 18. c. ⁱ Mat. 21. e. ^j Luc. 24. a. Iohā. 20. a.

and founde not his body, came and tolde, that they had sene a visiō of angels, which sayde he was alyue. And certayne of them that were with vs, wente vnto the sepulchre, and founde it euen so as *ſ* wemē sayde, but hi founde they not.

C And he sayde vnto thē: O ye fooles and slowe of hert to beleue all that the prophetes haue spokē? *Ought not Christ to haue suffred these thinges, and to entre in to his glory? And he beganne at Moses and at all the prophetes, and expounded vnto them all the scriptures, that were spoken of him. And they drue nye vnto the towne, which they wētē vnto, and he made as though he wolde haue gone farther. †And they compelled him, and sayde: Abyde with vs, for it draweth towardes night, and the daye is farre passed. And he wente in to tary with thē. And it came to passe whan he sat at the table with thē, he toke the bred, gaue thanks, brake it, and gaue it them. Then were their eyes opened, and they knewe him. And he vanyshe out of their sight. And they sayde, betwene thē selues: Dyd not oure hert burne with in vs, whan he talked with vs by the waye, whye he opened the scriptures vnto vs? And they rose vp the same houre, turned agayne to Ierusalem, and founde *ſ* eleuē gathered together, and them that were with them, which sayde: The LORDE is rysen of a trueth, and hath appeared vnto Symon. And they tolde thē what had happened by *ſ* waye, and how they knewe him in breakynge of the bred.

“But whye they were talkynge therof, Iesus himself stode in the myddes amonge thē, and sayde: Peace be with you. But they were

abashed and afraied, supposinge that they had sene a sprete. And he saide vnto thē: *D* Why are ye abashed? *¶* wherfore ryse there soch thoughtes in youre hertes? Beholde my hādes *¶* my fete, it is euen I my self. Handle me, and se, for a sprete hath not flesh and bones, as ye se me haue. And whan he had thus spokē, he shewed thē his hōdes and his fete. But whye they yet beleued not for ioye and wondred, he sayde vnto them: *¶* Haue ye eny thinge here to eate? And they set before him a pece of a broyled fish, and an hony combe. And he toke it, and ate it before thē.

And he sayde vnto them: †These are the wordes, which I spake vnto you, whye I was yet with you. For it must all be fulfilled that was wrytten of me in the lawe of Moses, in the prophetes, *¶* in the Psalmes. Thē opened he their vnderstandinge, that they might vnderstonde the scriptures, and sayde vnto them: *¶* Thus is it wryttē, and thus it behoued Christ to suffre, *¶* the thirde daye to ryse agayne frō the deed, and to let repentance and remysion of synnes be preached in his name amōge all nacions,*¶* and to begynne at Ierusalē. As for all these thinges, ye are wytnesses of thē. And beholde, *¶* I wil sende vpon you the *¶* promes of my father: but ye shal tary in the cite of Ierusalem, tyll ye be endewed with power from aboue.

¶ But he led them out vnto Bethany, and lift vp his handes, and blessed them. And it came to passe whā he blessed them, he departed from them, and was caried vp in to heauen. And they worshipped him, and turned agayne to Ierusalem with greate ioye and were contynually in *ſ* tēple, geuyng prayse and thanks vnto God. Amen.

* Esa. 53. a. † Gen. 19. a. Luc. 14. c. *°* Iohā. 20. c. *°* Iohā. 21. b. ‡ Mat. 16. c. § Act. 17. a. || Mich. 4. a.

c Act. 1. a. and 2. a. *¶* Iohā. 14. c. 15. c. 16. a. *d* Mar. 16. c. Act. 1. b.

The ende of the gospell of S. Luke.

The gospell of S. Ihon.

What S. Ihons gospell conteyneth.

Chap. I.—The euerlasting byrth of the sonne of God, and how he became man. The testimony of Ihon and of his baptyme. The callinge of Andrew, Peter, Philip and Nathanael.

Chap. II.—Christ turneth the water vnto wyne at the mariage in Cana, and dryueth the marchauntes out of the temple.

Chap. III.—The swete talkinge of Christ with Nicodemus. The doctryne & baptyme of Ihō, and what wytnesse he beareth of Christ.

Chap. IIII.—The lounge communicacion of Christ with the woman of Samaria by the welles syde. How he commeth in to Galile, and healeth the rulers sonne.

Chap. V.—He healeth the man that was sicke eight & thirtie yere. The Iewes accuse him as a breaker of the Sabbath: he answereth for him self, and reproveth them.

Chap. VI.—Iesus fedeth fyue thousande men with fyue barlye Loaves, departeth awaye, that they shulde not make him kynge, goeth vpō the see, and reproveth the fleshly hearers of his worde. The carnall are offended at hī, and forsake him.

Chap. VII.—Iesus commeth to Ierusalē at the feast, teacheth the Iewes and reproveth thē: The pharises & the hye prestes hearinge that the people begynne to fauour Christ and to beleue in him, sende out officers to take hī. There are dyuerse opinions of him amōge the people. The pharises rebuke the officers because they haue not taken him, and chyde with Nicodemus for takinge his parte.

Chap. VIII.—A woman is taken in adoutrie: Christ delyuereth her. The fredome of such as folowe Christ, whom they accuse to haue the deuel within him, and go aboute to stone him.

Chap. IX.—Christ maketh the man to se that was borne blynde, where thorow he getteth him self more displeasure amonge the Iewes and Pharises.

Chap. X.—Christ is the true shepherde, and the dore of the shepe. Some saye: Christ hath the deuell, and is madd, some saye: he speaketh not the wordes of one that hath the deuell. Because he telleth the trueth, the Iewes take vp stones to cast at him, call his preachinge blasphemy, and go aboute to take him.

Chap. XI.—Christ rayseth Lazarus frō death. The hye prestes & the pharysees gather a counsell, and cast their heades together agaynst him, therefore he getteth him out of the waye.

Chap. XII.—Mary anyonteth Christes fete, Iudas murmureth, Christ excuseth her, rydeth in to Ierusalem, and is lounge receaued of the thankfull, but vtterly despyed of the vngodly.

Chap. XIII.—Christ washeth the disciples fete, telleth them of Iudas the traytoure, and commaundeth thē earnestly to loue one another.

Chap. XIIIII.—He armeth his disciples with consolacion agaynst trouble for to come, taketh frō thē the heynesne that they had because of his departinge, and promiset them the holy goost, the spirite of comforte.

Chap. XV.—The true vyne, the huszbandman & the braunches. A doctryne of loue, and a swete comforte agaynst persecucion.

Chap. XVI.—Cōsolacion agaynst trouble. Prayers are herde thorow Christ.

Chap. XVII.—The most hartely & louinge prayer of Christ vnto his father, for all such as receaue the trueth, and be his awne.

Chap. XVIII.—Christ is betrayed. The wordes of his mouth smyte the officers to the grounde. Peter smyteth of Malchus eare. Iesus is brought before Anna, Caiphās, and Pilate.

Chap. XIX.—Christ is crucified. He commendeth his mother vnto Ihon, sheddeth his bloude, and is buried.

Chap. XX.—The resurreccion of Christ, which appeareth to Mary Magdalene and to all his disciples, to their greate comforte.

Chap. XXI.—He appeareth to his disciples agayne by the see of Tyberias, and commaundeth peter earnestly to fede his shepe.

The gospell of S. Ihon.

The first Chapter.

IN the begynnyng was the worde, and the worde was with God, and God was f worde. The same was in the begynnyng with God.* All thinges were made by the same, and without the same was made nothinge that was made. In him was the f life, and the life was the f light of men: and the light shyneth in the darknesse, and the darknesse comprehended it not.

There was sent from God a man, whose name was Ihon. The same came for a witnessse, to beare witnessse of f light, that thorow him they all might beleue. f He was not that light, but that he might beare witnessse of f light. That was the true light, which lighteth all men, that come in to this worlde. He was in the worlde, t the worlde was made by him, and f worlde knewe him not. He came in to his awne, and his awne receaued him not. But as many as receaued him, t to them gaue he power to be the children of God: euen such as beleue in his name. Which are not borne of bloude, ner of the wyl of the flesh, ner of the wyl of man, but of God.

33 a And the worde became flesh, and dwelt amonge vs: f and we sawe his glory, a glory as of the onely begottē sonne of the father, full of grace and trueth.

Ihon bare witnessse of him, cryed, and sayde: f It was this, of whom I spake: After me shal he come, that was before me, For he was or euer I: and ** of his fulnesse haue all we receaued grace for grace. For the lawe was geuen by Moses, grace and trueth came

by Iesus Christ. c No man hath sene God at eny tyme. The onely begottē sonne which is in the bosome of the father, he hath declared the same vnto vs.

And this is the recorde of Ihon, when the Iewes sent prestes and Leuites frō Ierusalem, to axe him: Who art thou? And t he confessed and denyed not. And he confessed, and sayde: I am not Christ. And they axed him: What thē? Art thou Elias? He sayde: I am not. Art thou the t Prophet? And he answered: No. Then sayde they vnto him: What art thou thē, f we maye geue answer vnto thē that sent vs? What sayest thou of thy self? He sayde: f I am f voyce of a cryer in the wyldernesse. Make straight f waye of the LORDE. §§ As f prophet Esay sayde.

And they that were sent, were of f Pharises. **C** And they axed him, t sayde vnto him: Why baptysest thou then, yf thou be not Christ, ner Elias, ner a prophet? Ihon answered them, and sayde: f I baptyse with water, but there is one come in amonge you, whom ye knowe not. It is he that cometh after me, which was before me: whose shue lachet I am not worthy to vnlowse. This was done at Bethabara beyonde Iordane, t where Ihon dyd baptyse.

The nexte daye after, Ihon sawe Iesus commynge vnto him, and sayde: Beholde the f labe of God, which taketh awaye the synne of the worlde. This is he, of whom I sayde vnto you: After me commeth a man, which was before me. For he was or euer I, and I knewe him not: but that he shulde be

* Gen. 1. a. Pro. 8. b. f Iohā. 14. b. f Iohā. 8. b.
9. a. 12. e. § Iohā. 5. d. t Ose. 1. b. Rom. 8. b.
Gal. 4. a. a Baruc 2. e. f Mat. 17. a. 2 Pet. 1. c.
1 Iohā. 1. a. b Mat. 3. b. Marc. 1. a. ** Col. 2. b.

c Deut. 5. c. 1 Iohā. 4. b. t Iohā. 3. d. t Deut. 18. c.
 d Mat. 3. a. Marc. 1. a. Luc. 3. a. §§ Esa. 40. a. a Mat.
3. b. Marc. 1. a. Luc. 3. c. Act. 19. a. t Iohā. 3. d.
and 10. d. f Esa. 53. b. 1 Cor. 5. b.

declared in Israel, therefore am I come to baptysse with water.

¶ And Ihon bare recorde, ⁊ sayde: "I sawe the sprete descende from heauen like vnto a doue, and abode vpon him, ⁊ I knewe him not. But he that sent me to baptysse with water, ⁊ same sayde vnto me: Vpon whom thou shalt se the sprete descende and tary styll on him, the same is he, that baptyseth with the holy goost. And I sawe it, and bare recorde, that this is the sonne of God.

The nexte daye after, Ihon stode agayne, and two of his disciples. And whā he sawe Iesus walkynge, he sayde: Beholde the *lābe of God. And two of his disciples herde him speake, and folowed Iesus. And Iesus turned him aboute, and sawe them folowinge, and sayde vnto thē: What seke ye? They sayde vnto him: Rabbi, (which is to saye by interpretation, Master.) Where art thou at lodginge? He sayde vnto them: Come and se it. They came and sawe it, ⁊ abode with him the same daye. It was aboute the tenth houre.

One of the two, which herde Ihon speake, and folowed Iesus, was Andrew the brother of Symon Peter: the same founde first his brother Symon, and sayde vnto him: We haue founde Messias (which is by interpretation, ⁊ Anoynted) and brought him to Iesus. Whan Iesus behelde him, he sayde: Thou art Symon the sonne of Ionas,† thou shalt be called Cephas, which is by interpretation, a stone.

¶ The nexte daye after, wolde Iesus go agayne in to Galile, and founde Philippe, and sayde vnto him: † Folowe me. Philippe was of Bethsaida the cite of Andrew and Peter. Philippe founde Nathanael, and sayde vnto him: We haue founde him, of whō‡ Moses in the lawe, and ⁊ § prophetes haue wrytten, euen Iesus the sonne of Ioseph of Nazareth. And Nathanaell sayde vnto him: ¶ What good can come out of Nazareth? Philippe sayde vnto him: Come, and se.

Iesus sawe Nathanael cōmyng to him, and sayde of him: Beholde, a righte Israelite, in whom is no gyle. Nathanael sayde vnto him: From whence knowest thou me? Iesus answered, and sayde vnto him: Before ⁊ Philippe called the, whan thou wast vnder

the fygge tre, I sawe the. Nathanaell answered, and sayde vnto hī: Rabbi, thou art ⁊ sonne of God, thou art ⁊ kyng of Israel. Iesus answered, ⁊ sayde vnto him: Because I sayde vnto the, that I sawe the vnder the fygge tre, thou beleuest: thou shalt se yet greater thinges thē these. And he sayde vnto him: Verely verely I saye vnto you:¶ Frō this tyme forth shal ye se the heauen open, and the angels of God goinge vp ⁊ downe ouer the sonne of man.

The ij. Chapter.

¶ AND vpon the thirde daye there was a ¶ marriage at Cana in Galile, and the mother of Iesus was there. Iesus also and his disciples was called vnto ⁊ marriage. And whan the wyne fayled, the mother of Iesus saide vnto him: They haue no wyne. Iesus sayde vnto her: ¶ Womā, what haue I to do with the? Myne houre is not yet come. His mother sayde vnto ⁊ mynisters: Whatsoeuer he sayeth vnto you, do it. There were set there sixe water pottes of stone, after ⁊ maner of the purifieng of ⁊ Iewes, euery one cōteyninge two or thre measures.

Iesus sayde vnto thē: Fyll the water pottes with water. And they fylled thē vp to ⁊ brymme. And he sayde vnto thē: Drawe out now, ⁊ brynge vnto the Master of the feast. And they bare it. Whā the master of ⁊ feast had taisted ⁊ wyne which had bene water, and knewe not whence it came (but the mynisters that drue ⁊ water, knewe it) the Master of the feast called the brydegrome, and sayde vnto him: Euery man at the first geueth the good wyne: ⁊ whan they are dronken, thē that which is worse. But thou hast kepte backe the good wyne vntyll now.

This is the first token that Iesus dyd at Cana in Galile, and shewed his glory, and his disciples beleued on him. ¶ Afterwarde wente he downe to Capernaum, he, his mother, his brethrē, and his disciples, and taried not longe there.

¶ And the Iewes Easter was at hande. And Iesus wēte vp to Ierusalem, and founde syttinge in the tēple, those that solde oxen, shepe, and doues, and chaungers of money.

* Mat. 3. b. Marc. 1. a. Luc. 3. c. * Exod. 12. a. Esa. 53. b. † Mat. 16. c. † Iohā. 12. c. † Gen. 3. c. 22. c. 49. b. Deut. 18. c. § Esa. 7. c. and 9. b.

¶ Iohā. 7. e. ¶ Gen. 28. c. Luc. 21. d. ¶ Luc. 2. g. ¶ Mat. 4. b. Marc. 1. b. Luc. 4. d. ¶ Mat. 21. b. Marc. 11. b. Luc. 19. d.

And he made a scourge of small cordes, and droue them all out of the tēple with the shepe and oxen, and poured out the chaungers money, and ouerthrewe the tables, and sayde vnto them that solde the doutes: Hauē these thinges hēce, and make not my fathers house an house of marchaundise. His disciples remembered it, that is writtē: *The zeale of thine house hath euen eaten me.

Then answered the Iewes, and sayde vnto him: "What token shewest thou vnto vs, that thou mayest do these thinges? Iesus answered and sayde vnto thē: "Breake downe this temple, and in thre dayes wil I set it vp agayne. Then sayde the Iewes: "Sixe and fourtye yere was this temple abyldinge, and wilt thou set it vp in thre dayes? But he spake of y^e tēple of his body. Now whā he was rysen agayne from the deed, his disciples remembered that he thus sayde, and they beleued the scripture, and the wordes which Iesus spake.

Whā he was at Ierusalē at Easter in y^e feast, many beleued on his name, when they sawe y^e tokēs y^e he dyd. But Iesus cōmytted not himself vnto thē, for he knewe thē all, and neded not y^e eny mā shulde testifie of man, y^e for he knewe well what was in man.

The iij. Chapter.

THERE was a man of the Pharises, named Nicodemus^a a ruler amōge the Iewes. The same came vnto Iesus by night, and sayde vnto hi: Master, we knowe y^e thou art come a teacher frō God: for l^o mā can do these tokēs y^e thou doest, excepte God be with him. Iesus answered, and sayde vnto him: Verely verely I saye vnto the: Excepte a man be borne a new, he can not se the kyngdome of God. Nicodemus sayde vnto him: How can a man be borne, whan he is olde? Can he entre in to his mothers wombe, and be borne agayne? Iesus answered: Verely verely I saye vnto the: ¶ Excepte a mā be borne of water and of the sprete, he can not come in to y^e kyngdome of God.

****** That which is borne of flesh, is flesh: and that which is borne of the sprete, is sprete. Maruell not, that I sayde vnto y^e: Ye must be borne of new. The wynde bloweth where

he wyl, and thou hearest his sounde: ^{††}but thou canst not tell whēce he cometh, and whither he goeth. So is euery one, that is borne of the sprete.

Nicodemus answered, and sayde vnto him: How maye these be? Iesus answered, and sayde vnto hi: Art thou a Master in Israel, and knowest not these? Verely I saye vnto y^e: We speake that we knowe, and testifie that we haue sene, and ye receaue not oure wyttesse. Yf ye beleue not whan I tell you of earthly thinges, how shulde ye beleue, whā I speake vnto you of heauenly thinges?

^{††} And noman ascendeth vp in to heauen, but he that is come downe from heauē, (namely) the sonne of man which is in heauen. [†] And like as Moses lift vp the serpent in the wyldernes, euen so must the sonne of man be lift vp, that who so euer beleueth in him, shulde not perish, but haue euerlasting life.

[†] For God so loued the worlde, that he gaue his onely sonne, that who so euer beleueth in hi, shulde not perishe, but haue euerlasting life. ^{§§} For God sent not his sonne in to y^e worlde to condempne the worlde, but that the worlde might be saued by him. He that beleueth on him, shal not be cōdemned. But he that beleueth not, is cōdemned already: because he beleueth not on the name of the onely sonne of God. But this is y^e cōdempnacion, [†] that the light is come in to the worlde, and men loued the darknesse more thē y^e light: for their workes were euell. Whoso euer doth euell, hateth the light, and cometh not to the light, that his dedes shulde not be reprobud. But he that doth the truth, cometh to the light, that his workes maye be knowne: for they are done in God.

Afterwarde came Iesus and his disciples in to the lōde of Iewry, and had his beyng there with them, and [†] baptysed. ^{|||} Ihon baptysed also in Enon besyde Salem: for there was moch water there. And they came thither, and were baptysed: for Ihon was not yet put in preson.

Then arose there a question amonge the disciples of Ihon with the Iewes aboute the purifigēce, and they came vnto Ihon, and sayde vnto him: Master, he y^e was with the

^a Psal. 68. b. [†] Mat. 16. a. Iohā. 6. d. [†] Mat. 26. f. [†] 1 Esd. 5. 6. [§] Iere. 17. b. Apo. 2. d. [§] Iohā. 7. c. and 19. d. ^{||} Iohā. 9. b. [¶] Iohā. 4. b. and 7. d. Tit. 3. a. ^{**} Rom. 8. a. ^{††} Eccles. 11. a. ^{††} Ephe. 4. a. [†] Num.

21. b. Iohā. 8. c. and 12. d. [†] Rom. 5. a. 1 Iohā. 4. b. ^{§§} Luc. 19. a. [†] Iohā. 1. a. and 12. f. [†] Iohā. 4. a. ^{|||} Mat. 3. a. Marc. 1. a. Luc. 3. a. Mat. 4. b.

beyonde Iordan, of whom thou barest wytnesse, beholde, he baptyseth, and euery man cometh vnto him. Iohn answered and sayde: A man can receaue nothinge, excepte it be geuen him from heauē. Ye youre selues are my wytnesses, how *that I sayde, I am not Christ, but am sent before him. He that hath the bryde, is the brydegrome: but the frende of the brydegrome stondesth, and herkeneth vnto him, and reioyseth greatly ouer the voyce of the brydegrome, this same ioye of myne is now fulfilled. He must increace, but I must decreace.

¶ He that commeth from an hye, is aboute all. He that is of the earth, is earthly, and speaketh of the earth. He that commeth frō heauen, is aboute all, and testifieth what he hath sene & herde, and no man receaueth his wytnesse. But he that receaueth it, hath set to his seale, †that God is true. For he whō God hath sent, speaketh ‡wordes of God: †for God geueth not the sprete (vnto him) by measure. ¶ The father loueth the sonne, and hath geuen him all thinges in to his hande. § He that beleueth on the sonne, hath euerlastinge life: he that beleueth not the sonne, shal not se the life, but † wrath of God abydeth vpon him.

The iiii. Chapter.

¶ NOWE whan Iesus had knowlege, † it was come to the eares of the Pharises, that Iesus made and baptised mo disciples thē Iohn (howbeit Iesus himself baptysed not, but his disciples) ¶ he left the londe of Iewry, and departed agayne in to Galile. But he must nedes go thorow Samaria. Then came he in to a cite of Samaria, called Sichar, nye vnto † pece of lōde, † Iacob gaue vnto Ioseph his sonne. And there was Iacobs well. Now whan Iesus was weerye of his iourney, he satt hī downe so vpō the well. And it was aboute the sixte houre. Then came there a woman of Samaria to drawe water. Iesus sayde vnto her: Geue me drynke. (For his disciples were gone their waye in to † cite, to bye meate.) So the woman of Samaria sayde vnto him: How is it that thou axest drynke of me, syngne thou art a Iewe, and I

a woman of Samaria? For the Iewes medle not with the **Samaritans.

Iesus answered, and sayde vnto her: Yf thou knewest the gift of God, and who it is that sayeth vnto the, geue me drynke, thou woldest axe of him, and he wolde geue the, the water of life.⁵ The woman sayde vnto him: Syr, thou hast nothinge to drawe withall, and the well is depe, from whence hast thou then that water of life? Art thou greater then oure father Iacob, which gaue vs this well? And he himself dranke therof, and his children, and his catell. Iesus answered, and sayde vnto her: Who so euer drynketh of this water, shal thyrst agayne: But whosoever shal drynke of the water that I shal geue him, shal neuer be more a thyrst: †† the water that I shal geue him, shalbe in him a well of water, which spryngeth vp in to euerlastinge life.

The woman sayde vnto him: †† Syr, geue me that same water, that I thyrst not, nether neede to come hither to drawe. Iesus sayde vnto her: Go, call thy huszbande, and come hither. The woman answered, and sayde vnto him: I haue no huszbande.

Iesus sayde vnto her: Thou hast sayde well, I haue no huszbande: for thou hast had fyue huszbandes, and he whom thou hast now, is not thine huszbande: there saydest thou right. The womā sayde vnto him: Syr, I se, that thou art a prophet. Oure fathers worshipped vpon this mountayne, and §§ ye saye, that at Ierusalem is the place, where men ought to worshippe. Iesus sayde vnto her: Woman, beleue me, the tyme commeth, that ye shal nether vpon this mountayne ner at Ierusalem worshippe the father. Ye wote not what ye worshippe, but we knowe what we worshippe, for || Saluacion commeth of the Iewes. But the tyme commeth, and is now allready, that the true worshippers shal worshippe the father in † sprete and in the trueth: For the father wil haue soch so to worshippe him. *** God is a sprete, and they that worshippe him, must worshippe in sprete and in the trueth.

The womā sayde vnto him: I wote that Messias shal come, which is called Christ. Whan he commeth, he shal tell vs all thinges.

* Iohā. 1. b. † Rom. 3. a. ‡ Esa. 61. a. ° Marc. 11. c. Luc. 10. c. § Iohā. 6. f. ¶ Iohā. 5. b. || Mat. 4. b. ¶ Gen. 48. d. ** 4 Re. 17. c. Iohā. 8. c. ° Iere. 2. b.

Iohā. 7. d. †† Iohā. 3. a. Tit. 3. a. †† Iohā. 6. d. §§ 3 Reg. 9. a. 2 Par. 7. c. || Gen. 29. c. ¶¶ Rom. 1. a. *** 2 Cor. 3. c.

Iesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talked with the woman. Yet sayde no man: What axest thou, or what talkest thou with her? Then the woman let hir pot stonde, and wente in to the cite, and sayde vnto the people: Come, se a man, which hath tolde me all that euer I dyd, Is not he Christ? Then wente they out of the cite, and came vnto him: In the meane whyle his disciples prayed him, and sayde: Master, eate. But he sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples amōge them selues: Hath eny man brought him meate? Iesus sayde vnto the: My meate is this, that I do the wyll of him that sent me, and to finish his worke. Saye not ye youre selues: There are yet foure monethes, and then cometh the haruest? Beholde, I saye vnto you: lift vp youre eyes, and loke vpon the felde, *for it is whyte already vnto the haruest.

¶ And he that reapeth, receaueth rewarde, and gathereth frute to euerlastinge life, that both he that soweth and he that reapeth, maye reioyse together. For herin is the proverbe true: One soweth, another reapeth. I haue sent you to reape that, wheron ye bestowed no laboure. Other haue laboured, and ye are come in to their laboures.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: He hath tolde me all that euer I dyd. Now whan the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his worde, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, †we haue herde him oureselues, and knowe, that this of a trueth is Christ the Sauoure of the worlde.

After two dayes he departed thence, and wente in to Galile. ‡For Iesus himself testified, that a prophet is nothinge set by at home. Now whā he came in to Galile, the Galileās receaued him, which had sene all that he dyd at Ierusalem in the feast: for they also were come thither in the feast. And Iesus came agayne vnto Cana in

Galile,§ where he turned the water vnto wyne.

¶ And there was a certayne ruler, whose sonne laye sicke at Capernaum. This herde that Iesus came out of Iewry in to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye deed sicke. And Iesus sayde vnto him: Excepte ye se tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Syr, or euer my childe dye. Iesus sayde vnto him: Go thy waye, thy sonne lyueth. The man beleued the worde, that Iesus sayde vnto him, and wente his waye. And as he was goinge downe, his seruantes mett him, and tolde him, and sayde: Thy childe lyueth. Then enquired he of them the houre, wherin he beganne to amende. And they sayde vnto him: Yesterdaye aboute the seuth houre the feuer left him. Then the father perceaued, that it was aboute the same houre, wherin Iesus sayde vnto him: Thy sonne lyueth.¶ And he beleued with his whole house. This is now the seconde token that Iesus dyd, whan he came from Iewry in to Galile.

The 6. Chapter.

AFTERWARDE, there was a feast of the Iewes, and Iesus wente vp to Ierusalem. There is at Ierusalem by the slaughter house a pole, which in Hebrue is called Bethesda, ¶ hath fyue porches, wherin laye many sicke, blynde, lame, wythred, which wayted, whan the water shulde moue. For the angell wente downe at his tyme in to the pole, and stered the water. Who so euer now wente downe first, after that the water was stered, ‡same was made whole, what soeuer disease he had. And there was a man, which had lyen sicke eight and thirtie yeares. Whan Iesus sawe him lye, ¶ knewe that he had lyen so long, he saide vnto him: Wilt thou be made whole? The sicke answered him: Syr, I haue no man, whan the water is moued, to put me in to the pole. And whan I come, another steppeth downe in before me.

Iesus sayde vnto him: Aryse, take vp thy bed, and go thy waye. And immediatly the man was made whole,¶ and toke vp his bed

* Mat. 9. d. Luc. 10. a. † Iohā. 17. b. ‡ Mat. 13. g.
Mar. 6. a. Luc. 4. c. § Iohā. 2. a. ¶ Act. 18. a.

¶ Mat. 9. a. Marc. 2. a. Luc. 5. c.

and wente his waye. * But vpon the same daye it was the Sabbath. Then sayde the Iewes vnto him that was made whole: To daye is y^e Sabbath, it is not lafull for the to cary the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go thy waye. Then axed they him: What man is that, which sayde vnto the: Take vp thy bed, and go thy waye? But he that was healed, wyst not who he was: for Iesus + had gottē him self awaye, because there was moche people.

33 Afterwarde founde Iesus him in the tēple, and sayde vnto him: Beholde, thou art made whole, † synne nomore, lest a worse thinge happen vnto the. The mā departed, and tolde the Iewes, that it was Iesus, which had made hi whole. Therefore dyd y^e Iewes persecute Iesus, and sought to slaye him, because he had done this vpō y^e Sabbath.

But Iesus answered them: § My father worketh hither to, and I worke also. Therefore sought the Iewes the more to slaye hi: because he brake not onely y^e Sabbath, but said also, that God was his father, and made him self equall with God. Thē answered Iesus, and sayde vnto them: Verely verely I saye vnto you: || The sonne can do nothinge of himself, but that he seyth the father do. For what soeuer he doeth, that doeth y^e sonne also. The father loueth the sonne, & sheweth him all that he doth, and wyll shewe him yet greater workes, so that ye shal marueyle. For as the father rayseth vp the deed, and maketh them lyue, euē so the sonne also maketh lyuynge whom he wyll. For the father iudgeth no man, but ¶ hath geuen all iudgmēt vnto the sonne, that they all might honour the sonne, euen as they honourē y^e father. Who so honoureth not the sonne, the same honoureth not the father which hath sent him.

C Verely verely I saye vnto you: Who so heareth my worde, * and beleueth him that sent me, hath euerlastinge life, and ** cōmeth not in to damnacion, but is passed thorow from death vnto life.

Verely verely I saye vnto you: †† The houre cōmeth, & is now allready, y^e the deed shal

heare y^e voyce of y^e sonne of God: and they that heare it, shal lyue. For ‡ as the father hath life in him self, so likewise hath he geuen vnto the sonne, to haue life in him self: & hath geuē hi power also to execute iudgmēt because he is the sonne of mā. Maruaile not ye at this: §§ for y^e houre cōmeth, in y^e which all that are in y^e graues, shal heare his voyce, and shal go forth, they that haue done good, vnto the resurreccion of life: but they that haue done euell, vnto the resurreccion of damnacion.

I can do nothinge of my self. As I heare, so I iudge: & my iudgmēt is iust. For I seke not myne owne wyll, but the wyll of the father which hath sent me. ||| Yf I beare wytnesse of my self, my wytnesse is not true. There is another that beareth wytnesse of me, and I am sure, that the wytnesse which he beareth of me, is true.

¶¶ Ye sent vnto Ihon, and he bare wytnes of the trueth. As for me, I take no recorde of mā, but these thinges I saye, that ye might be saued. He was a burnynge and shynynge light, but ye wolde haue reioysed a litle whyle in his light. Neuertheles I haue a greater wytnesse then the wytnesse of Ihon. For the workes* which the father hath geuē me to fynish, the same workes which I do, beare wytnesse of me, that the father hath sent me. And y^e father him self which hath sent me, beareth wytnesse of me.*** Ye haue nether herde his voyce at eny tyme, ner sene his shappe: and his worde haue ye not abydinge in you, for ye beleue not him, whom ye hath sent.

††† Searche the scripture, for ye thinke ye haue euerlastinge life therin: and the same is it that testifieth of me, and ye wil not come vnto me, that ye might haue life. †††† receaue not prayse of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not.†††† Yf another shal come in his awne name, him wil ye receaue. How can ye beleue which receaue prayse one of another, and seke not the prayse, that is of God onely?

Ye shall not thinke that I wyll accuseth you before y^e father: there is one y^e accuseth

* Mat. 12. a. Marc. 2. c. and 3. a. Luc. 6. a. 13. b. 14. a. Iohā. 7. b. and 9. b. † Iohā. 6. b. ‡ Iohā. 8. a. § 1 Cor. 12. a. || Iohā. 9. a. ¶ Mat. 11. c. ** Iohā. 8. c. *** Luc. 23. d. †† Marc. 5. e. Iohā. 11. e. ††† Iohā. 1. a. and 14. a. §§ Dan. 12. a. Mat. 25. d. ||| Ioh.

8. b. c. ¶¶ Ioh. 1. b. ††† Iohā. 5. a. Ioh. 10. c. † Mat. 3. b. and 17. a. Ioh. 8. b. *** Deut. 5. c. Ioh. 1. b. and 6. e. † Ioh. 4. b. †††† Act. 17. b. † Deut. 18. c. † Ioh. 12. f. †††† Ioh. 2. c. 2 Tess. 2. a.

you, euen Moses, in whō ye trust. Yf ye beleued Moses, ye shulde beleue me also: For he hath wryttē of me.* But yf ye beleue not his wrytinges, how shal ye beleue my wordes?

The vi. Chapter.

AFTER this wente Iesus ouer the see vnto the cite Tiberias in Galilee. And moch people folowed him, because they sawe the tokens that he dyd vpon thē which were diseased. But Iesus wēte vp in to a moun-
tayne, and there he sat with his disciples. And Easter & feast of the Iewes was nye. Then Iesus lift vp his eyes, and sawe y there came moch people vnto him, and he sayde vnto Philippe: Whence shal we bye bred, y these maye eate? But this he sayde to proue him, for he himself knewe, what he wolde do.

Philippe answered him: Two hundreth peny worth of bred is not ynough amonge thē, y euery one maye take a litle. Thē sayde vnto hī one of his disciples, Andrew y brother of Symō Peter: There is a lad here, y hath fyue barlye loaues, and two fishes, but what is that amōge so many? Iesus sayde: Make the people syt downe. There was moch grasse in the place. Then they sat thē downe, aboute a fyue thousande men. Iesus toke the loaues, thanked, and gaue them to the disciples: the disciples (gaue) to them that were set downe. Likewyse also of the fishes as moch as they wolde.

Whan they were fylled, he sayde vnto his disciples: Gather vp the broken meate that remaineth, that nothinge be lost. Thē they gathered, and fylled twolue baskettes with the brokē meate, that remainyd of the fyue barlye loaues, vnto them which had eaten. Now whan the men sawe the token y Iesus dyd, they saide: † This is of a trueth the Prophet, y shulde come into the world. Whan Iesus now perceaued that they wolde come, and take him vp, to make him kynge, he gat him awaye agayne in to a mountayne himself alone.

At euen wente his disciples downe to y see, and entred in to the shippe, and came to the other syde of y see vnto Capernaū. And it was darcke already. And Iesus was not come to thē. And y see arose thorow a greate wynde. Now whan they had rowed vpō a

fyue and twētie or thirtie furlonges, they sawe Iesus goinge vpon the see, and came nye to the shippe. And they were afraied. But he sayde vnto them: It is I, be not afraied. Then wolde they haue receaued him in to y shippe. And immediatly y shippe was at the londe whither they wente.

The nexte daye after, the people which stode on the other syde of the see, sawe that there was none other shippe there saue that one, wherinto his disciples were entred: and that Iesus wēte not in with his disciples in to the shippe, but y his disciples were gone awaie alone. Howbeit there came other shippes from Tiberias, nye vnto y place where they had eatē the bred, after y the LORDE had geuen thanks. Now whan the people sawe that Iesus was not there, nether his disciples, they toke shippe also, and came to Capernaum, and sought Iesus.

And whan they founde him on the other syde of the see, they sayde vnto him: Master, whan camest thou hither? Iesus answered thē, & sayde: Verely verely I saye vnto you: Ye seke me not because ye sawe y tokē, but because ye ate of the loaues, and were fylled. Laboure not for the meate which perisheth but y endureth vnto euerlastinge life, which the sonne of mā shal geue you: For him hath God the father sealed.

Thē sayde they vnto him: What shal we do, that we maye worke y workes of God? Iesus answered, and sayde vnto thē: This is the worke of God, that ye beleue on him, whom he hath sent. Then sayde they vnto him: y What token doest thou thē, that we maye se and beleue y? What workest thou? Oure fathers ate Māna in the wyldernes, as it is wryttē: † He gaue thē bred frō heauen to eate. Then sayde Iesus vnto thē: Verely verely I saye vnto you: Moses gaue you not bred from heauē, but my father geueth you the true bred from heauen: For this is that bred of God, which commeth from heauen, and geueth life vnto the world.

Thē sayde they vnto him: † Syr, geue vs allwaye soch bred. But Iesus sayde vnto thē: I am y bred of life. He that cometh vnto me, shal not hūger: & he that beleueth on me, shal neuer thyrst. But I haue sayde vnto you, y ye haue sene me, and yet ye beleue

* Deut. 18. c. * Mar. 14. b. Marc. 6. d. Luc. 9. b.
 † 4 Re. 4. c. † Luc. 7. b. Ioh. 4. c. † Iohā. 5. a.

‡ Mat. 14. c. Marc. 6. e. § Mat. 16. a. Marc. 8. b.
 Iohā. 2. c. ‡ Exo. 16. a. Psal. 77. c. † Ioh. 4. b.

not. All that my father geueth me, cometh vnto me: and who so cometh vnto me, him wyl not I cast out: for I am come downe from heauē, not to do myne awne wyll, but the wyll of him that hath sent me.^e

E This is \hat{y} will of the father, which hath sent me,^b that of all that he hath geue me, I shulde lose nothinge, but shulde rayse it vp agayne at the last daye. This is the wyl of him which hath sent me,^c that, who soeuer seyth the sonne and beleueth on him, haue euerlastinge life, and I shal rayse him vp at the last daye.

The murmured the Iewes ther ouer, that he sayde: I am \hat{y} bred which is come downe from heauē, and they sayde: Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauen? Iesus answered, and sayde vnto them: Murmur not amonge youre selues. ^aNo man can come vnto me, excepte the father which hath sent me, drawe him. And I shal rayse him vp at the last daye. It is written in the prophetes:^d They shal all be taught of God. Who so euer now heareth it of the father, and lerneth it, cometh vnto me.

^f Not that eny man hath sene the father, saue he which is of the father, the same hath sene the father.

J Verely verely I saye vnto you:^g He that beleueth on me, hath euerlastinge life. I am that bred of life. Your fathers ate Manna in the wyldernes, and are deed. This is that bred which cometh from heauen, that who so eateth therof, shulde not dye. I am that luyunge bred, which came downe frō heauen: Who so eateth of this bred, shal lyue for euer. And the bred that I wil geue, is my flesh \hat{y} which I wil geue for \hat{y} life of the worlde.

Then stroue the Iewes amonge them selues, and sayde: How cā this felowe geue vs his flesh to eate? Iesus sayde vnto the: Verely verely I saye vnto you: Excepte ye eate \hat{y} flesh of \hat{y} sonne of man and drynke his bloude, ye haue no life in you. Who so eateth my flesh, and drynketh my bloude, hath euerlastinge life: and I shal rayse him vp at the last daye. For my flesh is \hat{y} very meate, and my bloude is \hat{y} very drynke. Who so eateth my flesh, and drynketh my bloude,^e abyde

in me, and I in him. As the luyunge father hath sent me, and I lyue for the fathers sake: Euen so he that eateth me, shal lyue for my sake. This is \hat{y} bred which is come frō heauen: Not as youre fathers ate Manna, and are deed. He that eateth of this bred, shal lyue for euer.

G These thinges sayde he in the synagoge, whā he taught at Capernaum. Many now of his disciples that herde this, sayde: This is an harde sayenge, who maye abyde the hearynge of it? But when Iesus perceaued in hi self, that his disciples murmured therat he sayde vnto them: Doth this offende you? What and yf ye shal se the sonne of man ascende vp thither, where he was afore? It is \hat{y} sprete that quyckeneth, \hat{y} flesh profiteth nothinge. The wordes that I speake, are sprete, and are life. But there are some amōge you, that beleue not. For Iesus knewe well from the begynnyng, which they were that beleued not, and who shulde betraye him. And he sayde: Therefore haue I sayde vnto you:^h No man can come vnto me, excepte it be geuen him of my father.

From that tyme forth, many of his disciples wente backe, and walked nomore with him. Then sayde Iesus vnto the twolue: Wyll ye also go awaye? Then answered Simon Peter: LORDE, Whither shal we go? Thou hast the wordes of euerlastinge life: and we haue beleued \hat{g} knowne, that thou art Christ the sonne of the luyunge God. Iesus answered them. Haue I not chosen you twolue, and one of you is a deuell? But he spake of Iudas Symon Iscariot: the same betrayed him afterwarde, and was one of the twolue.

The viij. Chapter.

AFTER that wente Iesus aboute in Galile, **A** for he wolde not go aboute in Iewry, because the Iewes sought to kyll him. But the Iewes feast of Tabernaclesⁱ was at hande. Then sayde his brethren vnto him: Get the hēce, and go in to Iewry, that thy disciples also maye se thy workes, that thou doest. He that seketh to be openly knowne, doth nothinge in secrete. Yf thou do soch thinges, the shewe thy self before the worlde: For his awne brethren also beleued not in him.

^a Luc. 22. c. ^b Iohā. 10. c. and 18. a.

^c Mar. 16. c. Ioh. 6. g. ^d Tess. 3. a.

Iere. 31. f. Mat. 11. e. Luc. 10. c.

^e Iohā. 5. c.

^f Esa. 54. c.

^g Deut. 5. c.

^h Ioh. 3. c. ⁱ Ioh. 5. b.

^j Luc. 22. b.

^k Ioh. 4. b.

^l Iohā. 6. e. ^m Leuit. 23. b.

Then sayde Iesus vnto them: My tyme is not yet come, but youre tyme is allwaye ready. *Then the worlde can not hate you,* but me it hateth: because I testifie of it, that the workes of it are euell. Go ye vp vnto this feast, I wyll not go vp yet vnto this feast, for my tyme is not yet fulfilled. When he sayde this vnto them, he abode styll in Galile. But as soone as his brethren were gone vp, then wente he vp also vnto the feast, not openly, but as it were secretly. Then sought him ¶ Iewes at ¶ feast, and sayde: †Where is he? And there was a greate murmur of him amonge the people. Some sayde: He is good. But other sayde: No, he doth but disceauce the people. †Howbeit no man spake frely of him, for feare of the Iewes.

¶ But in the myddes of the feast wete Iesus vp in to the temple, and taught. And the Iewes marueyled and sayde: How can he ¶ scripture, seynge he hath not lerned it? Iesus answered them, and sayde: My doctryne is not myne, but his that hath sent me. Yf eny man wyl do his will, he shal knowe, whether this doctryne be of God, or whether I speake of my self. He that speaketh of himself, seeketh his awne prayse: but he that seeketh the prayse of him that sent him, the same is true, ¶ there is no vnrighteousnes in him. †Hath not Moses geuen you the lawe, and none of you kepeth the lawe? Why go ye aboute to kyll me? The people answered, and sayde: Thou hast the deuell, who goeth aboute to kyll the? Iesus answered and sayde: †One worke haue I done, and ye all maruayle. Moses gaue you the circumcision, (not because it cometh of Moses, but of ¶ fathers:) Yet do ye circumcyse a man vpon the Sabbath. Yf a man receaue circūcision vpon the Sabbath, that the lawe of Moses shulde not be broken, diszdayne ye then at me, because I haue made a mā euery whyt whole on the Sabbath? †Iudge not after the vtter appearance, but iudge righteous iudgment.

¶ Then sayde some of them of Ierusalem: Is not this he, whō they go aboute to kyll? And beholde, he speaketh boldly, and they saye nothinge to him. Do oure rulers knowe in dede, that he is very Christ? Howbeyt ¶

we knowe, whence this is. But whā Christ cometh, no man shal knowe whence he is.

¶ Then cryed Iesus in the temple as he taught, and sayde: Yee ye knowe me, and whence I am ye knowe, ¶ and of my self am I not come, but he ¶ sent me, is true, whom ye knowe not. But I knowe him, for I am of him, and he hath sent me. Then sought they to take him, ¶ but no man layed handes vpon him, for his houre was not yet come. ¶ But many of the people beleued on him, and sayde: Whan Christ cometh, shall he do mo tokens, then this doth?

¶ And it came to the Pharises eares, ¶ that ¶ people murmured soch thinges of him. And the Pharises and hye prestes sent out seruantes, to take him. Then sayde Iesus vnto them: I am yet a litle whyle with you and then go I vnto him that hath sent me. Ye shal seke me, ¶ not fynde me: ¶ and where I am, thither can ye not come. Then sayde the Iewes amonge them selues: Whyther wil he go, that we shal not fynde him? Wyl he go amōge the Grekes that are scatred abroad, and teach the Grekes? What maner of sayenge is this, that he sayeth: ye shal seke me, and not fynde me: and where I am, thither can not ye come?

¶ But in the last daye which was ¶ most solempne daye of the feast, Iesus stode vp, cried, and sayde: ¶ Who so thyrsteth, let him come vnto me, and drynke. He that beleueth on me, as the scripture sayeth, out of his body shal flowe ryuers of the water of life. (But this spake he of the ¶ sprete, which they that beleue on him, shulde receaue. For the holy goost was not yet there, because Iesus was not yet glorified.) Many of the people now whan they herde this sayenge, sayde: This is a very prophet. ¶ Other sayde: ¶ He is Christ. But some sayde: Shal Christ come out of Galile? Sayeth not the scripture, ¶ that Christ shal come of the sede of Dauid, and out of the towne of ¶ Bethleem, where Dauid was? Thus was there disencion amonge the people for his sake. Some of them wolde haue taken him, but no man layed handes on him.

¶ The seruantes came to the hye prestes ¶ and pharises, and they sayde vnto them:

¶ Ioh. 15. b. * Sap. 2. c. † Ioh. 11. f. ¶ Ioh. 12. f.
 c Exo. 20. a. Leui. 14. d. † Ioh. 5. a. § Gen. 17. b.
 ¶ Deut. 1. b. ¶ Mat. 13. g. Marc. 6. a. Luc. 4. c.
 ¶ Iohā. 8. b. ¶ Luc. 19. d. 20. b. 22. a. Ioh. 8. b.
 ¶ Ioh. 8. c. and 11. e. ¶ 1 Re. 19. d. Mat. 22. b.

Marc. 12. b. Luc. 20. c. Ioh. 16. b. ¶ Iere. 29. c.
 Ioh. 8. b. and 13. d. ¶ Esa. 55. a. Esa. 12. a. Iohel
 2. f. Ioh. 3. a. and 4. b. ¶ Act. 2. a. ¶ Mat. 21. b.
 ¶ Mat. 16. c. Ioh. 1. e. ¶ Psal. 151. b. ¶ Mich.
 5. a. Mat. 2. a.

Why haue ye not brought him? The seruantes answered: Neuer mā spake as this man doth. Then answered them the pharises: Are ye also disceaued? * Doth eny of the rulers or pharises beleue on him? But the comon people which knowe not the lawe, are cursed. Nicodemus sayde vnto them, he that came to him by night,^a which was one of them: † Doth oure lawe iudge eny man, before it heare him, and knowe what he hath done? They answered and sayde vnto him? Art thou a Galilean also? ‡ Seache and loke, out of Galille aryseth no prophet. And so euery man wente home.

The viij. Chapter.

¶ IESUS wente vnto mount Oliuete,^b and early in the mornynge came he agayne in to the temple, and all the people came vnto him. And he sat downe, and taught them. And § scribes and Pharises brought vnto him a woman taken in adoutrye, and set her there openly, and sayde vnto him: Master, this woman was taken in adoutrye, euē as the dede was adoyng. ^c Moses in the lawe commaunded vs to stone soch. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Iesus stouped downe, and wrote with his fynger vpō the grounde. Now whyle they contynued axynge him, he lift him self vp, and sayde vnto them: He that is amonge you without synne, let him cast the first stone at her. And he stouped downe agayne, and wrote vpon the grounde. But whan they herde that, they wente out, one after another: the eldest first, and left Iesus alone, and the woman standinge before him. Iesus lift himself vp, and whan he sawe noman but the woman, he sayde vnto her: Woman, where are thine accusers? Hath noman condemned the? She sayde: LORDE, no man. Iesus sayde: Nether do I cōdempne the,^d Go thy waye, and synne nomore.

¶ Then spake Iesus agayne vnto them, and sayde: I am the light of the worlde.^e He that foloweth me, shal not walke in darknesse, but shal haue the light of life. Then sayde the Pharises vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Iesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh, I iudge no man: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. It is wrytten also in youre lawe, § that the testimony of two men is true. I am one that beare wytnesse of my self: And the father that sent me,^f beareth wytnes of me also. Then sayde they vnto him: Where is thy father? Iesus answered: ^g Ye nether knowe me ner yet my father. Yf ye knewe me, ye shulde knowe my father also. These wordes spake Iesus vpon the Godschest, as he taught in the tēple. And noman toke him,^h for his houre was not yet come.

Then sayde Iesus agayne vnto them: ⁱ I go my waye, and ye shal seke me, and shal dye in youre synnes: whither I go, thither can not ye come. Then sayde ^j Iewes: Wyl he kyll him self then, that he sayeth: whither I go, thither can not ye come? And he sayde vnto them: Ye are from beneth, I am from aboue: Ye are of this worlde, I am not of this worlde. Therefore haue I sayde vnto you, that ye shal dye in youre synnes. ¶ For yf ye beleue not that I am he, ye shal dye in youre synnes.

Then sayde they vnto him: Who art thou then? And Iesus sayde vnto thē: Euē the very same thinge that I saye vnto you. I haue many thinges to saye and to iudge of you. But he that sent me, is true: ^k and loke what I haue herde of him, that speake I before the worlde, Howbeit they vnderstode not, that he spake of the father.

Then sayde Iesus vnto them: Whan ye haue lift vp an hye the sonne of man, then shal ye knowe that I am he, and that I do nothinge of my self:^l but as my father hath taught me, euen so I speake. And he that sent me, is with me. The father leaueth me not alone, for I do alwaie that pleaseth him. Whan he thus spake, ^m many beleued on him. Then sayde Iesus vnto the Iewes, that beleued on him: Yf ye contynue in my worde, then are ye my very disciples, and ye shal

^a Ioh. 12. f. 1 Cor. 1. d.

^c Ioh. 3. a.

^e Exo.

23. a. Leui. 19. d.

^b Ioh. 1. e.

^d Mat. 21. b.

Marc. 11. b.

^f Leui. 20. b.

^h Iohā. 5. b.

^j Ioh.

1. a. 9. a. 12. e.

^k Deut. 17. a. and 19. c.

^l Mat. 17. a.

^f Mat. 11. e. Luc. 10. c. Ioh. 7. c.

^g Ioh. 7. c.

ⁱ Ioh. 7. d. and 13. d.

^j Marc. 16. b. Ioh. 3. c.

^k Ioh. 15. b.

^l Iohā. 3. e.

^m Iohā. 7. c.

knowe the trueth, and the trueth shal make you * fre.

Then answered they him: We are Abrahams sede, we were neuer bonde to eny man, how sayest thou then: Ye shal be fre? Iesus answered them, and sayde: Verely verely I saye vnto you: † Who so euer doth synne, is the seruaunt of synne: As for the seruaunt, he abydeyth not in the house for euer, but the sonne abydeyth euer. Yf the sonne therfore make you fre, then are ye fre in dede. I knowe that ye are Abrahams sede, but ye seke to kyll me. For my worde taketh not amonge you. I speake that I haue sene of my father, & ye do that ye haue sene of youre father.

¶ They answered, and sayde vnto him: Abraham is oure father. Iesus sayde vnto them: Yf ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that haue tolde you the trueth, ‡ which I haue herde of God, this dyd not Abraham. Ye do the dedes of youre father. Then sayde they vnto him: We are not borne of fornicacion, we haue one father, euen God. Iesus sayde vnto them: Yf God were youre father, then wolde ye loue me. For I am proceded forth, and come from God. For I am not come of my self, but he hath sent me. Why knowe ye not thē my speach? Euē because ye can not abyde the hearinge of my worde.

Ye are of the father the deuell, and after the lustes of youre father wyl ye do. § The same was a murthurer from the begynnyng, and abode not in the trueth: for the trueth is not in him. When he speaketh a lye, then speaketh he of his awne: for he is a lyar, and a father of the same. But because I saye the trueth, ye beleue me not.

Which of you can rebuke me of one synne? Yf I saye the trueth, why do ye not beleue me? ¶ He that is of God, heareth Gods worde. Therfore heare ye not, because ye are not of God.

¶ Then answered the Iewes, and sayde vnto him: Saye we not right, that thou art a Samaritane, ¶ and hast the deuell? Iesus answered: I haue no deuell, but I honour my father, and ye haue dishonoured me. I

seke not myne awne prayse, but there is one that seketh it, and iudgeth. Verely verely I saye vnto you: * Yf eny man kepe my worde, he shal neuer se death.

Then sayde the Iewes vnto him: Now knowe we, that ** thou hast the deuell. Abraham is deed and the prophetes, and thou sayest: Yf eny mā kepe my worde, he shal neuer taist of death. Art thou greater then oure father Abraham? which is deed, and the prophetes are deed? Whō makest thou thy self? Iesus answered: † Yf I prayse my self, then is my prayse nothinge. But it is my father that prayseth me, which ye saye is youre God, and ye knowe hi not: but I knowe him. And yf I shulde saye, I knowe him not, I shulde be a lyar, like vnto you. But I knowe him, and kepe his worde.

Abraham youre father was glad, that he shulde se my daye, ‡ And he sawe it, and reioysed. Then sayde the Iewes vnto him: Thou art not yet fiftie yeare olde, and hast thou sene Abraham? Iesus sayde vnto thē: Verely verely I saye vnto you: Or euer Abraham was, § I am. Then toke they vp stones, to cast at him. But Iesus hyd himself, and wente out of the temple.

The ix. Chapter.

AND Iesus passed by, and sawe a man ¶ that was borne blynde. And his disciples axed him, & sayde: Master, Who hath synned? this, or his elders, that he was borne blynde? Iesus answered: Nether hath this synned, ner his elders, ||| but that ¶ workes of God shulde be shewed on him. I must worke the workes of him that hath sent me, whyle it is daye. The night commeth, when no man can worke. As longe as I am in the worlde, I am the ¶¶ light of the worlde.

When he had thus sayde, he spat on the grounde, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of *** Syloha (which is interpreted, sent) and wash the. Then wete he his waye and washed him, and came seynge. The neighbours and they that had sene him before, that he was a begger, sayde: Is not this he that sat, and begged? Some sayde: It is he.

* Rom. 6. b. and 8. a. Gal. 4. a. † Rom. 6. b. 2 Pet. 2. d. ‡ Ioh. 3. c. and 7. b. § Gen. 3. a. 1 Ioh. 3. b. ¶ Iohā. 10. a. 1 Iohā. 4. a. ¶ Iohā. 10. b. ¶ Iohā. 5. c. ** Mat. 9. d. and 21. c. Marc. 3. b.

Ioh. 7. b. †† Ioh. 5. c. †† Gen. 17. 22. a. Heb. 11. c. §§ Exod. 3. c. ||| Ioh. 11. a. ¶¶ Iohā. 1. a. 8. b. 12. c. *** Esa. 8. b.

Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? He answered, and sayde: The mā that is called Iesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Siloha, and wash the. I wente my waye, & washed me, and receaued my sight. Then sayde they vnto him: Where is he? He sayde: I can not tell.

33 Then brought they vnto the pharises, him that a litle before was blynde. *It was the Sabbath, whan Iesus made the claye, and opened his eyes. Then agayne the Pharises also axed him, how he had receaued his sight. He sayde vnto thē: He put claye vpon myne eyes, and I washsed me, & now I se.

Then sayde some of the pharises: This man is not of God, seynge he kepeth not ſ Sabbath. †But the other sayde: How can a synfull man do soch tokens? And there was a stryfe amonge thē. They sayde agayne vnto ſ blynde: What sayest thou of him, that he hath opened thine eyes? He sayde: he is a prophet.

The Iewes beleued not hī, that he was blynde, and had receaued his sight, tyll they called the elders of him, that had receaued his sight, and they axed them, and sayde: Is this youre sonne, whom ye saye, was borne blynde? How doth he now se then? His elders answered them, and sayde: We knowe, that this is oure sonne, and that he was borne blynde. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ynough himself, axe him, let him speake for him self.

Ⓒ This sayde his elders, because they feared the Iewes. †For the Iewes had conspyred already, that yf eny man dyd confesse that he was Christ, the same shulde be excommunicate. Therefore sayde his elders: He is olde ynough, axe him.

Then called they the mā agayne ſ was blynde, and sayde vnto him: ‡Geue God ſ prayse, we knowe that this man is a synner. He answered, & sayde: Whether he be a synner or no, I can not tell: one thinge am I sure off, that I was blynde, and now I se. Thē sayde they vnto him agayne: What dyd he vnto the? How opened he thine eyes?

He answered them: I tolde you right now. Herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayted they him, and sayde: Thou art his disciple. We are sure that God spake with Moses: As for this felowe, we know not whēce he is.

The man answered, and sayde vnto thē: D This is a maruelous thinge, that ye wote not whence he is, and he hath opened mine eyes. For we knowe that God heareth not ſ sinners: but yf eny mā be a fearer of God, and doth his will, him heareth he. Sens ſ worlde beganne was it not herde, that eny man opened the eyes of one that was borne blynde. Yf this man were not of God, he coulde haue done nothinge. They answered, and sayde vnto him: Thou art altogether borne in synne, and teachest thou vs? And they thrust him out.

Iesus herde, ſ they had thrust him out, and whā he had founde him, he sayde vnto him: Beleuest thou on the sonne of God? He answered, and sayde: LORDE, who is it, ſ I might beleue on him? Iesus sayde vnto him: Thou hast sene him, and he it is, that talketh with the. He sayde: LORDE, I beleue. And he worshipped him.

And Iesus sayde: I am come to iudgmēt in to this worlde, that they which se not, might se: and that they which se, might be made blynde. And some of the Pharises ſ were with him, herde this, and sayde vnto him: Are we then blynde also? Iesus sayde vnto thē: Yf ye were blynde, ye shulde haue no synne. But now that ye saye, we se, therefore youre synne remaineth.

The r. Chapter.

V ERELY verely I saye vnto you: He ſ A entreth not in at the dore in to the shepefolde, but clymmeth vp some other waye, the same is a thefe & a murthurer. But he that goeth in at the dore, is the shepherde of the shepe: to him ſ porter openeth, and the shepe heare his voyce, and he ¶ calleth his awne shepe by name, and ledeth them out. And whan he hath sent forth his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. As for a stranger, they folowe him not, but flye from

* Mat. 12. a. Marc. 1. c. Luc. 6. a. Iohā. 5. a. and 7. b.
† Iohā. 7. d. 10. b. 12. b. ‡ Ioh. 11. f. § Iosue 7. c.

Act. 12. d. Ioha. 15. c. ¶ Ioh. 8. d. ¶ Pro. 27. c.

him: for they knowe not the voyce of straungers. This prouerbe spake Iesus vnto them, but they vnderstode not what it was, that he sayde vnto them.

Then sayde Iesus vnto them agayne: Verely verely I saye vnto you: *I am the dore of the shepe. All they that are come before me, are theues and murthurers. But y shepe harkened not vnto them. I am the dore. Yf eny man entre in by me, he shalbe saued, and shal go in and out, and fynde pasture. A thefe cometh not, but for to steale, kyll, and destroye. I am come, y they might haue life, and haue it more abundantly.

B I am a good shepherde. A good shepherde geueth his life for the shepe. *But an hyred seruaunt, which is not the shepherde, nether the shepe are his awne, seyth y wolfe comynge, and leaueth y shepe, and flyeth. And the wolfe catcheth & scattereth y shepe. But the hyred seruaunt flyeth, because he is an hyred seruaunte, and careth not for the shepe. I am a good sheperde, †and knowe myne, and am knowne of myne. Euē as my father knoweth me, and I knowe y father. And †I geue my life for my shepe. And I haue yet other shepe, which are not of this folde, and those same must I brynge also, and they shal heare my voyce, and there shalbe one flocke and one shepherde.

Therefore doth my father loue me, because I leaue my life, that I maye take it agayne. No mā taketh it fro me, but I leaue it of my self. I haue power to leaue it, and haue power to take it agayne. This commaundement haue I receaued of my father. Then was there discension amōge the Iewes for these sayenges. †Many of the sayde: He hath the deuell, and is madd, why heare ye him? Other sayde: These are not wordes of one that is possessed. Can the deuell also open y eyes of the blynde?

C It was the dedicacion of the tēple at Ierusalem, † & was wynter, and Iesus walked in † Salomōs porche. The came y Iewes rounde aboute hī, & saide vnto hī: How lōge dost thou make vs doute? Yf thou be Christ, tell vs plainly. Iesus answered the: I tolde you, & ye beleue not. The workes y I do

in my fathers name, they beare wytnesse of me. But ye beleue not, because ye are not of my shepe as I sayde vnto you. My shepe heare my voyce, & I knowe the, & they folowe me. And I geue the euerlastinge life, & they shal neuer perishe, and nomā shal plucke the out of my hande. My father which gaue the me, is greater the all: & noman is able to plucke them out of my fathers hande. †I and the father are one. Then the Iewes toke vp stones agayne, to stone him. Iesus answered the: Many good workes haue I shewed you fro my father, for which of the stone ye me?

The Iewes answered hī, and sayde: For the good worke sake we stone the not, **but for the blasphemy: and because y thou beynge a man, makest thy self God. Iesus answered the: Is it not wyrtten in youre lawe: I haue sayde, Ye are Goddes?†† Yf he call them Goddes, vnto whom the worde of God came († the scripture can not be brokē) saye ye the vnto hī, whō y father hath sanctified & sent in to y worlde: †thou blasphemest God, because I sayde: I am y sonne of God? ††Yf I do not y workes of my father, beleue me not: but yf I do the, the (yf ye beleue not me) yet beleue y workes, y ye maye knowe & beleue, y the father is in me, & I in y father.

They wente aboute agayne to take him, but he escaped out of their hādes, and wēte awaye agayne beyōde Iordane, in to y place §§ where Ihō had baptysed before, & there he abode. And many came to hī, and sayde: Ihō dyd no tokēs, but all y Ihon spake of this man, is true. And many beleued on him there.

The xi. Chapter.

THERE laye one sicke, named Lazarus **A** of Bethania, in y towne of Mary & hir sister Martha. || (It was y Mary which anoynted y LORDE with oyntment, & dried his fete with hir heer, whose brother Lazarus laye sicke.) The sent his sisters vnto hī, & sayde: LORDE, beholde, he whō thou louest lyeth sicke. Whā Iesus herde that, he sayde: ††This sicknesse is not vnto death, but for the prayse of God, y the sonne of God maye be prayed there thorow. Iesus loued Martha & hir sister, & Lazarus. Now whā he herde

* Ioh. 14. a. † Eze. 34. d. Mich. 5. a. † 2 Tim. 2. b. † Marc. 10. e. † Mat. 9. d. Marc. 3. c. § Ioh. 7. d. § 8. e. § 9. b. † 2 Mac. 10. b. || 3 Re. 6. a. † Ioh. 14. a. and 17. c. ** Iohā. 5. b. †† Psal.

81. d. † Mat. 26. g. Mar. 14. b. Luc. 22. e. †† Iohā. 9. a. and 15. c. † Mat. 21. e. Marc. 3. a. Iohā. 7. b. §§ Ioh. 1. c. || Luc. 7. e. † Iohā. 9. a.

that he was sicke, he abode two dayes in ȝ place where he was.

After warde sayde he vnto his disciples: Let vs go agayne i to Iewry. His disciples sayde vnto him: Master, *lately wolde the Iewes haue stoned the, ȝ wilt thou go thither agayne? Iesus answered: Are there not twoules houres in ȝ daye? He ȝ walketh in the daye, stobleth not, for he seyeth ȝ light of this worlde. But he that walketh in the night, stöbleth: for there is no light in him.

13 This he spake, ȝ after warde sayde he vnto thē: Lazarus oure frende †slepeth, but I go to wake him out of slepe. Thē sayde his disciples: LORDE, yf he slepe, he shal do well ynough (Howbeyt Iesus spake of his death but they thought ȝ he had spokē of ȝ bodely slepe.) Thē sayde Iesus vnto thē planely: Lazarus is deed, ȝ I am glad for youre sakes, ȝ I was not there, that ye maye beleue. Neuertheles let vs go vnto hī. Thē sayde Thomas (which is called Didimus)* vnto ȝ disciples: Let vs go also, ȝ we maye dye with hī.

Thē came Iesus, ȝ founde ȝ he had lyen in ȝ graue fourē dayes already. Bethanye was nye vnto Ierusalē, aboutē fiftene furlōges. And many of the Iewes were come to Martha ȝ Mary, to cōforte thē ouer their brother. Now whā Martha herde ȝ Iesus came, she wēte to mete him. But Mary sat styl at home.

14 Thē sayde Martha vnto Iesus: LORDE, yf thou haddest bene here, †my brother had not bene deed. But neuertheles I knowe also, what soeuer thou axest of God, that God wyl geue it the. Iesus sayde vnto her: Thy brother shal ryse agayne. Martha sayde vnto hī: I knowe, ȝ he shal ryse agayne in the resurreccion at ȝ last daye. Iesus saide vnto her: I am the resurreccion ȝ the life.† He ȝ beleueth on me, shal lyue, though he were deed already: ȝ whosoever lyueth and beleueth on me, shal neuer dye. Beleuest thou this? She saide vnto him: Yee LORDE, I beleue, that thou art Christ the sonne of God, which shulde come in to the worlde. And whā she had sayde this, she wēte hir waye, ȝ called Mary hir sister secretly, ȝ saide: The maister is come, ȝ calleth for the. She whan she herde that, rose vp quickly, and came

vnto him: For Iesus was not yet come in to ȝ towne, but was yet in the place, where Martha met him. The Iewes that were with her in the house and comforted her, whan they sawe Mary, that she rose vp haistely, ȝ wente out, they folowed her, ȝ saide: She goeth to the graue, to wepe there.

Now whā Mary came where Iesus was 15 ȝ sawe him, she fell downe at his fete, ȝ sayde vnto hī: †LORDE, yf thou haddest bene here, my brother had not bene deed. Whā Iesus sawe her wepe, ȝ the Iewes wepinge also ȝ came with her, he groned in the sprete, ȝ was sory with in himself, ȝ saide: Where haue ye layed him? They sayde: LORDE come, ȝ se it. And †Iesus wepte. Then sayde ȝ Iewes: Beholde how he loued him. But some of thē saide: Coule not he †which opened the eyes of ȝ blynde, haue made also, that this mā shulde not haue dyed? But Iesus groned agayne in himself, and came to the graue. It was a caue, and a stone layed on it. Iesus saide: Take awaye ȝ stone. Martha the sister of him ȝ was deed, saide vnto hī: LORDE, he stynketh already, for he hath bene deed fourē dayes. Iesus sayde vnto her: Sayde I not vnto the, that yf thou dyddest beleue, thou shuldest se the glory of God?

Then toke they awaye the stone, where the 16 deed laye. Iesus lift vp his eyes, and sayde: Father, I thāke ȝ, that thou hast herde me. Howbeit I knowe, that thou hearest me allwaye: but †because of ȝ people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

Whan he had sayde this, he cryed loude: Lazarus come forth. And ȝ deed came forth bounde hande ȝ fote with graue clothes, ȝ his face bounde with a napkyn. Iesus sayde vnto thē: Lowse him, ȝ let him go. Many now of ȝ Iewes which were come vnto Mary, and sawe what Iesus dyd, beleued on him. But some of thē wente their waye vnto the pharises, and tolde thē what Iesus had done.

17 Then the hye prestes, and the pharises gathered a councell, and sayde: ** What do we? This man doth many tokens. Yf we let him go thus, all mē wyl beleue in him: ††thē shal the Romyanes come, and take awaye oure londe and people. But one of

* Iohā. 7. c. 8. e. 10. c. † Mat. 9. c. Mar. 5. e. Luc. 8. c. † Iohā. 20. c. † Ioh. 11. d. † Rom. 1. b. Ioh.

3. b. and 6. f. † Ioh. 11. c. † Luc. 19. d. † Ioh. 9. a. † Ioh. 12. d. † Psal. 2. a. ** Act. 4. b. †† Dan. 9. e.

them, named Caiphas, which was hye prest that same yeaere, sayde vnto them: Ye knowe nothings nether considre ye eny thinge at all.* It is better for us that one mā dye for the people, then that all the people shulde perishe.

¶ This spake he not of himself, but for so moch as he was hye prest of the same yeaere, he prophecied. For Iesus was for to dye for the people, and not for the people onely, but that he shulde gather together the children of God, which were scatered abroad: From that daye forth they toke coucell, how they might put him to death. Iesus walked nomore openly amonge the Iewes, but wente from thence in to a cowntre by the wyldernesse, to a cite called Ephraim, & there had he his beyenge with his disciples.

The Iewes Easter was nye at hande. And there wente vp many to Ierusalē out of that cowntre before y^e Easter, to purifye them selues. Then stode they vp, and axed after Iesus, and spake amonge them selues in the temple: What thynke ye, that he cōmeth not to y^e feast? The hye prestes & pharises had geuen a commaundement, that yf eny man knewe where he were, he shulde shewe it, that they might take him.

The xij. Chapter.

¶ SIXE dayes before Easter came Iesus vnto Bethanye, where Lazarus was, which was deed, whom Iesus raysed vp from the deed. There they made him a supper, and Martha serued. But Lazarus was one of them, that sat at the table with him. ¶ Then toke Mary a pounce of oyntment of pure and costly Nardus, and anoynted Iesus fete, & dried his fete with hir heer. The house was full of the sauoure of the oyntment. Then sayde one of his disciples, Iudas Iscarioth Symons sonne, which afterwarde betrayed him: Why was not this oyntment solde for thre hundred pens, and geuen to the poore? (This sayde he not that he cared for the poore, but because he was a thefe, and shad the bagge, and bare that which was geue.) Then sayde Iesus: Let her alone, this hath she kepte agaynst the daye of my

buryenge. For the poore haue ye allwaye with you, but me haue ye not allwaye.

Then moch people of the Iewes had knowledge, that he was there, and they came not for Iesus sake onely, but also y^e they might se Lazarus, whom he had raysed from the deed. But y^e hye prestes were adysed to put Lazarus to death also: because y^e for his sake many of the Iewes wēte awaye and beleued on Iesus.

¶ Vpon the nexte daye moch people which were come vnto the feast, whan they herde that Iesus came towarde Ierusalem, they toke braunches of palme trees, and wēte out to mete him, and cryed: Hosianna, ¶ Blessed be he, that in the name of the LORDE cometh kynge of Israel. Iesus gat a yonge Asse, and rode thereon, As it is wryttē: ** Feare not thou daughter of Sion, beholde, thy kynge cōmeth rydinge vpō an Asses foale. Neuertheles his disciples vnderstode not these thinges at the first, but whan Iesus was glorified, then remēbred they that soch thinges were wryttē of him, and that they had done soch thinges vnto him.

The people that was with him whan he called Lazarus out of y^e graue and raysed him from the deed, commended the acte. Therefore the people met him, because they herde, that he had done soch a miracle. But the pharises sayde amonge them selues: Ye se, that we preuayle nothinge, beholde, all y^e worlde runneth after him.

There were certayne Grekes (amonge thē that were come vp to Ierusalē to worshipe at the feast) the same came vnto Philippe, ¶ which was of Bethsaida out of Galile, & prayed him, and sayde: Syr, we wolde fayne se Iesus. Philippe came, & tolde Andrew. And agayne, Philippe and Andrew tolde Iesus. Iesus answered thē, and sayde: ¶ The houre is come, that the sonne of man must be glorified.

Verely verely I saye vnto you: Excepte the wheatecorne fall in to the grounde, and dye, it bydeth alone: But yf it dye, it bryngeth forth moch frute. ¶ He that loueth his life, shal lose it: and he that hateth his life in this worlde, shal kepe it vnto life euerlastinge. He that wyl serue me, let him folowe me.

* Iohā. 18. b. † Iohā. 7. a. ° Mat. 26. a. Mar. 14. a. Luc. 22. a. ‡ Luc. 7. d. § Ioh. 15. c. Iohā. 11. e. ¶ Mat. 21. a. Marc. 11. a. Luc. 19. c. ¶ Psal. 117. c. ** Esa. 62. c. Zach. 9. b. ° 3 Reg.

8. f. Act. 8. c. †† Iohā. 1. e. ° Ioh. 13. d. and 17. a. ° Esa. 53. c. † Cor. 15. d. § Mat. 10. e. Mar. 8. e. Luc. 9. c. and 17. d.

And where I am, there shal my seruauent be also: and he that serueth me, him shal my father honoure.

“Now is my soule heuy, and what shal I saye? Father, helpe me out of this houre. But therefore am I come in to this houre. Father, glorifye thy name.

¶ Then came there a voyce from heauen: I haue glorified it, and wyl glorifye it agayne. Then sayde the people that stode by and herde: It thundereth. Other sayde: An angell spake vnto him. Iesus answered, and sayde: * This voyce came not because of me, but for youre sakes.

Now goeth the iudgment ouer the worlde. Now shal the prynce of this worlde be thrust out. And I whan I am lift vp from the earth, wyl drawe all vnto me. (But this he sayde, to signifye, what death he shulde dye.) Then answered him the people: We haue herde in the † lawe, that Christ endureth for euer: and how sayest thou then, that the sonne of man must be lift vp? Who is this sonne of man?

¶ Then sayde Iesus vnto them: The light is yet a litle whyle with you, walke whyle ye haue the light, that the darknesse fall not vpo you. He that walketh in the darknesse, woteth not whither he goeth. Beleue ye on the light, whyle ye haue it, that ye maye be the children of light.

These thinges spake Iesus, and departed awaye, and hyd himself from them. And though he had done soch tokens before the, yet beleued they not on him, that the sayenge of Esay the prophet might be fulfilled,^c which he spake: LORDE, who beleueth oure preachinge? Or to whom is the arme of the LORDE opened? Therefore coulde they not beleue, for Esay saide agayne: He hath blynded their eyes,^d and hardened their hert, that they shulde not se with the eyes, ner vnderstonde with the hert, & shulde be conuerted, and he shulde heale them. This sayde Esay, whan he sawe his glory, and spake of him.

¶ Neuertheles many of the chefe rulers beleued on him,^e but because of the Pharisees they wolde not be knowne of it,^f lest they shulde be excommunicate, ‡ For they loued more the prayse with men, then with God.

Iesus cryed and sayde: He that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him † sent me. † I am come a light in to the worlde, that whosoer beleueth on me, shulde not hyde in darknesse. And he that heareth my wordes and beleueth not, I iudge him not, for I am not come to iudge the worlde,^g but to saue the worlde. He that refuseth me, and receaueth not my wordes, hath one already that iudgeth him. § The worde that I haue spoken, that shall iudge him at the last daye, For I haue not spoken of my self: but the father that sent me, hath geuen me a commaundement, what I shulde do and saye. And I knowe that his commaundement is life euerlastinge. Therefore loke what I speake, that speake I euē so, as the father hath sayde vnto me.

The xiiij. Chapter.

BEFORE the feast of Easter whan Iesus ^a knewe that his tyme was come, that he shulde departe out of this worlde vnto † father, as he loued his which were in the worlde, euen so loued he them vnto the ende. And after supper, whan the deuell had already put in to † hert of Iudas Iscariot^h Symons sonne, to betraye him, Iesus knowinge that the father had geuen all thinges in to his handes,ⁱ & that he was come from God, and wente vnto God, he rose from supper, and layed asyde his vpper garmentes, and toke a towell, and gyrded it aboute him. Afterwarde poured he water in to a basen, and beganne to wash the disciples fete, and dryed them with the towell, † he was gyrded withall.

Then came he vnto Symon Peter, and † same sayde vnto him: LORDE, shalt thou washe my fete? Iesus answered and sayde vnto him: What I do, thou knowest not now, but thou shalt knowe it hereafter. The sayde Peter vnto him: Thou shalt neuer wash my fete. Iesus answered him: Yf I wash † not, thou shalt haue no parte with me. Symon Peter sayde vnto him: LORDE, not the fete onely, but the handes also and the heade.

Iesus sayde vnto him: He that is waszhē, ^b nedeth not, saue to washe † fete, but is cleane euery whytt. And ye are cleane ‖ but not

^a Mat. 26. d. Mar. 14. d. Luc. 22. c. ^h Iohā. 11. e. [†] Psal. 109. a. Esa. 9. b. Dan. 7. c. Mich. 5. a. [§] Eph. 5. a. [‡] 1 Tess. 5. a. ^g Esa. 53. a. Ro. 10. c. ^f Esa. 6. b. ^e Iohā. 7. e. ^d Ioh. 9. c. ^c Iohā. 5. d. ^b Iohā. 3.

c. 8. b. 9. a. ^a Ioh. 3. c. [†] Deut. 18. c. ^h Ioh. 16. b. [‡] Mat. 26. b. Mar. 14. b. Luc. 22. a. [§] Mat. 1. e. Luc. 10. c. [‡] Ioh. 6. g.

all. For he knewe his betrayer, therefore sayde he: ye are not all cleane.

Now when he had waschen their fete, and taken his clothes, he sat him downe agayne, and sayde vnto the: Wote ye what I haue done vnto you? Ye call me master and LORDE, and ye saye right therin, for so I am. Yf I then your LORDE and master haue waschen youre fete, ye ought also to wash one anothers fete. ¹I haue geue you an ensample, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: ²the seruaunt is not greater then his lorde, nether is the Apostell greater then he that sent him. Yf ye knowe these thinges, ³blessed are ye yf ye do them. I speake not of you all, I knowe whom I haue chosen, but that the scripture might be fulfilled: ⁴He y eateth my bred, hath lift vp his hele against me. I tell it to you now, before it come, ⁵that when it is come to passe, ye maye beleue, that I am he.

Verely verely I saye vnto you: He that receaueth whom so euer I sende, ⁶receaueth me: and he that receaueth me, receaueth him that sent me. When Iesus had thus sayde, he was heuy in sprete, and testified, and sayde: ⁷Verely verely I saye vnto you: One ⁸amonge you shal betraye me. Then the disciples loked one vpon another, and were in doute, of whom he spake. But there was one amonge his disciples, that leaned at the table on Iesus bosome, whō Iesus loued: ⁹to him beckened Symon Peter, that he shulde axe, who it was, of whom he spake. For the same leaned vpon Iesus brest, and sayde vnto him: LORDE, who is it? Iesus answered: It is he, vnto whom I dyppe the soppe and geue it. And he dypte in the soppe, and gaue it vnto Iudas Iscarioth Symons sonne. And after y soppe the deuell entred in to him.

Then sayde Iesus vnto him: That thou doest, do quickly. But y same wist no man at the table, for what intent he sayde it vnto him. Some thought (for so moch as Iudas had the bagge) ¹⁰that Iesus had sayde vnto him: Bye that is necessary for vs agaynst the feast: Or that he shulde geue some thinge vnto the poore. When he had receaued the soppe, he wente out immediatly, and it was night.

¹ Ephe. 5. a. ² 1 Pet. 2. c. ³ Mat. 10. c. ⁴ Luc. 6. d. ⁵ Ioh. 15. b. ⁶ Mat. 5. b. ⁷ Psal. 40. b. ⁸ Iohā. 14. c. and 16. a. ⁹ Mat. 10. a. ¹⁰ Mar. 9. d. ¹¹ Luc. 10. b. ¹² Mat. 26. b. ¹³ Marc. 14. c. ¹⁴ Luc. 22. a. ¹⁵ 1 Io. 2. c.

When he was gone forth, Iesus sayde: ¹⁶Now is the sonne of mā glorified, and God is glorified in him. Yf God be glorified in him, the shal god glorifie him also in hiself, and straight waye shal he glorifie him. Deare childrē, I am yet a litle while with you. Ye shal seke me, and (as I sayde vnto y Iewes) whither I go, thither can ye not come. And now I saye vnto you, ¹⁷A new cōmaundemēt geue I you, that ye loue together as I haue loued you, y euen so ye loue one another. By this shal euery man knowe that ye are my disciples, ¹⁸yf ye haue loue one to another. Symon Peter sayde vnto him: LORDE, whither goest thou? Iesus answered him: Whither I go, thou canst not folowe me now, ¹⁹but thou shalt folowe me hereafter. Peter sayde vnto him: LORDE, why cā not I folowe the now? I wil geue my life for thy sake. Iesus answered him: Wilt thou geue thy life for my sake? Verely verely I saye vnto y. ²⁰The cock shal not crowe, tyll thou haue denyed me thrise.

The xiiij. Chapter.

AND he sayde vnto his disciples: Let not ¹A youre hert be afraied. Yf ye beleue on God, the beleue also on me. In my fathers house are many dwellings. Yf it were not so, I wolde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet wil I come agayne, and receaue you vnto my self, y ye maye be where I am. And whither I go, ye knowe, and the waye knowe ye also.

Thomas sayde vnto him: LORDE, we knowe not whither thou goest, and how can we knowe the waye? Iesus sayde vnto him: I am the waye, and the trueth, and the life. ²Noman cōmeth to the father but by me. Yf ye knewe me, ye knewe my father also. And frō hēce forth ye knowe hī, and haue sene him. Philippe sayde vnto him: LORDE, shewe vs the father, and it sufficeth vs. Iesus sayde vnto him: Thus longe am I with you, and hast thou not knowne me? Philippe, he that seyth me, seyth the father. And how sayest thou then: Shewe vs the father? Beleuest thou not that I am in the father, ³and that y

¹ Act. 20. d. ² Iohā. 20. a. ³ Iohā. 12. a. ⁴ Iohā. 12. c. and 17. a. ⁵ Ioh. 7. d. and 8. b. ⁶ Iohā. 15. b. ⁷ 1 Ioh. 2. a. and 3. b. ⁸ Iohā. 21. d. ⁹ Ioh. 18. d. ¹⁰ Ioh. 1. a. 11. c. ¹¹ Iohā. 6. e. ¹² Iohā. 10. c.

father is in me? The wordes that I speake vnto you, those speake not I of my self: but the father that dwelleth in me, he doth the workes. Beleue me, that I am in the father, and that y^e father is in me: Or els, beleue me at the leest for the workes sake.

¶ Verely verely I saye vnto you: He that beleueth on me, shal do the workes that I do, and shal do greater then these: for I go to the father. And what soeuer ye axe y^e father in my name, that wyl I do, that the father maye be prayed in the sonne. Yf ye axe eny thinge in my name, I wyl do it.

Yf ye loue me, kepe my commaundementes. And I wyl praye the father, and he shal geue you another comforter, that he maye byde with you for euer: euen y^e sprete of trueth, whom y^e worlde can not receaue, for it seyth him not, nether doth it knowe him: but ye knowe him, for he abydeth with you, & shalbe in you.* I wil not leaue you cōfortles, I come vnto you. It is yet a litle whyle, thē shal the worlde se me nomore, but ye shal se me: for I lyeue, and ye shal lyeue also. In y^e daye shal ye knowe, that I am in the father and ye in me, and I in you. He that hath my cōmaundementes, and kepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my father: & I wyl loue him, and wyl shewe myne awne self vnto him. †Iudas sayde vnto hī: (not that Iscarioth) LORDE, What is the cause thē, that thou wilt shewe thy self vnto vs, and not vnto the worlde?

¶ Iesus answered, and sayde vnto him: He that loueth me, wyl kepe my worde, and my father wyl loue him: and we wyl come vnto him, and wyl make oure dwellynge with him. But he that loueth me not, kepeth not my sayenges. And the worde that ye heare, is not myne, but the fathers which hath sent me.

This haue I spoken vnto you, whyle I was with you. †But that comforter euen y^e holy goost, § who my father shal sende in my name, he shal teache you all thinges, & bringe all to youre remembraunce, what soeuer I haue tolde you.

Peace I leaue vnto you, my peace I geue you: I geue not vnto you, as the worlde geueth. Let not youre hert be troubled,

nether let it be afraied. Ye haue herde, that I sayde vnto you: I go, & come agayne vnto you. Yf ye loued me, ye wolde reioyse, because I saide, I go to the father: for y^e father is greater thē I. And now haue I tolde you, before it come, that whan it is come to passe, ye maye beleue: Here after wyl not I talke moch with you. †For the pryncie of this worlde cōmeth, and hath nothinge in me. But that the worlde maye knowe that I loue y^e father. And as the father hath cōmaunded me, so do I. Aryse, let vs go hence.

The xv. Chapter.

I AM a true vyne, and my father is an huszbande man. Euery braunch that bringeth not forth frute in me, shal he cut of: and euery one that bryngeth forth frute, shal he poure, y^e it maye bringe forth more frute. Now are ye cleane, because of the worde, that I haue spokē vnto you. Byde ye in me, and I in you. Like as y^e braunch can not brynge forth frute of it self excepte it byde in the vyne, Euen so nether ye also, excepte ye abyde in me.

I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bryngeth forth moch frute: for without me can ye do nothinge. He that abydeth not in me, is cast out as a vyne braunce, and it wythereth, and men gather it vp, and cast it in to the fyre, and it burneth. **Yf ye abyde in me, and my wordes abyde in you, ye shal axe what ye wyl, & it shal be done vnto you. Herin is my father prayed, that ye brynge forth moch frute, and become my disciples. Like as my father hath loued me, eue so haue I loued you. Cōtinue ye i my loue.†† Yf ye kepe my cōmaundementes, ye shal cōtinue in my loue: like as I haue kepte my fathers cōmaundementes, and cōtinue in his loue.

These thinges haue I spoken vnto you, that my ioye might remayne in you, and y^e youre ioye might be perfecte. †This is my cōmaundement, that ye loue together, as I haue loued you. No man hath greater loue, then to set his life for his frende. ††Ye are my frendes, yf ye do that I commaunde you. Hence forth call I you not seruantes, for a

* Ioh. 3. e. 7. b. 8. c. 12. f. 14. c.

† Mat. 21. c.

†† Marc. 11. c. Ioh. 15. a. and 16. c.

‡ Mat. 28. c.

‡ Ioh. 30. b. c. d. 21. a. b.

§ Iohā. 15. a. † Ioh. 5. a.

† Act. 15. c.

† Act. 2. a. 2 Tim. 1. a.

§ Ioh. 16. b.

Ioh. 13. b. and 16. a. * Iohā. 12. d. † Ecclesi. 24. c.

** Mat. 21. c. Marc. 11. c. Ioh. 14. b. and 16. c.

†† Ioh. 14. d. † Ioh. 13. d. † Ioh. 3. c. †† Mat. 12. e.

seruaunt knoweth not what his lorde doeth. But I haue sayde that ye are frendes: For all that I haue herde of my father, haue I shewed vnto you. "Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go, and *bringe forth frute, and that youre frute contynue, that what soeuer ye axe the father in my name, he shulde geue it you.

This I commaunde you, that ye loue one another. Yf the worlde hate you, then knowe, that it hath hated me before you. Yf ye were of the worlde, the worlde wolde loue his awne. Howbeit because ye are not of the worlde, but I haue chosen you from the worlde, therefore the worlde hateth you. Remembre my worde, that I sayde vnto you: ^bThe seruaunt is not greater then his lorde. Yf they haue persecuted me, they shal persecute you also: Yf they haue kepte my worde, they shal kepe yours also.

C But all this shal they do vnto you for my names sake, because they knowe not him ^γ sent me. Yf I had not come ^τ spokē vnto thē, thē shulde they haue no synne. But now haue they nothing to cloake their synne withall. He ^γ hateth me, hateth my father also. Yf I had not done amōge thē the workes which no other mā dyd, they shulde haue no synne. But now haue they sene it, and yet haue they hated both me ^τ my father. Neuertheles that the sayenge might be fulfilled, which is wrytten in their lawe: "They haue hated me without a cause.

But whā the comforter commeth, whō "I shal sende you from the father euē the sprete of trueth which procedeth of the father, he shal testifie of me [†]and ye shal beare wytnesse also: for ye haue bene with me from the begynnyng.

The xvi. Chapter.

A **T**HESE thinges haue I sayde vnto you, that ye shulde not be offended. They shal excommunicate you. The tyme commeth, that who soeuer putteth you to death, shal thinke that he doth seruyce vnto God.^c And soch thinges shal they do vnto you, because they haue nether knowne ^γ father ner yet me. But these thinges haue I sayde vnto you, [†]that whan the tyme cometh ye maye thinke

theron, that I tolde you. But these thinges haue I not sayde vnto you from the begynnyng: For I was with you.

But now I go vnto him that sent me, ^τ none of you axeth me: Whither goest thou? but because I haue sayde these thinges vnto you, youre hert is full of sorowe. Neuertheles I tell you the trueth, It is better for you ^γ I go awaye: For yf I go not awaye that comforter commeth not vnto you: but yf I departe, [†]I wil sende hī vnto you. And whan he commeth, he shal rebuke the worlde of synne, and of righteounes, ^τ of iudgment. Of synne, because they beleue not on me. Of righteounes, because I go to the father, and ye shal se me nomore. Of iudgmēt, because the [†]prynce of this worlde is iudged already.

I haue yet moch to saye vnto you, but ye can not now beare it awaye: howbeit whan he (the sprete of trueth) commeth [†]he shal lede you in to all trueth. For he shal not speake of himself, but what soeuer he shal heare, that shal he speake: and he shall shewe you, what is for to come. He shal glorifye me: for he shal receaue of myne, and shal shewe vnto you. [†]All that the father hath, is myne. Therefore haue I sayde: he shal receaue of myne, and shewe vnto you.

After a litle whyle, and ye shal not se me: and agayne after a litle whyle, and ye shal se me: for I go to the father. Thē saide some of his disciples amonge them selues: What is this that he sayeth vnto vs, After a litle whyle, and ye shal not se me: ^τ agayne after a litle whyle, ^τ ye shal se me: for I go to the father? Then sayde they: What is this, that he sayeth: After a litle whyle? We can not tell what he sayeth. Then perceaued Iesus that they wolde axe him, and he sayde vnto them: Ye enquire of this amonge youre selues, that I sayde: After a litle whyle, and ye shal not se me: ^τ agayne after a litle whyle, and ye shal se me.

C Verely verely I saye vnto you: Ye shal wepe and lamente, but the worlde shal reioyse: Ye shal be sory, but youre sorowe shal be turned in to ioye. A woman whan she trauallyeth, hath sorowe, for hir houre is come. But whan she is deliuered of the childe, she

^a Ephē. 1. a. ^{*} Col. 1. a. ^b Mat. 10. c. Luc. 6. d. Ioh. 13. b. ^c Psal. 34. c. and 68. a. ^d Ioh. 14. c. and 16. a. Act. 2. a. [†] Act. 1. a. and 2. d. ^e Act. 9. a.

Iohā. 15. c. 1 Cor. 2. a. ^f Ioh. 13. b. and 14. c. ^g Ioh. 14. c. and 15. c. ^h Ioh. 12. d. ⁱ Ioh. 14. c. Iohā. 12. f. [†] Mat. 11. e. Luc. 10. c. Ioh. 3. e.

thinketh nomore of the anguyshe, for ioye that a man is borne in to the worlde. And now haue ye sorowe also: but I wil se you agayne, and youre hert shal reioyse, and youre ioye shal noman take from you. And in that daye shal ye axe me no question. ^aVerely verely I saye vnto you: Yf ye axe ^bfather ought in my name, he shal geue it you. Hither to haue ye axed nothinge in my name. Axe, and ye shal receaue, ^cye youre ioye maye be perfecte. These thinges haue I spoken vnto you by ^dprouerbes. Neuertheles the tyme commeth, that I shal speake nomore by prouerbes, but I shal shewe you planely of my father.

^eIn that daye shal ye axe in my name. And I saye not vnto you, that I wyl praye vnto the father for you: for the father himself loueth you, because ye haue loued me, ^fand beleued that I am come out from God. ^gI wente out from the father, and came in to the worlde: Agayne, I leaue ^hye worlde, and go to the father.

His disciples sayde vnto him: Beholde, now talkest thou planely, and speakest no prouerbe. Now are we sure ⁱye thou knowest all thinges, and nedest not that eny mā shulde axe the. Therefore beleue we, that thou camest out from God: Iesus answered them: Now ye do beleue: ^jBeholde, the houre draweth nye, and is come already, that ye shalbe scatred, every man in to his awne, and shal leaue me alone: ^kand yet am I not alone, for the father is with me.

These thinges haue I spoken vnto you, that in me ye might haue peace.^l In ^mye worlde haue ye trouble, but be of good comforte, I haue ouercome the worlde.

The xviij. Chapter.

ⁿTHESE thinges spake Iesus, and lift vp his eyes towarde heauen, and sayde: ^oFather, the houre is come, that thou glorifye thy sonne, that thy sonne also maye glorifye the. Like as thou hast geuen him power ouer all fleshe, ^pthat he shulde geue euerlastinge life to as many as thou hast geuen him.^q But this is the life euerlastinge, that they knowe the (that thou onely art the true God) and whom thou hast sent, Iesus Christ.

^a Mat. 7. a. and 21. c. Marc. 11. c. Luc. 11. b. Iohā. 14. b. and 15. a. ^b Mat. 13. a. Marc. 4. a. ^c Ioh. 20. a. ^d Zach. 13. b. Mat. 26. c. Marc. 14. d. ^e Ioh. 14. b. ^f Rom. 5. a. ^g Iohā. 12. c. and 13. d. ^h Ioh. 5. b.

I haue glorified ⁱye vpō earth, ^jand ^kfinished ^lye worke, ^mye thou gauest me to do. And now glorifye me thou father by thine awne self, with ⁿye glory which I had or euer the worlde was. I haue declared thy name vnto ^omen, whom thou gauest me from the worlde. They were thine, and thou gauest them vnto me, and they haue kepte thy worde.

Now knowe they, that all thinges what soeuer thou hast geuen me, are of the. For ^pye wordes which thou gauest me,^q haue I geue vnto them, and they haue receaued them, ^rand knowne of a trueth, that I am come forth from the, and haue beleued, that thou hast sent me. I praye for them, and praye not for the ^sworlde, but for them whom thou hast geuen me, for they are thine. And all that is myne, is thine: and what thine is, that is myne. And I am glorified in them. And now am I nomore in the worlde, and they are in ^tye worlde, and I come to the. Holy father, kepe in thy name, those whom ^uthou hast geue me, that they maye be one, like as we are. Whyle I was with ^vthe in the worlde, I kepte them in thy name. Those ^wye thou gauest me, haue I kepte, and none of them is lost, but that lost childe,^x that the ^yscripture might be fulfilled. But now come I vnto the, and this I speake in the worlde, that they maye haue my ioye perfecte in them. I haue geuen them thy worde,^z and the worlde hateth ^{aa}the: for they are not of the worlde, euen as I also am not of the worlde. I praye not that thou shuldest take them out of the worlde, ^{ab}but that thou kepe ^{ac}the fro euell. They are not of the worlde, as I also am not of the worlde.

Sanctifye them in thy trueth. Thy worde is the trueth. Like as thou hast sent me in to the worlde, so haue I sent them in to the worlde: and for their sakes I sanctifye my self, that they also maye be sanctified in the trueth.

Neuertheles I praye not for them onely, but also for those, which thorow their worde shal beleue on me, that they all maye be one, like as thou father art in me, and I in ^{ad}ye, that they also maye be ^{ae}one in vs: that the worlde maye beleue, that thou hast sent me. And the glory which thou gauest me, haue I geuen

ⁱ Ioh. 1. a. ^j Iohā. 19. c. ^k Ioh. 4. e. ^l 1 Ioh. 2. c. ^m Esa. 8. d. ⁿ Ioh. 18. a. ^o Psal. 40. b. and 108. a. ^p Ioh. 15. b. Sap. 2. c. ^q Mat. 6. b. ^r Gal. 3. d.

them: that they maye be one, like as we are one. I in the, and thou in me, that they maye be perfecte in one, and that the worlde maye knowe, that thou hast sent me and hast loued them, as thou hast loued me.

"Father, I wil, that they whom thou hast geuen me, be with me where I am, [†] they maye se my glory, which thou hast geuē me: for thou hast loued me, or euer [†] worlde was made. [†] Righteous father, the worlde hath not knowne [†], but I haue knowne [†]: and these haue knowne, that thou hast sent me. And I haue declared thy name vnto them, [†] wyl declare it, [†] the loue wherewith thou hast loued me, maye be in the, [†] I in them.

The xviij. Chapter.

¶ **W**HAN Iesus had thus spokē,^c he wētē forth with his disciples ouer the broke Cedron, where there was a gardē, in to the which Iesus entred and his disciples. But Iudas [†] betrayed hī, knewe the place also. For Iesus resorted thither oft tymes with his disciples. ^a Now han Iudas had takē vnto him the cōpany, [†] mynisters of the hye prestes and Pharises, he came thither with creshettes, with lanternes, and with weapens. Iesus now knowinge all [†] shulde come vpon him, wētē forth, and sayde vnto the: Whom seke ye? They answered him: Iesus of Nazareth. Iesus sayde vnto them: I am he: Iudas also which betrayed him, stode with the. Now whan Iesus sayde vnto the: I am he, they wētē bacwardes, and fell to the grounde. Then axed he the agayne: Whom seke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. Yf ye seke me, then let these go their waye. That the worde might be fulfilled, which he sayde: Of them whō thou gauest me,^c haue I not lost one. Then had Symon Peter a swerde, and drewe it out, and smote the hye prestes seruāūt, and cut of his right eare. And [†] seruāutes name was Malchus.

¶ **13** Then sayde Iesus vnto Peter: Put vp thy swerde in to the sheeth. Shal I not drynke of [†] cuppe, which my father hath geuē me? Then the company and the captayne [†] the officers of the Iewes toke Iesus, and bounde him, [†] led him awaye first vnto Annas, that

was fatherlawe vnto Caiphas, which was hye prest [†] same yeaere. It was Caiphas, which gaue coucell vnto [†] Iewes that it were good, that one man shulde dye for the people.

As for Symon Peter, he and another disciple folowed Iesus. The same disciple was knowne vnto the hye prest, and wētē in with Iesus in to the hye prestes palace. But Peter stode without at the dore. Then [†] other disciple which was knowne vnto the hye prest, wente out, and spake to the damsell [†] kepte the dore, and brought in Peter. Then the damsell that kepte the dore, sayde vnto Peter: Art not thou also one of this mans disciples? He sayde: I am not.

The seruantes [†] officers stode, and had made a fyre of coles (for it was colde) ^c warmed the selues. Peter also stode with them, and warmed him self. The hye prest axed Iesus of his disciples, and of his doctryne. Iesus answered him: ^a I haue spoken openly before the worlde, I haue euer taught in the synagoge and in the tēple, whither all the Iewes resorted, [†] in secrete haue I spokē nothinge. Why axest thou me? Axe the [†] haue herde, what I haue spoken vnto the: beholde, they can tell what I haue sayde. But whan he had thus spokē,^a one of the officers that stode by, smote Iesus on the face, and sayde: Answerest thou the hye prest so? Iesus answered him: Yf I haue euell spokē, the beare wytnesse of euell: but yf I haue well spoken, why smyttest thou me? And Annas sent him bounde vnto Caiphas [†] hye prest.

^a Symō Peter stode and warmed him self. The sayde they vnto him: Art not thou one of his disciples? He denyed, and sayde: I am not. A seruāūt of the hye prestes, a kynszmā of his, whose eare Peter had smytten of, sayde vnto him: Dyd not I se the in the gardē with him?

¶ Then Peter denyed agayne. And immediately the ^bcock crew. ^c Then led they Iesus from Caiphas in to the comon hall. And it was early in the mornyng. And they them selues wētē not in to the comō hall, lest they shulde be defyled, but [†] they might eate [†] Pascall lambe. Then wente Pilate out vnto the, and sayde: What accusacion brynge ye agaynst this man? They answered, and sayde

^a Ioh. 12. e. and 14. a. ^b Mat. 11. e. Ioh. 15. c. and 16. a. ^c Mat. 26. a. Mar. 14. d. Luc. 22. c. ^d Mat. 26. e. Mar. 14. d. Luc. 22. d. ^e Ioh. 17. b.

^f Ioh. 11. e. ^g Ioh. 7. b. ^h Iere. 30. a. Mat. 26. g. Act. 23. a. ⁱ Mat. 26. g. Mar. 14. g. Luc. 22. d. ^j Ioh. 13. d. ^k Mat. 27. a. Marc. 15. a. Luc. 23. a.

vnto him: Yf he were not an euell doer, we had not deluyered him vnto the. Then sayde Pilate vnto thē: Take ye him, and iudge him after youre lawe. Then sayde ŷ Iewes vnto him: It is not lauffull for vs to put eny mā to death. That ŷ worde of Iesus might be fulfilled,* which he spake, when he signified, what death he shulde dye.

Then entred Pilate in to the comon hall agayne, and called Iesus, ⁊ sayde vnto him: Art thou the kyng of the Iewes? Iesus answered: Sayest thou that of thy self, or haue other tolde it the of me?

¶ Pilate answered: Am I a Iewe? Thy people and the hye prestes haue deluyered the vnto me. What hast thou done? Iesus answered: My kyngdome is not of this worlde. Yf my kyngdome were of this worlde, my nysters wolde fight therfore, ŷ I shulde not be deluyered vnto the Iewes. † But now is my kyngdome not from hence. Thē sayde Pilate vnto hī: Art thou a kyng the? Iesus answered: Thou sayest it, for I am a kyng. For this cause was I borne, and came in to the worlde, that I shulde testifye the trueth. Who so euer is of the trueth, heareth my voyce. Pilate sayde vnto hī: What is the trueth? ‡ And when he had sayde that he wete out agayne to the Iewes, and sayde vnto them: I fynde no gyltnesse in him: § But ye haue a custome, that I shulde geue one vnto you lowse at Easter. Wyl ye now ŷ I lowse vnto you the kyng of ŷ Iewes? Thē cryed they agayne alltogether, and sayde: Not him, but Barrabas. Yet was Barrabas a murthurer.

The xix. Chapter.

¶ THEN Pilate toke Iesus, and scourged him. And the soudyers platted a crowne of thornes,⁹ and set it vpon his heade, and put a purple garment vpon him, and sayde: Hayle kyng of the Iewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto thē: Beholde, I brynge him forth vnto you, ŷ ye maye knowe, ŷ I fynde no faute in hī. So Iesus wente out, ⁊ ware a crowne of thorne and a purple robe. And he sayde vnto them: Beholde, the man. When the hye prestes ⁊ the mynisters sawe him, they cryed, ⁊ sayde: Crucifye, crucifye. Pilate

saide vnto thē: Take ye him, and crucifye him, for I fynde no gyltnesse in him. The Iewes answered him: We haue a lawe,⁴ ⁊ after oure lawe he ought to dye, § because he made him self the sonne of God. When Pilate herde that worde, he was the more afraied, and wente agayne in to the comon hall, and sayde vnto Iesus: Whence art thou? But Iesus gaue him no answer. Thē sayde Pilate vnto him: Speakest thou not vnto me? Knowest thou not, ŷ I haue power to crucifye ŷ, ⁊ haue power to lowse ŷ? Iesus answered: Thou shuldest haue no power vpō me, yf it were not ¶ geuē the from aboue. Therfore he that deluyered me vnto ŷ, hath the more synne. From that tyme forth Pilate sought meanes to lowse him. But the Iewes cryed, ⁊ sayde: Yf thou let him go, thou art not the Emperours frēde. For whosoeuer maketh himself kyng, is agaynst the Emperoure.

When Pilate herde ŷ worde,⁵ he brought Iesus forth, ⁊ sat hī downe vpō ŷ iudgmēt seate, in the place which is called the Paument, but in the Hebrue, Gabbatha. It was the daye of preparinge of the Easter aboute the sixte houre. And he sayde vnto the Iewes: Beholde youre kyng. But they cryed: Awaye with him, awaye with him, crucifie him. Pilate saide vnto thē: Shal I crucifye youre kyng? The hye prestes answered: We haue no kyng but ŷ Emperoure. Thē deluyered he him vnto them, to be crucified.

They toke Iesus, and led him awaye. And he bare his crosse,⁶ and wente out to the place called ŷ place of deed mens skulles, which in Hebrue is named Golgatha, where they crucified him, and two other with him, on either syde one, but Iesus in the myddes.** Pilate wrote a superscripcion, and set vpon the crosse. And there was written: Iesus of Nazareth, kyng of the Iewes. This superscripcion red many of the Iewes. For ŷ place where Iesus was crucified, was nye vnto the cite. And it was written in Hebrue, Greke ⁊ Latyn. Then sayde the hye prestes of the Iewes vnto Pilate: Wryte not kyng of the Iewes, but ŷ he sayde, I am kyng of the Iewes. Pilate answered: What I haue wrytten, that haue I wrytten.

* Ioh. 12. d. † Mat. 27. b. ‡ Marc. 15. a. § Luc. 23. a.
 † Ioh. 6. b. ‡ Mat. 27. c. § Marc. 15. b. § Luc. 23. b.
 ‡ Mat. 27. b. § Marc. 15. a. § Luc. 23. a. § Mat. 27. c. d.
 Marc. 15. b. Luc. 23. b. § Leui. 24. c. § Ioh. 5. b.

¶ Sap. 6. a. Ioh. 3. d. Rom. 13. a. † Act. 17. b.
 / Mat. 27. d. Mar. 15. c. Luc. 23. c. ¶ Luc. 23. c.
 Heb. 13. b. ** Mat. 27. d. Marc. 15. c. Luc. 23. d.

¶ The soudyers,^a when they had crucified Iesus, toke his garmentes, and made foure partes, to euery soudyer one parte, and the cote also. As for the cote, it was vnswowd frō aboue, wrought thorow and thorow. Then sayde they one to another: Let vs not deuyde it, but cast lottes for it, who shal haue it, that the scripture might be fulfilled, which sayeth: *They haue parted my garmentes amonge them, and on my cote haue they cast lottes. This dyd the soudyers in dede.

There stode by the crosse of Iesus, his mother, and his mothers sister Mary, the wife of Cleophas, and Mary Magdalene. Now whan Iesus sawe his mother, and the disciple stondyng by, whō he loued, he sayde vnto his mother: Woman, beholde, that is thy sonne. Then sayde he to the disciple: beholde, that is thy mother. And from that houre the disciple toke her vnto him.

After that, whan Iesus knewe that all was perfourmed, †that the scripture might be fulfilled, he sayde: I am a thyrst. There stode a vessell full of vyner. They fylled a sponge with vyner and †wonde it aboute with ysoppe, and helde it to his mouth. Now whan Iesus had receaued the vyner, he sayde: It is fynished, and bowed his heade, and gaue vp the goost.

¶ The Iewes then, for so moch as it was the daye of preparinge, that †bodies shulde not remaine vpon the crosse on the Sabbath, (for †same Sabbath daye was greate) besought Pilate, that their legges might be broken, and that they might be taken downe. Then came the soudyers, and brake the legges of the first, and of the other that was crucified with him. But whan they came to Iesus, and sawe that he was deed already, they brake not his legges, but one of the soudyers opened his syde with a speare. ‡And immediatly there wente out bloude and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For this is done, †the scripture might be fulfilled: §Ye shal not breake a bone of him. And agayne, another scripture sayeth: ||They shal se him, whom they haue persed.

After that, Ioseph of Arimathia, which was

a disciple of Iesus (but secretly^c for feare of the Iewes) besought Pilate, †he might take downe the body of Iesus. And Pilate gaue him lycence. There came also ¶ Nicodemus, (which afore came vnto Iesus by night) † brought of Myrre † Aloes mingled together, aboute an hūdreth pounde weight.

Thē toke they the body of Iesus, † wonde it with linnen clothes, and with the spyces, as the maner of the Iewes is to burye. And by † place where Iesus was crucified, there was a gardē, and in the garden a new sepulchre, where in was neuer man layed: there layed they Iesus, because of the preparinge daye of † Iewes, for the sepulchre was nye at hande.

The xx. Chapter.

V PON one daye of the Sabbath, came Mary Magdalene early (whē it was yet darcke) vnto the sepulchre, † sawe that the stone was takē from the sepulchre. Then ranne she, † came to Symon Peter, and to † other disciple, **whom Iesus loued, and sayde vnto them: They haue takē awaye the LORDE out of the sepulchre, † we can not tell where they haue layed him. Thē wēte Peter forth and the other disciple, and came to the sepulchre. They rāne both together, and that other disciple out rāne Peter, and came first to the sepulchre, and loked in, and sawe the linnen clothes layed. But he wēte not in. Thē came Symon Peter after him, and wente in to the sepulchre, † sawe the lynnē clothes lye, and the napkyn that was bounde aboute Iesus heade, not layed with the linnen clothes, but wrapped together in a place by it self. Thē wēte † also † other disciple, which came first to † sepulchre, † he sawe † beleued: for as yet they knewe not † scriptures,^d † he behoued hī to ryse agayne frō † deed. Thē wēte † disciples agayne together.

As for Mary, she stode before † sepulchre † wepte without. Now as she wepte, she loked in to the sepulchre, and sawe two angels in whyte garmentes syttinge, † one at the heade, † the other at † fete, where they had layed the body of Iesus. And they sayde vnto her: Womā, why wepest thou? She saide vnto thē: They haue taken awaye my LORDE, †

^a Mat. 27. d. Marc. 15. c. * Psal. 21. b. † Psal. 68. c.

^b Mat. 27. e. Marc. 15. d. ‡ Zach. 13. a. § Exod. 12. g. || Zach. 12. c. ^c Marc. 15. e. Mat. 27. g. Luc. 23. c.

¶ Ioh. 3. a. ** Ioh. 13. c. 19. c. 21. a.

15. b. Act. 2. c. 13. d. 17. a.

^d Psal.

I wote not where they haue layed hi. And whan she had sayde y, she turned her self backe, & sawe Iesus stondinge, & knewe not y it was Iesus. Iesus sayde vnto her: Woman, why wepest thou? Whom sekest thou? She thought y it had bene y gardener, & sayde vnto him: Syr, yf thou hast borne him hence: then tell me where thou hast layed him? and I wil fetch hi. Iesus sayde vnto her: Mary. Then turned she her aboute, & sayde vnto him: Rabboni, y is to saye: Master. Iesus sayde vnto her: Touche me not, for I am not yet ascended vnto my father. But go thou thy waye vnto my *brethrē & saye vnto thē: I ascēde vp vnto my father and youre father: to my God, & youre God. Mary Magdalene came, & tolde y disciples: I haue sene the LORDE, & soch thinges hath he spoken vnto me.

C The same Sabbath at eue whā y disciples were gathered together, and the dores were shut for feare of y Iewes, came Iesus, and stode i y myddes, & sayde vnto thē: Peace be with you. And whā he had so sayde, he shewed thē his hādes & his syde. †Thē were y disciples glad, y they sawe y LORDE. Thē sayde Iesus vnto thē agayne: Peace be with you. ‡ Like as my father sent me, eue so sēde I you. And whan he had sayde y, he brethed vpō thē, and sayde vnto thē: Receaue the holy goost. Whose synnes soeuer ye remytte, they are remytted vnto thē: and whose synnes so euer ye retayne, they are retayned.

But Thomas one of the twolue§ which is called Didimus, was not with thē whā Iesus came. Thē sayde the other disciples vnto him: We haue sene the LORDE. But he sayde vnto thē: Excepte I se in his handes the prynte of the nailes, and put my hāde in to his syde, I wil not beleue.

D And after eight dayes agayne were his disciples with in, & Thomas with thē. Thē came Iesus (whā y dores were shutt) & stode in the myddes, & sayde: Peace be with you. After y sayde he vnto Thomas: Reach hither thy fynger, and se my handes, and reach hither thy hāde, and put it i to my syde, & be not faithlesse, but beleue. Thomas answered, & sayde vnto him: My LORDE, and my God. Iesus sayde vnto him: Thomas, because thou

hast sene me, thou hast beleued. Blessed are they, that se not, and yet beleue.

Many other tokēs dyd Iesus before his disciples, which are not wryttē in this boke. But these are wryttē, y ye shulde beleue, y Iesus is Christ the sonne of God, & that ye thorow beleue might haue life in his name.

The xxi. Chapter.

AFTER that shewed Iesus himself agayne A at the see of Tiberias. But on this wyse shewed he himself. There were together Symō Peter, & Thomas which is called Didimus, & Nathanael of Cana a cite of Galile, & the sonnes of Zebede, & two other of his disciples. Symon Peter sayde vnto thē: I go a fysHINGe. They sayde vnto hi: We also wil go with the. They wēte out, & entred in to a shippe straight waye. And y same night toke they nothinge. But whā it was now morow, Iesus stode on the shore, but his disciples knewe not y it was Iesus. Iesus sayde vnto thē: Childrē, haue ye eny thinge to eate? They answered hi: No. He sayde vnto thē: Cast out the nett on y right syde of the shippe, & ye shal fynde. Thē they cast out, & tolde nomore drawe it for y multitude of fishes. Thē sayde y disciple¶ whō Iesus loued, vnto Peter: It is the LORDE.

B Whan Simon Peter herde that it was the LORDE, he gyrded his mantell about him (for he was naked) and sprang in to y see. But other disciples came by shippe (for they were not farre frō londe, but as it were two hundreth cubytes) and they drewed the nett with the fyszhes. Now whan they were come to londe, they sawe coles layed, and fysh theron, and bred. Iesus sayde vnto thē: Bringe hither of the fyszhes, that ye haue taken now. Symon Peter stepped forth, and drew the nett to the londe, full of greate fyszhes, an hundreth and thre and fyftie. And for all there were so many, yet was not the nett broken.

C Iesus sayde vnto them: Come, and dylne. But none of the disciples durst axe him: Who art thou? For they knewed, that it was the LORDE. Then came Iesus, and toke y bred, and gaue it thē: and the fyszhe likewise. This is now the thirde tyme that Iesus

* Psal. 21. c.

† Iohā. 16. d.

‡ Luc. 24. a.

§ Luc. 24. c. † Ioh. 16. c. ‡ Esa. 61. a. Mar. 16. b.

Luc. 4. a. Ioh. 17. c.

§ Ioh. 11. b.

¶ Ioh. 1. e.

‡ Luc. 5. a.

¶ Ioh. 13. c.

§ Luc. 24. d.

appeared vnto his disciples, after that he was rysen agayne from the deed.

Now whā they had dyned, Iesus sayde vnto Symon Peter: Symō Iohāna, louest thou me more then these do? He sayde vnto him: Yee LORDE, thou knowest ^ŷ I loue the. He sayde vnto him: Fede my lābes. He sayde vnto him agayne the seconde tyme: Symō Iohāna, louest thou me? He sayde vnto him: Yee LORDE, thou knowest, ^ŷ I loue ^ŷ. He sayde vnto him: Fede my shepe. He saide vnto him ^ŷ thirde tyme: Symon Iohāna, louest thou me? Peter was sory, because he sayde vnto him, louest thou me? And he sayde vnto him: "LORDE, thou knowest all thinges, thou knowest, that I loue ^ŷ. Iesus sayde vnto him: Fede my shepe.

B Verely verely I saye vnto the: Whan thou wast yōge, thou gerdedst thyselfe, and walkedst whither thou woldest. ^a But whā thou art olde, thou shalt stretch forth thy handes, ^c and another shal gyrde the, and lede the whither thou woldest not. But this he sayde, to

signifye with what deed he shulde glorifye God.

Whan he had spoken this, he sayde vnto him: Folowe me. Peter turned him aboute, and sawe the disciple folowinge, whom Iesus loued, (^{*}which also leaned vpō his brest at the supper, and sayde: LORDE, who is it that betrayeth the)? Whā Peter sawe him, he sayde vnto Iesus: LORDE, but what shal he do? Iesus sayde vnto him: Yf I wil that he tary tyll I come, what is that to the? Folowe thou me. Then wente there out a sayenge amonge the brethren: This disciple dyeth not. And Iesus sayde not vnto him: He dyeth not, but: Yf I wil that he tary tyll I come, what is that to the? This is the same disciple, which testifyeth of these thinges, and wrote these thinges, and we knowe that his testimony is true.

There are many other thinges also that Iesus dyd, which, yf they shulde be wryttē euery one, I suppose the worlde shulde not contayne the bokes, that were to be wrytten.

^a Ioh. 16. d.

^b Ioh. 12. d.

^c Act. 12. a.

^{*} Iohā. 13. c.

The ende of the Gospell of S. Ihon.

The Actes of the Apostles, wrytten by S. Luke the Euangelist.

What the Actes conteyne.

Chap. I.—The ascension of Christ. Mathias is chosen in the steade of Iudas.

Chap. II.—The commyng of the holy goost. The sermon of Peter before the cōgregation at Ierusalem, and the increase of the faithfull.

Chap. III.—The halt is restored to his fete. Peter preacheth Christ vnto the people.

Chap. IIII.—The Apostles are take and brought before the councell. They are forbydden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

Chap. V.—The dyssemblynge of Ananias and Saphira is punyshed. Miracles are done by the Apostles, which are taken, but the angel of God bryngeth them out of preson. They are brought before the councell, The sentence of Gamaliel. The apostles are bett, they reioyse in trouble.

Chap. VI.—Ministers (or deacons) are ordered in the congregation to do seruyce in necessary thinges of the body, that the Apostles maye wayte only vpo the worde of God. Steuen is accused.

Chap. VII.—Steuen maketh answer to his accusation, rebuketh the hardnecked Iues, and is stoned vnto death.

Chap. VIII.—Saul persecuteth the Christē, The Apostles are scatred abroad. Philip commeth in to Samaria. Simon magus is baptised, he dyssembleth. Philip baptiseth the chamberlayne.

Chap. IX.—Paul is conuerted, and confoundeth the Iues. Peter rayseth Tabitha.

Chap. X.—The vision that Peter sawe. How he was sent to Cornelius. The Heithen also receaue the sprete, and are baptised.

Chap. XI.—Peter sheweth the cause wherfore he wente to the Heithen. Barnabas and Paul preach vnto the Heithen. Agabus prophecieth deth for to come.

Chap. XII.—Herode persecuteth the christē, kylleth Iames, and putteth Peter in preson, who the LORDE delyuereth by an angell. The shamefull death of Herode.

Chap. XIII.—Paul and Barnabas are called to preach amonge the Heithen. Of Sergius Paulus and Elymas the sorcerar. Paul preacheth at Antioche.

Chap. XIIIII.—Paul and Barnabas preach at Iconium: some beleue, some sterc vp sedicion. At Lистра they wolde do sacrifice to Barnabas and Paul, which refuse it, and exorte the people to worshipec the true God. Paul is stoned, after

that commeth he to Derba, Iystra, Iconium and to Antioche.

Chap. XV.—Variaunce aboute circumcicion. The Apostles pacifie the matter at Ierusalē. Paul and Barnabas preach at Antioche.

Chap. XVI.—Timothy is circumcised, Paul preacheth at Philippos, and there is he put in preson.

Chap. XVII.—Paul cōmeth to Thessalonica, where the Iues set the cite on a roore. Paul escapeth, and commeth to Athens, where he preacheth the true and vnkowne God.

Chap. XVIII.—Paul preacheth at Corinthum, contynuinge there a yere and a half, goeth agayne in to Syria, commeth to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

Chap. XIX.—Of the xij. men whom Paul baptised at Ephesus, and what miracles were done by him. Demetrius moueth sedicion in the cite.

Chap. XX.—Paul goeth in to Macedonia and in to Grekelonde. At Troas he rayseth vp a deed body. At Ephesus he calleth the elders of the congregation together, committeth the kepinge of Gods flocke vnto them, warneth the for false teachers, maketh his prayer with them, and departeth to shippe.

Chap. XXI.—Pauls iourneye by shippe. Of Philippe the Euagelist, and Agabus the Prophet, which warneth Paul not to go to Ierusalem. He remayneth stedfast in his purpose, and is taken in the temple.

Chap. XXII.—Paul answereth the Iewes, is scourged, and layed in preson agayne.

Chap. XXIII.—Paul commeth before the councell. Debate ariseth amonge the people, the captayne delyuereth him, God conforteth him.

Chap. XXIIII.—Paul is accused before felix, he answereth for himself.

Chap. XXV.—The Iewes accuse Paul before Festus, he appealeth vnto the Emperoure, and is sent vnto Rome.

Chap. XXVI.—Kynge Agrippa heareth Paul, which telleth him his callinge from the begynnyng.

Chap. XXVII.—Pauls shippinge towarde Rome, Iulius the captayne intreateth Paul courteously, at the last they suffre shipwrake.

Chap. XXVIII.—The vyper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

The Actes of the Apostles.

The first Chapter.

A THE first treatise (deare Theophilus) haue I made of all that Iesus beganne to do and to teache, vntyll $\frac{1}{2}$ daye that he was taken vp, after that he (thorow the holy goost) had geuen commaundementes to the Apostles, whom he had chosen: to whō also he shewed himself $\frac{1}{2}$ alyue after his passion, by many tokēs, and appeared vnto them fourtye dayes longe, and spake vnto them of the kyngdome of God.

And whan he had gathered them together, he commaunded them that they shulde not departe from Ierusalem, but to wayte for the promyse of the father, wherof (sayde he) ye haue herde^a of me:^{*} For Ihon baptysed with water, but ye shalbe baptysed with $\frac{1}{2}$ holy goost, τ that within this few dayes.

Now whan they were come together, they axed him, and sayde: **LORDE**, shalt thou at this tyme set vp the kyngdome of Israel agayne? But he sayde vnto them: It belongeth not vnto you to knowe the $\frac{1}{2}$ tymes or seasons, which the father hath kepte in his awne power, but ye shal receaue the power of $\frac{1}{2}$ holy goost,^c which shal come vpon you, and ye shalbe my witnesses at Ierusalem, and in all Iewrye and Samaria, and vnto the ende of the earth.

33 And whan he had spoken these thinges, whyle they behelde, he was taken vp, and a $\frac{1}{2}$ cloude receaued him from their sight. And whyle they looked after him, as he wente in to heauen, beholde, there stode by them two men in whyte garmentes, which also sayde: Ye men of Galile, Why stonde ye gasyngye vp

in to heauen? This Iesus which is takē vp from you in to heauen $\frac{1}{2}$ shal come euen so as ye haue sene him go in to heauen.

Then turned they agayne from $\frac{1}{2}$ mount that is called Oliuete, which is nye to Ierusalem, and hath a Sabbath dayes iourney. And whan they came in, they wente vp in to a parler, where abode $\frac{1}{2}$ Peter and Iames, Ihon and Andrew, Philippe and Thomas, Bartilmew and Mathew, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas the sonne of Iames. These all contynued with one acorde in prayer and supplicacion, with the wemen and Mary the mother of Iesu and with his brethren

And in those dayes Peter stode vp in the myddes amonge the disciples, and sayde: **C** (The company of the names together, was aboute an hundreth and twentye.) Ye men and brethren, this scripture must nedes be fulfilled, which $\frac{1}{2}$ holy goost by the mouth of Dauid spake before of Iudas, which was a gyde of thē that toke Iesus: $\frac{1}{2}$ for he was nombred with vs, and had opteyned the felashippe of this mynistracion. This same trulye possessed the $\frac{1}{2}$ felde for the rewarde of vnrighteousnes, and hanged himself, and brast a sunder in the myddes, and all his bowels guszhed out. And it is knowne vnto all thē that dwell at Ierusalem, in so moch that the same felde is called in their mother tonge Acheldema, that is to saye, the bloude felde.

For it is wrytten in the boke of psalmes: **D** His habitation be voyde, and noman be dwellinge therin. And: \parallel His bisshoprike another take. Wherefore amonge these men

^a Ioh. 20. 21. ^b Ioh. 14. c. ^{*} Act. 11. b. Ioh. 3. b.
^c Mat. 24. c. ^d Luc. 24. d. Act. 2. a. Act. 2. d.
^e Mat. 28. b. Marc. 16. b. Luc. 24. d. $\frac{1}{2}$ Dan. 7. b.

Mat. 24. c. Marc. 13. c. Luc. 17. c. and 21. d.
 $\frac{1}{2}$ Mat. 10. a. Marc. 3. b. Luc. 6. b. and 9. a. $\frac{1}{2}$ Mat. 10. a.
 $\frac{1}{2}$ Mat. 27. a. \parallel Psal. 68. d. Psal. 108. a.

which haue bene gathered together with vs (all the tyme that the LORDE Iesus wote out and in amonge vs, begynnynge from the baptyme of Ihon, vntyll y daye that he was take vp from vs) must one be a wytnesse with vs of his resurrection.

And they appoynted two (Ioseph^c called Barsabas, whose syrnyme was Iustus, and Mathias,) makinge their prayer and sayenge: Thou LORDE, which knowest the hertes of all men, shewe whether of these two thou hast chosen, that the one maye take the rowme of this mynistracion and Apostelshippe, from the which Iudas by transgression fell, that he might go awaye in to his awne place. And they gaue forth the lottes ouer them, and the lot fell vpon Mathias. And he was counted with the eleuen Apostles.

The ij. Chapter.

AND when the * Whit sondaye was fylled, they were all with one acorde together in one place. And sodenly there came a sounde from heauen, as it had bene the cōmyng of a mightie wynde, and it fylled the whole house where they sat. And there appeared vnto them clouen tungen, like as they had bene of fyre. And he sat vpon ech one of them, and they were all fylled with the holy goost. † And they beganne to preach with other tungen, euen as the sprete gaue them vtterance.

There were dwellinge at Ierusalem Iewes, men that feared God, out of euery nacion that is vnder heauen. Now when this voyce came to passe, the multitude came together, and were astōnyed: For euery one herde, that they spake with his awne tunge. They wondred all and marueyled, and sayde amonge them selues: Beholde, are not all these which speake, of Galile? How heare we thē euery one his awne tunge, wherein we were borne? Parthians and Medes, and Elamites, and we that dwell in Mesopotamia, and in Iewry and Capadocia, Pontus, and Asia, Phrigia and Pamphilia, Egipte, and in the partes of Lybia by Cyren, and straungers of Rome, Iewes and ‡ Proselytes, Cretes and Arabians: we heare them speake with oure awne tungen the greate workes of God.

They were all amased, and wondred, and sayde one to another: What wil this be? But other mocked them, and sayde: They are full of swete wyne. Then stode Peter vp with the eleuen, and lift vp his voyce, and sayde vnto them:

Ye men of Iewry, and all ye that dwell at Ierusalē, be this knowne vnto you, and let my wordes entre in at youre eares. For these are not dronken, as ye suppose, for it is yet but the thirde houre of y daye: but this is it, that was spokē before by the prophet Ioel: And it shal come to passe in the last dayes, sayeth God, I will poure out of my sprete vpon all flesh, and youre sonnes and youre daughters shal prophecey, and youre yonge men^d shal se visions § and youre olde men shall dreame dreames, and on my seruautes and on my handmaydens wyll I poure out of my sprete in those dayes, ¶ they shal prophecey.

And I wil shewe wonders in heauen aboue, and tokens on the earth beneth, [¶] bloude and fyre, and the vapoure of smoke. The Sonne shalbe turned in to darknesse, and the Moone in to bloude, before that greate and notable daye of the LORDE come. And it shal come to passe, /Who so euer shal call vpō the name of the LORDE, shalbe saved.

Ye men of Israel, heare these wordes: Iesus of Nazareth, y man approued of God amonge you with miracles, and wonders and tokens, which God dyd by him in the myddes amonge you, as ye youre selues knowe also, || him (after that he was deliuered by the determinate counsell and foreknowledge of God) haue ye taken by the handes of vnrighteous persones, and crucified him, ¶ slayne him, whō God hath raysed vp, [¶] and lowsed the sorowes of death, for so moch as it was vnpossible that he shulde be holden of it. For Dauid speaketh of him: [¶] A fore honde haue I set the LORDE allwayes before me, for he is on my right hōde, that I shulde not be moued. Therefore dyd my hert reioyse, and my tunge was glad: For my flesh also shal rest in hope. For thou shalt not leaue my soule in hell, nether shalt thou suffer thy Holy to se corrupcion. Thou hast shewed me the wayes of life, thou shalt make me full of ioye with thy countenance.

^a Act. 4. d. ^b 1 Par. 29. c. * Deut. 16. b. Leui. 24. d. † Mar. 16. c. ‡ Mat. 23. b. § Ioel 2. f. ¶ Luc. 2. f. Act. 21. b. § Act. 10. b. and 16. b.

^c Mat. 27. f. Luc. 23. d. § Ro. 10. b. || Mat. 27. c. ¶ Act. 10. e. ^a Psal. 15. b.

Ye men and brethren, let me frely speake vnto you of the Patryrke Dauid: For he is deed and buried,^a and his sepulchre is with vs vnto this daye. Wherefore now seinge \hat{y} he was a prophet, and knewe that God had promised him with an ooth, that the frute of his loynes shulde syt on his seate,^b he sawe it before, and spake of the resurrection of Christ: for his soule was not left in hell, nether hath his flesh sene corrupcion. This Iesus hath God rayseed vp,^c wherof we all are witnesses.

Seynge now that he by the right hande of God \hat{y} is exalted, and hath receaued of \hat{y} father \hat{y} promyse of the holy goost, he hath shed forth this, that ye se and heare. For Dauid is not ascended in to heauen, but he sayde: The LORDE sayde vnto my LORDE: Syt thou on my righte hande,^d vntyll I make thine enemies thy fote stole. So therfore let allthe house of Israel knowe for a suertye, \hat{y} God hath made this same Iesus (whom ye haue crucified) LORDE and Christ.

¶ Whan they herde this, their hert pricked them, and they sayde vnto Peter and to the other Apostles: Ye men and brethren, \dagger What shal we do? Peter sayde onto them: Amede youre selues, and let euery one of you be baptysed in the name of Iesus Christ, for the remission of synnes, and ye shal receaue the gifte of the holy goost. For this \dagger promyse was made vnto you and youre children, and to all that are farre of, whō so euer the LORDE oure God shal call. And with many other wordes bare he hennesse, and exhorted them, and sayde: Saue youre selues from this vntowarde generacion. They that gladly receaued his preachinge, were baptysed, \dagger the same daye there were added vnto them aboute thre thousande soules.

They contynued in the Apostles doctryne, and in the felashippe, and in breakynge of bred, and in prayer. And feare came vpō euery soule, and many wonders and tokens were done by \hat{y} Apostles. But all they that beleued, were together,^e and had all thinges commen. They solde their goodes and possessions, and parted them out amonge all, acordinge as euery mā had nede. And they contynued daylie with one acorde in the tēple, and \S brake bred in euery house: they toke

their meate with ioye \dagger synglenesse of hert, praysinge God, and had fauoure with all \hat{y} people. And the LORDE added to the congregacion daylie such as shulde be saued.

The iij. Chapter.

PETER and Ihon wente vp together in to the temple aboute the nyenth houre to praye. And there was a certayne man halt from his mothers wombe, whom they brought and layed daylie at the gate of the tēple, which is called, the Bewtyfull, that he might axe almesse of them that wēte in to the temple. Now whan he sawe Peter and Ihon, that they wolde in to the temple, he desyred to receaue an almesse. Peter behelde him with Ihon, and sayde: Loke on vs. And he gaue hede vnto them, hopeynge to receaue some thinge of them. Howbeit Peter saide: Syluer and golde haue I none: but such as I haue geue I the. ¶ In the name of Iesus Christ of Nazareth ryse vp \dagger walke. And he toke him by the righte hande and lifte him vp. Immediately his legges \dagger ancle bones were made strōge, and he sprange, stode and walked, and entred with them in to the tēple, walkynge, and leapinge and praysinge God.

And all the people sawe him walke and prayse God. And they knewe him, \hat{y} it was he, which sat for almesse at the bewtyfull gate of the temple. And they were fylled with wondrynge, and were astonnyed at that, which had happened vnto hī. But as this halt which was healed helde him to Peter and Ihon, all the people ranne vnto them in to the \P porche, which is called Salomōs, and wondred.

Whan Peter sawe that, he answered vnto the people: Ye men of Israel, why maruayle ye at this, or why loke ye so at vs, as though we by oure awne power or deseruynge, had made this man to walke? The God of Abraham and of Isaac, and of Iacob, \hat{y} God of oure fathers hath glorified his childe Iesus,** whom ye delyuered and denyed in the presence of Pilate, whan he had iudged him to be lowsed. But ye denyed the holy and iust, and desyred the murthurer to be geuen you, but ye slewe the prynce of life, whom God hath rayseed from the deed, of the which we

^a 3 Reg. 2. b.^b Psal. 131. b.^c Act. 1. a.

Ioh. 15. c.

^d Philip. 2. a.^e Psal. 109. a.^f Zach. 12. c.^g Luc. 3. b. Act. 9. a. and 16. d.^h Joel 2. f.ⁱ Act. 4. d.^j Esa. 58. b.^k Act. 4. a.^l 3 Re. 6. a. Ioh. 10. c. Act. 5. a.^m Mat. 27. c.

are witnesses. And thorow \hat{y} faith in his name, hath he confirmed his name vpon this man, whom ye se and knowe: and faith thorow him, hath geuē this man this health before your eyes.

Now deare brethrē, I knowe that ye haue done it * thorow ignorance, as dyd also youre rulers. But God, which by the mouth of all his prophetes had shewed before, \hat{y} his Christ shulde suffre, hath so fulfilled it. Do penaunce now therfore and turne you, that youre synnes maye be done awaye, whan the tyme of refreshinge shal come before the presence of the LORDE, and whan he shal sende him, which now before is preached vnto you, euen Iesus Christ: which must receaue heauen vntyll the tyme that all thinges, which God hath spoken by the mouth of his holy prophetes sence \hat{y} worlde beganne, be restored agayne.

¶ For Moses sayde vnto \hat{y} fathers: A prophet shal the LORDE youre God rayse vp vnto you,^a euen from amōge youre brethren, like vnto me: him shal ye heare, in all that he shal saye vnto you. And it shal come to passe, what soule soeuer shal not heare the same prophet, shal be destroyed from amonge the people. And all the prophetes from Samuel and thence forth as many as haue spoken, haue likewise tolde of these dayes.

Ye are the children of the prophetes and of the couenaunt, which God made vnto oure fathers, whan he sayde vnto Abrahā: ^b Thorow thy sede shal all \hat{y} naciōs of \hat{y} earth be blessed. ^c First vnto you hath God raysed vp his childe Iesus, τ sent hi vnto you, to blesse you \hat{y} euery one shulde turne frō his wickednesse.

The iij. Chapter.

¶ **B**UT as they spake to \hat{y} people, there came vnto thē the prestes and the rulers of the tēple, and the Saduces, whō it greued \hat{y} they taught the people, τ preached in Iesu \hat{y} resurreccion frō the deed and they layed handes vpon them, and put thē in holde tyll the morow: for it was now euentide. Howbeit many of thē which herde the worde, beleued, and the nombre of \hat{y} men was aboute fyue thousande.

And it chaunced on \hat{y} morow, that their rulers and Elders and scribes (as Annas \hat{y}

hye prest and Caiphas, and Ihon τ Alexander, and as many as were of the hye prestes kynred) gathered them selues together at Ierusalem, and set them before them, and axed them: By what auctorite, ^d Or in what name haue ye done this?

Peter full of the holy goost, sayde vnto them: Ye rulers of the people, and ye Elders of Israel, Yf we this daye be examyned concerninge this good dede vpon the sicke mā, by what meanes he is made whole, be it knowne then vnto you and to all the people of Israel, ^e that in \hat{y} name of Iesus Christ of Nazareth, whom ye crucified, whō God hath raysed vp from the deed, stōdeth this man here before you whole. ^f This is the stone refused of you buylders, which is become the heade corner stone, nether is there saluacion in eny other: ^g Ner yet also is there geuē vnto mē eny other name, wherin we must be saued.

They sawe the boldnesse of Peter τ Ihon and marueyled, for they were sure \hat{y} they were vnlearned men and laye people. And they knewe thē also, that they were with Iesu. As for the man \hat{y} was made whole, they sawe hi stōdinge by thē, τ coulde not saye agaynst it. Then cōmaunded they thē to stōde asyde out of \hat{y} counsell, τ cōmened amōge thē selues, τ saide: ^h What shal we do to these mē? for a manyfest token is done by them, and is openly knowne vnto thē that dwell at Ierusalem, and we can not denye it. But that it breake out no farther amōge the people, let vs threatē them earnestly, that hence forth they speake of this name vnto noman.

And they called them, and cōmaunded thē, that in eny wyse they shulde not speake ner teache in the name of Iesu. But Peter τ Ihon answered, and sayde vnto thē: Iudge ye youre selues, whether it be right before God, that we shulde be more obedient vnto you, then vnto God. We can not chose, but speake that we haue sene τ herde. But they threatened them, and let them go, and founde nothinge how to punyshe them because of \hat{y} people: for they all prayed God because of that, ⁱ which was done. For the man, vpon whom this token of health was done, was aboue fortye yere olde.

And whan they were let go, they came to

* 1 Cor. 2. a. ^a Deut. 18. c. Act. 7. e. ^b Gen. 12. a.
and 22. c. ^c Mat. 10. a. ^d Mat. 21. c. ^e Act. 3. a.

^f Psal. 117. c. Mar. 21. e. 1 Pet. 2. a. ^g Mat. 1. c.
Phil. 2. a. ^h Ioh. 11. e. ⁱ Act. 3. a.

their folowes, and tolde them what ȝ hye prestes and Elders sayde vnto them. Whā they herde that, they lifte vp their voyce with one acorde vnto God, and sayde: **LORDE**, thou that art the God which made heauen and earth, and the see, and all that therin is thou that by the mouth of Dauid thy seruaut hast sayde: Why do the Heythē rage? and ȝ people ymagin vayne thinges? The kynges of the earth stonde vp,^a and the prynces haue gathered them selues together agaynst ȝ **LORDE**, and agaynst his Christ. Of a trueth agaynst thy holy childe Iesus, whom thou hast anoynted, both Herode t Pontius Pilate with the Heythen and people of Israel, haue gathered thē selues together, to do what soeuer thy hande and thy counsell determyned before to be done. And now **LORDE**, beholde their threatenynge, and graunte vnto thy seruauentes with all stedfast boldnesse to speake thy worde: and stretch out thine hande, that healinge and tokēs and wonders maye be done by the name of thy holy childe Iesus.

B And whā they had prayed, the place moued where they were gathered together, t they were all fylled with ȝ holy goost, t spake the worde of God boldly. The multitude of them that beleued, were of one hert and of one soule. Also none of them sayde of his goodes, that they were his awne, but had all thinges cōmen. And with greate poyer gaue the Apostles witness of the resurreccion of the **LORDE** Iesu, and greate grace was with them all. Nether was there eny amonge them that lacked. For as many as were possessors of londes or houses, solde thē and brought ȝ money of the goodes that were solde, and layed it at the Apostles fete. And distribucion was made vnto euery mā, acordinge as he had nede.

Ioses which was also called of ȝ Apostles, Barnabas (that is to saye, the sonne of consolacion) a Leuite, of the cōuntre of Cypers, had londe, and solde it, t brought the money, and layed it at the Apostles fete.

The 6. Chapter.

BUT a certayne man named Ananias with Saphira his wife, solde his possession, and kepte awaye parte of the money (his wife knowinge of it) and broughte one parte,

^a Psal. 2. a.^{* 3} Reg. 6. a. Iohā. 10. c. Act. 3. e.

t layed it at the Apostles fete. But Peter sayde: Ananias, Wherfore hath Sathan fylled thine hert, that thou shuldest lye vnto the holy goost, and withdrawe awaye parte of the money of the lyuelod? Mightest thou not haue kepte it, whan thou haddest it? And whan it was solde, the money was also in thy power: Why hast thou then concealed this thinge in thine hert? Thou hast not lyed vnto mē, but vnto God. Whan Ananias herde these wordes, he fell downe, t gaue vp the goost. And there came a greate feare vpon all thē that herde of this. The yonge men rose vp, and put him asyde, and caried him out, and buried him.

And it fortunēd as it were aboute ȝ space of thre houres after, his wife came in, and knewe not what was done. But Peter answered vnto her. Tell me, solde ye the londe for somoch? She sayde: Yee, for so moch. Peter sayde vnto her: Why haue ye agreed together, to tempte the sprete of the **LORDE**? Beholde, the fete of thē which haue buried thy huszbande, are at the dore, t shal carye the out. And immediatly she fell downe at his fete, and gaue vp the goost. Then came in the yonge men, and founde her deed, and caried her out, and buried her by hir huszbande. And there came a greate feare ouer the whole congregacion, and ouer all thē that herde it.

Many tokens and wonders were done amonge the people by the hādes of the Apostles (and they were all together with one acorde in ^{*} Salomons porche: but of other there durst no man ioyne him self vnto thē, neuer theles the people helde moch of them. The multitude of the men and wemen that beleued in the **LORDE**, grewe more and more) In so moch that they brought out the sycke in to the stretes, and layed them vpon beddes and barowes, that at the leest waye the shadowe of Peter (whan he came by) might ouershadowe some of thē. There came many also out of ȝ cities rounde aboute vnto Ierusalem, and brought the sicke and thē that were vexed with vnclene spretes, and they were healed euery one.

But the hye prest rose vp, and all they ȝ were with him, [¶] which is the secte of the Saduces, and were full of indignacion, t layed handes on the Apostles, and put them in the comon preson. But the angell of ȝ **LORDE**

^b Act. 4. a.^c Act. 12. b.

by night opened the preson dores, and brought thē out, and sayde: Go youre waye and steppe vp, and speake in the temple to the people all the wordes of this life. When they herde that, they entred in to the temple early in the mornynge: and taught.

But the hye prest came, and they † were with him, and called the counsell together, ¶ all † Elders of the children of Israel, and sent to the preson to fet them. The mynisters came and founde them not in the preson, came agayne, and tolde, and sayde: The preson founde we shut with all diligence, and the keepers standinge without before the dores: but whā we had opened, we founde noman therein. When the hye prest, and the rulers of the temple and the other hye prestes herde these wordes, they doutd of them, wher vnto this wolde growe.

Then came there one, which tolde them: Beholde, the men that ye put in preson, are in the temple, standinge and teachinge the people. Then wēte † rulers with their mynisters, and fetcht them without violence: * for they feared the people, lest they shulde haue bene stoned. And whan they had brought them, they set thē before the counsell. And the hye prest axed them, and sayde: Dyd not we † cōmaunde you strately, that ye shulde not teache in this name. And beholde, ye haue fylled Ierusalem with youre doctryne, and ye intēde to brynge this mans bloude vpon vs.

But Peter and the Apostles answered, and sayde: We ought more to obeye God then men. The God of oure fathers hath rayسد vp Iesus, whō ye slewe, and hanged on tre. Him hath the righte hande of God exalted, to be a prynce and Sauoure, to geue repentaunce and forgeuennesse of synnes vnto Israel. And we are his recordes of these wordes, and the holy goost, whō God hath geuen vnto thē that obeye him. Whā they herde that, it wente thorow the hertes of them, and they thoughte to slaye them.

Then stode there vp in † counsell a pharyse, † named Gamaliel, a scribe, had in greate reputation before all † people, and bad put the Apostles asyde a litle, and sayde vnto them: Ye men of Israel, take hede to youre selues, what ye do as touchinge these men.

Before these dayes rose vp one Theudas, boostinge himself. (And there cleued vnto him a nōbre of mē, aboute a foure hundredth) which was slayne, and all they † enclyned vnto him, were scatred abroad, and brought to naught. After this stode vp Iudas of Galile in † dayes of trybute, and drewe awaye moch people after him, ¶ he also perished, ¶ all they that enclyned vnto him, are scatred abroad. And now I saye vnto you: refrayne youre selues frō these men, and let thē go. † Yf this counsell or worke be of mē, it wil come to naught: but yf it be of God, ye are not able to destroye it, lest ye be founde to be the men, that wil stryue agaynst God. Then they agreed vnto him, and called the Apostles, and bet them, and commaunded them, that they shulde speake nothinge in the name of Iesu, and let them go.

But they departed from the presence of the counsell, reioysinge, † that they were worthy to suffre rebuke for his names sake. And daylie in the temple and in euery house they ceased not, to teache and to preache the Gospell of Iesus Christ.

The bi. Chaptr.

IN those dayes whan the nombre of the disciples increased, there arose a grudge amōge the Grekes agaynst the Hebrues, because their wyddowes were not loked vpon in the daylie handreachinge. Then the twolue called the multitude of the disciples together, and sayde: It is not mete that we shulde leaue the worde of God, and to serue at the tables. Wherefore brethren, loke out amonge you seuē men, † that are of honeste report, and full of the holy goost and wyszdome, whom we maye appoynte to this nedefull busynes. But we wil geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of fayth and of the holy goost, and Philippe, and Procorus, and Nicanor, and Thimon, and Parmenas, and Nicolas the Proselite of Antioche. ¶ These they set before † Apostles, and they prayed, and layed their handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Ierusalem.

* Mat. 21. e. † Act. 4. b. † Mat. 27. c. † Act. 22. a.
 † Luc. 13. a. † Mala. 1. a. Mat. 15. b. † Mat. 5. a.

§ 1 Tim. 3. b.

¶ Nu. 27. d. Act. 1. d. 1 Ti. 4. b.
 2 Tim. 1. b.

And there were many prestes also obedient vnto the fayth.

Steuen full of faith and power, dyd wonders and greate tokens amonge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of f Libertynes, t of the Cyrenites, and of the Alexadrines, and of the f were of Celicia and Asia, t disputed with Steuē, * and they coulde not resiste the wysdome and the sprete, out of the which he spake. Then sent they in certayne men, that sayde: "We haue herde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people, and the Elders and the scribes, and came vpon him, t caught him, and brought him before the councell, and set false witnesses there, which sayde: This man ceaseth not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Iesus of Nazareth shall destroye this place, and chaunge the ordinaunces which Moses gaue vs. And all they that sat in the councell, loked vpō him and sawe his face as the face of an angell.

The vij. Chapter.

THEN sayde the hye prest: Is it euē so? He sayde: Deare brethren and fathers, herken to, The God of glorie appeared vnto oure father Abrahā, whyle he was yet in Mesopotamia, before he dwelt in Haran, and sayde vnto him: Get f out of thy cōtre, and frō thy kynred, and come in to a londe which I wil shewe f . Thē wente he out of the lande of the Caldees,^a and dwelt in Haran. [†]And from thēce, whan his father was deed, he brought him ouer in to this londe (where ye dwell now) and gaue him no enheritaūce therin, no not f bredth of a fote: and promysed him, that he wolde geue it him to possesse, [‡]and to his sede after him, whan as yet he had no childe.

[§]But thus sayde God vnto him: Thy sede shalbe a straunger in a straunge londe, and they shal make bonde men of them, and in-treate thē euell foure hundredth yeares: and f people whom they shal serue, wil I iudge, sayde God. And after that shal they go forth, and serue me in this place. And he

gaue him the couenaūt of circūcision.[¶] And he begat Isaac, [¶]and circūcised him the eight daye. And Isaac begat Jacob [¶]and Jacob begat the twolue Patriarkes.

And the Patriarkes had indignacion at Ioseph,[¶] and solde hi in to Egipte. And God was with him, and delynered him out of all his troubles, and gaue him fauoure ad wysdome i the sight of Pharaō kynge of Egipte ¶ which made him prynce ouer Egipte and ouer all his house.

[¶]But there came a derth ouer all the londe of Egipte and Canaan, and a greate trouble, and oure fathers founde no sustenance. But Jacob herde that there was corne in Egipte, and sent oure fathers out the first tyme. ¶ And at the seconde tyme was Ioseph knowne of his brethren, and Iosephs kynred was made knowne vnto Pharaō. But Ioseph sent out, and caused his father and all his kynred to be broughte, euē thre score and fyftene soules. [¶]And Jacob wente downe in to Egipte, and dyed, both he and oure fathers [¶]and were brought ouer vnto Sichē, and layed in the sepulcre, [¶]that Abraham boughte for money of the children of Hemor at Sichem.

[¶]Now whā the tyme of the promes drue nye (which God had sworne vnto Abrahā) the people grewe and multiplied in Egipte, tyll there rose another kynge, which knewe not of Ioseph. The same dealte suttly with oure kynred, and intreated oure fathers euell and made them to cast out the yonge children, that they shulde not remayne alyue.

[¶]At the same tyme was Moses borne, and was a proper childe before God, and was norished thre monethes in his fathers house. But whan he was cast out, Pharaos daughter toke him vp, and norished him vp for hir awne sonne. And Moses was learned in all maner wysdome of the Egipcians, and was mightie in dedes t wordes.

But whan he was fortye yeare olde, it came in to his mynde to vyset his brethren the children of Israel. And whan he sawe one of them suffre wrōge, he helped him, and delynered him, that had the harme done vnto him, and slewe the Egipcian. But he thoughte that his brethren shulde haue

^a Luc. 21. b.

[¶] Mat. 26. f.

[†] Gen. 11. d.

[†] Gen. 12. a.

[‡] Gen. 13. d.

[‡] Gen. 15. c.

[¶] Gen. 17. b.

[¶] Gen. 21. a. Gen. 25. c.

[‡] Gen. 29. f.

[¶] Gen. 37. e. Sap. 10. c.

[¶] Gen. 41. f.

[¶] Gen. 41. g.

and 42. a.

¶ Gen. 45. a.

[¶] Gen. 46. a. Gen. 49. e.

[¶] Ge. 50. b. Iosue 24. f.

[¶] Gen. 23. d.

[¶] Exod. 1. a.

Psal. 104. a.

[¶] Exod. 2. a.

vnderstonde, how that God by his hande shulde saue the, howbeit they vnderstode it not.

¶ And on the nexte daye he shewed himself vnto them as they stroue together, and wolde haue set them at one agayne, and sayde: Syrs, ye are brethren, why hurte ye one another? But he that dyd his neighbour wronge, thrust him awaye, and sayde: "Who made the a ruler and iudge ouer vs? Wilt thou slaye me also, as thou slewest the Egypcian yesterdaye? But Moses fled at that sayenge, and was a straunger in the lande of Madian, where he begat two sonnes.

"And after fourtye yeares, the angell of f LORDE appeared vnto him vpon mount Sina, in a flamme of fyre in a buszhe. Whā Moses sawe it, he wondred at the sighte. But as he drue nye to beholde, f voyce of f LORDE came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Howbeit Moses trebled, and durst not beholde. But f LORDE sayde vnto hi: *Put of thy shues from thy fete, for f place where thou stondest, is an holy grounde. I haue well sene the trouble of my people in Egipte, and haue herde their gronyng, and am come downe to delyuer them. And now come, I wil sende the in to Egipte.

¶ This Moses, whom they refused, and sayde: "Who made f a ruler and iudge ouer vs? him had God sent to be a ruler a delyuerer by the hande of the angell, that appeared vnto him in the buszhe. The same broughte them out, and dyd wonders and tokens in Egipte, and in the reed see, and in f wyldernesse fortye yeares. This is that Moses, which sayde vnto the children of Israel: "A prophet shal the LORDE youre God rayse vp vnto you euen from amonge youre brethren, like vnto me. Him shal ye heare. This is he," that was in the congregacion in the wyldernesse with the angell, which talked with him, vpō mount Sina, and with oure fathers. This man receaued the worde of life to geue vnto vs, vnto whom oure fathers wolde not be obediēt, but thrust him frō the, and in their hertes turned backe agayne in to Egipte, and sayde vnto Aaron: "Make vs

goddess to go before vs, for we can not tell what is become of this Moses, f broughte vs out of the lande of Egipte. And they made a calfe at the same tyme, and offered sacrifice vnto the ymage, and reioysed in the workes of their awne handes.

But God turned himselfe, a "gaue them vp, so that they worshipped the hooste of heauē, as it is wryten in the boke of the prophetes: "O ye house of Israel, gaue ye me sacrifices and catel those fortye yeares in the wyldernesse? And ye toke vnto you f tabernacle of Moloch, and the starre of youre god Remphan, ymages which ye youre selues made to worshippinge the. And I wil cast you out beyonde Babilon.

Oure fathers had the tabernacle of witness in f wyldernesse, like as he appoynted them, f whan he spake vnto Moses, that he shulde make it (acordinge to the patrone, f he had sene.) which oure fathers also receaued, and brought it with Iosue in to the londe that the "Heythē had in possession, whom God droue out before the face of oure fathers, vntyll the tyme of Dauid, which founde fauoure with God, and desyred that he might fynde a tabernacle for the God of Iacob.

But Salomon buylte hi an house. ¶ Howbeit f Hyst of all dwelleth not in temples that are made with handes: As he sayeth by the prophete: "Heauē is my seate, and the earth is my fote stole. What house then wil ye buylde vnto me? sayeth the LORDE: Or which is the place of my rest? Hath not my hande made all these thinges?

"Ye styffnecked a of vncircumcysed hertes and eares, ye allwaye resiste the holy goost: Euē as youre fathers dyd, so do ye also. Which of the prophetes haue not youre fathers persecuted? And they slewe the, which tolde before of the cōmyng of f righteous, whose traytours and murthurers ye are now become. "Ye receaued the lawe by the mynistracion of angels, "and haue not kepte it.

Whan they herde this, it wente thorow f hertes of the, and they gnaszhd vpō him with their tethe. But he beyng full of the holy goost, lokd vp towarde heauen, "and sawe the glorie of God, and Iesus stōdinge

* Exod. 2. b. f Exod. 3. a. * Iosue 5. d. c Exod. 2. b.
 2. b. Deut. 18. c. Act. 3. d. c Exo. 19. a. Gal. 3. c.
 f Exo. 32. a. † Rom. 1. d. ‡ Amos 5. d.

Iere. 7. c. f Exo. 25. d. Heb. 8. a. c Iosu. 3. a.
 † 3 Re. 6. a. Act. 17. d. a Esa. 66. a. c Deut. 9. d.
 c Act. 7. b. ¶ Act. 15. b. ** Mat. 16. c.

on the righte hande of God, and sayde: Beholde, I se the heauens open, and the sonne of mā standinge on y^e righte honde of God. But they cried out with a loude voyce, & * stopped their eares, and rāne violently vpon him all at once, and thrust him out of the cite, and stoned him. † And y^e witnesses layed downe their clothes at the fete of a yonge man, which was called Saul. And they stoned Steuen, which cryed, & sayde: LORDE Iesu, receaue my sprete. And he kneled downe, & cried with a loude voyce: † LORDE, laye not this synne to their charge. And whā he had thus spoken, he fell a slepe.

The viij. Chapter.

¶ SAUL had pleasure in his death. At y^e same tyme there was a greate persecucion ouer the congregacion at Ierusalē. And they were all scattered abroad in the regions of Iewrye & Samaria, excepte the Apostles. As for Steuen, men y^e feared God dressed him, and made greate lamentacion ouer him. † But Saul made hauocke of the congregacion, entred in to euery house, and drue out men & women, & deluyered thē to prison. They now y^e were scattered abroad wēte aboute & preached the worde. Thē came Philippe in to a cite of Samaria, and preached Christ vnto them. And the people gaue hede with one acorde vnto y^e thinges that Philip spake, hearinge him, and seynge the tokēs that he dyd. For the vnclene spretes cryed loude, and departed out of many y^e were possessed. And many that were sick of the palsie and lame, were healed. And there was greate ioye in the same cite.

But afore there was in y^e same cite a certayne mā, called Simon, which vsed witche craft, and bewitched y^e people of Samaria, sayenge, that he was a man which coulde do greate thinges. And they all regarded him from the leest vnto y^e greatest, & sayde: This is the power of God which is greate. But they regarded him, because that of longe tyme he had bewitched them with his sorcery.

¶ Howbeit whā they beleued Philips preachinge of y^e kyngdome of God, and of the name of Iesu Christ, they were baptysed both mē & wemē. Then Symon himself beleued also,

and was baptysed, and cleued vnto Philippe. And whā he sawe the dedes and tokens that were done, he wondred.

Whan the Apostles which were at Ierusalem, herde, that Samaria had receaued y^e worde of God, they sent vnto thē Peter and Ihon. Which, whā they were come, prayed for thē, y^e they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed onely in the name of Christ Iesu. † Then layed they their hādes on them, and they receaued the holy goost.

But whan Simon sawe, that by the layenge on of the Apostles hādes y^e holy goost was geuen, he offred thē money, and sayde: Geue me also this power, that, on whomsouer I put the hōdes, he maye receaue the holy goost. Howbeit Peter sayde vnto him: Perishe thou with thy money, y^e because thou thinkest that y^e gifte of God maye be optayned with money. Thou shalt haue nether parte ner felashipe in this worde, for thy hert is not righte before God. Repente therfore of this thy wickednesse, and praye vnto God, yf happily the thought of thy hert maye be forgeuē y^e. For I se, y^e thou art full of bytter gall, and wrappen in with vnrighteousnesse.

Then answered Simon, & sayde: ¶ Praye ye vnto the LORDE for me, y^e none of these thinges wherof ye haue spoken, come vpon me. And they, whā they had testified and spokē the worde of the LORDE, turned agayne to Ierusalem, and preached the Gospel in many townes of the Samaritanes.

But the angell of the LORDE spake vnto Philippe, and sayde: Aryse, & go towarde the South, vnto the waye that goeth downe from Ierusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a mā of the Morians lōde (a chamberlayne and of auctorite with Candace y^e quene of the londre of the Morians) which had the rule of all hir treasures, y^e same came to Ierusalē to worships. And returned home agayne, and satt vpon his charet, and red the prophet Esay.

The sprete sayde vnto Philippe: Go neare, and ioyne thy selfe to yonder charet. Thē ranne Philippe vnto him, and herde him rede the prophet Esay, and sayde: Vnderstōdest thou what thou readeest? He sayde: How can I, excepte some mā enfourme me?

* Psal. 57. a.

† Act. 22. b.

° Luc. 23. c.

¶ Act. 9. a. 22. a. 26. b. 1 Cor. 15. a. Gal. 1. b. † Act.

13. a. and 19. a. 1 Tim. 4. b. and 5. c. 2 Tim. i. b.

§ Mat. 10. a. || Nu. 21. b.

them bounde vnto the hye prestes? But Saul increased in strength, ⁊ cōfounded ꝑ Iewes which dwelt at Damascōn, and affirmed ꝑ this was very Christ.

¶ And after many dayes the Iewes helde a counsell together to kyll him. But it was tolde Saul, that they layed wayte for him. And they wayted at ꝑ gates daye ⁊ night, that they might kyll him. *Then the disciples toke him by nighte, ⁊ put him thorow the wall, and let him downe in a baskett.

¶ But whan Saul came to Ierusalem, he assayed to ioyne himself to ꝑ disciples. And they were all afayed of him, and beleued not, ꝑ he was a disciple. Neuertheles Barnabas toke him, and broughte him to the Apostles, and tolde them how he had sene the LORDE in the waye, and how he spake to him, ⁊ how he had done boldly at Damascōn in the name of Iesu. And he was with them, and wente out and in at Ierusalē, and quyte him selfe boldly in ꝑ name of ꝑ LORDE Iesu. He spake also, and disputed with ꝑ Grekes. But they wēte aboute to slaye him. Whan the brethren knewe ꝑ, they brought him to Cesarea, and sent him forth to Tharsis. So the congregacions had rest thorow out all Iewry, and Galile, and Samaria, ⁊ were edified, and walked in the feare of the LORDE, and were fylled with the comforte of the holy goost.

¶ It chaunced that as Peter walked thorow all quarters, he came also vnto ꝑ sayntes which dwelt at Lydda. There founde he a man named Eneas, which had lyen vpon his bedd eight yeaeres sicke of ꝑ palsy. And Peter sayde vnto him: Eneas, Iesus Christ make the whole, aryse, and make thy bedd for thy self. And he arose immediatly. And all they that dwelt at Lydda and at Saronā, sawe him, and turned vnto the LORDE.

At Ioppa there was a certayne woman that was a disciple, named Tabitha, which by interpretation is called Dorcas: ꝑ same was full of good workes and almesse dedes, which she dyd. But it chaunced at the same tyme, that she was sicke, and dyed. Then washzed they her, and layed her in a chāber. But for so moch as Lydda was nye vnto Ioppa, and the disciples herde that Peter was there, they sent two men vnto him, and desyred

him, ꝑ he wolde take it for no grefe to come vnto them.

Peter rose, and came with thē. And whā he was come, they broughte him in to the chamber, and all the wyddowes stode rounde aboute him, wepyng, and shewed him the cotes and garmētes, which Dorcas made whyle she was with them. And whā Peter had put them all forth, he kneeled downe, made his prayer, and turned him vnto the body, and sayde: Tabitha, ryse vp. And she opened hir eyes: and whan she sawe Peter[†] she sat hir downe agayne. But he gauē her the hande, and lifte her vp, and called the sayntes and the wedowes, and shewed her there alnye. And it was knowne thorow out all Ioppa, ⁊ many beleued on ꝑ LORDE. And it fortunēd, ꝑ he taried a lōge season at Ioppa by one Simō, which was a tanner.

The i. Chapter.

THERE was a man at Cesarea, named Cornelius (a captayne of ꝑ cōpany, which is called ꝑ Italianysh) a deuoute man, ⁊ one that feared God with all his house, ⁊ gauē moch almesse to ꝑ people, and prayed God alwaye. The same sawe in a vision openly (aboute the nyenth houre of the daye) an angell of God entringe in to him, and sayenge vnto him: Cornelius. He loked vpon him, and was afayed, and sayde: LORDE, what is it? He sayde vnto him: Thy prayers ⁊ thine almesses are come vp in to remēbraunce before God. And now sende men vnto Ioppa, ⁊ call for Simō, whose syrname is Peter, which is at lodginge with one Symon a tanner, whose house lyeth by ꝑ see syde: he shal tell ꝑ, what thou oughtest to do. And whā the angell which spake to Cornelius, was departed, he called two of his housholde seruauntes, ⁊ a deuoute soudyer, of thē that wayted vpon him: and tolde them all, and sent thē to Ioppa.

On the nexte daye after whan these were goinge on their iourney, and came nye vnto the cite, Peter ꝑ wente vp in to a chamber to praye aboute the sixte houre. And whan he was hōgrie, he wolde haue eatē. But whyle they made ready for him, he fell in to a trance, and sawe heauē open, and a vessell cōmyngē downe vnto him, as it had bene a

^a 2 Cor. 11. d. * Iosu. 2. c. 1 Re. 19. c. ^b Gal. 2. b.
 ^c Act. 22. b. [†] Some reade: She sat vp. [‡] Eccli. 35. b.

§ 4 Re. 4. d. Mat. 6. a. Luc. 6. b.

greate lynnē clothe, knytt at the foure corners, and was let downe to y^e earth, wherein were all maner of foure foted beestes of the earth, & wyld beestes, and wormes, and foules of the ayre. And there came a voyce vnto him: Ryse Peter, slaye, & eate. But Peter sayde: Oh no, LORDE, * for I neuer ate eny comen or vnclane thinge. And the voyce spake vnto him agayne y^e secōde tyme: † What God hath clensed, y^e make not thou vnclane. This was done thryse. And y^e vessell was receaued vp agayne in to heauen.

But whyle Peter was combed in him selfe, what maner of vision this shulde be which he had sene, beholde, the men y^e were sent from Cornelius, enquired after Simōs house, and stode before the dore, and called, and axed whether Simon (whose syrname was Peter) were lodged there. Whyle Peter was musinge of the vision, the sprete sayde vnto him: beholde, the men seke the. Arise therfore, and get the downe, & go with thē, and doute not, for I haue sent them.

Then wente Peter downe to the men, y^e were sent vnto him from Cornelius, and sayde: lo, I am he whom ye seke: what is y^e cause, wherfore ye are come? They sayde: Cornelius the capytaine, a iust man and one that feareth God, and of good reporte amōge all the people of the Iewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. † Then called he them in, and lodged them.

The nexte daye after wente Peter forth with them, and certayne brethren of Ioppa bare him company. And y^e daye folowinge came they to Cesarea. Cornelius wayted for thē, and had called together his kynszfolkes and speciaall frendes. And as it chaunced y^e Peter came in, Cornelius mett him, and fell downe at his fete, & worshipped him. But Peter toke him vp, and sayde: † Stonde vp, I am a man also. And as he talked with him, he wente in, and founde many that were come together, and he sayde vnto them: Ye knowe, that it is not lafull for a man beyng a Iewe to ioyne him selfe or to come to a stranger. But God hath shewed me, y^e I shulde call no mā comen or vnclane. Therfore haue I not doutē to come, as soone as I was sent for.

I axe you therfore, for what intent haue ye sent for me?

Cornelius sayde: It is now foure dayes agoo, then fasted I, and at the nyenth houre I prayed in my house, and beholde, there stode a mā before me in a bryghte clothinge, and sayde: Cornelius, thy prayer is herde, and thine allmesse dedes are had in remēbraunce in the sighte of God. Sende therfore to Ioppa, and call for one Simon (whose syrname is Peter) which is at lodginge in y^e house of Simon y^e tāner, by the see syde: y^e same whā he commeth, shal speake vnto y^e. Then sent I vnto the immediatly, and thou hast done well, that thou art come. Now are we all here presente before God, to heare all thinges that are commaunded of the God.

Peter opened his mouth, & sayde: * Now perceauē I of a trueth, that God hath no respecte of personnes, † but in all people he y^e feareth him, and worketh righteousnes, is accepted vnto him. Ye knowe of y^e preachinge that God sent vnto the children of Israel, preachinge thorow Iesus Christ (which is LORDE ouer all) which preachinge was published thorow out all Iewry, & begāne in Galile after y^e baptyme that Ihon preached, how God ** anoynted the same Iesus of Nazareth with the holy goost and with power, which wente aboute, & dyd good, and healed all those that were oppressed of the deuell, for God was with him. And we are witnesses of all that he dyd in the londe of the Iewes, & at Ierusalem. Whom they slewe, and hanged on tre.

Him God raysed vp on the third daye, † and caused him be openly shewed, not to all the people, but to y^e chosen witnesses of God euen vnto vs, which ate & dronke with him, after he was rysen vp from the deed. And he commaunded vs to preach vnto the people, and to testifie, that it is he which is ordeyned of God a iudge of the luyngne and of the deed. Of him beare all the prophetes wytnesse, that thorow his name all they y^e beleue in him, shal receaue remysion of synnes. Whyle Peter was yet speakyng these wordes, the holy goost fell vpō all thē that herkened vnto the worde. And the faithfull of the circūcision which came with Peter, were

* Leuit. 11. a. Deut. 14. a. † Mat. 15. b. Ro. 14. b. 1 Tim. 4. a. Tit. 1. c. ‡ Gen. 19. a. and 24. d. 1 Pet. 4. b. § Act. 14. c. Apo. 19. b. and 22. b. * Deut. 7. a. † Rom. 2. b. Eph. 6. a. Col. 3. c. † Esa. 56. b.

¶ Mat. 4. b. ** Esa. 61. a. † Luc. 24. d. Ioh. 21. b. † Mat. 28. c. † Esa. 42. d. and 53. c. Iere. 50. d. Dani. 9. d.

astonnied, because that the giste of f holy goost was shed out also vpon the Heythen. For they herde that they spake with tungen, and magnified God. Thē answered Peter: "Maye eny man forbydde water, that these shulde not be baptysed, which haue receaued the holy goost as well as we? And he commaunded them to be baptysed in the name of the LORDE. Thē prayed they him, that he wolde tary there certayne dayes.

The xi. Chapter.

THE Apostles and the brethren that were in Iewry, herde saye, that the Heythen also had receaued the worde of God. And whan Peter was come vp to Ierusalem, they that were of the circūcision, chode with him, and sayde: * Thou wentest in to men that are vncircumcysed, and hast eaten with them. But Peter beganne, and expounded the thinge in order vnto thē and sayde: I was in f cite of Ioppa prayēge,^a and in a trauunce I sawe a vision, a vessell commynge downe, as it had bene a greate linnen clothe with foure corners, and let downe from heauen, and came vnto me. In to the which I loked, and considered, and sawe foure foted beestes of the earth, and wyld beestes, and wormes, and foules of the ayre. And I herde a voyce, which sayde vnto me: Ryse Peter, slaye, t eate. But I sayde: Oh no, LORDE, for there neuer entred eny comen or vncleane thinge in to my mouth. Neuertheles the voyce answered me agayne from heauen: What God hath clensed, that call not thou vncleane. This was done thre tymes, and all was taken vp agayne in to heauen.

And beholde, immediatly stode there thre men before the dore of the house that I was in, sent from Cesarea vnto me. But the sprete sayde vnto me, that I shulde go with thē and doute nothinge. ^c These sixe brethrē also came with me, and we entred in to the māns house.

33 And he shewed vs, how he had sene an angell stondinge in his house, which sayde vnto him: Sende men to Ioppa, and call for Simon (whose synname is Peter) he shall tell f wordes, wherby thou and all thy house shal be saued. But whan I beganne to speake,

the holy goost fell vpō them, t like as vpon vs at f begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: t Ihon baptysed with water, but ye shalbe baptysed with f holy goost. For as moch then as God hath geuen them like giftes, as vnto vs, which beleue on the LORDE Iesus Christ, who was I, that I shulde be able to withstōde God? Whan they herde this, they helde their peace, and praysed God, and sayde: Then hath God also to the Heithen graunted repentaunce vnto life.

^e They that were scatred abroad thorow f trouble f rose aboute Steuen, walked on euery syde vntyll Phenices, and Cipers, and Antioche, and spake the worde vnto noman but onely vnto f Iewes. Neuertheles some of thē were men of Cipers and Cyren, which came to Antioche, and spake also vnto the Grekes, t preached the Gospell of the LORDE Iesu. And f hande of the LORDE was with thē. And a greate nombre beleued, and turned vnto the LORDE.

This tydinges of them came to f eares of the cōgregacion at Ierusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which whan he was come thither, t sawe the grace of God, he was glad, t exorted them all, that with purpose of hert they wolde contynue in the LORDE. For he was a good man, full of the holy goost and faith. And there was a greate multitude of people added vnto the LORDE. But Barnabas departed vnto Tharsus, to seke Saul. And whā he had fōude hī, he brought hī to Anthioche. It chaūced, that a whole yeare they were there cōuersaunte together in the cōgregaciō, t taughte moch people, so that the disciples at Antioche were first called Christen.

In those dayes came there prophetes frō Ierusalem vnto Antioche. And one of them (whose name was t Agabus) stode vp, and declared by the sprete a greate derth, that shulde come ouer the whole compass of the earth: which came to passe vnder the Emperoure Claudius. But the disciples cōcludē (euery one acordinge to his abylyte) to sende^g an handreachinge vnto f brethren that were in Iewry: which thinge they also dyd, and sent it by the handes of Barnabas and Saul.

^a Act. 8. d.^{*} Deut. 7. a.^b Act. 10. b.^c Act. 10. c.[†] Act. 2. a.[‡] Act. 1. a.^d Act. 8. a.[§] Act. 13. d.^{||} Act. 21. b.[¶] 1 Cor. 16. a.² Cor. 8. a. and 9. a.

The xij. Chapter.

AT the same tyme layed kynge Herode hands vpon certayne of the congregacion, to vexce them. As for * James the brother of Ihon, him he slewe with the swerde. And whan he sawe that it pleased the Iewes, he proceeded farther to take Peter also. But it was Easter. Now whan he had taken him, he put him in preson, and delyuered him vnto foure quaternions of soudyers, to kepe him: and thought after Easter to bringe him forth to the people. And Peter was kepte in the preson. † But prayer was made without ceasinge of the congregacion, vnto God for him. And whan Herode wolde haue broughte him out vnto the people, in the same night slepte Peter betweene two soudiers, bounde with two cheynes. And the keepers before the dore kepte the preson.

33 And beholde, the angell of the LORDE was there presente, and a lighte shyned in the habitacion, and he smote Peter on the syde, and waked him vp, and sayde: Aryse vp quickly. And the cheynes fell of from his hondes. And the angell sayde vnto him: Gyrde the, and put on thy shues. And he dyd so. And he sayde vnto him: Cast thy mantle aboute the, and folowe me. And he wente out, and folowed him, and wyst not, that it was trueth that was done by ‡ angell, but thoughte he had sene a vision. Neuertheles they wente thorow the first and seconde watch, and came to the yron gate, that ledeth vnto the cite, which opened to the by his awne acorde. And they wente out, and passed thorow one strete, and immediatly the angell departed from him.

C And whan Peter was come to himself, he sayde: Now I knowe of a trueth, that § LORDE hath sent his angell, and delyuered me out of the honde of Herode, and from all the waytinge for of the people of the Iewes. And as he considered the thinge, he came to the house of Mary the mother of one Ihon, (which after his synname was called Marke) where many were gathered together, † and prayed. As Peter knocked at the entry dore, there came forth a damsell to herken, named Rhoda. And whan she knewe Peters voyce, she opened not the entrye for gladnes, but rāne in, and tolde, that Peter stode before §

entrye. But they sayde vnto her: Thou art mad. Neuertheles she abode by it, that is was so. They sayde: it is his angell. But Peter contynued knockinge. Whan they opened the dore, they sawe him, and were astonnyed. § But he beckened vnto them with the hande, to holde their peace, † tolde them, how the LORDE had broughte him out of the preson. And he sayde: Shewe this vnto James, and to the brethren. And he departed, and wete in to another place.

D Whan it was daye, there was not a little a doo amōge the soudyers, what was become of Peter. Whan Herode had called for him, and founde him not, he caused the keepers to be examyned, and commaunded the to be caried awaye, and he wente downe frō Iewry vnto Cesarea, and there abode. But he was displeased with them of Tyre and Sidō. Neuertheles they came vnto him with one accorde, and made intercession to Blastus the kynges chamberlayne, and desyred peace, because their cōtre was nourished by the kynges londe. But vpon a daye appoynted, Herode put on § kyngly apparell, sat him downe vpon the iudgment seate, and made an oracion vnto them. As for the people, they cried therto: This is a voyce of God, and not of a man. Immediatly the angell of the LORDE smote him, because he gaue not God the honoure: And he was eaten vp of wormes, † and gaue vp the goost. But the worde of God grewe, and multiplyed. As for Barnabas and Saul, they came agayne to Ierusalem, and delyuered † the handreachinge, and toke with them Ihon, whose synname was Marke.

The xiiij. Chapter.

THERE were at Antioche in the congregacion, prophetes and teachers, as Barnabas, and Simon called Niger, and Lucius of Cyren, and Manahen Herodes the Tetrachas norsfelowe, and Saul. As they serued § LORDE, and fasted, the holy goost sayde: Separate me out Barnabas and Saul for the worke, † where vnto I haue called them. Then fasted they and prayed, and layed the handes on them, and let them go. And they beyng sent of the holy goost, came vnto Seleucia, from thence they sayled vnto Cyper. And whan they were come in to the cite Salamin, they shewed the worde of God in the syna-

* Mat. 4. c. † Act. 4. c. ‡ Act. 1. b. § Act. 13. b.

* 2 Mac. 9. b.

‡ Act. 11. c.

¶ Act. 9. b.

goges of [†] Iewes. And they had ^{*} Ihon to their mynister.

And whan they had gone thorow out the yle vnto the cyte of Paphos, they founde a certayne Sorcerer and false prophete, a Iewe (whose name was Bariesu) which was with Sergius Paulus the ruler of the cowntre, a mā of vnderstandinge. The same called Barnabas and Saul vnto him, and desyred to heare [‡] worde of God. Then the [†] Sorcerer Elimas (for so was his name by interpretacion) withstode thē, and soughte to turne away the ruler frō the faith. But Saul which is also called Paul, beyng full of the holy goost, loked vpon him, and sayde: O thou childe of the deuell, full of all suttyltie and all disceatfulnesse, and enemye of all righteousnes, thou ceasest not to peruerthe the straight wayes of [‡] LORDE. And now beholde, the hāde of the LORDE commeth vpon the, and thou shalt be blynde, and not se the Sonne for a season. And immediatly there fell on him a myst and darknesse, and he wente aboute, and soughte them that shulde lede him by the hande. Whan the ruler sawe what was done, he beleued, and wōdred at the doctryne of the LORDE.

³³ Whan Paul and they that were with him, were departed by shippe frō Paphos, they came to Perga in the londe of Pamphilia. [†] But Ihon departed from them, and wente agayne to Ierusalem. Neuertheles they wandred thorow from Perga, and came to Antioche in the londe of Pīsidia, and wēte in to the synagoge vpon the Sabbath daye, and sat downe. But after the lecture of the lawe and of the prophetes, the rulers of the synagoge sent vnto them, sayenge: Good brethren, yf ye haue eny sermon to exorte the people, saye on. Then stode Paul vp, and [‡] bekened with the hande (that they shulde holde their peace) and sayde:

Ye men of Israel, and ye that feare God, herkē to: The God of this people chose oure fathers, and exalted the people, whan they were straungers in the lōde of Egipte, and [†] with a mightie arme broughte he them out of it. And by the space of fortye yeares suffred he their maners in the wyldernesse, and destroyed seuen nacions in the lande of

Canaan,[‡] and parted their londe amonge them by lott. [†] After that gaue he them iudges by the space of foure hundredth and fiftye yeares, vnto the prophet Samuel. [†] And after that they desyred a kyng, and God gaue vnto them [†] Saul the sonne of Cis, a man of the trybe of Ben Iamin, fortye yeares longe. [†] And whan he had put him downe, he set vp Dauid to be their kyng, of whom he reported, sayenge: [‡] I haue founde Dauid the sonne of Iesse, a man after my hert, he shal fulfyll all my wyl.

Of this mans sede hath God ([‡] accordinge ^C to the promesse) broughte forth vnto the people of Israel, [‡] Sauoure Iesus: whan Ihon had first preached before his cōmyng the baptyme of repentance vnto Israel. But whan Ihon had fulfilled his course, he sayde: I am not he, that ye take me for. But beholde, there commeth one after me, whose shues of his fete I am not worthy to lowse. Ye men and brethren, ye children of the generacion of Abraham, and they that feare God amonge you, ^{**} vnto you is [‡] worde of this saluacion sent. For the inhabitants of Ierusalem, and their rulers, for somoch as they knewe him not,[‡] ner yet the voyces of the prophetes (which are red euery Sabbath) haue fulfilled them in condemnynge him. [†] And though they founde no cause of death in him, yet desyred they Pilate to kyll him. And whan they had fulfilled all that was wrytten of him, they toke him downe from the tre, and layed him in a sepulchre [†] But on [‡] thirde daye God rayshed him vp from the deed, and he appeared many dayes vnto thē, that wente vp with him from Galile vnto Ierusalem, which ^{††} are his witnesses vnto the people.

And we also declare vnto you [‡] promes, ^D which was made vnto oure fathers, how that God hath fulfilled the same vnto vs their children, in [‡] he rayshed vp Iesus agayne. As it is wrytten in the seconde Psalme: Thou art my sonne, this daye haue I begotten the. But that he hath rayshed him vp frō the deed, now nomore to returne to corrupcion, he sayde on this wyse: [†] The grace promysed to Dauid, wyl I faithfully kepe vnto you. Therefore sayeth he also in another place: Thou shalt

^{*} Act. 12. d. [†] Exod. 7. b. and 8. b. Act. 8. a.

[‡] Act. 15. e. [‡] Act. 12. d. [‡] Exo. 14. e. [‡] Iosue 13. b. [‡] Iudic. 1. a. [†] 1 Reg. 8. a. [†] 1 Re. 10. a.

[†] 1 Re. 16. a. [‡] Psal. 88. c. [‡] Psal. 131. a. [‡] 2 Re. 7. c.

^{**} Mat. 10. a. [†] 1 Cor. 2. a. [†] Luc. 23. a. [†] Luc. 23. e. ^{††} Act. 1. a. [†] Esa. 55. a.

not suffice thy Holy to se corrupcion.^a For David, whan he in his tyme had serued the wyll of God, *he fell a slepe, and was layed by his fathers, & sawe corrupcion. But he whō God raysted vp agayne, sawe no corrupcion.

Be it knowne vnto you therfore ye men and brethrē, ⁊ throw this man is preached vnto you ⁊ forgeuenesse of synnes,^b and frō all ⁊ things, wherby ye mighte not be iustified in the lawe of Moses. But whosoever beleueth on this man, is iustified. Bewarre therfore, that it come not vpon you, which is spoken in the prophetes: Beholde ye despyers,^c and wonder at it, and perishe, for I do a worke in youre tyme, which ye shal not beleue, yf eny man tell it you.

Whan the Iewes were gone out of the synagoge, the Heythen besoughte them, ⁊ they wolde speake ⁊ worde vnto them betwene the Sabbath dayes. And whā the cōgregacion of the synagoge was broken vp, many Iewes and Proselytes ⁊ serued God, folowed Paul and Barnabas, which spake to them, and ⁊ exorted them, that they shulde contynue in the grace of God.

3E On ⁊ Sabbath folowing, came almost the whole cite together, to heare the worde of God. But whan the Iewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, & blasphemynge. But Paul and Barnabas waxed bolde, and sayde: ^dIt behoued first the worde of God to be spoken vnto you: but now that ye thrust it frō you, and counte youre selues vnworthy of euerlastinge life, lo, ^ewe turne to the Gentyles. For so hath the LORDE cōmaunded vs: ^fI haue set the to be a lighte vnto ⁊ Gentyles, ⁊ thou be ⁊ Saluacion vnto the ende of the earth. Whan the Gentyles herde that, they were glad, and praysed the worde of the LORDE, and beleued, euē as many as were ordeyned to euerlastinge life. And the worde of ⁊ LORDE was spred abrode thorow out all the region. ^gHowbeit the Iewes moued the deuoute and honorable wemen, and the chefe men of the cite, and raysted vp a persecution agaynst Paul and Barnabas and expelled them out of their coastes. But

they ⁊shoke of the dust of their fete agaynst them, and came to Iconium. And the disciples were fylled with ioye and with the holy goost.

The xiiij. Chapter.

IT fortuned at Iconium, that they wēte both ^A together in to the synagoge of the Iewes, and spake so, that a greate multitude of the Iewes & of the Grekes beleued. But the vnbeleuyng Iewes moued and disquyeted the soules of the Heythē agaynst the brethrē. So they had their beyng there a lōge season, and quyte them selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and caused tokens and ^hwonders to be done by their handes. Howbeyt the multitude of the cite was deuyded, some helde with the Iewes, and some with the Apostles.

But whan there rose vp an insurreccion of the Heythē and of ⁊ Iewes, and of their rulers, to put them to shame, and to stone thē, they perceaued it, and ⁱfled vnto lystra and Derba cities of ⁊ countre of Licaonia, and vnto ⁊ region that lyeth rounde aboute, and there they preached the Gospell.

And amonge them of Lystra, there was a ^B man, which sat beyng impotent of his fete, and was crepell frō his mothers wombe, and had neuer walked, the same herde Paul speake. And whan he behelde him, and perceaued that he had faith to be made whole, he sayde with a loude voyce: Stonde vp righte on thy fete. And he sprange vp and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and sayde in ⁊ speache of Lycaonia: The goddes are become like vnto men, and are come downe vnto vs. And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. But Iupiters prest which dwelt before their cite, broughte oxen and garlandes before the gate, and wolde haue done sacrifice with the people.

Whan ⁊ Apostles Barnabas and Paul herde ^C that, they rent their clothes, and ranne in amonge the people, cryenge and sayenge: ^jYe mē, Why do ye this? We are mortall mē also like vnto you, & preach vnto you ⁊ Gospell, that ye shulde turne from these

^a Psal. 15. b. ^{*} 3 Reg. 2. b. ^d Luc. 24. d.
[†] Abac. 1. a. [†] Act. 11. c. ^d Mat. 10. a. and 15. c.
[†] Mat. 21. e. ^e Esa. 49. b. ^e Mat. 5. b. ^e Luc. 2. e.

^f 2 Tim. 3. b. [§] Mat. 10. b. ^b Luc. 9. a.
[§] Marc. 16. c. ^{||} Mat. 10. c. ^h Act. 10. c.

vayne thinges vnto \hat{y} luyunge God, which made heaue and earth,* and the see, and all that therein is, which in tymes past suffred all \hat{y} Heythen to walke after their awne wayes. Neuertheles he hath not left hi selfe without wytnesse, in \hat{y} he hath shewed his benefites, and geuen vs rayne from heauen, and frutefull seasons, fyllinge oure hertes with fode and gladnesse. And whan they sayde this, they scarce refrayned the people, that they dyd not sacrifice vnto them.

But there came thither certayne Iewes from Antioche and Iconiū, and perswaded the people, and *stoned Paul, and drue him out of the cite, supposinge he had bene deed. Howbeyt as \hat{y} disciples stode rounde aboute him, he rose vp, and came in to the cite. And on the nexte daye he departed with Barnabas vnto Derba, and preached the Gospell vnto the same cite, and taughte many of them. And they wete agayne vnto Lystra, and Iconium and Antioche, strengthinge the soules of \hat{y} disciples, and exortinge the to cōtynue in the faith: and that we thorow moch tribulation must entre in to the kyngdome of God. And whā they had ordeyned them Elders by eleccion thorow all the congregacions, they prayed and fasted, and cōmended them vnto the LORDE, on whom they beleued.

And they wente thorow Pisidia, and came to Pamphilia, and spake the worde at Perga, and wete downe to Attalia, and frō thence departed they by shippe vnto Antioche: from whence they were delyuered to the grace of God vnto \hat{y} worke, which they had fulfilled. Whan they came there, they gathered the congregacion together, and shewed them, how greate thinges God had done with the, and how he had opened the dore of faith vnto the Heithen. And there they abode a longe tyme with the disciples.

The xv. Chapter.

AND there came certayne frō Iewry, and taughte the brethren: † Excepte ye be circumcysed after the maner of Moses, ye can not be saued. Now whā there rose a discēion, and Paul and Barnabas had set them selues harde agaynst them; they ordeyned, that Paul and Barnabas and certayne other of

them shulde go vp to Ierusalem vnto the Apostles and Elders, aboute this questiō. And they were broughte on their waye by \hat{y} cōgregacion, and wente thorow Phenices and Samaria, and declared the \hat{y} conuersacion of the Heythen, and brought greate ioye vnto all the brethren. Whan they came to Ierusalē, they were receaued of \hat{y} cōgregacion, and of the Apostles, and of the Elders, and they tolde how greate thinges God had done with the. Then rose there vp certayne of the secte of \hat{y} Pharises (which beleued) and sayde: They must be circumcysed and cōmaunded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

Now whan there was moch disputinge Peter rose vp, and sayde vnto the: Ye men and brethren, ye knowe that a good whyle agoe, God chose amonge vs, \hat{y} the Heythē by my mouth shulde heare the worde of the Gospell, and beleue. And God the knower of hertes bare wytnesse ouer the, and gaue the the holy goost, like as vn to vs, and put no difference betwixt vs and them, and purified their hertes thorow fayth. Now therefore why tempte ye God, with layenge vpon \hat{y} disciples neckes the yocke, which neither oure fathers ner we were able to beare? But we beleue to be saued thorow the grace of the LORDE Iesu Christ, like as they also. Then all \hat{y} multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde how greate tokens and wonders God had done by the amōge the Heythen. Afterwarde whan they helde their peace, Iames answered, and sayde: Ye men and brethren, herke vnto me, Simō hath tolde, how God at the first vysited to receaue a people vnto his name from amonge the Heythen. And vnto this agree \hat{y} wordes of the prophetes, as it is wrytē: After this wyl I returne and wyl buylde agayne \hat{y} tabernacle of Dauid, that is fallen downe, and that which is fallen in decaye therof, wyl I buylde agayne, and wyl set it vp, that the residue of men maye seke after the LORDE: and also the Heythen vpon whom my name is named, sayeth the LORDE, which doth all these thinges. Knowne vnto God are all his workes from the begynnyng of \hat{y} worlde. Wherefore my sentence is, that they which from amonge the Heythen are turned vnto

* Psal. 145. a. Act. 17. d. Apo. 14. b. * 2 Cor. 11. c.
† Luc. 24. d. † Tim. 3. b. † Gal. 5. a. † Gal. 2. a.

§ Some reade: conuersion. || Act. 10. e. ¶ Act. 7. g.
* Ephe. 2. a. Tit. 3. a. † Amos 9. c.

God, be not disquyeted, but to wryte vnto them, that they absteyne them selues from fylthynesse of * Idols, from † whordome, and from † strangled, and bloude. For Moses hath of olde tyme in euery cite them that preach him: and he is red in the synagoges euery Sabbath daye.

And the Apostles and Elders with the whole congregation thoughte it good, to chosse out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely S^r Iudas, whose synname was Barsabas, and Syllas (which were chefe men amōge the brethrē) and gaue thē letters in their handes after this maner:

¶ We the Apostles and Elders ⁊ brethren,
wyshe health vnto the brethrē of the Heythē
which are at Antioche, and Syria and Celcicia.
For so much as we haue herde that certayne
of oures are departed,⁊ haue troubled you,
and combred youre myndes, sayenge : ye must
be circumsured, and kepe ⁊ lawe (to whom
we gaue no such commendemēt) it semed
good vnto vs, beyng gathered together with
one accorde, to chose out men, and to sende
them vnto you, with oure beloued Barnabas
and Paul, men that haue ⁊ iopered their
lyues for ⁊ name of oure LORDE Iesus
Christ. Therefore haue we sent Iudas and
Sylas, which shal also tell you the same with
wordes. For it pleased the holy gost and vs,
to laye no charge vpon you, more then these
necessary poyntes: That ye absteyne from
the ⁊ offeringes of Idols, and from bloude,
and from strangled, and from whordome.
From the which yf ye absteyne youre selues,
ye shal do well. Fare ye well.

¶ When these were sent forth, they came vnto Antioche, and gathered the multitude together, and delueryed the epistle. Where they had red it, they were glad of that cōsolacion. As for Iudas & Syllas (which were prophetes also) they exorted & brethēre with moch preachinge, and strēghthed them. And when they had taried there for a season, they were let go of the brethren in peace vnto the Apostles. Notwithstandinge Syllas thoughte it good to byde there styll. But Paul and Barnabas cōtynued at Antioche, teachinge and preachinge the worde of the LORDE, with other many.

Neuertheles after certayne dayes Paul sayde vnto Barnabas: let vs go agayne, and vyset oure brethern thorow all the cities (where) we haue shewed the worde of the LORDE) how they do. But Barnabas gaue counsell, that they shulde take with the Ihon, whose synonyme was Marke. Howbeit Paul thoughte it mete, not to take him with them, ** which departed from them in Pamphilia, and wente not with them vnto the worke. And so sharpe was the strife betwene them, that they departed asunder y one fro the other, and Barnabas toke Marke vnto him, and sayled vnto Cyper. But Paul chose Sylas, and departed, beyng commytted of the brethern vnto the grace of God. He wente thorow Syria and Celcicia, establishing the congregacions.

The rbi. Chapter.

HE came vnto Derba and to Lystra, and beholde, a certayne discipule was there named Timotheus, the sonne of a Iewish woman, which beleued, but his father was a Greke: ¶ same had a good reporte amonge the brethre of Lystra and at Iconium. Paul wolde that the same shulde go forth with him, and toke and ¶ circumcysed him because of the Iewes that were in those quarters. For they knewe all, that his father was a Greke. But as they wente thorow the cities, they delyuered them the sentence to kepe, ¶ which was concluded of the Apostles and Elders at Ierusalem. Thē were the congregacions stablished in the faith, and increased in nombre daylie.

But as they wente thorow Phrygia and the
londe of Galacia, they were §§forbydden of
the holy goost, to preache the worde in Asia.
Howbeit as they came in to Mysia, they
proued to take their iourney in to Bithinia,
and the sorette suffred them not.

Neuertheles whan they had passed thorow Mysia, they came downe to Troada, and there appeared a vision vnto Paul by night, that there was a man of Macedonia which stode and prayed him, and sayde: Come downe to Macedonia, and helpe vs. Whan he had sene y vision, we soughte immediatly to go, vnto Macedonia, beyng certified, that y^e LORDE had called vs thither, to preach the Gospell vnto them. Thē departed we

* Exo. 20. a. † Ephe. 5. a. ‡ Gen. 9. a. § Ioh. 14. b.
 a Gal. 2. a. || Act. 13. e. and 14. c. ¶ 1 Cor. 8. a.

and 10. c. ** Act. 13. b. †† Gal. 2. a. ‡‡ Act. 15. d.
§§ Rom. 1. b. ||| Act. 18. a. and 23. b.

from Troada, and came the straight course vnto Samothracia, on the nexte daye to Neapolis, and from thence to Philippis, which is the chefe cite of the londe of Macedonia, and a fre cite. In this cite abode we certayne dayes.

On the daye of the Sabbathes wēte we out of the cite besyde the water, where men were wonte to praye, and we sat downe, and spake vnto the women that resorted thither. And a deuoute woman (named Lydia) a seller of purple, out of the cite of Thiatira, herkened to, whose hert the LORDE opened that she gaue hede vnto the thinges that Paul spake. When she was baptysed and hir housholde, she besought vs, and sayde: Yf ye thynke that I beleue on the LORDE, then come in to my house, and a byde there. And she * constraigned vs.

¶ It fortuned when we wente to prayer, † there met vs a damsel, which had a sprete of soythsayenge, and broughte hir master and mastresse greate vauntage with soyth sayenge: ‡ same folowed Paul and vs, and cryed, and sayde: These men are the seruantes of the most hye God, which shewe vs † waye of saluacion. This dyd she many dayes. But Paul was not content with it, and turned him aboute, and sayde vnto the sprete: Icōmaunde the in the name of Iesu Christ, that thou departe out of her. ¶ And he departed out at the same houre.

¶ But whā hir master and mastresse sawe that the hope of their vauntage was gone,^d † they toke Paul and Sylas, drue them in to the market place before † rulers, and broughte thē vnto the officers, and sayde: These men trouble oure cyte, † are Iewes, and preach an ordynance, which is not lafull for vs to receaue, ner to obserue, seyng we are Romaynes. And the people rāne on them, and the officers rente their clothes, and cōmaunded them to be beaten with roddes.^e And when they had beaten them sore, they cast thē in prison, and commaunded the iayler, to kepe them diligēty. Which whan he had receaued soch commaundement, he cast thē in to the ynnere prison, and put their fete in the stocks.

But at mydnight prayed Paul and Sylas, and prayed God. And the presoners herde

them. Sodenly was there a greate earth quake, so that the fundacions of the preson were shaken. And immediatly were all the dores open, and all their bondes lousd. Whā the keeper of the preson waked out of slepe, and sawe the preson dores open, he drue out his swerde, and wolde haue kylled him selfe: for he thoughte † presoners had bene fled. But Paul cryed loude, and sayde: Do thy self no harme, for we are all here.

He called for a lighte, and sprange in, and trembled, and fell at the fete of Paul and Sylas, and broughte them out, and sayde: Syrs, what must I do, to be saued? They sayde:^f Beleue on the LORDE Iesus, and so shalt thou and thy housholde be saued. And they preached the worde of the LORDE vnto him, and to all that were in his house.

¶ And he toke them to him in the same houre ¶ of the night, and washed their strypes. And immediatly was he baptysed, and all his. And he broughte them in to his house, and set them a table, and † reioysed with all his housholde, that he was become a beleuer on God.

¶ And when it was daye, the officers of the cite sent mynisters, and sayde: Let those men go. And the keeper of the preson tolde this sayenge vnto Paul: The officers haue sent hither, that ye shulde be lowse. Now therefore get you hēce, and go in peace. But Paul sayde vnto them: They haue beaten vs openly vncondempned (where as we are yet Romaynes) and haue cast vs in prison, and shulde they now thrust vs out preuely? Not so, but let them come them selues, and brynge vs out. The mynisters tolde these wordes vnto the officers. And they feared, when they herde that they were Romaynes, and came and besoughte them, and prayed thē to departe out of the cite. Then wente they out of the preson, and entred in to the house of Lydia. And when they had sene the brethren and comforted them, they departed.

The xviij. Chapter.

¶ AS they made their iourney thorow ¶ Amphipolis and Apollonia, they came to Thessalonica, where was a synagoge of the Iewes. And Paul (as his maner was) wēte in vnto them, and vpon thre Sabbathes he

* Gen. 19. a.

° Mar. 16. c.

° Act. 19. c.

† 1 Tess. 2. a.

° 2 Cor. 11. c.

° Ioh. 6. f. Mar. 16. b.

‡ Luc. 5. d. and 19. a.

all men, after that he had rased him vp from the deed.

When they herde of the resurreccion of the deed, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claue vnto him, and beleued: amonge whom was Dionisius, one of the counsell: and a woman named Damaris, and other with them.

The xviij. Chapter.

AFTER that departed Paul frō Athens, and came to Corinthum, and founde a Iewe named * Aquila, borne in Pōtus, which was lately come out of Italy: and his wife Priscilla (because the Emperoure Claudius had commaunded all Iewes to departe from Rome) and he drue vnto thē. And because he was of the same crafte, he abode with thē, and wroughte. Their crafte was to make tentes. And he preached in the synagoge euery Sabbath daye, and exhorted the Iewes and the Grekes.

Whan Sylas and Timotheus were come fro Macedonia, Paul was constrayned by the sprete to testifye vnto § Iewes, that Iesus was very Christ. But whā they sayde cōtrary and blasphemed, † he shoke his rayment, and sayde vnto them: Yourre bloude be vpon youre awne heade. From hence forth I go blamelesse vnto the Gentyles. And he departed thence, and came in to the house of a man named Iustus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the chefe ruler of the synagoge, beleued on § LORDE with all his housholde. And many of the Corinthians that gaue audience, beleued, and were baptysed

The LORDE spake vnto Paul by a vision in § nighte: Be not afrayed, but speake, and holde not thy peace, for I am with the: and noman shal inuade the that shal hurte the, for I haue moch people in this cite. He contynned there a yere and sixe monethes, and taught them the worde of God.

33 But whan Gallio was ruler of the cōtre of Achaia, the Iewes made insurreccion with one acorde agaynst Paul, & broughte him before the iudgment seate, and sayde: This

felowe counceleth men to worships God cōtrary to the lawe. Whan Paul was aboute to open his mouth, Gallio sayde vnto § Iewes: Yf it were a matter of wronge or an euell dede (O ye Iewes) reason wolde that I shulde heare you: but yf it be a question of wordes, and of names, and of § lawe amōge you, loke ye to it youre selues, I thinke not to be iudge there ouer. And he droue them from the iudgmēt seate. Then all the Grekes toke Sosthenes the ruler of the Sinagoge, and smote him before the iudgment seate. And Gallio cared for none of tho thinges.

Paul after § he had taried a good whyle, toke his leue of the brethren, and sayled in to Syria, Priscilla & Aquila bearinge him company. And he shored his heade at Cenchrea (for he had a † voue) & came downe to Ephesus, & lefte them there. But he himselfe wēte in to the synagoge, and reasoned with the Iewes. And they desyred him, that he wolde tary with them a longer season. And he cōsented not, but bad them farwele, and sayde: I must nedes in eny wyse kepe this feast that commeth, at Ierusalem: but § yf God wyl, I wil returne agayne vnto you.

And he departed from Ephesus, and came to Cesarea, and wente vp, and saluted § congregacion, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked thorow all § countre of Galatia and Phrigia by ordre, and strenghted all the disciples.

There came vnto Ephesus a certayne Iewe, named || Apollo (borne at Alexādria) an eloquent man, and mightie in the scriptures: the same was infourmed in the waye of the LORDE, and spake feruently in the sprete, and taughte diligently the thinges of the LORDE, and knewe but the baptyme off Ihon onely. The same beganne to speake boldly in the synagoge. Whan Aquila and Priscilla herde him, they toke him vnto thē, and expounded the waye of God vnto him more perfectly. But whan he wolde go in to Achaia, the brethren wrote, and exorted the disciples to receaue him. And whan he was come thither, he helped them moch which beleued thorow grace. For he ouercame the Iewes mightly, and shewed openly by § scripture, that Iesus was Christ.

* Ro. 16. a. 2 Tim. 4. c. † Mat. 10. b. Luc. 10. a.
Act. 13. c. ‡ Num. 6. b. § Heb. 6. a. Iaco. 4. b.

|| 1 Cor. 1. b. 3. a. 16. b.

The xix. Chapter.

A BUT it fortun'd when Apollo was at Corinthum, that Paul walked thorow the vpper coastes, and came to Ephesus, and founde certayne disciples, vn to whom he sayde: Haue ye receaued f holy goost, sence ye beleued? They sayde vnto hi: We haue not herde, whether there be an holy goost. He sayde vnto them: Where with then were ye baptysed? They sayde: With the baptyme of Ihon. Paul sayde: Ihon baptysed with the baptyme of repentaunce, and spake vnto f people, that they shulde beleue on him, which shulde come after him, that is, on Iesus, that the same is Christ. Whan they herde that, they were baptysed in the name of the LORDE Iesu. And whan Paul layed the hādes on thē, the holy goost came vpon them, and they spake with tūges, and prophecied. And all the men were aboute twolue.

He wēte in to f synagoge, and preached boldly thre monethes longe, teachinge, and geuyng the exhortacions of the kyngdome of God. But whan dyuerse waxed herde herted, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daylye in the scole of one called Tyrannus. And this was done two yeares lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Iesu, both Iewes & Grekes. And God wroughte no small miracles by the handes of Paul, so that from his body there were broughte napkyns or partlettes vnto the sicke, and the diseases departed from them, and the euell spretes wente out of them.

B But certayne of the vagabounde Iewes which were coniurers, vndertoke to name f name of the LORDE Iesus, ouer those that had euell spretes, and sayde: We charge you by Iesus whom Paul preacheth. They were seuen sonnes of one Sceua a Iewe the hye prest, which dyd so. The euell sprete answered, and sayde: Iesus I knowe, and Paul I knowe, but who are ye? And the mā in whō the euell sprete was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fled out of the same house naked and wounded. This was knowne vnto all the Iewes and Grekes which dwelt at

Ephesus, and there fell a feare vpon them all. And f name of the LORDE Iesus was magnified. *Many of thē also that beleued, came and cōfessed, and shewed their workes. But many of them that had vsed curious craftes, broughte the bokes together, and burnte them openly: and they counted the pryce of them, and founde it of money fyftee thousande pens. So mightely grewe f worde of the LORDE, and preuayled.

Whan this was done, Paul purposed in C sprete to take his iourney thorow Macedonia and Achaia, and to go to Ierusalē, and sayde: After that I haue bene there, I must se Rome also. And he sent in to Macedonia two that mynistr'd vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme there rose no litle a doo aboute that waye. For a certayne man named Demetrius a goldsmith, which made syluer shrynes for Diana, and broughte them of the crafte no small vantage. Them he gathered together, and the feloweworkmē of the same occupation, and sayde: Syrs, ye knowe that by this crafte we haue vantage, and ye se and heare, that not onely at Ephesus, but almost also thorow out all Asia, this Paul turneth awaye moch people with his persuadyng, and sayeth: †They be not goddes that are made with hondes. Howbeit it shal not onely brynge oure occupation to this poynte to be set at naught, but also the temple of greate Diana shal from hence forth be despyed, and hir maiesty also shalbe destroyed, whō neuertheles all Asia and the worlde worshippeth.

Whan they herde this, they were full of D wrath, cried out, and sayde: Greate is Diana of the Ephesians. And all f cite was on a roore, and they rushez in with one assent in to the open place, and toke Gaius and Aristarchus of Macedonia, Pauls companions. Whan Paul wolde haue gone in amonge the people, the disciples suffred him not. Certayne also of f chefe of Asia which were Pauls good frendes, sent vnto him, and desyred him, that he shulde not preasse in to the open place. Some cried one thinge, some another. And the congregacion was out of quyetie, and the more parte knewe not wherfore they were come together. Some of the people drue forth Alexander, whan f Iewes thrust

* Mat. 3. b. Mar. 1. a. Luc. 3. c. Ioh. 1. c.

* Mat. 3. a. † Psal. 118. b.

him forward. Alexāder beekened with the hande, and wolde haue geuen the people an answer. But whan they knewe that he was a Iewe, there arose a shout of all, and cried the space of two houres: Greate is Diana of the Ephesians.

¶ Whan the towne clarke had styled the people, he sayde: Ye men of Ephesus, what man is it which knoweth not, that the cite of ¶ Ephesiās is a worshipper of the greate goddess Diana, and of the heauenly ymage? Seinge now that this can not be sayde agaynst, ye ought to be contente, and to do nothinge without aduysment. Ye haue broughte hither these men, which are nether church-robbers nor blasphemers off youre goddesses.

But yff Demetrius and they that are craftsmen with him, haue ought to saye vn to eny man, the lawe is open, and there are rulers, let them accuse one another. But yf ye wil go aboute eny other thinge, it maye be determyned in a lauffull congregacion. For we stonde in ioperdy to be accused of this dayes vproure: and yet is there no man giltie, of whom we mighte geue a rekenynge of this vproure. And whan he had sayde this, he let the congregacion departe.

The rr. Chapter.

¶ NOW whan the vproure was ceased, Paul called the disciples vnto him, and toke his leue of them, and departed *to go in to Macedonia. And whan he had gone thorow those partes, and exhorted them with many wordes, he came in to Grekelonde, and there abode thre monethes. But whan the Iewes layed wayte for him, as he was aboute to sayle in to Syria, he purposed to turne agayne thorow Macedonia. There accompanied him in to Asia, Sopater of Berrea: and of Thessalonica, Aristarchus and Secundus: and Gaius of Derba, and Timotheus: but of Asia, Tychicus and ¶ Trophimus. These wente before, and taried for vs at Troada: but we sayled after the Easter dayes from Philippos, vnto ¶ fyfth daye, and came to them vnto Troada, and taried there seuen dayes.

¶ Vpon one of the Sabbathes, whan the disciples came together to breake bred, Paul preached vnto them, wyllinge to departe on the morow, and continued the preachinge

vnto mydnight. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eutychos, in a wyndow, and fell in to a depe slepe (whyle Paul was speakinge) and was ouercome with slepe, and fell downe from the thirde lofte, and was taken vp deed. But Paul wente downe, and fell on him, and embraced him, and sayde: Make nothinge a doo, for his soule is in hi. Then wente he vp, and brake the bred, and ate, and talked moch with thē, tyll the daye brake, and so departed. As for the yōge man, they broughte him alyue, and were not a litle confortid.

But we wente afore in to the shippe, and sayled towarde Asson, wyllinge there to receaue Paul. For so had he appoynted, and wolde himselfe go on fote. Whan he was come to vs vnto Asson, we toke him in, and came to Mitylenes, and sayled from thence, and came on the nexte daye ouer agaynst Chios, and on the daye folowinge we aryued at Samos, and taried at Tragilion, and on the nexte daye came we to Mileton: for Paul had determed to sayle ouer by Ephesus, that he nede not to spende the tyme in Asia: for he haisted to be at Ierusalem vpō the Whitson-daye, yf it were possible for him.

But from Mileton he sent vnto Ephesus, and called for the Elders of the congregacion. Whan they were come to him, he sayde vnto them: Ye knowe sence the first daye: that I came in to Asia, after what maner I haue bene with you at all tyme, and serued ¶ LORDE with all humblenesse of mynde, and with many teares and tentacions, which happened vnto me by ¶ layenges of wayte of the Iewes, how ¶ I haue kepte backe nothinge ¶ was profitable, but that I haue shewed you, and taughte you openly, and priuately from house to house. And haue testified both vnto the Iewes ¶ to the Grekes the repentance towarde God, and faith towarde oure LORDE Iesus.

And now beholde, I go bounde in ¶ sprete vnto Ierusalē, not knowinge what shal happen there vnto me, but ¶ the holy goost ¶ witnesseth in euery cite, and sayeth, that bondes and troubles abyde me there. But ¶ I regarde none of them, nether counte I my life dearer then my selfe, that I maye fulfyll my course with ioye, and the office ¶ I haue

* 1 Tim. 1. a. † Act. 21. d. 2 Tim. 4. c.

‡ Act. 19. a. § Act. 21. b. || 2 Tim. 2. a.

receaued of the LORDE Iesu, to testifye the Gospell of the grace of God.

B And now beholde, I knowe that ye shal se my face nomore, all ye, thorow whom I haue gone, and preached the kyngdome of God. Wherefore I take you to recorde this daye, that I am pure from the bloude of all men: For I haue kepte nothinge backe, but haue shewed you all the counsell off God. Take hede therefore vnto youre selues, and to all the flocke, amonge the which the holy goost hath set you to be Bishoppes, to fede the congregacion of God, which he hath purchaced thorow his owne bloude. For this I knowe, * that after my departinge there shal enter in amonge you greuous wolues, which shal not spare the flocke. Yee euē † from amonge youre awne selues shal men aryse, speakynge peruerse doctrine, to drawe disciples after them. Therefore awake, and remembre, that by the space of thre yeres I ceased not to warne euery one off you both nighte and daye with teares.

32 And now brethren I commende you vnto God, and to ‡ worde of his grace, which is mightie to edifye you, and to geue you the enheritaunce amōge all them that are sanctified. "I haue not desyred syluer, golde or rayment off eny off you. For ye youre selues knowe, that † these handes haue mynistrd vnto my necessities, and them that were with me. I haue shewed you all thinges, how that so labouringe ye oughte to receaue the weake, and to remembre the worde of the LORDE, how that he sayde: It is more blessed to geue, then to receaue.

And whan he had sayde this, he kneeled downe, and prayed with them all. But there was moch wepyng amonge them all, and they fell aboute Pauls necke, and kyssed him, and were sory, most of all because of the worde which he had sayde, that they shulde se his face nomore. And they accōpanied him vnto the shippe.

The xxi. Chapter.

A NOW whan it fortuneth that we had launched forth and were departed from them, we came with a straight course vnto Coon, and on the daye folowinge vnto the Rhodes, and from thence vnto Patara. And whan we founde a shippe ready to sayle vnto Phenices, we wente aborde and set forth.

But whā we came within the sighte of Cypers, we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre: for there the shippe shulde laye forth the ware. And whan we had founde disciples, we taried there seuen dayes. And they tolde Paul thorow the sprete, that he shulde not go vp to Ierusalem. And it fortuneth whā we had fulfilled those dayes, we departed, and wente oure wayes, and they all broughte vs on oure waye with wyues and childrē, tyll we were come out of † cite, and we kneeled downe vpo the shore, and prayed. And whan we had taken oure leue one off another, we toke shippe, but they turned agayne vnto theirs. As for vs we ended the course from Tyre, and came to Ptolomaida, and saluted the brethren, and abode with them one daye.

On the nexte daye we ‡ were with Paul, departed, and came vnto Cesarea, ¶ entred in to the house of § Philippe the Euangelist (which was one of the seuē) and abode with him. The same had foure daughters, which were virgins, ¶ and prophecied. And as we taried there mo dayes, there came downe from Iewry a prophet, named ¶ Agabus. Whā he was come vnto vs, he toke Pauls gerdell, and bounde his hādes and fete, and sayde: Thus sayeth † holy goost: ** The man whose gerdell this is, shal the Iewes bynde thus at Ierusalem, and shal delyuer him in to the handes of the Heythē. Whan he herde this, both we and they that were of the same place, besoughte him, that he wolde not go vp to Ierusalem. Then answered Paul and sayde: What do ye, wepyng, and breakynge my hert? For I am redye not onely to be bounde, but also to dye at Ierusalem for ‡ name of the LORDE Iesu. But whā he wolde not be persuaded, we ceased, and sayde: †† The will of the LORDE be fulfilled. And after those dayes we were ready, ¶ wente vp to Ierusalem: There came with vs also certayne of the disciples off Cesarea, and broughte with them one of Cypers, named Mnason, an olde disciple, with whom we shulde lodge. Now whā we came to Ierusalem, the brethren receaued vs gladly. But on the nexte daye Paul wente in with vs vnto Iames, and all the Elders came together. And whan he had saluted them, he tolde by

* 1 Tim. 4. a. 2 Pet. 2. a. † Ioh. 13. c. 1 Ioh. 2. c.
 ‡ 2 Cor. 11. b. and 12. b. † Gen. 3. d. 1 Cor. 9. b.

2 Tess. 3. a. § Act. 6. a. and 8. a. ¶ Ioh. 2. f.
 ¶ Act. 11. c. ** Act. 20. c. †† Mat. 6. b.

order, what God had done amōge the Heythen by his mynistracion.

¶ When they herde that, they prayſed the LORDE, and ſayde vnto him: Brother, thou ſeyſt how many thouſande Iewes there are which beleue, and are all Zelous ouer ſ lawe. But they are enſourmed agaynſt the, that thou teachest all the Iewes which are amōge the Heythē, to forſake Moſes, and ſayeſt that they oughte not to circuncyſe their children, ner to walke after the ſame cuſtome. What is it therfore? The multitude muſt nedes come together, for they ſhal heare that thou art come. Do this therfore that we ſaye vnto the: We haue foure men, which haue a *vowe on them, take them vnto ſ, and puriſye themſelue with them, and do the coſt on them, that they maye ſhaue their heades: and they ſhal knowe, that it is nothinge, wherof they are enſourmed agaynſt the, but that thou alſo walkeſt and kepeſt the lawe. For as touchinge them that beleue amōge the Heythen, †we haue wrytten, and concluded, that they ſhulde obſerue no ſoch, but onely to kepe them ſelues from the offeringes of Idols, from bloude, from ſtrāgled, and from whor-dome. ¶ Then Paul toke the men vnto him, and was puriſhed with them on the nexte daye, and entred in to the temple, declaringe that he fulfilled the dayes of purificacion, tyll there was an offeringe offred for euery one of them.

¶ But whan the ſeuē dayes were almoſt fulfilled, the Iewes of Asia ſawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Ye men of Israel, helpe, this is the man, that teacheth all men euery where agaynſt oure people, the lawe, and this place. He hath broughte Grekes alſo in to the temple, and hath defyled this holy place. For they had ſene † Trophimus the Ephesian with him in the cite, him they thoughte ſ Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and drue him out off the temple, and forth with the dores were ſhut to.

But whan they wēte aboute to kyll him, tydings came to the chefe captayne of the company, that all Ierusalem was moued. Which immediatly toke ſoudyers and cap-taynes vnto him, and ranne in amōge them.

¶ Whan they ſawe the captayne and the ſou-dyers, they leſte ſmytinge of Paul.

¶ Whan the captayne came nye, he toke him, and commaunded him ſ to be bounde with two cheynes, and axed what he was, and what he had done. One cried this, another that amōge the people. But whan he coulde not knowe the certēte becauſe of the rumoure, he commaunded him to be caried in to the caſtell. And whā he came to the ſteppes, it fortuned that he was borne of ſ ſoudyers becauſe of the violence of the people. For the multitude off the people folowed after, and cryed: ¶ Awaye with him. Whan Paul was now to be caried in to the caſtell, he ſayde vnto ſ captayne: Maye I ſpeake vnto the? He ſayde: Canſt thou Greke? Art not thou the Egipcian, which before theſe dayes maydeſt an vproure, ¶ leddeſt out in to the wyldernesſe foure thouſande preuy mur-thurers? Paul ſayde: I am a man which am a Iewe off † Tharſis, a citesyn of a famous cite in Celicia: I beſeke the, ſuffre me to ſpeake vnto the people. Whan he had geuen him lycence, Paul ſtoode on the ſteppes, and bekened with the hande vnto the people. Now whan there was made a greate ſylce, he ſpake vnto them in Hebrue, and ſayde:

The xxij. Chapter

¶ YE men, brethren, and fathers, heare ¶ myne anſwere which I make vnto you. Whan they herde that he ſpake vnto them in the Hebrue, they kepte the more ſylence. And he ſayde: I am a man which am a Iewe, borne at Tharſis in Celicia, and broughte vp in this cite at the fete off **Gamaliel, en-fourmed diligently in the lawe of the fathers, and was feruent mydded to God warde, as ye all are alſo this daye, †† and I perſecuted this waye vnto the death. I bounde them and deliuered them vnto preſon, both men and wemen, as ſ hye preſt alſo doth beare me wytnesſe, and all ſ Elders: of whom I re-ceaued letters vnto the brethren, and wente towarde Damascon, that I mighte brynge them which were there, bounde to Ierusalem, to be punyſhed.

But it fortuned as I made my iourney, and came nye vnto Damascon, aboute noone, ſodenly there ſhone a greate lighte aboute

* Num. 6. b. Act. 18. b. † Act. 15. d. ¶ Act. 24. b.
† Act. 20. a. 2 Tim. 4. c. § Act. 21. b. || Luc. 23. b.

¶ Act. 9. b. and 22. a. ** Act. 5. e. †† Act. 9. a.
and 26. b. 1 Cor. 15. a. Gal. 1. b.

me from heauen, and I fell to the earth, and herde a voyce which sayde vnto me: Saul Saul, why persecutest thou me? I answered: Who art thou LORDE? And he sayde vnto me: I am Iesus of Nazareth whom thou persecutest. As for them that were with me, they sawe & lighte and were afraied, but they herde not the voyce of him that spake with me. I sayde: LORDE, what shal I do? The LORDE sayde vnto me: Aryse, and go in to Damascon, there shal it be tolde & of all that is appoynted the to do. But whan I sawe nothinge for the bryghtnesse of the lighte, I was led by the hande of them that were with me, and came to Damascon.

B There was one Ananias, a deuoute man after the lawe,^a which had a good reporte of all the Iewes that dwelt there, the same came, and stepte vnto me, and sayde: Brother Saul, loke vp. And I loked vp vpon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shuldest knowe his wyll, and se the thinge & is rightfull, and heare the voyce out of his mouth: for thou shalt be his wytnesse vnto all men, of tho thinges which thou hast sene and herde. And now why tariest thou? Aryse, and be baptysed, and wasze away thy synnes, and * call vpon the name of the LORDE.

But it fortuneted, that whan I was come agayne to Ierusalē, and prayed in the temple, I was in a traunce, and sawe him. Then sayde he vnto me: Make haist, † and get the soone out of Ierusalem, for they wyl not receaue the wytnesse that thou bearest of me. And I sayde: LORDE, they thē selues knowe that I put in preson and bett in euery synagoge them that beleued on the. ‡ And whā the bloude of Steuē thy wytnesse was shed, I stode by also, ¶ consented vnto his death, and kepte the clothes of them that slewe him. And he sayde vnto me: Go thy waye, for § I wil sende the farre amonge the Heythen.

C They gaue him audience vnto this worde, and lifte vp their voyce, ¶ sayde: Away with soch a felowe from the earth, for it is not sooth that he shulde lyue. But as they cried, and cast of their clothes, ¶ threue dust in to the ayre, the captayne bad brynge him in to the castell, and commaunded him to be beaten with roddes and to be examyned, that

he mighte knowe, for what cause they cried so vpon him. And whan he bounde him with thonges, Paul sayde vnto the vndercaptayne that stode by: Is it laufull for you to scourge a man that is a Romaine, and vncondemned? Whan the vndercaptayne herde that, he wēte to the vpper captayne, and tolde him, and sayde? What wilt thou do? This man is a Romaine. Then came & vpper captayne, and sayde vnto him: Tell me, art thou a Romaine? He sayde: Yee. And the vpper captayne answered: With a greatesumme optayned I this fredome. But Paul sayde: As for me, I am a Romaine borne. The straight waye departed from him, they that shulde haue examyned him. And & chefe captayne was afraied, whan he knewe that he was a Romaine, and because he had bounde him. On the nexte daye wolde he knowe the certentye wherfore he was accused of the Iewes, and he lowsed him from the bondes, and commaunded the hye prestes and all their councell to come together, and broughete Paul forth, and set him amonge them.

The xxiij. Chapter

PAUL behelde the councell, and sayde: **A** Ye men and brethren, ¶ I haue lyued with all good conscience before God vnto this daye: ¶ But the hye prest Ananias commaunded them that stode aboute him, to smyte hī on the mouth. Then sayde Paul vnto him: God shal smyte the thou paynted wall. ¶ Syttest thou and iudget me after the lawe, and commaundest me to be smytten cōtrary to & lawe? And they that stode aboute hī, sayde: Reuylest thou Gods hye prest? And Paul sayde: Brethrē, I wyl not that he was the hye prest. For it is wyrtte: ** The ruler of thy people shalt thou not curse.

But whan Paul knewe that the one parte was Saduces, and the other parte Pharises, he cried out in & councell: Ye men and brethren, I am a Pharise, and the sonne of a Pharise, †† Of hope and resurrection of the deed am I iudged. And whan he had so sayde, there arose a dissencion betwene & Pharises and the Saduces, and the multitude was deuyded: for the Saduces saye that there is no resurrection, nether angell, ner

^a Act. 9. b. * Ro. 10. b. † Mat. 10. b. Act. 9. d. ‡ Act. 7. g. § Act. 13. a. Gal. 1. c. Ephe. 3. a. || Act. 24. b.

¶ Iere. 20. a. Iob. 18. a. ^b Deut. 17. a. ** Exo. 22. d. †† Phil. 3. a. Act. 4. a. 26. a. 28. c.

sprete: * but the Pharises graūte both. And there was made a greate crye. And † Scribes of the Pharyses secte, stode vp, and stroue, and sayde: We fynde no euell in this mā. But yf a sprete or an angell haue spokē vnto him, let vs not stryue agaynst God.

But whan the discension was greate, ‡ vpper captayne feared, that Paul shulde haue bene pluckte a sonder of them, and commaunded the soudyers to go downe, and to take him from them, and to brynge him in to the castell. But in the nighte folowinge, the LORDE stode by him, and sayde: Be of good cheare Paul, for as thou hast testified of me at Ierusalem † so must thou testifie at Rome also.

Now whan it was daye, certayne of the Iewes gathered them selues together, and made a vowe nether to eate ner drynke, tyll they had kylled Paul. They were mo then fortye, which had made this conspyracion. These came to the hye prestes and Elders, and sayde: We haue bounde oure selues with a vowe, that we wil eate nothinge, tyll we haue slayne Paul. Now therefore geue ye knowlege to the vpper captayne and to the counsell, that he maye brynge him forth vnto you tomorrow, as though ye wolde heare him yet better: As for vs, we are ready to kyll him, or euer he come nye you.

But whan Pauls sisters sonne herde of their layenge awayte, he came, and entred in to the castell, and tolde Paul. So Paul called vnto him one of ‡ vnder captaynes, and sayde: Brynge this yonge man to the vpper captayne, for he hath somewhat to saye to him. He toke him, and broughte him to the vpper captayne, and sayde: Paul the presoner called me vnto him, and prayed me to brynge to the this yonge man, which hath somewhat to saye vnto the. Then the hye captayne toke him by the hande, and wente a syde with him out of the waye, and axed him: What is it, that thou hast to saye vnto me? He sayde: The Iewes are agreed together, to desyre the, to let Paul be broughte forth tomorrow before the counsell, as though they wolde yet heare him better. But folowe not thou their mynides, for there laye wayte for him mo then fortye men off them, which haue bounde them selues with a vowe, nether to eate ner drynke, tyll they haue slayne Paul: and euen now are they redye, and loke for thy promys.

Then the vpper captayne let the yonge man departe, and charged him to tell noman, that he had shewed him this. And he called vnto him two vndercaptaynes, and sayde: Make redye two hundredth soudyers, that they maye go to Cesarea, and thre score and ten horsmen, and two hundredth speare men at the thirde houre of the nighte, and deluyr thē beastes, that they maye set Paul theron, and brynge him safe vnto Felix the debyte, and he wrote a letter on this maner:

Claudius Lysias, vnto the most mightie Debyte Felix, gretynge. † The Iewes had taken this man, and wolde haue slayne him, then came I with soudyers, and rescued him, and perceaued that he is a Romayne. And whan I wolde haue knowne the cause, wherfore they accused hī, I broughte him in to their counsell: then perceaued I, that he was accused aboute questions of their lawe. But there was no accusacion worthy of death or of bondes. And whan it was shewed me, that certayne Iewes layed wayte for him, I sent him straight waye vnto the, and commaunded the accusers also, that loke what they had agaynst him, they shulde tell the same before the. Fare well.

The soudyers (as it was commaunded them) toke Paul, and broughte him to Antipatras. But on the nexte daye, they left ‡ horse men to go with him, and turned agayne to the castell. When these came to Cesarea, they deluyered the letter vnto the Debyte, and presented Paul before him also. Whan the Debyte had red the letter, he axed off what cowntre he was. And whā he vnderstode that he was of Celicia, he sayde: § I wil heare the, whan thine accusers are come also. And he commaunded him to be kepte in Herodes iudgment house.

The xxiij. Chapter.

AFTER fyue dayes the hye prest Ananias came downe with the Elders, and with the Oratour Tertullus, which appeared before the Debyte agaynst Paul. Whan Paul was called forth, Tertullus begūne to accuse him, and sayde: Seynge that we lyue in greате peace by the meanes of ‡, and that many good thinges are done for this people thorow thy prouydence (most mightie Felix) that alowe we euer and in all places with all thanks. Notwithstandinge ‡ I be nomore

* Mat. 22. c. Marc. 12. b. Luc. 20. d. † Ephe. 3. a.

‡ Tim. 1. b. † Act. 21. d. § Deut. 17.

tedious vnto the, I praye the, that of thy curtesy thou woldest heare vs a few wordes.

We haue founde this man a pestilent fellowe, and a sterer vp of sedicion amonge all the Iewes thorow out all the worlde, and a mainteyner of the secte of the Nazaretes, * and hath taken in hande also to suspende the temple, whom we toke, and wolde haue iudged him accordinge to oure lawe. But Lysias the hye captayne came vpō vs, and with greate violence deliuered him out of oure handes, and commaunded his accusers to come vnto the: of whom (yf thou wilt enquire) thou mayest haue knowlege of all these thinges, wherof we accuse him. The Iewes likewyse affirmed and sayde, that it was euen so.

33 But Paul (whan the debythe had beckened vnto him, that he shulde speake) answered: Seynge I knowe that thou hast bene iudge now many yeares amonge this people, I wil not be afraied to answer for my selfe, because that thou mayest knowe, that there are yet nomore but twolue dayes sence I came vp to Ierusalem for to worshipspe, and that they nether founde me in the temple disputinge with eny man, or makynge eny vproure amonge the people, ner in y synagoges, ner in the cite: nether can they proue the thinges, wherof they accuse me. But this I† confesse vnto the, that after this waye which they call heresy, so worshipspe I the God of my fathers, that I beleue all that is wrytten in the lawe and in the prophetes, and haue hope towardes God, that the same resurrection of the deed (which they them selues loke for also) shalbe, both of the iust and vniust. Therefore studie I to haue allwaye a cleare conscience towarde God and towarde men.*

† But after many yeares I came and broughte allmesse vnto my people, and offerings:† wherupon they founde me purified in the temple without eny manner of rumoure or vnquietnesse. Howbeit there were certayne Iewes out of Asia, which shulde be here presente before the, and accuse me, yf they had oughte agaynst me: or els lett these same here saye, yf they haue founde eny vnrighteousnes in me, whyle I stonde here before y counsell: excepte it be for this one worde, that I cried standinge amonge them: † Of the resurrection off the deed am I iudged of you this daye.

* Act. 21. d. † Mat. 10. d. Marc. 8. e. Luc. 12. c.
a Act. 23. a. † Rom. 15. d. 2 Cor. 9. a. † Act. 21. c.

Whan Felix herde this, he dyffered the C (for he knewe very well of that waye) and sayde: Whan Lysias the vpper captayne commeth downe, I wyl knowe y vttemost of youre matter. † But he commaunded the vndercaptayne to kepe Paul, and to let him haue rest, and that he shulde forbydde none of his acquaintance to mynister vnto him, or to come vnto him.

But after certayne dayes came Felix with his wife Drusilla, which was a Iewesse, and called for Paul, and herde him of the faith in Christ. Howbeit whan Paul spake off righteousnesse, and off chastite and off the iudgment to come; Felix trembled, and answered: Go thy waye for this tyme. Whan I haue a conuenient tyme, I wil sende for the. He hoped also, that money shulde haue bene geuen him of Paul, therefore called he oft for him, and commened with him. But after two yeares came Portius Festus in to felix rowme. Yet Felix wyllinge to shewe the Iewes a pleasure, left Paul bounde.

The xvj. Chapter.

NOW whan Festus was come in to the A countre, ouer thre dayes he wente vp from Cesarea to Ierusalem. Then appeared the hye prestes and the chefe of the Iewes before him agaynst Paul, and intreated him, and desyred fauoure agaynst him, that he wolde sende for him to Ierusalem, and layed wayte for him, that they might slaye him by the waye. Then answered Festus, that Paul shulde be kepte at Cesarea, but that he himselfe wolde shortly go thither agayne. Let them therfore (sayde he) which are able amonge you, come downe with vs to accuse the man, yf there be ought in him.

Whan he had taried amonge them more then ten dayes, he wente downe to Cesarea. And on the nexte daye he sat downe on the iudgment seate, and commaunded Paul to be broughte. Whan he was come, y Iewes which were come downe from Ierusalem, stode rounde aboute him, and broughte vp many and greuous quarels agaynst Paul, which they coulde not proue, whyle he answered for himselfe: I haue nether offended ought agaynst the lawe of the Iewes, ner agaynst the tēple, ner agaynst the Emperoure.

§ Act. 23. a. † Iere. 39. b. Act. 27. a. and 28. b.

But Festus willinge to shewe the Iewes a pleasure, answered Paul, and sayde: Wilt thou go vp to Ierusalem, and there be iudged off these thinges before me? But Paul sayde: I stonde at the Emperours iudgmēt seate, where I ought to be iudged: to the Iewes haue I done no harme, as thou also knowest very well. Yf I haue hurte eny man, or committed eny thinge worthy off death, I refuse not to dye. But yf there are no soch thinges as they accuse me off, then maye no man deliuer me vnto them. I appeale vnto the Emperoure. Then spake Festus with the Councell, and answered: Thou hast appealed vnto the Emperoure, to the Emperoure shalt thou go.

After certayne dayes came kynge Agrippa and Bernice to Cesarea to welcome Festus. And when they had taried there many dayes, Festus rehearsed Pauls cause vnto the kynge, and sayde: There is a man left bounde of Felix, for whose cause the hye prestes and Elders of the Iewes appeared before me whā I was at Ierusalem, and desyred a sentence agaynst him. Vnto whom I answered: * It is not the maner off the Romaynes to deliuer eny man that he shulde perishe, before that he which is accused, haue his accusers presente, and receaue libertie to answer for him selfe to the accusacion. Whā they were come hither together, I made no delaye, but sat the nexte daye in iudgment, and commaunded the man to be broughte forth. Of whom, whā the accusers stode vp, they broughte no accusacion of soch thinges as I supposed: But had certayne questions agaynst him of their awne supersticions, and of one Iesus deed, whom Paul affirmed to be aloue. Howbeit because I vnderstode not the question, I axed hī, whether he wolde go to Ierusalē, and there be iudged of these matters. But whā Paul had appealed, that he might be kepte vnto the knowlege of the Emperoure, I cōmaunded him to be kepte, tyll I mighte sende him to the Emperoure.

Agrippa sayde vnto Festus: I wolde fayne heare the man also. He sayde: Tomorrow shalt thou heare him. And on the nexte daye camē Agrippa & Bernice with greate pompe, and wēt in to the comon hall with the captaynes & chefe mē of the cite. And at Festus cōmaundement, Paul was brought forth. And Festus sayde: Kynge Agrippa, and all ye men which are here with vs, ye se

this man, aboute whom all the multitude of the Iewes haue entreated me, both at Ierusalē and here also, and cried, that he ought not to lyue eny lenger. But whā I perceaued that he had done nothinge worthy off death, and that he himselfe also had appealed vnto the Emperoure, I determyned to sende him, of whō I haue no certayne thinge to wryte vnto my lorde. Therfore haue I caused hī to be broughte forth before you, specially before the (O kynge Agrippa) that after examination had, I might haue somewhat to wryte. For me thyinke it an vnreasonable thinge to sende a presoner, and not to shewe the causes which are layed agaynst him.

The xxi. Chapter.

AGRIPPA sayde vnto Paul: Thou hast a leue to speake for thy selfe. Thē Paul stretched forth the hande, and answered for himselfe: I thinke my selfe happye (O kynge Agrippa) because I shal answer this daye before the, of all the thinges wherof I am accused of the Iewes: specially for so moch as thou art experte in all customes and questions, which are amonge the Iewes. Wherefore I beseeche the, to heare me patiently.

My luyunge truly from youth vp (how it was led from the begynnynge amonge this people at Ierusalē) knowe all the Iewes which knewe me afore at the first, yf they wolde testifie, for after the most straye secte of oure Iewysh lawe, I lyued a Pharise. And now stonde I, and am iudged because of the hope of the †promes, that was made of God vnto oure fathers, vnto the which (promes) oure twolue trybes hope to come, seruyng God instāly daye and nighte. For the which hopes sake (O kynge Agrippa) I am accused of the Iewes. Wherefore is this iudged amonge you not to be belened, that God rayseth vp the deed?

I also verely thoughte by my selfe, that I oughte to do many cōtrary thinges cleane agaynst the name off Iesus off Nazareth, † which I dyd at Ierusalem, whā I shut vp many sayntes in preson, whervp I receaued auctorite of ȳ hye prestes. And whā they shulde be put to death, I broughte the sentence. And thorow all the synagoges I punyshed them oft, and compelled thē to blaspheme, and was exceedinge mad vpon them, and persecuted them euen vnto straunge

* Deut. 17. a. a Act. 23. a. Phil. 3. a. † Gen. 3. c.

and 22. c. Deut. 18. c. Psal. 15. b. † Act. 8. a. and 9. a.

cities. Aboute which thinges as I wente towarde Damascon with auctorite and lycence of the hye prestes, euen at myddaye (O kyng) I sawe in the waye, that a lighte from heauē (clearer then the brightnesse of the Sonne) shyned rounde aboute me, and them that iourneyed with me.

But whan we were all fallen downe to the earth, I herde a voyce speakyng vnto me, and sayēge in Hebrue: Saul Saul, why persecutest thou me? It shalbe harde for the tokycke agaynst the prycke. But I sayde: LORDE, who art thou? He sayde: I am Iesus, whom thou persecutest. But ryse vp, and stonde vpon thy fete, for therefore haue I appeared vnto the, that I mighte ordeyne the to be a mynister and witness of it that thou hast sene, and that I wyll yet cause to appeare vnto the. And I wil deluyre the from the people, and from the Heythen, amonge who I wil now sende the, to opē their eyes, that they maye turne from the darknesse vnto the * lighte, and from the power of ꝑ deuell vnto God, that they maye receaue forgeuenesse of synnes, and the enheritaunce with them that are sanctified by faith in me.

Wherefore (O kyng Agrippa) I was not faithlesse vnto ꝑ heauēly vision, but shewed it first vnto them at Damascon, and at Ierusalē, and in all the coastes of Iewry, and to the Heythen, that they shulde + do pennaunce, and turne vnto God, and to do the righte workes of pennaunce. For this cause the Iewes toke me in the temple, and wente aboute to kyll me. But thorow the helpe of God lent vnto me, I stonde vnto this daye, and testifye both vnto small and greate, and saye no other thinge, thē that ꝑ prophetes haue sayde (that it shulde come to passe) and Moses, that Christ shulde suffre, and be the first of the resurreccion from the deed, and shew light vnto the people, and to the Heythen.

Whan he thus answered for himselfe, Festus sayde with a loude voyce: Paul, thou art besydes thy selfe, moch lernynge maketh ꝑ madd. But Paul sayde: I am not madd (most deare Festus) but speake the wordes of truth and sobernesse: for ꝑ kyng knoweth this well, vnto whom I speake frely. For I thinke that none off these thinges is hyd from him: for this was not done in a corner. Beleuest thou the prophetes, O kyng Agrippa?

I knowe that thou beleuest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to become a Christen. Paul sayde: I wolde to God, that (not onely in a parte but all-together,) I mighte persuade not the onely, but all them that heare me this daye, to be soch I am, these bondes excepte. And whan he had spoken this, the kyng rose vp, and the Debyte, and Bernice, and they that sat with them, and wente asyde, and talked together, and sayde: This man hath done nothinge that is worthy of death or of bondes. But Agrippa sayde vnto Festus: This man mighte haue bene loused, yf he had not appealed vnto the Emperoure.

The xxvij. Chapter.

WHAN it was concluded that we shulde sayle in to Italy, they deluyered Paul and certayne other presoners to the vndercaptayne named Iulius, of the Emperours soudyers. And whan we were entred in to a shippe of Adramitium, to sayle by Asia, we loused from londe. And there was with vs one + Aristarchus out of Macedonia off Thesalonica, and on the nexte daye we came vnto Sidon. And Iulius intreated Paul courteously, and gaue him liberty to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled harde by Cypers (because the wyndes were agaynst vs) and sayled ouer the see of Celicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexādria, ready to sayle in to Italy, and put vs therin. And whan we had sayled slowly, and in many dayes were scarcely come ouer agaynst Gnydon (for the wynde with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came scarcely beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Lasea. Now whan moch tyme was spent, and saylinge was now ioperdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syrs, I se that this saylinge wyl be with hurte and moch dammage, not onely of the ladyng and of the shippe, but also of oure lyues.

Neuertheles ꝑ vndercaptayne beleued the gouernoure of the shippe and ꝑ master, more then it that was spoken of Paul. And for so

* Esa. 60. a.

+ Act. 2. d. 3. c. 17. e.

+ Col. 4. a.

much as the hauē was not comodious to wynter in, the more parte off them toke counsell to de-par-te thēce, yf by eny meanes they might come to Phenices to wynter there, which is an hauen of Candy, towarde the Southwest and North-west wynde. Whan the South wynde blewē, they supposinge to haue had their purpose, lowsed vnto Asson, and sayled past all Candy.

But not longe after, there rose agaynst their purpose a flawe of wynde, which is called the Northeast. And whan the shippe was caught, and coulde not resist þ wynde, we let her go, and draue with the wedder. But we came to an Ile named Claudia, where we coulde scarce get a bote. Which they toke vp, and vsed helpe, and bounde it vnder harde to the shippe, fearinge lest they shulde haue fallen in to the *Syrtes, and let downe the vessell, and so were caried. And whan we had bydden a greate tēpest, on the nexte daye they made an outcasinge. And on the thirde daye with oure awne handes we cast out the tacklynge of the shippe. But whā nether Sonne ner starres appeared in many dayes, and no small tempest laye vpon vs, all the hope of oure life was taken awaye.

C And after longe abstinence, Paul stode forth in the myddes of thē, and sayde: Syrs, ye shulde haue herkened vnto me, and not to haue lowsded from Candy, and not to haue broughte vs this harme and losse. And now I exhorte you to be of good cheare, for there shal none of oure lyues perishe, but the shippe onely.

For this night stode by me the angell off God (whose I am, & whō I serue) & saide: Feare not Paul, thou must be broughte before the Emperoure. And lo, God hath geuen vn to the all thē that sayle with the. Wherefore syrs be of good cheare: for I beleue God, þ it shal come so to passe, as it was tolde me. Howbeit we must be cast in to a certayne ylonde.

But whan the fourteenth night came, as we were caried in Adria aboute mydnight, þ shipmen demed that there appeared some countre vnto them, and they cast out the leade, and founde it twēty feddoms: and whā they were gone a litle farther, they cast out the leade agayne, and founde fyftene feddoms.

D Then fearinge lest they shulde fall on some rocke, they cast foure ankers out of the sterne, and wyszhed for the daye. Whan the

shipmen were aboute to flye out of the shippe, and let downe the bote in to the see, (vnder a colour as though they wolde cast ankers out of the fore shippe) Paul sayde to þ vnder-captayne and to the soudyers: Excepte these byde in the shippe, ye can not be saued. Then the soudyers cut of the rope from the bote, and let it fall. And whan it beganne to be daye, Paul exhorted them all to take meate, and sayde: To daye is the fourtene daye that ye haue taried and contynued fastinge, and haue receaued nothinge: Wherefore I praye you to take meate, for youre health: for there shal not one heer fall from the heade of eny of you. And whan he had thus spoken, he toke bred, and † gaue thanks to God before them all, and brake it, and begāne to eate. Then were they all of good cheare, and toke meate also. We were all together in the shippe two hundred thre score and sixtene soules. And whan they had eaten ynough, they lightened the shippe, and cast out the wheate in to the see.

Whan it was daye, they knewe not the londe. But they spyed an hauen with a banke, in to which they were mynded (yf it were possible) to thrust in the shippe. And whan they had takē vp the ankers, they comytted them selues to the see, and lowsded the rudder bandes, and hoysed vp the mayne sayle to the wynde, and drue towarde londe. And whan we chaunced on a place which had the see on both the sydes, the shippe daszhed vpon it. And the fore parte abode fast vnmoued, but the hynder parte brake thorow the violence of the waves.

The soudyers counsell was to kyll þ prisoners, lest eny of them whan he had swymmed out, shulde flye awaye. But the vndercaptayne wyllinge to saue Paul, kepēd them from their purpose, and commaunded that they which coulde swymme, shulde cast them selues first in to the see, and escape vnto londe: and the other, some on bordes, some on broken peces of the shippe. And so it came to passe, that all the soules came safe vnto londe.

The xxiiij. Chapter.

A ND whā we were escaped, we knewe ‡ that the Ile was called Melite. As for the people, they shewed vs no litle kyndnesse:

* Syrtes, are perulous places i the see.

† Mat. 10. d.

Luc. 12. a. † Mar. 6. e. and 8. a. Ioh. 6. a. 1 Tim. 4. a.

for they kyndled a fyre, and receaued vs all
because of the rayne that was come vpo vs,
and because of the colde. When Paul had
gathered a bondell of stickes, and layed them
on the fyre, there came a vyper out of the
heate, and leape on Pauls hande. When the
people sawe the beest hange on his hande,
they sayde amonge them selues: This man
must nedes be a murthurer, who vengeance
suffreth not to lyue, though he haue escaped
the se. But he shoke of y^e best in to the
fyre, *and felt no harme. Howbeit they
wayted, wha he shulde haue swollen, or fallen
downe deed sodenly. But whan they had
looked a greete whyle, and sawe y^e there hap-
pened no harme vnto him, they chaunged
their myndes, and sayde that he was a God.

In the same quarters the chefe man of the Ile whose name was Publius had a lordship: the same reueced vs, and lodged vs three dayes courteously. It fortun'd whā Publius father laye sickē of the feuers and of a bloudy fluxe, Paul wente in vnto him, and prayed, and laved the handes on him, and healed him.

When this was done, other also which had diseases in the Ile, came, and were healed. And they dyd vs greate honoure. And whan we departed, they laded vs with thinges necessary.

After thre monethes we sayled in a shippe
of Alexandria, which had wyntred in the Ile,
and had a badge of Castor and Pollux. And
whan we came to Syracusa, we taried there
thre dayes. And whan we had sayled aboute,
we came to Rhegium: and after one daye
whan the south wynde blew, we came to
Putilous, where we founde brethre and were
desiroyd of them to tarye there seuē dayes,
and so came we to Rome. And from thence
whan the brethren herde of vs, they came
forth to mete vs to Apiforum and to the Thra-
tauerns. Whan Paul sawe them, he thāked
God, and waxed bolde. But whā we came
to Rome, the vnder captayne deliuered the
presoners to the chiefe captayne. As for Paul,
he had leue to byde alone with one soudyer
that kepte him.

¶ After thre dayes it fortuneth, y Paul called
y chefe of y Iewes together. And whā they

were come, he sayde vnto the: Ye mē
brethrē + I haue cōmytted nothinge agaynst
oure people, ner agaynst y^e lawes of y^e fathers,
yet was I boude, deluyered out of Ierusalē
in to y^e Romaines hādes: which whā they haue
examyned me, wolde haue let me go, for so
much as there was no cause of death ī me.
But whā y^e Lewes spake y^e cōtrary, I was
cōstrayned to appeale vnto y^e Emperoure: not
as though I had ought to accuse my people of.
For this cause haue I called you, euē to se
you, to speake with you: because y^e for y^e
hope of Israel, I am bounde with this cheyne.
They sayde vnto hī: We haue nether receaued
letter out of Iewry cōcernynge the, nether
came there eny of the brethrē, y^e shewed or
spake eny harme of y^e. But we wyl heare of
y^e, what thou thinkest: for we haue herde of
this secte, that euery where sīt it is spoken
agaynst. And whā they had appointed hī
a daye, there came many vnto hī in to his
lodginge: vnto whō he expōundēd y^e kyngdome
of God & preached vnto the of Iesu, out of y^e
lawe and out of the prophetes, euē frō mornynge
vntyll the euē. And some beleued y^e
thinge y^e he sayde, but some beleued not.

But whā they agreed not amōge thē selues,
they departed, whā Paul had spokē one worde:
Full well hath the holy goost spokē by ſ
prophet Esay vnto oure fathers, & sayde: ^a Go
vnto this people, and saye: With eares ye shal
heare, & not vnderstōde: & with eyes shal ye
se, & not perceaue. For ſ hert of this people
is waxed grosse, & they heare hardly with
their eares: & their eyes haue they closed, ſ
shulde not once se with their eyes, & heare
with their eares, & vnderstōde ī their hertes,
and be cōuerted, ſ I mighte heale thē. Be
it knowne therefore vnto you, ſ this saluaciō
of God is sent vnto ſ Heythe, and they shal
heare it. And whā he sayde ſ, ſ Iewes
departed, & had a greate disputaciō amonge
thē selues. But Paul abode two whole yeares
in his owne hyred dwellinge, & receaued all
thē ſ came in vnto hī, preaching ſ kyng-
dome of God, and teachinge those thinges
which concerne the LORDE Iesus with all
boldnesse, vnforbydden.

* Luc. 10. b. † Act. 24. b. and 25. b. ‡ Act. 26. a.
§ Luc. 2. c.

^a Esa. 6. b. Mat. 13. b. Marc. 4. a. Luc. 8. b. Ioh.
12. e. Rom. 11. b.

The ende of the Actes of the Apostles, wrytten by S. Luke, which was present at the doynges of them.

The Epistle of the Apostle S. Paul to the Romaynes.

The Summe of this Epistle.

Chap. I.

Paul declareth his loue toward the Romaynes, sheweth what the gospell is with the frute therof, and rebuketh the beestynesse of the flesh.

Chap. II.

He rebuketh the Iewes, which as touchinge synne are like the Heythē, yee worse then they.

Chap. III.

He sheweth what preferment the Iewes haue, and that both the Iewes and Gētiles are vnder synne, and are iustified only by the grace of God in Christ.

Chap. IIII.

He declareth by the exāple of Abrahā, that faith iustifieth, and not the lawe, ner the workes therof.

Chap. V.

The power of faith, hope, and loue: and how death raigned frō Adā vnto Christ, by who only we haue forgeuenesse of synnes.

Chap. VI.

For so moch as we be deliyuered thorow christ from synne, we must fashion oure selues to lyue as the seruauntes of God, and not after oure awne lustes. The vnlike rewarde of righteousnes and synne.

Chap. VII.

Christ hath deliyuered vs from the lawe and death. Paul sheweth what the flesh and outwarde man is, and calleth it the lawe of the membres.

Chap. VIII.

The lawe of the sprete geueth life. The sprete of God maketh vs Gods children and heyres with Christ. The abundaunt loue of God can not be separated.

Chap. IX.

Paul complayneth vpon the hard hertes of the Iewes, that wolde not receaue Christ, and how the Heythē are chosen in their steade.

Chap. X.

The vnfaithfulnes of the Iewes. Two maner of righteousnesses.

Chap. XI.

All the Iewes are not cast awaye, therefore Paul warneth the Gentiles that be called, not to be hye mynded, ner to despise the Iewes, for the iudgmētes of God are depe and secrete.

Chap. XII.

The swete conuersacion, loue, and workes of soch as beleue in Christ.

Chap. XIII.

The obedience of men vnto their rulers. Loue fulfilleth the lawe. It is now no tyme to folowe the workes of darknesse.

Chap. XIII.

The weake ought not to be despysed. No man shulde offende anothers conscience. Agayne, for outward thinges shulde no man condemne another.

Chap. XV.

The infirmite and fraynesse of the weake ought to be borne with all loue and kyndnesse, after the ensample of Christ.

Chap. XVI.

A chapter of salutacions. He warneth them to bewarre of mens doctryne, and commendeth vnto them certayne godly men, that were louers and brethren in the trueth.

The Epistle of the Apostle S. Paul to the Romaynes.

The first Chapter.

PAUL the seruaunte of Iesus Christ, called to be an Apostle, * put aparte to preach the Gospell of God (which † he promysed afore by his prophetes in ‡ holy scriptures) off his sonne, which was begottē † of ‡ sede of Dauid after the flesh: and mightely declared to be the sonne of God after the sprete which sanctifieth, sence the tyme that he rose agayne from the deed, namely, Iesus Christ oure LORDE, by whom we haue † receaued grace and Apostelshippe amonge all Heythen, to set vp the obedience of faith vnder his name, of whom ye are a parte also, which are called of Iesus Christ.

To all you that be at Rome, beloued of God, and sayntes by callynge † Grace be with you and peace frō God oure father, and the LORDE Iesus Christ.

First, I thanke my God thorow Iesus Christ for you all, that youre faith is spoken of thorow out all the worlde. For God is my witnesse (¶ whom I serue in my sprete in the Gospell of his sonne) that without ceassynge I make mencion of you ** beseking allwayes in my prayers, that I mighte once haue a prosperous iourney (†† by the will off God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spirituall gifte to strēghth you (that is) that I mighte be comforted with you, thorow youre faith † myne, which we haue together.

But I wolde ye shulde knowe (brethren) how that I haue often tynes purposed to come vnto you (but haue bene †† let hither to)

that I mighte do some good amonge you, like as amonge other Gentyles. I am detter both to the Grekes, and to the vngrekes, to the wyse and to the vnwyse. Wherefore (as moch as I me is) I am ready to preach the Gospell vnto you at Rome also.

¶ For I am not ashamed of the Gospell of Christ: for it is the † power of God, which saueth all that beleue theron, the Iewe first † also the Greke: for in it ‡ righteousness that is of value before God, is opened, which cōmeth out of faith I to faith. As it is wryttē:

¶ The iust shal lyue by his faith. For ‡ wrath of God is declared from heauen vpon all vngodlynes and vnrighteousnes of mā, which witholde the trueth of God in vnrighteousnes: because that it, which maye be knowne of God, is manifest with thē. For God hath shewed it vnto thē, that the inuisible thinges of God (that is, his euerlasting power and Godheade) mighte be sene † while they are considered by the workes from the creacion of the worlde: so that they are without excuse, in as moch as they knewe, that there is a God, and haue not prayed him as God ner thanked him, but became wayne in their ymaginacions, and ¶ their foolish hert was blynded. When they counted them selues wyse, they became fooles: and turned *** † glory of the incorruptible God in to ‡ symilitude of ‡ ymage of a corruptible mā, † of byrdes, † of foure foted, ††† of crepinge beestes ††† Wherefore God likewyse gaue them vp vnto their hertes luster in to vnclennes, to defyle their awne bodies in them selues, which turned the trueth of God vnto a lye, † worshipped and

* Act. 13. a. † Deut. 18. c. Act. 26. d. ‡ Mat. 1. a.
‡ Tim. 2. a. § Act. 9. c. ¶ 1 Cor. 1. a. Gal. 1. a.
¶ Ioh. 4. c. ‡ Tim. 1. a. ** Phil. 1. a. Col. 1. a.
†† Iere. 10. d. †† Act. 16. a. * Eccl. 41. c.

‡ Tim. 1. b. §§ 1 Cor. 1. c. † Abac. 2. a. Gal. 3. b.
Heb. 10. d. ¶ Psal. 18. a. ¶ Deut. 28. c.
*** Psal. 105. c. Iere. 2. d. ††† Bel d. ††† 2 Re. 24. a.
Eze. 14. a.

serued the creature more then the maker, which is blessed for euer. Amen.

D Therefore God gaue the vp vnto shamefull luses. *For their women chaunged the naturall vse in to the vnnaturall: likewise ¶ mē also lefte the naturall vse of the woman, and brent in their luses one on another, and man with man wrought fylthines, and receaued in them selues the rewarde of their erreure, as it was acordinge. †And as they regarded not to knowe God, euen so ‡God gaue the vp in to a lewde mynde, to do those thinges which were not comly, beyng full of all vnrighteousnes, whordome, wickednes, couetousnes, maliciousnes, full of enuye, murthur, strife, disceate, euell cōdicioned whisperers, backbiters, despyers of God, doers of wronges, proude, boosters, bryngers vp of euell thinges, disobedient to their Elders, without vnderstandinge, couenaunt breakers, vnlouynge, stubborne, vnmerefull: which men, though they knowe the righteousness of God (that they which do soch, are worthy of death) yet not onely do the same, but also haue pleasure in those that do the.

The ij. Chapter.

A **T**HEREFORE canst thou not excuse thy selfe (O mā) who soeuer thou be that iudgest: for §loke wherin thou iudgest another, thou condemnest thy selfe, in so moch as thou that iudgest, doest euen the same. For we are sure that the iudgment of God is (acordinge to the trueth) ouer them that do soch. But thinkest thou this O thou man, that iudgest them which do soch thinges, and doest euen the very same thy selfe, that thou shalt escape ¶ iudgmēt of God? Or despyest thou the riches of his goodnesse, pacience, and lōge sufferinge? ¶ Knowest thou not, that ¶ louynge kyndnesse of God leadeth the to repentance?

But thou after thine harde and impenitent hert, heapest vnto thy selfe a treasure of wrath, agaynst the daye of wrath and of the openynge of the righteous iudgment of God, ¶ which shal rewarde euery man acordinge to his dedes: namely, praye ¶ honoure, and vncorruption, vnto them that with pacience in doinge good, seke euerlastinge life: But vnto

them that are contentious ** ¶ not obedient vnto the trueth, but obeye vnrighteousnes, shal come indignacion and wrath, trouble and anguysh vpō all the soules of mē that do euell, of the Iewe first and also of the Greke: But vnto all the that do good (shal come) praye and honoure, and peace, vnto the Iewe first, and also to the Greke.

†† For there is no respect of personnes ¶ before God: Who so euer haue synned without lawe, shal perish also without lawe: and whosoer haue synned in the lawe, shalbe iudged by the lawe. †† For before God, they are not righteous, which heare ¶ lawe: but they that do the lawe, shalbe iustified. For yf the Gentyles which haue not the lawe, do of nature the thinges conteyned in the lawe, then they hauynge not the lawe, are a lawe vnto them selues, in that they shewe, that the worke of ¶ lawe is wrytē in their hertes: whyle their conscience beareth witness vnto the, and also the thoughtes which accuse or excuse them amonge them selues, in the daye when God shal iudge the secretes of men by Iesus Christ, acordinge to my Gospell.

But take hede,§§ thou art called a Iewe, and trustest in the lawe, ¶ makest thy boast of God, and knowest his will: ¶ for so moch as thou art enfourmed out of ¶ lawe, thou prouest what is best to do, and presumest to be a leader of the blynde: a lighte of them ¶ are in darenkes: an enformer of ¶ vnwyse: a teacher of ¶ symple: which hast the ensample of knowlege ¶ of the trueth in the lawe.

Now teachest thou other, and teachest not thy selfe. Thou preachest that a man shulde not steale, and thou stealest. Thou sayest, that a man shulde not breake wedlocke, and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou makest thy boast of the lawe, and thorow breakynge of the lawe thou dishonorest God. For thorow you is the name of God euell spoken of amonge the Gentyles, ¶ as it is wryten.

The circūcision verely awayleth, yf thou kepe the lawe: but yf thou breake the lawe, then is thy circūcision become vncircūcision. Therefore yf the vncircūcision kepe

* Leui. 18. e. † Pro. 1. c. ‡ Act. 7. e. § Mat. 7. a.
§ 2 Re. 12. b. || Esa. 30. c. Act. 17. e. ¶ Psal. 61. b.
** 2 Thess. 1. b. †† Act. 10. d. Eph. 6. a. Gal. 2. a.

†† Mat. 7. c. Luc. 6. e. Iaco. 1. c. §§ Ioh. 8. c.
||| Esa. 52. a. Eze. 36. d.

the righte thinges conteyned in the lawe, shal not his vncircumcision be counted for circumcision? And so it that of nature is vncircumcision, and fulfilleth the lawe shal iudge the, which vnder the letter and circumcision trasgresseth the lawe. For he is not a Iewe which is a Iewe outwarde: nether is that circumcision which is done outwardly in \hat{y} flesh: "But he is a Iewe, which is hydd within. And * the circumcision of \hat{y} hert is the circumcision, which is done in the sprete and not in the letter: whose prayse is not of men, but of God.

The iij. Chapter.

❧ **W**HAT furtheraunce then haue the Iewes? Or what avauntageth circicision? Surely very moch. First † Vnto them was commytted what God spake. But where as some of them dyd not beleue theron, what then? shulde their vnbeleue make the promes of God of none effecte? God forbyd. Let it rather be thus, that † God is true,† and all mē lyers. As it is wrytten: That thou mayest be iustified in thy sayenges, and shuldest ouercome, whā thou art iudged.

But yf it be so, that our vnrighteousnes prayseth \hat{y} righteousnesses of God, what shal we saye? Is God then vnrighteous, that he is angrie therfore? (I speake thus after the maner off men) God forbyd. How mighte God the iudge \hat{y} worlde? For yf the trueth of God be thorow my lye the more excellent vnto his prayse, why shulde I thē be iudged yet as a synner? † not rather to do thus (as we are euell spoken of, and as some reporte, that we shulde saye) Let vs do euell, \hat{y} good maye come therof. Whose dānaciō is iuste.

❧ What saye we then? Are we better then they? No, in no wyse: for we haue proued afore, \hat{y} both the Iewes and Grekes are all vnder synne. † As it is wryttē: There is none righteous, no not one. There is none \hat{y} vnderstonde, there is none that seketh after God. They are all gone out of the waye, they are altogether become vnprofitable: there is none that doeth good, no not one. § Their throte is an open sepulchre, with their tungen they haue disceaued, † the poyson off Aspes is vnder their lippes. Their mouth is

full of cursynge and bytternesse. || Their fete are swifte to shed bloude. Destruction † wrechidnes are in their wayes, and \hat{y} waye of peace haue they not knowne. † There is no feare of God before their eyes.

But we knowe, \hat{y} , what soeuer the lawe sayeth, it sayeth it vnto them which are vnder the lawe, \hat{y} euery mouthe maye be stopped, † \hat{y} all the worlde maye be deter vnto God, ** because \hat{y} by \hat{y} dedes of the lawe no flesh maye be iustified in his sighte. †† For by the lawe commeth but the knowlege of synne. But now without addinge to of \hat{y} lawe is the righteousness which avayleth before God, declared, hauynge witness of \hat{y} lawe and the prophetes: but I speake of \hat{y} righteousness before God, which cometh by the faith on Iesus Christ, vnto all, and vpo all them that beleue.

For here is no difference. For they are all synners, and wāte the prayse that God shulde haue of thē, but without deseruynge are they made righteous euē by his grace, thorow the redemption that is done by Christ Iesu, whom God hath set forth for a † Mercy seate thorow faith in his bloude, to shewe the righteousness which avayleth before him, in that he forgeueth the synnes, which were done before vnder the sufferaunce of God, which he suffred, that at this tyme he mighte shewe \hat{y} righteousness which avayleth before him: \hat{y} he onely mighte be righteous, † the righteous maker of him which is of the faith on Iesus.

Where is now then thy reioysynge? It is excluded. By what lawe? By the lawe of workes? Nay, but by the lawe of faith. We holde therfore that a man is iustified § by faith, without the workes of the lawe. Or is God the God of the Iewes onely? Is he not also the God of the Heythen? Yēs verely the God of the Heythen also, for so moch as he is the God onely that iustifieth the circumcision which is of faith, and the vncircūcision thorow faith. Destroye we then the lawe thorow faith? God forbyd. But we mantayne the lawe.

The iij. Chapter.

❧ **W**HAT shal we saye thē, that Abrahā oure father as pertayneth to \hat{y} flesh

* Ioh. 8. d. Rom. 9. a. † Col. 2. b. † Rom. 9. b.
 † Ioh. 3. e. † Psal. 115. a. Psal. 50. a. † Psal. 13. a.
 and 52. a. § Psal. 5. b. † Psal. 139. a. || Pro. 1. a.

Esa. 59. a. † Psal. 35. a. ** Gal. 2. c. †† Heb. 7. c.
 †† Exo. 25. c. Heb. 5. a. §§ Some reade: By faith onely.

dyd fynde? This we saye: Yf Abraham were made righteous thorow workes, then hath he wherin to reioyce, but not before God. But what sayeth \hat{y} scripture? * Abrahā beleued God, τ \hat{y} was counted vnto him for righteousness. Vnto hi \hat{y} goeth aboute with workes, is the rewarde not rekened of fauoure, but of dutye: Howbeit vnto him, \hat{y} goeth not aboute with workes, but beleueth on him \hat{y} iustifieth the vngodly, is his faith counted for righteousness. Euen as Dauid sayeth also, that blessednes is onely that mans, vnto whō God counteth righteousness without addinge to of workes, where he sayeth: "Blessed are they, whose vnrighteousnes are forgiven, and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne.

¶ Now this blessednes, goeth it ouer the circūcision, or ouer the vncircūcision? We must nedes graunte, \hat{y} Abrahā's faith was couēted vnto hi for righteousness. How was it thē rekened vnto him? In the circūcision, or in the vncircūcision? Doubtes † not in the circūcision, but in the vncircūcision. As for the tokē of circūcision † he receaued it for a seale off the righteousness off faith, which he had yet in \hat{y} vncircūcision, \hat{y} he shulde be a father of all thē \hat{y} beleue, beinge in \hat{y} vncircūcisiō, \hat{y} it might be couēted vnto thē also for righteousness: τ that he might be a father of circūcision, not onely of thē that are of \hat{y} circūcision, but of them also that walke in the fotestepes of the faith, which was in the vncircūcision of oure father Abraham.

¶ For the promes (that he shulde be \hat{y} heyre of the worlde) was not made vnto Abraham or to his sede thorow the lawe, but thorow the righteousness of faith. § For yf they which are of the lawe be heyres, thē is faith vayne, and the promes of none effecte, for so moch as the lawe causeth but wrath. For where the lawe is not, there is also no transgression. Therefore was the promes made thorow fayth, that it myght come off fauoure, wherby the promesse myghte be made sure vnto all the sede: not onely vnto him which is off the lawe, but also vnto him that is of the faith of Abrahā || which is the father of vs all. As it is written: ¶ I haue made the a father of many Heythē before God, whom thou hast

beleued: which quyeneth the deed, and calleth it which is not, that it maye be.

And he beleued vpō hope, where nothinge was to hope, that he shulde be a father of many Heythen. Acordinge as it was sayde vnto him: ** Euen so shal thy sede be. And he was not faynte in faith, nether cōsidred his awne body, which was deed already, whyle he was almost an hundreth yeare olde, nether the deed wombe of Sara. For he doubted not in the promes of God thorow vnbeleue, but was strōge in faith, and gaue God the prayse: τ was sure, that loke what God promyseth, he is able to make it good. And therefore was it rekened vnto him for righteousness. † But this is not wryttē onely for his sake, \hat{y} it was counted vnto him, but also for oure sakes: vnto whō it shalbe counted, yf we beleue on him, that raysed vp oure LORDE Iesus from the deed. Which † was geuen for oure synnes, and raysed vp for oure righteousness sake.

The 6. Chapter.

BECAUSE therfore that we are iustified α by faith, we haue peace with God thorow oure LORDE Iesus Christ, by whō also we haue an inтраunce in faith vnto this grace, wherin we stonde, τ §§ reioyce in the hope of \hat{y} glorie for to come, which God shal geue. Not onely \hat{y} , but we reioyce also i troubles, for so moch as we knowe, \hat{y} || trouble bryngeth paciēce, paciēce bryngeth experieñce, experieñce bryngeth hope: As for hope, is letteth vs not come to cōfusiō, because the loue of God is shed abroad in oure hertes, by the holy goost which is geuen vnto vs. For whan we were yet weake acordinge to the tyme, \hat{y} Christ dyed for vs vngodly. Now dyeth there scarce eny man for the righteous sake: Peraduenture for a good man durst one dye. ¶¶ Therefore doth God set forth his loue toward vs, in \hat{y} Christ dyed for vs, whan we were yet synners: Moch more then shal we be saued from wrath by him seynge we are now made righteous thorow his bloude.

For yf we were recōcyled vnto God by \hat{y} death of his sōne, whā we were yet enemies: moch more shal we be saued by him, now \hat{y} we are reconcyled. Not onely that, but we

* Gen. 15. b. Gal. 3. a. Iacob. 2. c. * Psal. 51. a.
† Gen. 15. b. † Gen. 17. d. § Gal. 3. c. || Esa. 51. a.
Luc. 13. b. and 19. a. Ioh. 8. c. Gal. 3. a. ¶ Gen. 17. a.
** Gen. 15. a. †† Rom. 15. a. ††† 1 Tim. 2. a.

§§ Heb. 3. a. ||| Iaco. 1. a. § Eph. 2. a. Col. 1. b. and 2. b.
¶¶ Ioh. 3. c. 1 Pet. 3. c. 1 Ioh. 4. b. Heb. 9. c. d.

reioyse also in God thorow oure LORDE Iesus Christ, by whom we haue now receaued the attonement.

Wherefore * as by one man synned entred in to the worlde, and death by \hat{y} meanes off synne: euen so wente death also ouer all men, in so much as they all haue synned. For synne was in \hat{y} worlde vnto the lawe: but where no lawe is, there is not synne regarded. Neuertheles death reigned from Adam vnto Moses, euen ouer them also that synned not with like transgression as dyd Adam, which is \hat{y} ymage of him \hat{y} was to come.

But it is not with the gifte as with the synne: for yf thorow the synne of one many be deed, yet moch more plenteously came the grace and gifte of God vpon many \dagger by the fauoure that belonged vnto one man Iesus Christ.

C And the gifte is not onely ouer one synne, as death came thorow one synne of one that synned. For the iudgment came of one synne vnto condemnation, but the gifte to iustifye fro many synnes. For yf by \hat{y} synne of one, death raigned by the meanes of one, moch more shal they which receaue the abūdaunce of grace and of the gifte vnto righteousness, raigne in life by \hat{y} meanes of one Iesus Christ. Likewise thē as by the synne of one, condemnation came on all men, euen so also by the righteousness of one, came the iustifengce off life vpon all men. For as by the disobedience of one, many became synners, euen so by the obedience of one shal many be made righteous.

But the lawe in the meane tyme entred, that synne shulde increace. \ddagger Neuertheles where abūdaunce of synne was, there was yet more plenteousnes of grace: that, like as synne had reigned vnto death, euē so mighte grace reigne also thorow righteousness to euerlastinge life by the meanes of Iesus Christ.

The vi. Chapter.

WHAT shal we saye then? Shal we contynue in synne, that there maye be abūdaunce of grace? God forbyd. How shal we lyue in synne, \hat{y} are deed from it? \S Knowe ye not, that all we which are baptysed in to Iesu Christ, are baptysed in to his death? Therefore are we buried with him by baptyme

in to death, that, like as Christ was rayseyd vp from the deed by the glory of the father, I euen so we also shulde walke in a new life. For yf we be grafted with him vnto like death, then shal we be like the resurreccion also: For so much as we knowe, that oure olde man is crucified with him, that the synfull body mighte cease, that hence forth we shulde serue synne nomore. ¶ For he that is deed, is made righteous frō synne.

But yf we be deed with Christ, we beleue, that we shal lyue also with him, and are sure,** that Christ rayseyd from the deed, dyeth nomore: Death shal haue nomore power ouer him. For as touchinge that he dyed, he dyed cōcernynge synne once: but as touchinge that he lyueth, he lyueth vnto God. Likewise ye also, counte youre selues to be euen deed concernynge synne, and to lyue vnto God thorow Iesus Christ oure LORDE. Let not synne reigne therfore in youre mortall bodye, that ye shulde obeye vnto the lustes of it. Nether geue ye ouer youre membres vnto synne to be wapens of vnrighteousnes, but geue ouer youre selues vnto God, as they that off deed are become lyuynge, and youre membres vnto God to be wapens off righteousness. For synne shal not haue power ouer you, in so much as ye are not vnder the lawe, but vnder grace.

How then? Shal we synne, because we are not vnder \hat{y} lawe, but vnder grace? God forbyd. $\dagger\dagger$ Knowe ye not, that loke vnto whō ye geue ouer youre selues as seruauntes to obeye, his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of obediēce vnto righteousness? But God be thanked, that though ye haue bene the seruauntes of synne, ye are now yet obedient of herte to the ensample off the doctryne, whervnto ye are commytted. For now that ye are made fre from synne, ye are become the seruauntes of righteousness.

I wil speake grosly, because of the weaknes of youre flesh. Like as ye haue geuen ouer youre membres to the seruyce of vncleennesse, from one wickednesse to another: Euē so now also geue ouer youre membres to the seruyce of righteousness, that they maye be holy. For whan ye were the seruauntes of synne, ye were lowse from righteousness. What frute

* Gen. 3. a. \dagger Ioh. 1. b. \ddagger Gal. 3. c. \S Luc. 7. b.
 \S Gal. 3. d. Col. 2. b. \parallel 1 Pet. 3. c. \parallel Ephe. 4. c.

Col. 3. a. Heb. 9. c. ¶ 1 Pet. 4. a. δ 2 Tim. 2. b.
 ** Apoc. 1. d. $\dagger\dagger$ Ioh. 8. c. \ddagger 2 Pet. 2. d.

had ye at that tyme in those things, wherof ye are now ashamed? For the ende of such things is death. But now that ye be fre from synne, and are become the seruantes of God, ye haue youre frute that ye shulde be holy: but the ende is euerlasting life. * For death is the rewarde of synne, but the gifte of God is euerlasting life.

The viij. Chapter.

KNOWE ye not brethren (for I speake vnto them that knowe the lawe) how that y^e lawe hath power vpon a man as longe as he lyueth? ^a For the woman y^e is in subieccion to the man, is bounde vnto the lawe whyle the man lyueth: but yf the man dye, then is she lowsed from the lawe that concerneth the man. [†]Yf she be now with another man, whyle the man lyueth, she shal be called a wedlocke breaker. But yf the man be deed, then is she fre from the lawe, so that she is no wedlocke breaker, yf she be with another man.

Euen so my brethren, ye also are deed vnto the lawe by the body of Christ, that ye shulde be with another (namely with him which is raysed vp from the deed) that we shulde brynge forth frute vnto God. For whan we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure membres to brynge forth frute vnto death. But now are we lowsed from the lawe, and deed vnto it, that helde vs captiue, so that we shulde serue in a new conuersacion of the sprete, and not in the olde conuersacion of the letter.

33 What shal we saye then? Is the lawe synne? God forbyd: Neuertheles I knewe not synne, but by y^e lawe. For I had knowne nothinge of lust, yf the lawe had not sayde: [†]Thou shalt not lust. But then toke synne occasion at the commaundement, and stered vp in me all maner of lust. For without the lawe synne was deed. As for me, I lyued some tyme without lawe. Howbeit whan the commaundement came, synne reuyded, but I was deed. And the very same commaundement that was geuen me vnto life, was founde to be vnto me on occasion of death. For synne toke occasion at the cōmaundement, and disceaue me, and slewe me by the same commaundement.[§] The lawe in dede is holy, and the commaundement holy, iust and good. Is that then which

is good, become death vnto me? God forbyd. But synne, that it mighte appeare how y^e it is synne, hath wroughte me death thorow good: that synne mighte be out of measure synfull by the commaundement. For we knowe, that the lawe is spirituall, but I am carnall, [¶]solde vnder synne: because I knowe not what I do. For I do not y^e I will, but what I hate, y^e do I. Yf I do now that which I wil not, th^e graunte I, that the lawe is good.

So then it is not I that do it, but synne that dwelleth in me: for I knowe that in me (y^e is, in my [¶]flesh) there dwelleth no good thinge. To wyll is present with me, but to performe y^e which is good, I fynde not. For y^e good that I wyll, do I not: but the euell which I wil not, that do I. Yf I do now that I wil not, then is it not I that do it, but synne that dwelleth in me.

Thus fynde I now by the lawe, y^e whan I wyl do good, euell is present with me. For I delite in the lawe of God after the inwarde man: but I se another lawe in my membres, which stryeth agaynst y^e lawe of my mynde, and taketh me presoner in y^e lawe of synne, which is in my membres. O wretched man that I am, who shal deluyer me from the body of this death? I thanke God thorow Iesus Christ oure LORDE. So then with the mynde I serue y^e lawe of God, but with the flesh the lawe of synne.

The viij. Chapter.

THEN is there now no damnacion vnto ^a th^e that are in Christ Iesu, which walke not after the flesh, but after y^e sprete. For y^e lawe of y^e sprete (y^e bryngeth life iⁿ Christ Iesu) hath made me ^{**}fre frō the lawe of synne [¶]death. ^{††}For what vnpossible was vnto y^e lawe (in as moch as it was weake because of the flesh) y^e perfourmed God, [¶]sent his sonne in y^e similitude of synfull flesh, [¶]by ^{††}synne dāned synne in y^e flesh: that the righteousness requyred of the lawe, mighte be fulfilled in vs, which walke not after the flesh, but after the sprete. For they that are fleshly, are fleshly mynded: but they that are gostly, are gostly mynded. To be fleshly mynded, is death: but to be gostly mynded, is life and peace. For to be fleshly mynded is enemyte agaynst God, ^{§§}syth it is not subdued vnto y^e lawe of God, for it can not also. As for th^e

* Gen. 2. c. Rom. 5. b. ^a 1 Cor. 7. d. [†] Mat. 5. d.
[†] Exo. 20. c. Deut. 5. c. [§] Esa. 48. d. 1 Tim. 1. b.

¶ Esa. 52. a. ¶ Gen. 6. a. ** Ioh. 8. Gal. 4. a.
^{††} Heb. 7. c. ^{††} 2 Cor. 3. c. §§ Esa. 55. c.

that are fleshlye, they can not please God. Howbeit ye are not fleshly, but goodly, yf so be that the sprete of God dwell in you. But who so hath not the sprete of Christ, the same is not his. Neuertheles yf Christ be in you, then is the body deed because of synne. But the sprete is life for righteousness sake.

35 Wherefore yf the sprete of him, that rayseed vp Iesus from the deed, dwell in you, then shal euen he also that rayseed vp Christ from the deed, quykē youre mortal bodies, because yf his sprete dwelleth in you. Therefore brethrē we are now detters, not to the flesh, to lyue after the flesh: for yf ye lyue after yf fleshe, ye must dye: but yf ye mortyfy the dedes of the body thorow the sprete, ye shal lyue. For who so euer are led by the sprete of God, are Gods childrē: for ye haue not receaved the sprete of bondage to feare eny more, but ye haue receaved yf sprete of adoption, wherby we crye: Abba, deare father.* The same sprete certifieth oure sprete, that we are the childrē of God. Yf we be childrē, then are we heyres also, namely the heyres of God, and heyres annexed with Christ, yf so be that we suffer together, that we maye be also glorified together.

C For I suppose, that the afflictions off this tyme, are not worthy of yf glorie, which shalbe shewed vpon vs. For the feruent lōginge of yf creature loketh for the appearinge of the children of God, because the creature is subdued vnto vanyte agaynst hir will, but for his wyll that hath subdued her vpon hope. For the creature also shal be fre from the bondage of corrupcion, vnto the glorious libertye of the childrē of God. For we knowe, that euery creature groneth, and †trauayleth with vs in payne vnto the same tyme.

Not they only, but we oure selues also, which haue the first frutes of the sprete, grone within in oure selues for the childshippe, and loke for yf delyuerance of oure bodye. For we are saued i dede, howbeit i hope: but yf hope that is sene, is no hope: for how can a man hope for that which he seyth? But yf we hope for that which we se not, thē do we thorow pacience abyde for it.

36 Likewyse the sprete also helpeth oure weakness: for we knowe not what we shulde desyre as we oughte: § neuertheles yf sprete

it selfe maketh intercession mightely for vs with vnoutspeakable gronynge. Howbeit he yf searcheth the hert, knoweth what the mynde of the sprete is: for he maketh intercession for the sayntes accordinge to the pleasure of God. But sure we are, that all thinges serue for the best vnto them that loue of God, which are called of purpose. For those whom he knewe before, hath he ordeyned also before, yf they shulde be like fashioned vnto yf shappe of his sonne, yf he mighte be the first begottē amōge many brethrē. As for those whom he hath ordeyned before, them hath he called also: and whom he hath called, thē hath he also made righteous: and whom he hath made righteous, them hath he glorified also.

What shal we saye then vnto these thinges? Yff God be on oure syde, who can be agaynst vs. Which spared not his owne sonne, but hath geuen him for vs all: how shal he not with him geue vs all thinges also? Who wyl laye eny thinge to yf charge of Gods chosen? Here is God that maketh righteous, who wil then condemne? Here is Christ that is deed, yee rather which is rayseed vp agayne, which is also on yf righte hande of God, and maketh intercession for vs.

Who wil separate vs from the loue of God? Trouble? or anguysh? or persecuciō? or honger? or nakednesse? or parell? or swerde? As it is wrytten: "For thy sake are we kylled all the daye longe, we are counted as shepe appoynted to be slayne. Neuertheles in all these thinges we ouercome farre, for his sake that loued vs. For sure I am, that nether death ner life, nether angell, ner rule, nether power, nether thinges present, nether thinges to come, nether heyth, ner loweth, nether eny other creature shalbe able to separate vs from the loue of God, which is in Christ Iesu oure LORDE.

The ix. Chapter.

I SAYE the trueth in Christ, and lye **37** not (wherof my conscience beareth me witness in the holy goost) that I haue greате heynesne & contynuall sorowe in my hert. I haue wyszhd my selfe to be cursed from Christ for my brethren, that are my kynsmen after the flesh, which are off Israel: "vnto whom pertayneth the childshippe, and the glory, and the couenantes and lawe, and the

* Gal. 4. a. 2 Tim. 1. a. * 2 Cor. 1. c. and 5. a. Eph. 1. b. † 2 Cor. 4. b. † 2 Co. 5. a. † Ioh. 16. c.

§ Esa. 26. c. * Nu. 14. a. Esa. 50. b. || Ge. 22. c. Esa. 53. c. † Psal. 43. c. ¶ Exo. 31. g. ** Exo. 19. a. Deut. 7. a.

seruyce of God, and the promyses: whose are also the fathers, off whom (after the flesh) commeth Christ, which is God ouer all, blessed for euer. Amē. But I speake not these thinges, as though the worde of God were of none effecte: for they are not all Israelites, which are of Israel: neither are they all children, because they are the sede of Abraham: but in Isaac shal the sede be called vnto the, that is, They which are children after the flesh, are not the children of God, but the children of the promes are counted for the sede. For this is a worde of the promes, where he sayeth: Aboute this tyne wyl I come, and Sara shal haue a sonne.

Howbeit it is not so with this onely, but also when Rebecca was with childe by one (namely by oure father Isaac) or euer the childre were borne, had done nether good ner bad (that the purpose of God might stōde accordinge to the eleccion, not by the deseruyng of workes, but by the grace of the caller) it was sayde thus vnto her: The greater shal serue the lesse. As it is wrytten: Jacob haue I loued, but Esau haue I hated.

What shal we saye then? Is God then vnrighteous? God forbyd. For he sayeth vnto Moses: I shewe mercy, to whom I shewe mercy: and haue cōpassion, on whō I haue compassion. So lyeth it not then in eny mans wyll or runnyng, but in the mercy of God. For the scripture sayeth vnto Pharaο: For this cause haue I stered the vp, euen to shewe my power on the, that my name mighte be declared in all lōdes. Thus hath he mercy on whom he wyl: and whom he wyl, he hardeneth.

Thou wilt saye then vnto me: Why blameth he vs yet? For who can resiste his will? O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? Hath not the potter power, out of one lompe of claye to make one vessell vnto honoure, and another vnto dishonoure? Therefore when God wolde shewe wrath, and to make his power knowne, he broughte forth with greate pacience the vessels off wrath, which are ordeyned to damnacion: that he mighte declare the riches off his glorie on fy vessels

of mercy, which he hath prepared vnto glorie, whom he hath called (namely vs) not onely of the Iewes, but also of the Gentyles. As he sayeth also by Osee: I wil call that my people, which is not my people: and my beloued, which is not fy beloued. And it shal come to passe in fy place, where it was sayde vnto them: Ye are not my people, there shal they be called the children of the lyuyng God. But Esay crieth ouer Israel: Though the nombre of the children of Israel be as the sonde of the see, yet shal there but a remnant be sauēd. For there is the worde, that fynisheth and shorteneth in righteousnes: for a shorte worde shal God make vpon earth. And as Esay sayde before: Excepte the LORDE of Sabbaoth had left vs sede, we shulde haue bene as Sodoma, and like vnto Gomorra.

What shal we saye then? This wil we saye: The Heythen which folowed not righteousness, haue ouertaken righteousness: but I speake of the righteousness that commeth of faith. Agayne, Israel folowed the lawe of righteousness, and attayned not vnto the lawe of righteousness. Why so? Euen because they soughte it not out of faith, but as it were out of the deseruyng of workes. For they haue stombled at the stomblinge stone. As it is wrytten: Beholde, I laye in Sion a stone to stōble at, and a rocke to be offended at: and who so euer beleueth on him, shal not be confounded.

The x. Chapter.

BRETHREN, my hertes desyre, a prayer vnto God for Israel is, that they might be sauēd. For I beare them recorde, that they are zelous for Gods cause, but not with vnderstandinge. For they knowe not the righteousness which anyleth before God, and go aboute to manteyne their awne righteousness: and thus they are not subdued vnto the righteousness, that is off value before God. For Christ is the ende of the lawe, vnto righteousness for euery one fy beleueth. Moses wryteth of fy righteousness which commeth of the lawe, that the man which doth fy same, shal lyue therin. But fy righteousness which cometh of faith, speaketh on this wyse: Saye not in thine hert: Who wil go vp in to heauē?

* Rom. 1. c. c Rom. 2. c. † Gal. 4. c. ‡ Gen. 21. b.
 † Gen. 18. b. c Gen. 23. c. § Mal. 1. a. d Exo. 33. d.
 c Exo. 9. c. f Iera. 18. b. Eccli. 33. b. 2 Tim. 2. c.

§ Osee 1. b. and 2. c. 1 Pet. 2. b. || Esa. 10. d.
 Zach. 13. b. d Esa. 1. b. e Esa. 28. c. f Esa. 49. c.
 ¶ Mat. 5. b. i Leui. 18. b. Gal. 3. b. ** Deut. 30. c.

(that is nothinge els then to fetch Christ downe) Or who wyl go downe in to ſ̄ depe? (that is nothinge els thē to fetch vp Christ from the deed.) But what sayeth the scripture? The worde is nye the, euen in thymouth and in thine hert. This is ſ̄ worde of faith ſ̄ we preach.

33 For yf thou knowlegest Iesus with thy mouth, that he is the LORDE, and beleuest in thine hert, that God hath raysted him vp from the deed, thou shalt be sauēd. For yf a man beleue from the hert, he shalbe made righteous: and yf a mā knowlege with the mouth, he shal be sauēd. For the scripture sayeth: "Who so euer beleueth on him, shall not be confounded.

Here is no difference, nether of the Iewer of the Gentyle. For one is LORDE of all, which is riche vnto all ſ̄ call vpō him. For who so euer shal call vpon the name of the LORDE, shalbe sauēd. But how shal they call vpō him, on whō they beleue not? How shal they beleue on him, of whō they haue not herde? How shal they heare without a preacher? But how shal they preach, excepte they be sent? As it is writtē: ¹How beutyfull are the fete of thē ſ̄ preach peace, ſ̄ brynge good tidinges? But they are not all obedient vnto the Gospell. For Esaye sayeth: LORDE, who beleueth oure preachinge? So thē faith cōmeth* by hearynge, but hearynge cōmeth by the worde of God.

But I saye: Haue they not herde? "No doute their sounde wēte out in to all londes, and their wordes in to the endes of the worlde. But I saye: Hath not Israel knowne? First, Moses sayeth: "I wil prouoke you to enuye, by them that are not my people: & by a foolish nacion wyl I anger you. Esaye after him is bolde, and sayeth: "I am founde of them, that sought me not: & haue appeared vnto them, that axed not after me. But vnto Israel he sayeth: "All the daye lōge haue I stretched forth my handes vnto a people ſ̄ beleueth not, but speaketh agaynst me.

The xi. Chapter.

A I SAYE then: Hath God thrust out his people? God forbyd:† for I also am an Israelite, of the sede of Abraham out of the trybe of Ben Iamin. God hath not thrust

out his people, whom he knewe before. Or wote ye not what the scripture sayeth of Elias, how he maketh intercession vnto God agaynst Israel, and sayeth: ¹LORDE, they haue slayne thy prophetes, & dydged downe thine altares, and I am lefte ouer onely, and they seke my life? But what sayeth the auswere of God vnto him? "I haue reserued vnto me seuen thousande men, which haue not bowed their knee before Baal. Euē so goeth it now at this tyme also with this remnaunt after ſ̄ election of grace.† Yf it be done of grace, thē is it not of deseruyng: els were grace no grace. But yf it be of deseruyng, then is grace nothinge: els were deseruyng no deseruyng.

What thē? Israel hath not optayned ſ̄ **33** which he soughte, but the election hath optayned it. As for ſ̄ other, they are blynded. As it is wrytten: God hath geuen them the sprete of vnquyetnesse, ²eyes that they shulde not se, and eares that they shulde not heare, euē vnto this daye. And Daud sayeth: Let their table be made a snare³ to take thē with all, & an occasion to fall, & a rewarde vnto thē. Let their eyes be blynded that they se not, and euer bowe downe their backes.

I saye then: Haue they therfore stombled, ſ̄ they shulde cleane fall to naughte? God forbyd: but thorow their fall is saluacion happened vnto ſ̄ Heythen, that he mighte prouoke them to be zelous after them. For yf their fall be the riches of the worlde, and the mynishinge of thē the riches of the Heythen: how moch more shulde it be so, yf their fulnesse were there? I speake vnto you Heythen: for in as moch as ⁴I am ſ̄ Apostle of the Heythen, I wil prayse myne office, yf I mighte prouoke them vnto zeale, which are my fleshe, and saue some of them. For yf the losse of them by the recōcylinge of the worlde, what were that els, then as yf life were taken of the deed? Yf the begynnynge be holy, then is all ſ̄ dowe holy:§ and yf the rote be holy, then are the braunches holy also.

But though some of ſ̄ braunches now be **C** brokē, and thou, whā thou wast a wylde olyue tre, art grafte in amonge them, and made partaker of the rote and sappe of the l̄ olyue tre, boost not thy selfe agaynst the braunches.

^a Esa. 28. c. ¹ Esa. 52. b. ^{*} Some reade: By preachinge. ^c Psal. 18. a. ² Deut. 32. c. ^e Esa. 52. e. and 65. a. ^f Esa. 65. a. ³ Iere. 31. f. ³ Re. 19. c.

¹ 3 Re. 19. d. ⁴ Deut. 9. a. ² Esa. 6. b. ¹ Psal. 68. d. [†] Rom. 1. a. ¹ Tim. 2. b. ² Tim. 1. b. [§] Esa. 65. b. ^{||} Iere. 11. c.

Yf thou boost thy selfe agaynst them, then bearest not thou the rote, but the rote beareth the. Thou wilt saye then: the branchs are broke of, that I mighte be grafted in. Thou sayest well. They are broken of because off their vnbeleue, but thou stondest throw beleue. * Be not thou hye mynded, but feare, seyng God hath not spared the naturall branchs, lest he also spare not the.

Beholde therefore the kyndnesse and rigorousnes off God: on them which fell, rigorousnes: but towarde the, kyndnes, yf thou contynue in the kyndnesse. Els shalt thou be hewē of: † and they, yf they byde not styll in vnbeleue, shal be grafted in agayne. For God is of power to grafte the in agayne. For yf thou be cut out of the naturall wilde olyue tre, and grafted (contrary to nature) in the good olyue tre, how moch more shal they that are naturall, be grafted in their awne olyue tre agayne?

¶ I wolde not that this secreete shulde be hyd from you brethrē (lest ye shulde be wyse in your awne cōsaytes) that partly blyndnesse is happened vnto Israel, ‡ so longe tyll the fulnesse of the Heythen be come in, and so all Israel shalbe saued. As it is written: "There shal come out of Sion he that doth delyuer, and shal turne away vngodlynes from Iacob. And this is my couenaūt with them, whā I shal take awaye their synnes. As concernynge the Gospell, I holde them as enemies for youre sakes: but as touchinge the eleccion, I loue them for the fathers sakes.

For verely the giftes & callinge of God are soch, that it can not repente him of them. For likewise as ye also in tyme passed haue not beleued, but now haue optayned mercy throw their vnbeleue: Euen so now haue they not beleued on the mercy which his happened vnto you, that they also maye optayne mercy. For God hath closed vp all vnder vnbeleue, that he mighte haue mercy on all.

¶ O the depenesse of the riches, both of the wysdome and knowlege of God? How incomprehensible are his iudgments, § and his wayes vnsearcheable? § For who hath knowne the mynde of the LORDE? Or who hath bene his counsell geuer? Or who hath geuē him ought a fore hande, that he mighte be

recompenced agayne? For of him, and thorow him, and in him are all thinges. To him be prayse for euer, Amen.

The xij. Chapter.

I BESEKE you brethrē by the mercyfulnesse of God, that ye geue ouer youre bodies for a ‖ sacrifice, ¶ is quykce holy, and acceptable vnto God, which is youre reasonable seruyng off God. And fashion not youre selues like vnto this worlde, but be chaunged throw the renewynge off youre mynde, ¶ ye maye proue, what thinge that good, ¶ acceptable, & perfecte wil of God is. For I saye throw the grace ¶ is geuē me, vnto euery man amonge you: ¶ that no man esteeme off him selfe more, then it becōmeth him to esteeme: but that he discretly iudge of himselfe, acordinge as God hath dealte vnto euery man the measure of faith. ¶ For like as we haue many membres in one body, but all the membres haue not one maner of operacion: Euen so we beyng many are one body in Christ. But amonge oure selues euery one is the membre of another, and haue dyuers giftes, acordinge to the grace that is geuen vnto vs. ¶ Yf eny man haue the gifte of prophecieng, let it be acordinge to the faith.

¶ Let him that hath an office, wayte vpon the office: let him that teacheth, take hede to the doctryne: Let him that exhorteth, geue attēdaunce to the exhortacion. Yf eny mā geueth, let hī geue with synglenesse. Let him that ruleth, ¶ be diligent. ¶ Yf eny man shewe mercy, let him do it with chearfulnesse. Let loue be without dissimulacion. Hate that which is euell: Cleue vnto that which is good. Be kynde one to another with brotherly loue. In geuyng honoure go one before another. § Be not slouthfull in the busynesse that ye haue in hande. Be feruent in the sprete. Applye youre selues vnto the tyme. Reioyse in hope, be pacient in trouble. Continue in prayer. Distribute vnto the necessities of the sayntes. ¶ Be glad to harbarow. Blesse the that persecute you. Blesse, & curse not. Be mery with them that are mery and wepe with them that wepe.

Be of one mynde amonge youre selues. Be not proude in youre awne consaytes, but

* Eccl. 7. c. † 2 Cor. 3. c. ‡ Luc. 21. c. § Psal. 13. a. Esa. 59. c. § Sap. 17. a. § Sap. 9. b. Esa. 40. b. 1 Cor. 2. b. Esa. 44. c. ¶ Phil. 4. c.

¶ Eccl. 3. c. † 1 Cor. 12. b. Eph. 4. b. ** 1 Co. 14. a. †† 1 Pet. 4. b. § Eccl. 32. a. ‡‡ Deu. 15. b. §§ Eccl. 31. c. ¶¶ Heb. 13. a.

make youre selues equall to them of ꝑ lowe sorte. Be not wyse in youre awne opinions.* Recompēse vnto no man euell for euell. Pro- uoyde honestie afore hāde towarde every mā. Yf it be possible (as moch as in you is) haue peace with all men.

Dearly beloued, auenge not youre selues, but geue rowme vnto the wrath off God. For it is wrytē: "Vengeance is myne, and I wil rewarde, sayeth ꝑ LORDE. Therefore yf thine enemye hunger, fede him: Yf he thyrst, geue him drinke. †For in so doinge thou shalt heape coales of fyre vpon his heade. Be not ouercome with euell, but ouercome thou euell with good.

The xiiij. Chapter.

LET every soule submytte him selfe to the auctorite off the hyer powers.† For there is no power but of God. The powers that be, are ordeyned of God: so that who so euer resisteth the power, resisteth the ordinance of God. And they that resist, shal receaue to them selues dānacion. For rulers are not to be feared for good workes, but for euell. Yf thou wilt be without feare off the power, do well then, and thou shalt haue prayse of the same: for he is the minister off God for thy wealth. But yff thou do euell, then feare, for he beareth not the swerde for naughte. For he is the mynister of God, a taker of vengeance, to punyshe him that doth euell. Wherefore ye must nedes obeye, not onely for punyshmēt, but also because of conscience. For this cause must ye geue trybute also. For they are Gods mynisters, which māteyne ꝑ same defence.

Geue to euery man therefore his dutye: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. Owe nothing to eny man, but to loue one another. †For he that loueth another, hath fulfilled the lawe. For where it is sayde: († Thou shalt not breake wedlocke: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witness: thou shalt not lust) and yf there be eny other commaundement, it is comprehēded in this worde: † Thou shalt loue thy neighbour

as thy selfe. Loue doth his neighbour no euell. Therefore is loue ꝑ fulfillynge of the lawe.

And for so moch as we know this, namely the tyme † that the houre is now for vs to ryse from slepe. (For now is oure saluacion nearer, then whan we beleued: the nighte is past, but the daye is come nye.) Let vs therefore cast awaye ꝑ workes of darknesse, and put on the armour of lighte. Let vs walke honestly as in the daye, † not in excesse off eatinge and in dronkennesse, not in cham- buryng and wantonnesse, not in stryfe and enuyenge: but put ye on the LORDE Iesus Christ, **and make not prouysion for ꝑ flesh, to fulfill the lustes of it.

The xiiij. Chapter.

HIM that is weake in the faith, receaue vnto you, and trouble not the consciences. One beleueth that he maye eate all thinge: but he that is weake, eateth herbes. Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receaued him. † Who art thou, that iudget another mans seruānt? He stondesth or falleth vnto his LORDE: Yee he maye well stōde, for God is able to make hi stōde. Some man putteth differēce betwene daye & daye, but another man counteth all dayes alyke. † Let every man be sure of his meanynge. He that putteth difference in the daye, doth it vnto the LORDE: & he that putteth no differēce in the daye, doth it vnto ꝑ LORDE also. He ꝑ eateth, eateth vnto the LORDE, for he geueth God thākes: and he that eateth not, eateth not vnto ꝑ LORDE, and geueth God thākes. For none of vs lyueth to him selfe, and none dyeth to him selfe. Yf we lyue, we lyue vnto the LORDE: Yf we dye, we dye vnto the LORDE. Therefore, whether we lyue or dye, we are the LORDES.

For therto dyed Christ, and rose agayne, and reuyued, that he mighte be ꝑ LORDE both of deed and quyeke. But why iudget thou thy brother? Or thou other, why despysdest thou thy brother? We shal all be broughte before ꝑ iudgmēt seate of Christ.† For it is wrytē: As truly as I lyue, (sayeth

* Pro. 20. c. 1 Pet. 3. b.

† Deut. 32. e.

‡ Pro. 23. a.

† Sup. 6. a. 1 Pet. 2. b.

‡ Mat. 17. d. and 22. c.

† Gal. 6. a. 1 Tim. 1. b.

† Exo. 20. c. Deut. 5. c.

‡ Leui. 19. e. Mat. 22. d. † 1 Tess. 5. a.

† Luc. 21. d.

** Gal. 5. c. 1 Pet. 2. b.

† Iaco. 4. b.

†† Col. 2. c.

§§ Act. 2. d. Phil. 2. a.

† Gal. 6. a.

the LORDE) all knees shal bowe vnto me,^a ⁊ all tūges shal knowlege vnto God. Thus shal every one of vs geue accomptes for him- selfe vnto God. Let vs not therfore iudge one another eny more. But iudge this rather, ⁊ nomā put a stombing blocke or an occasion to fall in his brothers waye. *I knowe, ⁊ am full certified in ⁊ LORDE Iesu, ⁊ there is nothinge cōmen of it selfe: but vnto him ⁊ iudgeth it to be cōmen, to him is it cōmen. But yf thy brother be greued ouer thy meate, thē walkest thou not now after charite. Destroye not with thy meate, him, for whom Christ dyed.

Se therfore that youre treasure be not euell spokē of. For the kyngdome of God is not meate and drynke, but righteounes, ⁊ peace, and ioye in the holy goost. He that in these thinges serueth Christ, pleaseth God, ⁊ is cōmended of mē. Let vs therfore folowe those thinges which make for peace, ⁊ thinges wherwith one maye edifye another. Destroye not ⁊ worke of God for eny meates sake. ^aAll thinges truly are cleane, but it is euell for ⁊ mā, which eateth with hurte of his cōscience.^f It is moch better ⁊ thou eate no flesh, and drynke no wyne, nor eny thinge, wherby thy brother stombeth, or falleth, or is made weake. Hast thou faith, haue it with thy selfe before God. Happye is he, that cōdemneth not him selfe in ⁊ thinge which he aloweth. But he that maketh conscience of it and yet eateth, is dampned: because he doth it not of faith. For † what so euer is not of faith, that same is synne.

The xvj. Chapter.

WE that are stronge ſought to beare ⁊ fraynesse of them which are weake, and not to stonde in oure awne consaytes. Let every one of vs orde himselfe so, that he please his neghboure vn to his welth, and edifyenge: For Christ pleased not himselfe, but as it is written: 'The rebukes of them which rebuked the, are fallen vpon me. ¶ What so euer thinges are wryttē a fore tyme, are wrytten for oure learnynge, that we thorow pacience and comforte off the scriptures, might haue hope. The God of pacience and consolacion graunte you to be like mynded one towarde another, acordinge vnto Iesu Christ, that ye beyng of one mynde, maye

with one mouth prayse God the father of oure LORDE Iesu Christ.

Wherefore receaue ye one another, as Christ hath receaued you to the prayse off God. But I saye that Christ Iesus was a mynister of the circumcision for the trueth of God, to cōfirme the promyses made vnto the fathers, and that the Heythen mighte prayse God because of mercy, as it is wrytten: ^aFor this cause wyl I prayse the amōge the Gētyles, and synge vnto thy name. And agayne he sayeth: ' Reioyse ye Heythen with his people. And agayne: † Praise the LORDE all ye Gentiles, and laude him all ye naciōs. And agayne Esay sayeth: There shalbe the rote of Iesse, and he that shal ryse to rule the Gētyles, in him shal the Gētyles trust. The God off hope fyll you with all ioye and peace in beleuyng, ⁊ ye maye be plenteous in hope thorow ⁊ power of the holy goost.

I my selfe am full certified of you (my brethren) that ye youre selues are full of goodnes, fylled with all knowlege, so that ye are able to exhorte one another. Neuertheles (brethrē) I haue somewhat more boldly wrytten vnto you, as one that putteth you in remembraunce, for the grace that is geuē me of God, that I shulde be a mynister of Iesu Christ amonge the Heythen, to declare the gospell of God, that the Heythen mighte be an acceptable offerynge vnto God, sanctified by the holy goost. Therfore maye I boost myselfe thorow Iesu Christ, that I medle with thinges perteyninge vnto God. For I durst not speake ought, excepte Christ had wroughte the same by me, to make the Heythen obediēt thorow worde and dede, thorow the power of tokens and wonders, and thorow the power of the sprete of God, so that from Ierusalē, and roūde aboute vnto Illyricon, I haue fylled all with the Gospell of Christ. So haue I enforced my selfe to preach ⁊ Gospell, not where Christes name was knowne, lest I shulde buylde on another mans foundation, but as it is wrytten: To whom he was not spoken of, they shal se: / and they that haue not herde, shal vnderstonde. This is also the cause, wherfore I haue bene oft tymes let to come vnto you. But now syth I haue nomore place in these countrees, hauyng yet a de-syre many yeares sence to come vnto you,

^a Esa. 45. c. Phil. 2. a.

* 1 Cor. 8. a.

^b Tit. 1. c.

† 1 Cor. 8. b.

‡ Tit. 1. c.

§ Gal. 6. a.

^c Psal. 68. b.

¶ Ro. 4. d.

^d 2 Re. 22. g. Psal. 17. e.

^e Deu. 32. f.

¶ Psal. 116. a.

^f Esa. 52. c.

when I shal take my iourney in to Spayne, I wil come to you: for I trust that I shal passe y waye and se you, and to be broughte on my waye thitherwarde by you: but so, that I first refresh my selfe a litle with you.

B But now go I to Ierusalem, to mynister vnto the sayntes. For they of Macedonia and Achaia haue wyllingly prepared a common colleeccion together, for the poore sayntes at Ierusalem. They haue done it wyllingly, and their detters are they. * For yf y Heythen be made partakers off their spiritual thinges, their dutye is to mynister vnto the in bodely thinges. Now when I haue performed this, and haue broughte the this frute sealed, I wil take my iourney by you in to Spayne. But I am sure when I come vnto you, that I shal come with y full blessinge of the Gospell of Christ.

I beseke you brethren thorow oure LORDE Iesu Christ, and thorow the loue of the sprete, y ye helpe me in my busynes with youre prayers vnto God for me, that I maye be deluyered from the vnbeleuers in Iewrye and that this my seruyce which I do to Ierusalem, maye be accepted of the sayntes, y I maye come vnto you with ioye by y will of God, and refreshe my selfe with you. The God of peace be with you all. Amen.

The xvi. Chapter.

I COMMENDE vnto you Phebe oure sister, which is a mynister of the congregation of Cenchrea, that ye receaue her in the LORDE, as it be cometh the sayntes, and that ye helpe her in what soeuer busynesse she hath neade off you. For she hath succoured many, and myne awne selfe also.

Grete Prisca and Aquila my helpers in Christ Iesu, which for my life haue layed downe their awne neckes: vnto whom not I onely geue thanks, but all the congregacions of the Heythen. Grete the congregacion also in their house. Salute Epenetos my beloued, which is y first frute amoge the of Achaia i Christ. Grete Mary, which hath bestowed moch labour on vs. Salute Andronicus and Iunia my cosens, and felowe presoners, which are ancient Apostles, and were before me in Christ. Grete Amplias my beloued in y LORDE. Salute Vrbano oure helper in

Christ, and Stachis my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynszman. Grete the which are of Narcissus housholde in the LORDE. Salute Tryphena and Tryphosa, which haue laboured in y LORDE. Salute my beloued Persida, which hath laboured moch and y LORDE. Salute Rufus y chosen in y LORDE: and his mother and myne. Grete Asyncritus, Phlego, Herman, Patrobas, Hermen, and y brethre with the. Salute Philologus and Iulia, Nerius and his sister, and Olympa, and all the sayntes with the. Salute one another with an holy kysse. The cōgregacions of Christ salute you.

I beseke you brethren, marke them which cause deuysion and geue occasions of euell, contrary to y doctrine which ye haue learned, and aveyde them. For they y are soch, serue not the LORDE Iesu Christ, but their awne belly: and thorow swete preachinges and flatering wordes, they diseaue y hertes of y innocentes. For youre obedience is published amonge all men, therefore am I glad of you.

But yet I wolde haue you wyse in that which is good, and symple in euell. The God of peace treade Sathan vnder youre fete shortly. The grace of oure LORDE Iesu Christ be with you. Timothyus my helper, and Lucius, and Iason, and Sopater my kynsmen salute you. I Tertius which haue writte this epistle in y LORDE, salute you. Gaius myne ooste and y oost of y whole cōgregacion saluteth you. Erastus y chāberlaine of y cite saluteth you and Quartus a brother saluteth you. The grace of oure LORDE Iesu Christ be with you all Amē.

To him y is of power to stablyshe you, accordinge to my Gospell and preachinge of Iesu Christ, wherby is vttered y mystery which hath bene kepte secrete, sence y worlde begāne, but now is opened, and shewed by the scriptures of y prophetes, at the cōmaundemēt of the euerlastinge God, to set vp y obediēce of the faith amonge all Heythen: to the same God, which alone is wyse, be prayse thorow Iesu Christ for euer, Amen.

To the Romaynes.

Sent from Corinthum, by Phebe, which was a mynister of the congregacion at Cenchrea.

* Act. 11. c. 1 Co. 16. a. 2 Cor. 8. a. and 9. a.
* 1 Co. 9. b. Gal. 6. a. † Act. 18. a. 2 Tim. 4. c.
† Col. 2. b. Tit. 2. b. ‡ Phil. 3. c. § Mat. 10. d.

§ Act. 16. a. Phil. 2. b. || Act. 13. a. ¶ Act. 17. a.
** Act. 20. a. †† 1 Cor. 1. a. ‡‡ Rom. 11. d.

The first Epistle of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

Chap. I.

He commendeth the Corinthians, exhorteth thē to be of one mynde, & rebuketh the diuysion that was amonge them. Wordly wysdome is foolishnes before God, yee there is no wysdome but in the despysed crosse of Christ.

Chap. II.

It is not eloquence and glorious paynted wordes of wordly wysdome, that can edifie and conuerte soules vnto Christ: but the playne wordes of the scripture, for, they make mention of him and his crosse.

Chap. III.

Paul rebuketh the sectes and authores therof. Christ is the foundaciō of his church. No man ought to ioyce in men, but in God.

Chap. IIII.

The preachers are but ministers. Iudgment belongeth onely vnto God.

Chap. V.

After what maner Paul curseth the man, that had committed fornicacion with his mother in lawe.

Chap. VI.

He rebuketh thē for goinge to lawe together before the Heithen, and reproueth vnclennesse.

Chap. VII.

Of mariage, virginite and wyddowheade.

Chap. VIII.

He rebuketh thē that vse their lyberte to the slaunders of other, & sheweth how men ought to behaue thē towarde such as be weake.

Chap. IX.

Loue forbeareth the thinge that she maye do by the lawe. He exorteth them to runne on forth in the course that they haue begonne.

Chap. X.

He feareth them with the ensamples of the olde Testament, and exorteth them to a godly conuersacion.

Chap. XI.

He rebuketh thē for the abuse and misordre that they had aboute the Sacramēt of the body and bloude of Christ, and bringeth them agayne to the first institution.

Chap. XII.

The diuersite of the giftes of the holy goost, geuen to the cōforte and edifieng of one another, as the membres of a mans body serue one another.

Chap. XIII.

The nature and condicions of loue.

Chap. XIIIII.

Paul sheweth that the gift of prophecie, interpretinge, or preachinge, excelleth the gift of tungen, and how they ought both to be vsed.

Chap. XV.

The resurreccion of the dead.

Chap. XVI.

He putteth thē in remembrance of the gadderynge for the poore christē at Ierusalē, and concludeth his epistle with the salutacions of certayne louynge brethren.

The first Epistle

of the Apostle S. Paul, to the Corinthians.

The first Chapter.

A **PAUL**, called to be an Apostle of Iesus Christ thorow f will of God, and brother * Sosthenes, vnto the congregacion off God which is at Corinthum, to them that are \dagger sanctified in Christ Iesus, sayntes by callinge, with all them that call vpon the name of oure **LORDE** Iesus Christ, in euery place both off theirs and oures. \dagger Grace be with you and peace from God oure father, and from the **LORDE** Iesus Christ.

I thanke my God allwayes on youre behalfe, for the faouere of God which is geuē you in Iesus Christ, that in all poyntes ye are made ryche by him, in euery worde, and in all maner of knowlege (euē as f preachinge of Christ is confirmed in you) so that ye wante nothinge in eny gifte, and wayte but for the appearinge of oure **LORDE** Iesus Christ: which shal strength you also vnto f ende, that ye maye be blamelesse in the daye of oure **LORDE** Iesus Christ. f For God is faithfull, by whō ye are called vnto the fellowshippe of his sonne Iesus Christ oure **LORDE**.

33 But I beseke you brethrē thorow the name of oure **LORDE** Iesus Christ, that ye all speake one thinge, and let there be no discension amonge you, but that ye be perfecte in one maneinge. For it is shewed me (my brethren) of you, by them which are of f housholde of Cloes, that there is stryfe amonge you. I speake of that, which euery one of you sayeth: I holde of Paul. Another, I holde of f Apollo. The thirde, I holde of Cephas. The fourth, I holde off Christ. Is Christ then deuyded in partes? Was Paul

crucified for you? Or were ye baptysed in f name of Paul? I thanke God that I haue baptised none of you, but Crispus and Gaius: lest eny shulde saye, f I in myne awne name had baptised. I baptysed also f housholde of Stephana. Farthermore knowe I not, whether I baptysed eny other. For Christ sent me not to baptysse, but to preach the Gospell, not with wyszdome of wordes, lest f crosse of Christ shulde haue bene made of none effecte.

For the worde of f crosse is foolishnesse to thē that perishe f but vnto vs which are saued, it is the power of God. For it is wryttē: ** I wyl destroye the wyszdome of the wyse, f wil cast away the vnderstandinge of f prudēt. Where are the wyse? Where are f scribes? where are f disputers of this worlde? Hath not God made the wyszdome of this worlde foolishnesse? For in so moch as the worlde by the wyszdome therof knewe not God in his wyszdome, it pleased God thorow foolish preachinge to saue them f beleue. For f the Iewes requyre tokens, and the Grekes axe after wyszdome. But we preach Christ the crucified: to the Iewes an occasion off fallinge, and vnto the Grekes foolishnes. But vnto them that are called (both Iewes and Grekes) we preach Christ the power of God and f the wyszdome off God.

For the foolishnes of God is wyser then men: and the weaknes of God is strōger thē men. Brethren loke on youre callinge, how that f not many wysemē after the flesh, not many mightie, not many of hye degre are called: but that foolish is before the worlde, hath God chosē, that he mighte cōfounde the wyse: And that weake is before f worlde,

* Act. 18. b. \dagger Ioh. 17. c. Heb. 9. c. \ddagger 2 Cor. 1. a.
 f Num. 23. c. 1 Co. 10. b. 1 Tess. 5. c. \parallel Act. 18. c.

f Rom. 1. b. ** Esa. 29. c. f Mat. 12. d. Luc. 11. c.
 Ioh. 2. c. and 6. d. f Col. 2. a. f Ioh. 7. e.

hath God chosen, † he mighte confounde the mightye. And the vyle and despyed before the worlde hath God chosen, yee and that which is nothinge, that he mighte destroye that which is oughte, that no flesh shulde reioyse in his presence. Of the same are ye also in Christ Iesu, which of God is made vnto vs wyszdome and *righteousnes, and †sanctificatione and redēpcion, that, acordinge as it is wrytten : ‡ He that reioyseth, shulde reioyse in the LORDE.

The ij. Chapter.

AND I brethrē, whā I came vnto you came not with hye wordes or hye wyszdome, to shewe vnto you the preachinge of Christ. For I shewed not forth my selfe amonge you that I knewe eny thinge, saue onely Iesus Christ, euen the same that was crucified. And I was amonge you in weaknes, and in feare, and in moch tremblinge : § and my worde and my preachinge was not with entysinge wordes of mans wyszdome, but in shewinge of the sprete and of power : that youre faith shulde not stonde in the wyszdome of men, but in the power of God.

That we speake of, is wyszdome amonge thē † are perfecte : not ‡ wyszdome of this worlde, nether of the rulers of this worlde which go to naughte : but we speake of the wyszdome of God, which is in secrete and lyeth hyd : which God ordeyned before the worlde vnto oure glorie : ¶ which none of † rulers of this worlde knewe. For yf they had knowne it, they had not crucified the LORDE of glorie, but as it is wrytten : ¶ The eye hath not sene, and the eare hath not herde, nether hath it entred in to the hert of man that God hath prepared for them that loue him.

But God hath opened it vnto vs by his sprete. ** For the sprete searcheth out all thinges, yee euen the depennesses of the Godheade. For what mā knoweth what is in man, saue the sprete of mā which is in him ? Euen so no man knoweth what is in God, saue † sprete of God. As for vs, we haue not receaued the sprete of this worlde, but the sprete which cometh of God, so that we cā knowe what is geuē vs of God : which we

also speake, not with connyng wordes of mā wyszdome, but with the cōnyng wordes of the holy goost, and iudge spirituall matters spirituallly. Howbeit the naturall man perceaueth nothinge of † sprete of God. It is foolishnes vnto him, and he can not perceauē it : for it must be spirituallly discerned.†† But he that is spirituall, discusseth all thinges, and he is iudged of noman. †† For who hath knowne † mynde of the LORDE ? Or who shal enfourme him ? But we haue the mynde of Christ.

The iij. Chapter.

AND I brethren, coulde not speake vnto you as vnto spirituall, but as vnto carnall, euen as vnto babes in Christ. §§ I gaue you mylke to drynke, and not meate, for ye mighte not then awaye withall, nether maye ye yet euen now, in so moch as ye are yet fleshye. For ¶ seynge there is enuyenge, stryfe, and discencion amonge you, are ye not fleshy, ¶ walke after † maner of men ? For whan one sayeth : † I holde of Paul : another, I holde of Apollo, are ye not thē fleshye ? What is Paul ? What is Apollo ? Euē mynisters are they, by whom ye are come to the beleue, and the same, acordinge as the LORDE hath geuen vnto euery man. I haue plantēd, Apollo hath watred, ¶¶ but God hath geuen the increace. So then nether is he that planteth, eny thinge, nether he that watreth, but God which geueth the increace. As for him that planteth, and he that watreth, † one is as the other : but yet shal euery one receaue his rewarde acordinge to his labour. For we are Gods labourers, ye are Gods huszbandry, ye are Gods buyldinge.

Acordinge to the grace of God which is geuen vnto me, as a wyse buylder haue I layed the foundacion, but another buyldeth thereon. Yet let euery man take hede how he buyldeth thereon. *** For other foudacion can noman laye, then that which is layed, the which is Iesus Christ. But yf eny man buylde vpon this foundacion, golde, syluer, precious stones, tymber, haye, stobble, euery mā's worke shal be shewed. ††† For the daye of the LORDE shal declare it, which shal be shewed with fyre : and the ††† fyre shal trye

* Iere. 23. b. Ioh. 17. c. † Esa. 65. c. ‡ Iero. 9. d. 1 Cor. 11. a. § 1 Tess. 1. a. ¶ Mat. 11. c. ¶ Esa. 64. a. ** Rom. 8. b. †† Pro. 28. a. †† Sap. 9. b. Esa. 40. b.

Rom. 11. d. §§ Heb. 5. c. ¶ Gal. 5. c. * 1 Cor. 1. a. ¶¶ Ioh. 6. g. Act. 2. c. *** Mat. 16. c. ††† Esa. 28. c. ††† 1 Pet. 1. b. and 4. b.

euery māns worke what it is. Yf eny mans worke that he hath buylded theron, abyde, he shal receaue a rewarde: Yf eny mans worke burne, he shal suffre losse: but he shal be saued himselfe, neuertheles as thorow fyre.

* Knowe ye not that ye are the temple of God, and that the sprete of God dwelleth in you? Yf eny man defyle the tēple of God, him shal God destroye. For the temple of God is holy, which ye are. Let no mā disceane himselfe. Yf eny man thinke himselfe wyse amōge you, let him become a foole in this worlde, that he maye be wyse. For tthe wysdome off this worlde is foolishnes with God. For it is wyrtēn: † He compaseth the wyse in their craftynesse. And agayne: § The LORDE knoweth the thoughtes of the wyse, that they are vayne. Therefore let no man reioyse in men. For all is yours, whether it be Paul or Apollo, whether it be Cephas or the worlde, whether it be life or death, whether it be presente or for to come. All is yours, but ye are Christes, and Christ is Gods.

The iiij. Chapter.

21 **L**ET every man this wyse esteeme vs, euen for the mynisters of Christ,^a and stewardestes of the secretes of God. Now is there no more requyred of the stewardestes, then, that they be founde faithfull. ¶ It is but a small thinge vnto me, that I shulde be iudged of you, or of mans daye, nether iudge I myne awne selfe. I knowe noughte by my selfe, ** yet am I not thereby iustified. It is the LORDE that iudgeth me. Therefore iudge ye nothinge before § tyme, vntyll the LORDE come, which shal brynge it to lighte that is hyd in darknesse, and opē the counceils of § hertes, and thē shal euery one haue prayse of God.

23 These thinges brethern haue I described in myne awne preson ¶ in Apollos for youre sakes, that ye mighte lerne by vs, that noman counthe hygher of him self, then aboue is wrytten, that one be not puffed vp agaynst another for eny mans cause. For who preferreth the? † What hast thou that thou hast not receaved? Yf thou hast receaved it, why makest thou thē thy boost, as though thou

haddest not receaved it? Now ye are full, now ye are made riche, ye raigne without vs, and wolde God ye dyd raigne, that we might raigne with you.

Me thynketh that God hath set forth vs Apostles for the lowest off all, † euen as those that are appoynted vnto death. For we are a gasynge stocke vnto § worlde and to the angels, and vnto men. We are fooles for Christes sake, but ye are wyse in Christ: We weake, but ye strōge: Ye honorable, but we despyed. Euen vnto this daye we hōger and thyrst, and are naked, and are boffeted with fystes, and haue no certayne dwellinge place, § and labour and worke with oure awne handes. We are reuyld, † and yet we blesse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outswepinges of § worlde, yee the of scowringe of all men vnto this tyme.

I wryte not this to shame you, but as my deare childrē I warne you. For though ye haue ten thousande instructours in Christ yet haue ye not many fathers. For I haue ¶ be- gotten you in Christ Iesu thorow § Gospell? Wherefore I exhorte you, *** be ye my folowers. For this cause haue I sent vnto you Timotheus (which is my deare sonne, and faithfull in the LORDE) that he maye put you in remembrance of my wayes, which are in Christ, euen as I teach euery where in all congregacions. Some are puffed vp, as though I wolde come nomore at you. But I wil come to you shortly (††† yf the LORDE wyl) and wyl knowe, not the wordes of thē that are puffed vp, but § power. For the kyngdome of God is not i wordes, but in power. What wil ye? Shal I come vnto you with the rodd, or with loue and the sprete of mekenesse? C

The v. Chapter.

24 **T**HERE goeth a common reporte, that there is whordome amōge you, and soch whordome, as is not once named amōge the Heythen, †† that one shulde haue his fathers wife. And ye are puffed vp, and haue not rather sorowed, that he which hath done this dede, mighte be put frō amōge you. For I verely as absent in body, but present in sprete,

* 1 Cor. 6. c. 2 Cor. 6. c. Heb. 3. a. † Rom. 1. c.
† Iob 5. b. § Psal. 93. b. 2 Cor. 6. a. || Deu. 29. d.
¶ Iero. 23. c. Luc. 12. ** Iob. 9. a. †† Iaco. 1. a.

†† Psal. 43. c. Rom. 3. e. §§ Act. 18. a. ||| Ro. 12. b.
¶¶ Gal. 4. b. Iaco. 1. b. *** 1 Co. 10. a. Phil. 3. c.
††† Pro. 20. d. Iere. 10. d. ††† Leuit. 18. a.

haue determynd allready as though I were present (cōcernynge him that hath done this dede) in ꝑ name of oure LORDE Iesus Christ, whā ye are gathered together with my sprēte, and with the power of oure LORDE Iesus Christ, * to delyuer him vnto Sathan for the destruccion of the flesh, that the sprēte maye be saued in the daye of the LORDE Iesus.

33 Yourē reioysinge is not good. † Knowe ye not that a litle leuen sowreth the whole lompe of dowe? Poure out therfore the olde leuen, that ye maye be new dowe, like as ye are swete bred. For we also haue an † Easter lambe, which is Christ, that is offred for vs. Wherefore let vs ꝑ kepe Easter, not in ꝑ olde leuen, ner in the leuen of maliciousnes, and wickednes, but in the swete bred of purenesse and of the trueth.

I wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whoremōgers, & that meant I not at all of the whoremongers of this worlde, ether of the couetous, or of extorcioners, or of thē that worshippe ymages, for then must ye nedes haue gone out of the worlde. ¶ But now haue I wryttē vnto you, ꝑ ye shulde haue nothinge to do with them: (Namely,) yf there be eny man that is called a brother, and is an whoremonger, or couetous, or a worshipper of ymages, ether a raylar, or a dronkarde, or an extorcioner, ¶ with soch shal ye not eate. For what haue I to do to iudge them that are without? Do ye not iudge thē that are within? As for them that are without, God shal iudge them. ** Put awaye fro you him that is euell.

The vi. Chapter.

8 HOW dare one off you hauynge busynes with another, go to lawe before the vnrighteous, and not before the sayntes? †† Do ye not knowe that the sayntes shal iudge the worlde? Yf the worlde then shalbe iudged off you, are ye not good ynough to iudge small matters? Knowe ye not that we shal iudge the angels? how moch more thinges that pertayne to the tēporall life? Therfore yf ye haue iudgmentes of temporall matters, take them that are despyed in the congrega-

cion, and set them to be iudges. This I saye to youre shame. Is there vtterly no wyse man amōge you? What not one at all, that can iudge betwene brother & brother? but one brother goeth to lawe with another, and that before the vnbeleuers?

Now therfore is there vtterly a faute amōge you, that ye go to lawe one with another. †† Why rather suffre ye not wronge? Why suffre ye not youre selues rather to be defrauded? but ye youre selues do wrōge and defraude, and that euen the brethrē. Knowe ye not that ꝑ vnrighteous shal not inheret the kyngdome of God? Be not diseaued. ¶ Neither whoremongers, ner worshippers off ymages, ner breakers off wedlocke, ner weaklings, nether abusers of them selues with mankynde, ner theues, nether the couetous, ner drōkardes, ner cursed speakers, ner extorcioners shal inheret the kyngdome of God. And soch haue some of you bene, but ye are waszhed, ye are sanctified, ye are made righteous by the name of the LORDE Iesus, and by the sprēte of oure God.

I maye do all thinges, but all ꝑꝑ thinges are not profitable. I maye do all thinges, but I wil be broughte vnder no mā's power. Meates are ordeyned for ꝑ bely, & the bely for meates. But God shal destroye both it and them. The body belongeth not vnto whordome, but vnto the LORDE, and the LORDE vnto the body. ¶¶ God hath rayssed vp the LORDE, and shal rayse vs vp also by his power. Knowe ye not that youre bodies are the mēbres of Christ? Shal I now take the mēbres of Christ, and make them the mēbres of an harlot? God forbyd. Or do ye not knowe, that he which cleueth vnto an harlot, is one body? For they shalbe two (¶¶ sayeth he) in one fleszhe. But he that cleueth vnto the LORDE, is one sprēte.

Fle whordome. All synnes ꝑ a man doth, are without the body. But he that commyteth whordome, synneth agaynst his awne body. *** Or knowe ye not that youre body is the temple of the holy goost? Whom ye haue of God, and are not youre awne? ††† For ye are dearly boughte. Prayse ye God therfore in youre body & in youre sprēte, which are Gods.

* Mat. 18. b. 1 Tim. 1. c. † Gal. 5. a. † Esa. 53. b.
Ioh. 1. c. § Exo. 12. a. ¶ 2 Tes. 3. a. ¶ Iere. 16. a.
** Deut. 13. a. †† Mat. 12. d. and 19. d. †† Mat. 5. e.

¶ Gal. 5. c. Ephe. 5. a. ¶¶ Ecclij. 37. d. 1 Co. 10. c.
¶¶ Rom. 8. b. ¶¶ Gen. 2. d. *** 1 Cor. 3. b.
2 Cor. 6. c. ††† 1 Co. 7. c. 1 Pet. 1. c.

The vij. Chapter.

2 A S concernynge the thinges wherof ye wrote vnto me, I answer: It is good for a man not to touche a woman. Neuertheles to avoyde whordome, let every man haue his awne wife, and let every woman haue hir awne huszbande. Let the mā geue vnto the wife due beneuolence: likewise also the wife vnto ¶ man. The wife hath not power ouer hir awne body, but the huszbande: ¶ likewise the man hath not power ouer his awne body, but the wife. * Withdrawne not youre selues one frō another, excepte it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastinge and prayer, and thē come together agayne, lest Sathan tempte you for youre incontynēcy. But this I saye of fauoure, and not of commaundemēt. Howbeit I wolde rather ¶ all mē were as I am. Neuertheles every one hath his proper gifte of God: one thus, another so. To them verely ¶ are vnmarried and to wedowes I saye: It is good for thē that they abyde also as I do. † But yf they can not absteyne, let them mary. For it is better to mary, then to burne.

3 But vnto them that are married, commaunde not I, but the LORDE, † that the wife separate not her selfe from the huszbande: but yf she separate her selfe, ¶ she remayne vnmarried, or be reconcyled to hir huszbande: and let not the huszbande put away his wife from him.

As for the other, vnto thē saye I, not ¶ LORDE: Yf eny brother haue an vnbeleuyng wife, and she is content to dwell with him, let him not put hir awaye. And yf a woman haue an vnbeleuyng huszbande, and he is content to dwell with her, let her not put him awaye. For the vnbeleuyng huszbande is sanctified by the wife, and the vnbeleuyng wife is sanctified by the huszbande: or els were youre children vnclane, but now are they holy. But yf the vnbeleuyng departe, let him departe. A brother or a sister is not boide in such cases, but God hath called vs in peace. § For what knowest thou O womā, whether thou shalt saue ¶ mā? Or what knowest thou O man, whether thou shalt saue the woman? But euen as God

hath distributed vnto euery one ¶ and as the LORDE hath called euery man, so let him walke: and so orden I in all congregacions.

¶ Yf eny man be called beyng circumcysed let him take no Heythenshippe vpon him. Yf eny man be called in the Heythenshippe, let him not be circumcysed. Circumcision is nothinge, and vncircumcision is nothinge, but the kepynge of the commaundementes of God. Let every one abyde in the callynge wherin he is called. ¶ Art thou called a seruaut, care not for it: neuertheles yf thou mayest be fre, vse it rather. For he that is called in the LORDE beyng a seruaut, is a fre man of the LORDE. Likewise he that is called beyng fre, is a seruaut of Christ. ** Ye are dearly boughte, be not ye the seruantes of men. Brethren let euery one wherin he is called, therein abyde with God.

As concernynge virgins, I haue no commaundement of the LORDE, neuertheles I saye my goodmeanyng, as I haue optayned mercy of the LORDE to be faithfull. I suppose it is good for ¶ present necessite: for it is good for a man so to be. Art thou bounde vnto a wife, seke not to be loused: Art thou loused frō a wife, seke not a wife. But yf thou take a wife, thou synnest not. And yf a virgin mary, she synneth not. Neuertheles soch shal haue trouble in the fleszhe. But I fauoure you.

Howbeit this I saye brethren: †† the tyme is shorte. Farthermore this is the meanyng, ¶ they which haue wyues, be as though they had none: and they that wepe, be as though they wepte not: and they that reioyse, be as though they reioysed not: ¶ they that bye, be as though they possessed not: ¶ they that vse this worlde, be as though they vsed it not. For the faszion off this worlde passeth awaye. ¶ But I wolde that ye shulde be without care. † He that is syngle, careth for the thinges of the LORDE, how he maye please the LORDE. But he that is married, careth for the thinges of the worlde, how he maye please his wife, and is deuyded. A woman and a virgin that is syngle, careth for the thinges of the LORDE, that she maye be holy both in body ¶ also in sprete. But she that is married, careth for ¶ thinges of the worlde, how she maye please hir huszbande.

* Tob. 6. d. and 8. a. Joel 2. c. † 1 Tim. 5. b.
† Mat. 5. d. § 1 Pet. 3. a. ¶ Ephe. 4. a. ¶ 1 Tim.

6. a. ** 1 Cor. 6. c. 1 Pet. 1. c. †† Psal. 89. a.
2 Pet. 3. b. * Mat. 6. a. Luc. 12. c. †† 1 Tim. 5. a.

E This I saye for youre profit, not that I wil tangle you in a snare, but for that which is honest and comly vnto you, that ye maye cōtynually cleue vnto the LORDE without hynderaunce. But yf eny man thinke that it is vnccomly for his virgin yf she passe the tyme of mariage, and yf nede so requyre, let him do what he lyst, he synneth not, let thē be coupled in mariage. Neuertheles he that purposeth surely in his hert, hauynge no nede, but hath power of his awne wyll, and determineth so in his hert to kepe his virgin, doth well. Fynally, he that ioyneth his virgin in mariage, doth well: but he that ioyneth not his virgin in mariage, doth better. *The wife is bounde to the lawe, as longe as hir huszbande lyueth. But yf hir huszbande slepe, she is at liberty to mary vnto whom she wil, only that it be done in the LORDE. But she is happier yf she so abyde after my iudgment. I thinke verely that I also haue the sprete of God.

The viij. Chapter.

A S touchinge thinges †offred vnto Idols
A †we are sure yf we all haue knowlege. Knowlege puffeth a mā vp, but loue edifyeth. Neuertheles yf eny mā thinke yf he knoweth eny thinge, he knoweth not yet how he oughte to knowe. But yf eny man loue God, the same is knowne of him.

So are we sure now cōcernynge the meates offred vnto Idols, § that an Idoll is nothinge in the worlde, and that there is none other God but one. And though there be that are called goddes, whether in heauen or in earth (as there be goddes many and lordes many) yet haue we but one God, euen the father, ¶ of whō are all thinges, and we in him: ¶ one LORDE Iesus Christ, by whō are all thinges, and we by him.

But euery man hath not knowlege: for some make .yet ¶ consciēce ouer the Idoll, and eate it as a thinge offred vnto Idols: and so their consciēce beyng weake, is defyled. Neuertheles meate furthureth not vs vnto God. Yf we eate, we shal not therfore be the better: yf we eate not, we shal not therfore be the lesse. But take hede that this

your liberty be not an occasion of fallynge vnto yf weake. For yf eny man se the (which hast knowlege) syt at the table in the Idols house, shal not his consciēce whyle it is weake, be occasioned to eate of the Idoll-offeringes? And so thorow thy knowlege shal the weake brother perishe, for whō Christ dyed. But whan ye synne so agaynst the brethren, and wounde their weake cōsciēce, ye synne agaynst Christ. Wherefore **yf meate offende my brother, I wyl neuer eate flesh, lest I offende my brother.

The ix. Chapter.

A M I not an Apostle? Am I not fre? †Haue I not sene Iesus Christ oure LORDE? Are not ye my worke in the LORDE? Yf I be not an Apostle vnto other, yet am I youre Apostle: for the seale of myne Apostelshippe are ye in the LORDE. Myne answer vnto them that axe me, is this: Haue we not power to eate and drynke? Haue we not power also to leade aboute a sister to wife, as well as other Apostles, and as the brethren of the LORDE, and ††Cephas? Or haue only I and Barnabas not power this to do? Who goeth a warfare at eny tyme vpon his awne wages? Who planteth a vnyarde, and eateth not of the frute therof? Who fedeth a flocke, and eateth not of the mylke of the flocke?

Saye I these thinges after the maner of men? Sayeth not the lawe the same also? For §§it is wrytten in the lawe off Moses: Thou shalt not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for the oxen? Or sayeth he it not alltogether for oure sakes? For no doute it is wrytte for oure sakes. For he that eareth, shulde eare vpon hope: and he yf throszheth, shulde troszhe vpon hope, yf he mighte be partaker of his hope. ¶¶Yf we haue sowne vnto you spiritual thinges, is it a greate thige yf we reape youre bodely thinges? But yf other be partakers of this power on you, wherefore are not we rather? ¶¶ Neuertheles we haue not vsed this power, but suffre all thinges, lest we shulde hynder the Gospell off Christ. Knowe ye not that they which labour in the temple, haue their luyynge of yf temple:

* Rom. 7. a.

† Act. 15. d.

‡ Ro. 14. b.

§ 1 Co. 10. c.

¶ Rom. 11. d.

¶¶ 1 Co. 10. d.

** Rom. 14. c.

†† Act. 9. a.

‡‡ Mar. 3. b.

Luc. 4. d.

§§ Deut. 25. a.

¶¶ 1 Tim. 5. c.

¶¶¶ Rom. 15. d.

Gal. 6. a.

¶¶¶ 2 Cor. 11. a.

and they that wayte at the altare, enioye the altare? * Euen thus also hath LORDE ordeyned, that they which preach the Gospell, shulde lyue of y Gospell. † But I haue vsed none of these thinges.

C Nether wryte I therof, that it shulde be done so vnto me: for I had rather dye, thē that eny man shulde brynge my reioysinge to naughte. For in that I preach the Gospell, I neade not boost my selfe, for I must nedes do it. And wo vnto me, yff I preach not the Gospell. Yf I do it with a good wyll, I shal haue my rewarde: but yff I do it agaynst my wyll, yet is the office commytted vnto me. Wherefore thē shal I be rewarded? (Namely therfore) that I preach the Gospell, and do the same frely for naughte, that I abuse not my libertye in y Gospell. For though I am fre from all men, yet haue I made my selfe euery mans seruauant, y I mighte wyne y moo. ‡ Vnto the Iewes I am become as a Iewe, to wyne y Iewes. To them that are vnder the lawe, I am become as though I were vnder the lawe, to wyne them which are vnder the lawe.

D Vnto them that are without lawe, I am become as though I were without lawe (where as yet I am not without the lawe of God, but am in y lawe of Christ) to wyne thē that are without lawe. To the weake, am I become as weake, to wyne the weake. § I am become of all fashions vnto euery man, to saue some at y leest. But this I do for the Gospels sake, that I mighte be partaker therof.

Knowe ye not, that they which runne in a course, runne all, yet but one receaueth the rewarde? Runne ye so, that ye maye optayne. Euery one that proueth mastrey, absteyneth from all thinges, and they do it, that they maye optayne a corruptible crowne, but we to optayne an vncorruptible crowne. I therefore so runne, not as at an vncertayne thinge: So fighte I, not as one y beateth y ayre: but I tame my body, and brynge it in to subieccion, lest when I preach vn to other: I my selfe be a cast awaye.

The i. Chapter.

Q BRETHREN, I wolde not that ye shulde be ignoraunt of this, ¶ that oure fathers

* Mat. 10. a. † Act. 20. e. ‡ Tess. 3. a. † Act. 16. a.
§ 1 Co. 10. d. ¶ 1 Pet. 5. a. ¶ Exo. 13. d.
** Exo. 14. c. †† Exo. 16. c. †† Exo. 17. b.
§§ Nu. 20. a. Mat. 16. c. ¶¶ Num. 14. c. ¶¶ Exo.

were all vnder the cloude,** and all passed thorow the see, ‡ were all baptised vnder Moses in the cloude and in the see, †† and dyd all eate of one spiritual meate, and † dyd all drynke of one spirituall drynke: but they dronke of the spirituall § rocke that folowed thē, which rocke was Christ. Neuertheles in many of them had God no delyte, ¶ for they were smytten downe in the wyldernes.

These are ensamples vnto vs, y we shulde not lust after euell thinges, as they lusted. Nether be ye worshippers off ymages, as were some of them. Acordinge as it is wryttē: ¶¶ The people sat downe to eate and drynke, and rose vp to playe. Nether let vs commytte whordome, *** as some of them comytted whordome, and fell in one daye thre ¶ twenty thousande. Nether let vs tempte Christ, ††† as some of them tempted him, and were destroyed of serpētes. Nether murmur ye, ††† as some of them murmured, and were destroyed thorow the destroyr.

All these thinges happened vnto thē for ensamples, but they are wryttē to warne vs, vpon whom the ende of y worlde is come. Therefore let him that thinketh he stoneth, take hede, lest he fall. There hath yet no tēptacion ouertaken you, but such as foloweth the nature of man. Neuertheles §§§ God is faithfull, ¶ which shal not suffre you to be tempted aboue youre strength, but shal in the myddes of y tēptacion make a waye to come out, that ye maye beare it. Wherefore my dearly beloued, fle from worshippinge of Idols. I speake vnto them which haue discreciō, iudge ye what I saye. The cuppe of thākesgeuyng wherwith we geue thanks, is it not the partakinge of the bloude of Christ? The bred that we breake, is it not y partakinge of y body of Christ? For we many, are one bred ¶ one body, in as moch as we all are partakers of one bred.

C Beholde Israel after the fleszhe. They y eate the sacrifices, are they not partakers of the altare? What shal I now saye then? ¶¶ Shal I saye that the Idoll is eny thinge? Or that it which is offred vnto the Idoll is eny thinge? Nay. But this I saye, that loke what the Heythen offre, that offre they vnto deuels, and not vnto God. Now wolde I not

32. b. *** Num. 25. a. Psal. 105. d. ††† Num. 21. a.
††† Num. 11. g. §§§ 1 Cor. 1. a. 1 Thes. 2. c.
¶¶ 2 Pe. 2. b. ¶¶¶ 1 Cor. 8. a.

that ye shulde be in the fellowshipe of deuels. Ye can not drynke of the cuppe of the LORDE and of the cuppe of the deuels. Ye can not be partakers of the LORDES table, and of the table of deuels. Or wyl we prouoke the LORDE? * I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifye not. Let noman seke his awne profit, but let euery man seke anothers welth.

What soeuer is solde in the fleshmarket, that eate, and axe no question for conscience sake. † For the earth is the LORDES, and all y therein is. Yf eny of thē y beleue not, byd you to a feast, and yf ye be disposed to go, what soeuer is set before you, that eate, axinge no question for conscience sake.

But yf eny man saye vnto you: This is offred vnto Idols, thē eate not of it, for his sake that shewed it, and for hurtinge of conscience. (The earth is the LORDES and all that therein is.) Neuertheles I speake of: consciēce, not thine, but of y other. For why shulde my liberty be iudged of another mā's cōscience? § For yf I take my parte with thankesgeuyng, why am I euell spoken of, for y thinge wherefore I geue thanks?

¶ Therefore whether ye eate or drynke, or what so euer ye do, do all to y praye of God. Be not ye an occasion of fallinge, nether to the Iewes, ner to the Gentyles, ner to the congregacion of God, ¶ eue as I also please all men in all thinges, not sekinge myne awne profit, but the profit of many, that they mighte be saued. ** Folowe ye me, as I do Christ.

The xi. Chapter.

I COMMENDE you brethren, that ye remembre me in all poyntes, and kepe the ordinances, eue as I deliuered them vnto you. But I certifye you, that Christ is the heade of euery man. †† As for y man, he is the heade of y woman, but God is Christes heade. Euery man that prayeth or prophecieth, and hath eny thinge on his heade, shameth his heade. But euery woman that prayeth or prophecieth with vncouered heade, dishonesteth hir heade. For it is euen a lyke moch as yf she were shauen. Yf the womā be not

couered, let hir heer also be cut of. But yf it be vncomely for a woman to haue hir heer cut of or to be shauen, then let hir couer hir heade. Neuertheles the man oughte not to couer his heade, † for so moch as he is the ymage and glory of God: but the womā is the glory of the man. §§ For the man is not of the woman, but the woman of the man. Nether was the man created for the womans sake, but the womā for the mans sake.

Therefore ought the woman to haue a power vpon hir heade, for the angels sakes. Neuertheles nether is the man without y woman, nether the woman without the mā in the LORDE. For as the woman is of the man, euen so commeth the man also by the woman, but all of God. Iudge ye by youre selues, whether it be comly, y a womā praye before God bare headed? Or doth not nature teach you, y it is a shame for a man yf he weere lōge heer, ¶ a prayse to y womā, yf she weere lōge heer? For hir heer is geue heer to couer her withall. But yf there be eny man amōge you that hath lust to stryue, let him knowe, that we haue no such custome, nether the congregacions of God. But this must I warne you of: I commende it not, that ye come together not after a better maner but after a worse. First, whan ye come together in the congregacion, I heare, that there are discensions amōge you, and I partly beleue it. ¶ For there must be sectes amōge you, that they which are perfecte amōge you, mighte be knowne.

Now whan ye come together, the LORDES supper can not be kepte. For whan it shulde be kepte, euery mā taketh his awne supper afore. And one is hōgrie, another is dronke. Haue ye not houses to eate and drynke in? Or despyse ye y cōgregacion of God, and shame them that haue not? What shal I saye vnto you? Shal I praye you? In this prayse I you not. That which I deliuered vnto you, receaued I of the LORDE. ¶¶ For the LORDE Iesus the same nighte in the which he was betrayed, toke the bred, ¶ gaue thanks, and brake it, and sayde: Take ye, ¶ eate ye, this is my body, which is broken for you. This do in the remembrance of me. After the same maner also he toke y cuppe

* 1 Cor. 6. c. Eccli. 37. d. † Psal. 23. b. ‡ 1 Cor. 8. b. § 1 Tim. 4. b. ¶ Col. 3. b. ¶¶ 1 Cor. 9. d. ** 1 Cor. 4. c. †† Ephe. 5. c. ††† Ephe. 4. c.

§§ Gen. 2. d. ¶¶ Mat. 18. a. 1 Ioh. 2. c. ¶¶¶ Mat. 26. c. Mar. 14. c. Luc. 22. b.

whan supper was done, and sayde: This cuppe is the new Testament in my bloude, this do (as oft as ye drynke it) in the remembrance of me. For as oft as ye shal eate of this bred, & drynke of this cuppe, ye shal shewe the LORDES death, vntyll he come.

¶ Wherefore who soeuer shal eate off this bred, and drynke off this cuppe of the LORDE vnworthely, shalbe giltye of the body and bloude of the LORDE. * But let a man examen himselfe, and so let him eate of this bred, and drynke of this cuppe. For he that eateth and drynketh vnworthely, eateth & drynketh his awne damnacion, because he maketh no difference of the LORDES body. Therefore are there so many weake and sicke amonge you, and many slepe. † For yf we iudged oure selues, we shulde not be iudged. But whan we are iudged, we are chastened of ‡ LORDE, that we shulde not be dāned with the † worlde. Wherefore my brethren, whan ye come together to eate, tary one for another. But yf eny man hunger, let him eate at home, that ye come not together vnto cōdempnacion. As for other thinges, I wil set them in order whan I come.

The xij. Chapter.

¶ **A**S concernynge spirituall giftes (brethren) I wolde not that ye were ignoraunt. Ye knowe that ye were Heythē and wente youre wayes vnto dōme Idols, euē as ye were led. Wherefore I declare vnto you, § that no man speakyng thorow the sprete of God, defyeth Iesus. And no man can saye that Iesus is the LORDE, but by the holy goost.

¶ There are dyuerse giftes, yet but one sprete: and there are dyuerse offices, yet but one LORDE: and there are dyuerse operations ¶ yet is there but one God, which worketh all in all. The giftes of the sprete are geuen vnto euery man to profit the cōgregation. To one is geuen thorow the sprete the vtterance of wisedome: to another is geuen the vtterance of knowlege accordinge to the same sprete: to another, faith in the same sprete: to another, the giftes of healinge in the same sprete: to another, power to do miracles: to another, prophecience: to another, ¶ iudgment to discerne sprètes: to another, dyuerse tungen: to another, the interpretacion of

tungen. These all doth § same onely sprete worke, and distributeth vnto euery man, accordinge as he will.

¶ For as the body is one, and hath yet many ¶ 13 membres, neuertheles all the membres of the body though they be many, are yet but one body: euen so Christ also. For we are all baptyesed in one sprete to be one body, whether we be Iewes or Gentyles, whether we be bonde or fre, and haue all ¶ * drunkē of one sprete. For the body also is not one membre, but many. Yf the fote saye: I am not § hande, therefore I am not a membre of the body, is he therefore not a membre of § body? And yf the eare saye: I am not the eye, therefore am I not a membre of the body, is he therefore not a membre of the body? Yf all the body were an eye, where were then the hearinge? Yf all were hearinge, where then the smellinge? But now hath God set the membres, euery one seuerally in the body, as it hath pleased him. Neuertheles yf all the mēbres were one membre, where were then the body? But now are the membres many, yet is the body but one.

¶ The eye can not saye vnto the hande: I ¶ C haue no nede of the: or agayne the heade vnto the fete, I haue no nede of you: but rather a greate deale the mēbres of the body which seme to be most feble, are most necessary: and vpon those membres of the body which we thinke least honest, put we most honestie on: and oure vncomly partes haue most beuty on. For oure honest membres neade it not. But God hath so measured § body, and geuen most honour vnto that mēbre which had nede, that there shulde be no stryfe in the body, but that the membres shulde indifferently care one for another. And yf one membre suffre, all the membres suffre with him: and yf one membre be had in honour, all the membres are glad with him also. But ye are the body of Christ, and membres, euery one of another.

¶ And God hath ordeyned in the congregation, first the † Apostles, secōdly prophetes, thirdly † teachers, then doers of miracles, after that the giftes of healinge, helpers, gouerners, dyuerse tungen. Are they all Apostles? Are they all prophetes? Are they all teachers? Are they all doers of miracles? Haue they

* 2 Co. 13. b. † Eccli. 18. c. ‡ 1 Ioh. 2. c. § Marc. 9. d. ¶ Rom. 12. a. || Ioh. 5. b. ¶ 1 Ioh. 4. a.

§ Rom. 12. a. Ephe. 4. b. ¶ Esa. 55. a. Ioh. 7. d. † Mat. 10. a. Luc. 9. a. Ephe. 4. a. ‡ Act. 13. a.

all the giftes of healinge? Speake they all with tungen? Can they all interprete? But covet ye the best giftes. And yet shewe I you a more excellent waye.

The xiiij. Chapter.

THOUGH I spake with the tungen of men and angels, and yet had not loue, I were euen as sowndinge brasse, or as a tynklinge Cymball. *And though I coulde prophecy, & vnderstode all secretes, and all knowlege, and had all faith, so that I coulde moue mouëtaines out of their places, and yet had not loue, I were nothinge. And though I bestowed all my goodes to fede y poore, and though I gaue my body euen that I burned, and yet haue not loue, it profiteth me nothinge.

Loue is pacient & curteous, loue envyeth not, loue doth not frowardly, is not puffed vp, dealeth not dishonestly, seeketh not hir awne, is not prouoked vnto anger, thyneketh not euell, reioyseth not ouer iniquity, but reioyseth in the trueth, beareth all things, beleueth all things, hopeth all things, suffreth all things.

Though prophecienges fayle, or tungen cease, or knowlege perishe, yet loue falleth neuer awaye. For oure knowlege is vnperfecte, and oure prophecienge is vnperfecte. But whā that which is perfecte, commeth, then shal the vnperfecte be done awaye. When I was a childe, I spake as a childe, I vnderstode as a childe, I ymagined as a childe. But as soone as I was a man, I put awaye childishnes. Now we se thorow a glasse in a darke speakynge, but thē shal we se face to face. Now I knowe vnperfectly: but thē shal I knowe euē as I am knowne. Now abydeith faith, hope, loue, these thre: but the greatest of these is loue.

The xiiij. Chapter.

LABOURE for loue. Couet spirituall giftes, but specially that ye maye prophceye. For he y speaketh with tungen, speaketh not vnto men, but vnto God: for no man heareth him. Howbeit in y sprete he speaketh misteries. But he that prophceieth, speaketh vnto men to edifienge, & to exhortacion, and to cōfōrte. He that speaketh with tungen, edifieth himselfe: but he that prophceieth, edifieth the cōgregacion. I wolde that ye all spake with tungen, but rather that

ye prophced. For greater is he that prophceieth, then he that speaketh with tuges: excepte he also expounde it, that the congregacion maye haue edifienge. But now brethren yf I come vnto you, and speake with tungen, what shal I profet you, excepte I speake vnto you ether by reuelacion or by knowlege, or by prophceienge, or by doctryne?

Likewyse is it also in y things that geue sounde, and yet lyue not: whether it be a pype or an harpe, excepte they geue distyncte soundes from them, how shal it be knowne what is pyped or harped? And yf the trōpe geue an vncertayne sounde, who wil prepare him selfe to the battayll? Euen so ye like wyse, when ye speake with tungen, excepte ye speake playne wordes, how shal it be knowne what is spokē? for ye shal but speake in y ayre. So many kyndes of voyces are in the worlde, and none of them is without significacion. Yf I knowe not now what y voyce meaneth, I shalbe an aleaunt vnto him that speaketh: & he that speaketh, shalbe an aleaunt vnto me. Euē so ye (for so much as ye couet spirituall giftes) seke y ye maye haue plentye to the edifienge of the congregacion. Wherefore let him that speaketh with tungen, praye, that he maye interprete also. Yf I praye with tungen, my sprete prayeth, but my vnderstōdinge bryngeth no man frute. How shal it be then? Namely thus: I wil praye with y sprete, and wil praye with the vnderstōdinge also: I wil synge psalmes in the sprete, and wil synge psalmes with y vnderstōdinge also.

But whan thou geuest thanks with y sprete, how shal he that occupieth the rowme of the vnlearned, saye Amē at thy geuynge of thanks, seyng he knoweth not what thou sayest? Thou geuest well thanks, but the other is not edified. I thanke my God, that I speake with tungen more then ye all. Yet had I leuer in the cōgregacion to speake fyue wordes with my vnderstōdinge y I maye enforme other also, rather then ten thousand wordes with tungen. y Brethren be not children in vnderstōdinge, howbeit as concerninge maliciousnes be childrē, but in vnderstōdinge be perfecte. In the lawe it is writen: With other tungen and with other lippes wyl I speake vnto this people, and yet shal they not so heare me, sayeth the LORDE. Therefore are tungen for a token, not to thē that beleue,

* Mat. 7. b.

† Luc. 17. a.

‡ Phil. 2. b.

§ Eph. 4. a.

¶ Esa. 28. b.

¶ Act. 2. b.

but to them that beleue not. Contrary wyse, prophecienge, not to them that beleue not, but to them which beleue.

D Yf the whole cōgregacion now came together in to one place, & spake all with tungen, and there came in they that are vnlearned, or they which beleue not, shulde they not saye, that ye were out of youre wyttes? But yff all prophecied, and there came in one ⁊ beleueh not, or one vnlearned, he shulde be rebuked of them all, and iudged of all, and so shulde the secrete of his hert be opened, and so shulde he fall downe vpon his face, worshippinge God, and knowlegeing, that of a trueth God is in you. How is it then brethren? When ye come together, euery one hath a psalme, hath doctryne, hath a tunge, hath a reuelacion, hath an interpretacon. Let all be done to edifyenge. Yf eny mā speake with tungen, let him do it him selfe beyng the seconde, or at the most him selfe beyng ⁊ thirde, and one after another, and let one interpret it. But yf there be not an interpreter, then let him kepe sylence in the congregacion, howbeit let him speake to himselfe and to God. As for the prophetes, let two or thre speake * and let the other iudge. But yf eny reuelacion be made vnto another that sytteth, then let the first holde his peace.

E Ye maye all prophecye one after another that they all maye lerne, and that all maye haue comforte. And the spretes of the prophetes are subiecte vnto the prophetes. For God is not a God off discension, † but off peace, like as in all congregacions off the sayntes. ‡ Let youre wyues kepe sylence in the cōgregacion, for it shal not be permytted vnto the to speake, but to be vnder obedience, § as § lawe sayeth also. But yf they wyll lerne eny thinge, let them axe their huszbādes at home. For it becommeth not wemē to speake in the congregacion. Or spronge the wordes of God from amonge you? Or is it come vnto you onely? Yf eny man thynke himselfe to be a prophet, or spirituall, let him knowe what I wryte vnto you, for they are the commandementes of the LORDE. But yf eny man be ignoraunt, let him be ignoraunt. Wherefore brethren, couet to prophecye, and forbyd not to speake with tungen. Let all thinges be done honestly and in order.

* 1 Ioh. 4. a. † Rom. 15. d. ‡ 1 Cor. 11. a.
1 Tim. 2. b. § Gen. 3. c.

The xvj. Chapter.

I DECLARE vnto you brethren, the Gospell that I haue preached vnto you (which ye haue also accepted, and in the which ye stōde, by the which also ye are sauēd) after what maner I preached it vnto you, yf ye haue kepte it, excepte ye haue beleued in vayne. For first of all I delyuered vnto you that which I also receaued, how that Christ dyed for oure synnes accordinge to the scriptures, and that he was buried, and that he rose agayne ⁊ thirde daye accordinge to the scriptures, and that he was sene of Cephas, then of the twolue: after that was he sene of mo then fyue hundreth brethren at once, wherof there are yet many alyue, but some are fallen aslepe. Afterwarde was he sene of Iames, then of all the Apostles. Last of all was he sene of me also, as of one borne out of due tyme. ¶ For I am ⁊ leest of the Apostles, which am not worthy to be called an Apostle, ¶ because I persecuted the congregacion of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I haue laboured more then they all: howbeit not I but the grace of God which is with me. Now whether it be I or they, thus haue we preached, and thus haue ye beleued.

But yf Christ be preached, that he is rysen from the deed, how saye then some amōge you, that there is no resurrection of the deed? Yf there be no resurreccō of the deed, then is Christ not rysen. Yf Christ be not rysen, then is oure preachinge in vayne, and youre faith is also in vayne: yee and we are founde false witnesses of God, because we haue testified agaynst God, that he hath raysed vp Christ, whom he hath not raysed vp, yf the deed ryse not agayne. For yf the deed ryse not agayne, the is Christ also not rysen agayne. But yf Christ be not rysen agayne, then is youre faith in vayne, and ye are yet in youre synnes: they also that are fallē a slepe in Christ, are perished. Yf in this life onely we hope on Christ, then are we of all men the most miserable.

But now is Christ rysen from the deed, and is become ** ⁊ first frutes of them that slepe. For by one man commeth death, and by one

¶ Ephe. 3. b. ¶ Act. 8. a. and 9. a. ** Col. 1. b.

man the resurrection of the deed. For as they all dye in Adam, so shal they all be made aluye in Christ, but euery one in his order. The first is Christ, then they that belöge vnto Christ, whan he commeth. Then the ende, whā he shal delyuer vp the kyngdome vnto God the father, whan he shal put downe all rule, and all superiorite, & power. * For he must raygne, tyll he haue put all his enemies vnder his fete. The last enemye that shal be destroyed, is death, for he hath put all thinges vnder his fete. But whā he sayeth, that all thinges are put vnder him, it is manifest that he is excepted, which put all thinges vnder him. Whan all thinges shalbe subdued vnto him, then shal the sonne himselfe also be subiecte vnto him, which put all thinges vnder him, that God maye be all in all.

Or els what do they which are baptised ouer ³² \hat{y} deed, yf the deed ryse not at all? Why are they then baptysed ouer the deed? And why stonde we in ioperdy euery houre? By oure reioysinge which I haue in Christ Iesu oure LORDE, I dye daylie. That I haue foughte with beestes at Ephesus after \hat{y} maner of men, what helpeth it me, yf the deed ryse not agayne? † Let vs eate and drynke, for tomorrow we shal dye. Be not ye disceaued. Euell speakinges corrupte good maners. Awake righte vp, and synne not: for some haue not \hat{y} knowlege of God. This I saye to youre shame.

But some man mighte saye: How shal the deed aryse? And with what maner off body shal they come? Thou foole, † \hat{y} which thou sowest is not quickened, excepte it dye. And what sowest thou? thou sowest not \hat{y} body that shalbe, but a bare corne, namely of wheate, or of some other. But God geueth it a body as he wil, and vnto euery one of \hat{y} sedes his owne body.

All fleszhe is not one maner of fleszhe, but ³³ there is one maner fleszhe of men, another of beastes, another of fiszhes, another of byrdes. And there are heauenly bodies, and there are earthy bodies: but the heauenly haue one glory, and \hat{y} earthy another. The Sonne hath one cleannes, the Moone hath another cleannes, and the starres haue another cleannes, for one starre excelleth another in cleannes: Euen so the resurrection of the

deed. It is sowne in corrupcion, and shal ryse in vncorruption: It is sowne in dishonoure, & shal ryse in glory: It is sowne in weaknesse, and shal ryse in power: It is sowne a naturall body, & shal ryse a spirituall body.

Yf there be a naturall body, there is a spirituall body also. As it is wrytten: § The first man Adam was made in to a naturall life, and the last Adā in to a spiritual life. Howbeit the spirituall body is not the first, but \hat{y} naturall, and then the spirituall. The first man is of the earth, earthy: \hat{y} seconde mā is frō heauē, heauēly. As the earthy is, soch are they also that are earthy: and as \hat{y} heauenly is, soch are they also \hat{y} are heauenly. And as we haue borne the ymage of the earthy, so shal we beare the ymage of the heauenly also. This I saye brethren, that flesh & bloude can not inheret \hat{y} kyngdome of God: nether shal corrupcion inheret vncorruption.

Beholde, I saye vnto you a mystery: || We shal not all slepe, but we shal all ¶ be changed, and that sodenly and in the twinklynge of an eye, at the tyme of the last trompe. For the trompe shal blowe, and the deed shal ryse vncorruptible, and we shalbe changed. For this corruptible must put on vncorruption, and this mortall must put on immortalite. But whan this corruptible shal put on vncorruption, and this mortall shal put on immortalite, thē shal the worde be fulfilled that is wryttē: Death is swallowed vp in victory. ** Death, where is thy stynge? Hell, where is thy victory? The stynge of death is synne: The strength of synne is the lawe. But thanks be vnto God,†† which hath geuē vs the victory thorow oure LORDE Iesus Christ. Therefore my deare brethrē, be ye stedfast, vnmoueable, & allwaye riche in the worke of the LORDE, for as moch as ye knowe, that youre labour is not in wayne in the LORDE.

The xvi. Chapter.

CONCERNYNge the ††gadderynge that ³⁴ is made for the sayntes, as I haue ordeyned in the congregacions of Galacia, euen so do ye also. Vpon some Sabbath daye let euery one of you put aside by him selfe, and laye vp what so euer he thinketh mete, that

* Psal. 109. a. Heb. 2. b. † Esa. 22. b. Sap. 2. a.
† Ioh. 12. c. § Gen. 2. b. || 1 Tess. 4. c. ¶ Phil. 3. c.

** Ose. 13. c. Heb. 2. b. †† 1 Ioh. 5. a. ‡ Rom. 15. d.
‡ Cor. 8. a. and 9. a.

the colleccion be not to gather whan I come. Whan I am come, whom so euer ye shal allowe by youre letters, thē wyl I sende to brynge youre liberalite vnto Ierusalem. Neuertheles yf it be mete that I go thither also, they shal go with me. * But I wil come vnto you, whan I go thorow Macedonia: for thorow Macedonia wyl I take my iourney. With you peraduenture wil I abyde, or els wynter, that ye maye brynge me on my waye, whither so euer I go.

33 I wyl not se you now in my passage, for I hope to abyde a while with you, yf the LORDE shal suffre me. † But I wil tary at Ephesus vntyll whitsontyde. For a greate and frutefull dore is opened vnto me, and there are many aduersaries. Yf Timotheus come, se that he be without feare with you, for he worketh y^e worke of the LORDE, as I do. Let no man therfore despyse him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethren.

As for brother Apollo, be ye sure, that I greatly desyred him to come vnto you with the brethre. And his mynde was not at all to come at this tyme, but he wyl come whā he hath oportunitie. Watch ye, stonde fast in

* Act. 19. c. 2 Cor. 1. c.

the faith, quyte you like men, and be stronge: let all youre thinges be done in loue.

But brethren (ye knowe the house off C † Stephana, that they are the first frutes in Achaia, and that they haue appoynted thē selues to mynister vnto the sayntes) I exhorte you to be obedient vnto soche, and to all that helpe and laboure. I am glad of the cōmyng of Stephana and Fortunatus, and Achaicus. For loke what was lackynge vnto me on youre parte, y^e haue they suppleed: they haue refreshezd my sprete and youre. Knowe them therfore that are soch.

The congregacions of Asia salute you. Aquila and Priscilla salute you moch in the LORDE, and so doth the cōgregacion that is in their house. All the brethren salute you. § Salute ye one another with an holy kysse. The salutation of me Paul with myne awne hande. Yf eny mā loue not the LORDE Iesus Christ, the same be Anathema Maharan Matha. The grace of the LORDE Iesus Christ be with you. My loue be with you all in Christ Iesu. Amen.

The first Epistle to the Corinthians sent out of Asia, by Stephana and Fortunatus, and Achaicus, and Timotheus.

† Act. 20. b. † 1 Cor. 1. b. § Rom. 16. b.

The seconde Epistle

of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

Chap. I.

The consolacion of God in trouble. The loue of Paul towarde the Corinthians, and his excuse that he came not vnto them.

Chap. II.

He sheweth the cause of his absence and exorteth thē to forgeue the man that was fallen and to receaue him agayne with loue.

Chap. III.

He prayseth the preachinge of the Gospell aboute the preachinge of the lawe.

Chap. IIII.

A true preacher is diligent, he corrupeth not the worde of God, he preacheth not himselfe, but seketh the honoure of Christ, yee though it be with the parell of his life.

Chap. V.

The rewarde for suffringe trouble.

Chap. VI.

An exortacion to receaue the worde of God with thankfulnessse and amendmēt of life. The diligence of Paul in the gospell, and how he warneth them to eschue the company of the Heythen.

Chap. VII.

He exorteth thē to receaue the promises of God thankfully. The Corinthiās are commended for their obediēce and loue towarde Paul.

Chap. VIII. IX.

He putteth them in remembrance to helpe the poore sayntes at Ierusalem acordinge as the Macedonians dyd.

Chap. X.

He toucheth the false apostles, and defendeth his auctorite and callynge.

Chap. XI.

Paul (vnder sufferauce) cōmendeth himselfe, and defendeth his auctorite agaynst the false prophetes.

Chap. XII.

Paul is takē vp in to the thirde heauen, and heareth wordes not to be spoken off.

Chap. XIII.

He promiseth to come vnto them, and exhorteth them so to ordre them selues that he maye fynde them perfecte, and of one mynde.

The seconde Epistle of the Apostle S. Paul, to the Corinthians.

The first Chapter.

PAUL an Apostle of Iesu Christ, by the will of God, and brother Timotheus. Vnto the congregation of God which is at Corinthū, with all the sayntes which are ī all Achaia. * Grace be with you, and peace frō God oure father, and from the LORDE Iesus Christ.

Blessed be God the father of oure LORDE Iesus Christ, the father of mercy and † God of all comforte, which comforteth vs in all oure trouble: in so moch ‡ we are able to comforte them that are in eny maner of trouble, with the same comforte wherwith we oure selues are comforted of God. For as the afflictions of Christ are plenteous in vs, euen so is oure cōsolacion plenteous by Christ. But whether we haue trouble or comforte, it is done for youre welth. Yf it be trouble, it is done for youre cōforte and health, which health sheweth hir power, in that ye suffre the same afflictions which we suffre. Yf it be comforte, it is done also for youre comforte and health. Therefore is oure hope fast for you, in as moch as we knowe, that, like as ye are partakers of the afflictions, so shal ye be partakers also of the consolacion.

Brethren we wolde not haue you ignoraunt of oure trouble, † which happened vnto vs in Asia, for we were greued out off measure passunge strength, so that we euen dispared of life, and had concluded in oure selues ‡ we must nedes dye. But this was done, because we shulde not put oure trust in oure selues, but in God, which rayseth vp the deed to life agayne: which delyuered vs from so

greate a death, and yet delyuereth daylie, On whom we trust, that he wil delyuer vs here after also, by the helpe of youre prayer for vs † that on oure behalfe many thanks maye be geuen by many personnes, for the gifte that is geuen vs.

For oure reioysinge is this, euen the testimony of oure conscience, that in synglenes † godly purenesse, not in fleshly wysdome, but in the grace of God, we haue had oure conuersacion in the worlde, but most of all with you. For we wryte nothings els vnto you, then that ye rede and also knowe. Yee † I trust that ye shal fynde vs vnto the ende, euen as ye haue founde vs partly.

For we are youre reioysinge, eue as ye also are oure † reioysinge in † daye of the LORDE Iesus. And in this confidence was I mynded the other tyme to come vnto you (that ye mighte haue yet another pleasure more) † to passe by you in to Macedonia, † to come againe out of Macedonia vnto you † to be led forth to Iewrye warde of you.

Whan I thus wyse was mynded, dyd I vse lightnesse? Or are my thoughtes fleshly? Not so † but with me yee is yee, and nay is naye. O faitfull God, that oure worde vnto you hath not bene yee and naye. For Gods sonne Iesus Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus) was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, † are Amē in him, to the prayse of God by vs. But it is God which stablysheth vs with you in Christ, and hath anyoynted us, † and sealed us, and geuen the earnest of the sprete in oure hertes.

* Gal. 1. a. Ephe. 1. a. 1 Pet. 1. a. † Act. 19. c.
‡ 2 Cor. 4. c. § Phil. 2. b. 1 Tess. 2. c. a 1 Co. 16. a.

‖ Mat. 5. d. Iaco. 5. c. b Ephe. 4. c.

The ij. Chapter.

BUT I call God to recorde vnto my soule, that to fauoure you* withall I came not agayne vnto Corinthum. Not that we are * lordes ouer youre faith, but we are helpers of youre ioye, for ye stonde in faith. But I determyned this with my selfe, that I wolde not come agayne to you in heynes. For yf I make you sory, who is it that shal make me glad, but the same which is made sory by me? And the same haue I wyrtten vnto you, lest whā I come, I shulde take heynes of them, of whom I oughte to reioyse: for so-moch as I haue this confidence in you all, that my ioye is the ioye of you all. For in greate trouble and anguysch of hert wrote I vnto you with many teares: not yf ye shulde be sory, but that ye mighte perceaue the loue, which I haue most specially vnto you.

33 But yf eny man haue caused sorowe, the same hath not made me sory, but partely, lest I shulde greue you all. It is sufficient, that the same man is so rebuked of many, so that from hence forth ye oughte the more to forgeue him and to comforte him, lest he be swalowed vp in ouer much heynes. Wherefore I exhorte you, that ye shewe loue vpō him. For therfore dyd I wryte vnto you also, that I mighte knowe the pofe of you, whether ye were obediēt in all thinges. But loke vnto whō ye forgeue eny thinge, I forgeue hī also. For I also, yf I forgeue ought vnto eny mā, that forgeue I for youre sakes in the rowme of Christ, lest we shulde be preuented of Sathan. For his thoughtes are not vnkowne vnto vs.

C But whā I came to Troada to preach yf Gospell of Christ (and a dore was opened vnto me in yf LORDE) I had no rest in my sprete, because I founde not Titus my brother: but I toke my leue of them, and wente awaye in to Macedonia. Yet thanks be vnto God, which allwaye geueth vs the victory in Christ,§ and openeth yf sauoure of his knowlege by vs in euery place. For we are vnto God the good sauoure of Christ, both amonge thē yf are saued, ¶ amonge them yf perishe.¶ To these, yf sauoure of death vnto death: but vnto yf other, the sauoure of life vnto life. And who is mete therto? For we are not as many are,

which choppe ¶ chaunge with the worde of God, but euē out of purenesse, and out of God, in yf sighte of God, so speake we in Christ.

The iij. Chapter.

BEYNNYE we then agayne to prayse oure selues? Or nede we (as some other) of pistles of commēdacion vnto you or letters of commēdacion from you? Ye are oure epistle wyrtten in oure hertes: which is vnderstonde and red of all mē, in that ye are knowne, how that ye are yf epistle of Christ, mynistrēd by vs, and wryttē, not with ynke, but with the sprete of the lyuyng God: ¶ not in tables of stone,** but in fleshy tables of the hert. Soch trust haue we thorow Christ to God warde, not that we are sufficient of oure selues to thynke eny thinge, as of oure selues,†† but oure ablenesse commeth of God, which hath made vs able, to be ‡ mynisters of the new Testament: not of the letter, but of the sprete. For the letter killeth, but the sprete geueth life.

33 But yf the mynistracion yf killeth thorow the letter, and was figured in stones, was glorious,§§ so that the childrē of Israel mighte not beholde the face of Moses, for yf clearnesse of his countenaunce, (which glory neuertheles is done awaye) how shal not yf mynistracion of yf sprete be moch more glorious? For yf the office that preacheth damnacion be glorious, moch more doth the office that preacheth righteousnes excede in glory. For yf other parte that was glorified is nothinge glorified in respecte of this excedinge glory. For yf that which is done awaye, be glorious, moch more shal yf which remaineth, be glorious.

C Seynge then that we haue soch trust, we vse greate boldnesse, and do not as Moses,|| which put a vayne before his face, so that yf children of Israel mighte not se the ¶¶ ende of it, that is done awaye. But their myndes are blynded. *** For vnto this daye remaineth the same coueringe vntakē awaye in the olde Testament, when they rede it, which in Christ is put awaye. But euen vnto this daye when moyses is red, the vayne hangeth before their hertes: ††† Neuertheles whā they turne to the LORDE, the vayne shalbe taken awaye. ††† For the LORDE is a sprete: ¶ where the

* Rom. 9. a. * 1 Pet. 5. a. † 1 Cor. 5. b.
‡ Act. 16. b. § Col. 1. c. ¶ Luc. 2. c. ¶ Exo. 34. c.
** Iere. 31. e. †† Phil. 2. b. †† 1 Cor. 4. b. 2 Co. 6. a.

§§ Exo. 34. d. || Exo. 34. d. ¶¶ Rom. 10. a.
*** Mat. 13. b. ††† Rom. 11. c. ††† Ioh. 4. c.

sprete of the LORDE is, there is libertye. But now the glory of ꝑ LORDE appeareth in vs all with open face, and we are chaunged in to the same ymage, from one cleannes to another, euē as of the sprete of the LORDE.

The iiii. Chapter.

THEREFORE seynge we haue soch an office (euen as mercy is come vpon vs) we faynte not, but cast from vs the clokes of vnhonestye, and walke not in craftines: nether corruppe we the worde of God but open the trueth, and reporte oure selues to euery mans conscience in the sighte of God.

Yf oure Gospell be yet hyd, it is hyd in them that are lost: amonge whom the God of this worlde * hath blynded ꝑ myndes of them which beleue not, that ꝑ lighte of the Gospell of the glory of Christ († which is the ymage of God) shulde not shyne vnto them. For we preach not oure selues, but Iesus Christ to be the LORDE, and oure selues youre seruantes for Iesus sake.

3 For God ‡ that cōmanded the light to shyne out of darknesse, § hath geuen a cleare shyne in oure hertes, ꝑ by vs ꝑ light of ꝑ knowlege of the glory of God mighte come forth, in the face of Iesus Christ.

But this treasure haue we in ¶ earthen vessels, that ꝑ power which excelleth might be of God, and not of vs. We are troubled on euery syde, yet are we not without shift. We are in pouertie, but not vtterly without somewhat. We are persecuted, but we are not forsaken. We are oppressed, neuertheles we perish not. ¶ We allwayes beare aboute in oure body the dyenge of the LORDE Iesus ꝑ the life also of the LORDE Iesus might appeare in oure body. ** For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might appeare in oure mortall flesh.

C Therefore is death now mightie in vs, but life in you. But seynge that we haue the same sprete of faith (acordinge as it is wrytten: †† I beleued, and therefore haue I spokē.) we also beleue, ¶ therefore we speake, for we knowe that he, which raysed vp ꝑ LORDE Iesus, shal rayse vs vp also by ꝑ meanes of Iesus, and shal set vs with you. For all

thinges do I for youre sakes, †† that the plēteous grace by the thākesgeuyng of many, maye redounde to the prayse of God. Therefore are we not weery, but though oure outwarde man be corrupte, yet the inwarde is renewed daye by daye. §§ For oure trouble, which is but temporall and lighte, worketh an exceedinge and an eternall weigthe of glorye vnto vs, which loke not on the thinges that are sene, but on them which are not sene. For ꝑ thinges which are sene, are temporall: but the thinges that are not sene, are eternall.

The v. Chapter.

WE knowe surely, ꝑ yf oure ¶ earthy **¶** house of this dwellynge were destroyed, we haue a buyldynge ordeyned of God, an house not made with handes, but euerlastynge in heauen. ¶¶ And in the same sighe we also after oure māson, which is from heauen: and longe to be clothed therwith, so yet, *** yf that we be founde clothed, and not naked. For as longe as we are in this tabernacle, we sighe and are greued, for we had rather not be vnclodhed, but to be clothed vpon, that mortalite might be swallowed vp of life. But he that hath ordeyned vs for this, is God, †† which hath geuen vs the earnest of the sprete. Therefore are we allwaye of good cheare, and knowe, that as longe as we dwell here in the body, we are not at home with the LORDE: for we walke in faith, and se him not. Neuertheles we are of good comforte, and had leuer to be absent from the body, ¶ to be at home with the LORDE.

Wherefore, whether we be at home or frō **3** home, we endeuoure oure selues to please him. †† For we must all appeare before the iudgment seate of Christ, ꝑ euery one maye receaue in his body, acordinge to ꝑ he hath done, whether it be good or bad. Seynge then that we knowe, how that the LORDE is to be feared, we fare fayre with men, but we are knowne well ynough vnto God: I trust also, that we are knowne in youre consciences. We prayse not oure selues agayne vnto you, but geue you an occasion to reioyse of vs, ꝑ ye maye haue to reioyse agaynst them, which reioyse after the outwarde appearance, and

* Ioh. 12. e.

† Col. 1. b. Phil. 2. a. Heb. 1. a.

† Gen. 1. a.

§ 2 Pet. 1. d.

|| 2 Cor. 5. a.

¶ Gal. 6. b.

** Rom. 8. c.

†† Psal. 115. a.

†† 2 Cor. 1. b.

§§ Psal. 29. a. Ro. 8. c.

||| 2 Cor. 4. b.

¶¶ Rom. 8. c.

*** Apoc. 16. c.

††† Rom. 8. b.

2 Cor. 1. c.

††† Mat. 25. c. Ro. 14. b.

not after the hert. For yf we do to moch, we do it vnto God: yf we kepe measure, we do it for youre sakes. For the loue of Christ constraineth vs, in as moch as we thus iudge, that yf one be deed for all, then are all deed. *And therefore dyed he for all, that they which lyue, shulde not hence forth lyue vnto them selues, but vnto him, which dyed for them and rose agayne.

¶ Therefore hence forth knowe we noman after \bar{y} flesh: and though we haue knowne Christ also after the flesh, yet knowe we him now so nomore. Therefore yf eny man be in Christ, he is a new creature. Olde thinges are past awaye, + beholde, all are become new. Neuertheles all thinges are off God, which hath reconcyed vs vnto himselfe by Iesus Christ, and hath geuen vs the office to preach the attonement. + For God was in Christ, and \bar{s} reconcyed the worlde vnto himselfe, and counted not ther synnes vnto them, and amonge vs hath he set vp the worde of \bar{y} attonemēt. Now thē are we messaungers in the rowme of Christ, euen as though God exhorted by vs. We beseke you now therfore in Christes steade, that ye be at one with God: || for he hath made him which knewe no synne, to be \bar{s} synne for vs, \bar{y} we by his meanes shulde be that righteousnes, which before God is alowed.

The vi. Chapter.

¶ WE as helpers therfore exhorte you, that ye receaue not \bar{y} grace of God in wayne. For he sayeth: ** I haue herde the in the tyme accepted, and in the daye of saluacion haue I succoured the. Beholde, now is the accepted tyme, now is the daye of saluacion. Let vs geue no man occasion of euell, that oure office be not euell spoken of: but in all thinges let vs behaue oure selues as the \bar{m} ynisters of God: in moch pacience, in troubles, in necessities, in anguysshes, in strypes, in presonmentes, in vproures, in laboures, in watchinges, in fastynges, in purenesse, in knowlege, in longe sufferynge, in kyndnesse, in the holy goost, in loue vnfayned, in the worde of the trueth, in the power of God, by the armour of righteousnes on the rightehande and on the lefte, by honoure and

dishonoure, by euell reporte and good reporte: as disceauers, \bar{q} yet true: as vnkowne, and yet knowne: + as dyenge, and beholde, we lyue: as chastened, and not kylled: as sorowynge, and yet allwaye mery: as poore, \bar{q} yet make many riche: as hauynge nothinge, \bar{q} yet possessynge all thinges.

O ye Corinthians, oure mouth is open vnto you, oure hert is made large. Ye are in no straytnesse on oure behalfe: but where as ye are in straytnesse, that do ye of youre owne hertely meanyng. I speake to you, as to childre, that haue like rewarde with vs. Set youre selues therfore at large.

¶ Beare not a straunge yock with the vnbeleuers. For what fellowship hath righteousness with vnrighteousnes? What company hath lighte with darknesse? || How agreeth Christ with Belial? Or what parte hath the beleuer with the infydele? How acordeth \bar{y} tēple of God with ymages? Ye are the temple of the lyuynge God, as sayeth God: I wyl dwell in them, and walke in them, \bar{q} and wyl be their God, \bar{q} they shalbe my people. Wherefore come out from amōge them, and separate youre selues \bar{q} (sayeth the LORDE) and touche no vnclene thinge, so wyl I receaue you, \bar{q} be youre father, \bar{q} ye shalbe my sonnes and daughters, sayeth \bar{y} Almightye LORDE.

The viij. Chapter.

SEYNge now that we haue such promyses (dearly beloued) let vs clense oure selues from all fylthynges of the flesh and sprete, and growe vp to full holynes in \bar{y} feare of God. Vnderstōde vs righte. We haue hurte no mā, we haue corrupte no man, we haue defrauded no man. I speake not this to cōdemne you, for I haue shewed you before, that ye are in oure hertes, to dye and to lyue with you. I am very bolde towarde you, I make moch boost of you, I am fylled with comforte, I am exceadyng ioyous in all oure tribulacion. *** For whan we were come in to Macedonia, oure flesh had no rest, but we were troubled on euery syde: outwarde was fightinge, inwarde was feare. Neuertheles God that comforteth the abiecte, comforted vs by the cōmyng of Titus.

* 1 Tess. 5. b. † Apoc. 21. a. ‡ Col. 2. b.
§ Rom. 3. c. Col. 1. b. 1 Ioh. 4. b. || Esa. 53. b.
¶ Rom. 8. a. Heb. 9. c. ** Esa. 49. b. †† 1 Co. 4. a.

1 Cor. 3. a. †† Esa. 26. c. §§ Deut. 7. a.
||| Math. 8. d. ¶ Leui. 26. b. ¶¶ Esa. 52. b.
*** Act. 16. b. † 2 Cor. 1. a.

B Not onely by his comynge, but also by the cōsolacion wherwith he was cōforted of you, whan he tolde vs youre desyre, youre wepyng, youre feruēt mynde for me, so y I now reioyse y more. For where as I made you sory by the letter, it repenteth me not, though I dyd repēte. For I se, that the same epistle made you sory (though it were but for a ceason). But now I reioyce, not that ye were sory, but that ye were sory to repentance. For ye sorowed godly, so that in nothinge ye were hurte by vs. For godly sorowe causeth repentance vnto saluacion, not to be repented of: *but worldly sorowe causeth death. Beholde, where as ye haue had godly sorowe, what diligence hath it wrought in you? Yee a sufficiet answer, displeasure, feare, desyre, a feruēt mynde, punyshment. For in all poyntes ye haue shewed youre selues, that ye are cleare in that matter.

C Wherefore though I wrote vnto you, yet is it not done for his cause that dyd hurte, nether for his cause that was hurte, but that youre diligence (which ye haue for vs in the sighte of God) mighte be manifest with you. Therefore are we comforted, because ye are comforted: but exceedingly the more ioyed we, for the ioye of Titus, because his sprete was refreshed of you all. I am therfore not now ashamed, though I boasted my selfe vnto him of you: but like as all is true that I haue spokē vnto you, euen so is oure boasting vnto Titus founde true also. And his inwarde affection is more abundaunt towarde you, whan he remembreth the obedience of you all, how ye receaued him with feare and trēblyng. I reioyse, that I maye be bolde ouer you in all thinges.

The viij. Chapter.

A I DO you to wit (brethren) the grace of God, which is geuē in the congregacions of Macedonia. For their reioysing was most abundaunt, whan they were tryed by moch trouble: & though they were exceadinge poore, yet haue they geuē exceadinge richely, and that in synghenesse. For to their power (I beare recorde) yee and beyonde their power, they were wyllinge of their awne acorde, and prayed vs with greate instaūce, that we wolde

receaue their benefite and fellowshipe of the † hādreachinge that is done for the sayntes: And not as we loked for, but gaue ouer them selues first to the LORDE, and afterwarde vnto vs by y wyl of God, so that we coule not but desyre Titus, that like as he had begonne afore he wolde euen so accomplish the same beniuolence amonge you. Now as ye are riche in all poyntes, in faith and in worde, and in knowlege, and in all diligence, and in youre loue toward vs, euen so se that ye be plenteous also in this benyuolēce. This I saye not as commaūdyng, but seynge, other are so diligent, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberalite of oure LORDE Iesus Christ, which though he be riche, yet for youre sakes he became poore, y ye thorow his pouerte mighte be made riche.

And my counsell herin I geue, for this is profitable for you, which haue begonne a yeaere ago, not onely to do, but also to wyll. But now performe the dede also, that like as there is a ready mynde to wil, there maye be a ready mynde also to performe the dede † of that which ye haue. § For yf there be a wyllinge mynde, it is accepted according to that a man hath, not according to that he hath not. This is not done to the intent, that other shulde haue ease, and ye cōbraunce, but that it be a lyke. Let youre abundaunce sucker their lacke in this tyme off derth, that their abundaunce also hereafter maye supplee youre lacke, that there maye be equalite. As it is wrytten: "He y gathered moch, had not the more: and he that gathered little, wanted nothinge. Thākes be vnto God, which put in the hert of Titus, the same diligence towarde you. For he accepted the request in dede, yee he was rather so well wyllinge, that of his awne acorde, he came vnto you.

C We haue sent with him that brother, whose prayse is in the Gospell thorow out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure journey, for this benyuolence that is mynistrēd by vs vnto the prayse of the LORDE, and to stere vp youre prompte mynde, and to bewarre, lest eny mā reporte euell of vs because of this plenteousnes, which is mynistrēd by vs: ¶ and therefore make

* Eccli. 30. c. † Act. 11. c. Rom. 15. d. 1 Cor. 16. a.
2 Cor. 9. a. § 1 Pet. 4. b. Pro. 3. b. § Luc. 21. a.

¶ Exo. 16. d. ¶ Rom. 12. c.

we prouision for honest thinges, not onely before the LORDE, but also before men.

We haue sent with them also a brother of oures, whom we haue oft proued diligēt in many thinges, but now moch more diligent. And this haue we done in greate hope towarde you, whether it be for Titus sake (which is my felowe and helper amonge you) or for oure brethrē (which are Apostles of the cōgregacions, & the prayse of Christ.) Shewe now the profite off youre loue and off oure boastinge of you, vnto these, and opely in the sighte of the cōgregacions.

The ij. Chapter.

A OF the *handreachinge vnto y^e sayntes, it is no nede for me to wryte vnto you: for I knowe youre redynesse of mynde, wherof I boast my selfe amonge them of Macedonia, and saye: Achaia was ready a yeaere agoo. And youre feruentnesse hath prouoked many. Neuertheles yet haue we sent these brethren, lest oure reioysinge ouer you shulde be in vayne in this behalfe, that ye mighte be ready, as I haue reported of you: lest whan they of Macedonia come with me, and fynde you vnprepared, we (I wyl not saye ye) shulde be ashamed in this presumption of boastinge.

B Wherfore I thoughte it necessary to exhorte the brethren, to come before hande vnto you, for to prepare this blessinge promysed afore, that it mighte be ready, so that it be a blessinge, and not a defraudyng. This I thinke: that t^he which soweth litle, shal reape litle also: and he y^e soweth plenteously, shal likewise reape plenteously, euery one acordynge as he hath purposed in his hert, not grudgingly, or of compulsion. † For God loueth a chearfull geuer. God is able to make you riche in all grace, y^e ye in all thinges hauynge sufficiēt to the vttemost, maye be riche to all maner of good workes. As it is wryttē: "He hath, sparsed abroad & geuē to y^e poore, his righteousnes remaineth for euer.

C He that geueth sede vnto the sower, shal mynistrē bred also for fode, and shal multiplye youre sede, and increase the frutes of youre righteousness, that in all thinges ye maye be made riche vnto all singlenesse, which causeth thorow vs, thankesgeuynge vnto God. For the hādreachinge of this colleeccion not

onely suppleeth the nede off the sayntes, but also is abudaunt herin, that for this laudable mynistracion many mighte geue thākes vnto God, and prayse God for youre obedient professynge of the Gospell of Christ, & for youre singlenesse in distributyng vnto thē, and to all men, and in their prayer for you, which longe after you, for the abudaunt grace of God in you. Thankes be vnto God for his vnoutspeakeable gifte.

The i. Chapter.

I PAUL my selfe beseke you by the mekenesse and softnesse off Christ, which when I am present amonge you, am of small reputacion, but am bolde towarde you beyng absent. I beseke you that I nede not be bolde whan I am present, & to vse y^e boldnesse wherwith I am supposed to be bolde, agaynst some, which repute vs as though we walked after y^e flesh: for though we walke in the flesh, yet fighte we not after a fleshly maner. For the y^e wapens of oure warre are not fleshly, but mightie before God to cast downe strōge holdes, wherwith we ouerthrowe ymaginacions, & euery hye thinge y^e exalteth it selfe agaynst the knowlege of God, and bryng in to captiuyte all vnderstandinge to the obedience of Christ, & are ready to take vengeance on all disobedience, whan youre obediēce is fulfilled. Loke ye on thinges after y^e vtter apperaūce?

B Yf eny man trust of himselfe y^e he is Christes, let him thinke this also by himselfe, y^e like as he is Christes, euē so are we Christes also. And though I shulde boast my selfe somewhat more of oure auctorite † which y^e LORDE hath geuē vs to edifye and not to destroye, it shulde not be to my shame. This I saye, lest I shulde seme, as though I wente aboute to make you afraied with letters. For the pistles (saye they) are sore and stronge, but his bodely presence is weake, and his speache rude. Let him y^e is soche, thinke on this wyse, that as we are in worde by letters whā we are absente, soch are we also in dede whan we are present. For we darre not reken or compare oure selues, vnto some that prayse them selues by them selues, and holde onely of them selues, they vnderstonde nothinge.

* Rom. 15. d. 1 Co. 16. a. 2 Cor. 8. a. † Pro. 11. c. Gal. 6. a. ‡ Exod. 25. a. and 35. a. Eccl. 35. a.

§ Psal. 111. b. § Ephe. 6. b. || 2 Cor. 13. b.

C Howbeit we wil not boast oure selues above measure, but onely accordinge to the measure of the rule, wherwith God hath distributed vnto vs the measure to reach euen vnto you. For we stretche not oure selues to farre as though we had not reached vnto you. For euen vnto you haue we come with the Gospell of Christ, and boast not oure selues out of measure in other mens laboures: Yee and we hope whan youre faith is increased in you, that we wil come farther (accordinge to oure measure) and preach the Gospell vnto them that dwell beyonde you, and not to reioyce in that, which is prepared with another mans measure.

The xi. Chapter.

A **L**ET him that reioyseth, reioyce in the **LORDE**: for "he \hat{y} *prayseth" him selfe, is not allowed, but he who \hat{y} **LORDE** prayseth. Wolde God ye coulde suffre me a litle in my foloshnes, yet do ye forbear me. For I am gelous ouer you with godly gelousy. For I haue married you vnto one mā, to brynge a chaste virgin vnto Christ. But I feare, lest \dagger as \hat{y} serpēt begyled Eue with his sutteltie, euē so youre wyttes shulde be corrupted from the synglenesse that is in Christ. For yf he that cometh vnto you, preach another Iesus, whom we haue not preached, or yf ye receaue another sprete, \hat{y} ye haue not receaued, or another Gospell which ye haue not accepted, ye might right well haue bene cōtent. For I suppose that I am no lesse thē the hye Apostles are. And though I be rude in speakynge, yet am I not rude in knowlege. Howbeit amōge you I am knowne to the vtmost. Or dyd I synne therein because I submytted my selfe, that ye mighte be exalted?

33 For I preached vnto you the Gospell of God \dagger frely, and robbed other cōgregacions, and toke wages of thē, to preach vnto you. \S And whan I was present with you, and had nede, I was greuous to no man: \parallel for \hat{y} which was lackynge vnto me, the brethren which came fro Macedonia, supplied. And in all thinges I kepte my selfe so, \hat{y} I shulde not be greuous to you, $\&$ so wyl I kepe my selfe. As surely as the trueth of Christ is in me, this reioysing shal not be taken fro me in the regions

of Achaia. Wherefor? 'Because I shulde not loue you? God knoweth. Neuertheles what I do and wyl do, that do I to cut awaye occasion, from thē which seke occasion, that they mighte boast thē selues to be like vnto vs. For soch false Apostles $\&$ disceatfull workers fashion them selues like vnto the Apostles of Christ. And that is no maruell: for Sathan him selfe is chaunged in to \hat{y} fashion of an angell of light. Therefore is it no greate thinge, though his mynisters fashion them selues as though they were the preachers of righteousnes, \P whose ende shalbe accordinge to their dedes.

I saye agayne, lest eny man thinke that I am folish: or els take me euen now as a fole, \hat{y} I maye boast my selfe a litle also. That I speake now, that speake I not after the **LORDE**, but as it were in folishnes, whyle we are now come to boasting: Seynge that many boaste them selues after \hat{y} flesh, I wil boast my selfe also. For ye suffre foles gladly, in so much as ye youre selues are wyse. For ye suffre euen yf a man brynge you in to bondage, yf a man put you to dishonesty, yf a man take ought fro you, yf a man exalte him selfe ouer you, yf a man smyte you on the face. I speake concernynge rebuke, as though we were weake.

Wherin so euer now eny man darre be bolde (I speake folishly) therein darre I be bolde also. They are Hebrues, so am I. They are Israelites, euen so am I. They are the sede of Abraham, so am I. They are the mynisters of Christ (I speake as a fole) I am more: in laboures more abūdaunt, in strypes aboute measure, in presonmentes more plentifully, in death oft. $\ast\ast$ Of the Iewes receaued I fyue tymes fortye strypes, one lesse. $\dagger\dagger$ Thyryse was I beaten with roddes. $\dagger\dagger$ I was once stoned, $\S\S$ I suffred thyryse shypwracke: nighte and daye haue I bene in the depe of the see: I haue oft iourneyed: I haue bene oft in paretls of waters, in paretls amonge murthurers, in paretls amonge the Iewes, in paretls amonge the Heythen, in paretls in cities, in paretls in the wylderners, in paretls vpon the See, in paretls amonge false brethre, in laboure $\&$ trauayle, in moch watchinges, in honger and thyrst, in moch fastinges in colde and nakednesse: Besyde those thynges which are out-

\ast Esa. 65. c. Iere. 9. d. 1 Cor. 1. d. * Pro. 27. a.
 \dagger Gen. 3. a. \dagger 1 Cor. 9. b. \S Act. 20. c. \parallel Phil. 4. c.

\P 2 Pet. 2. a. $\ast\ast$ Deut. 25. a. $\dagger\dagger$ Act. 16. d.
 $\dagger\dagger$ Act. 14. c. $\S\S$ Act. 27. c.

warde, namely my daylie combrance, my daylie care for all cōgregacions. * Who is weake, and I be not weake? Who is offended, ⁊ I burne not? Yf I must nedes make my boast, I wil boast my selfe of myne infirmyte. God ⁊ father of oure LORDE Iesus Christ, which is blessed for euer, knoweth that I lye not. † At Damascon the gouernoure of ⁊ people vnder kynge Aretas, kepte ⁊ cite of the Damascanes, ⁊ wolde haue taken me, and at a wyndowe was I let downe in a basket thorow the wall, ⁊ so escaped his handes.

The xij. Chapter.

AT profiteth me nothinge (no doute) to boaste. Neuertheles I wil come to ⁊ visions and reuelacions off the LORDE. I knowe a man in Christ aboute fourtene yeaes ago (whether he was in ⁊ body, I can not tell: or whether he was out of the body, I can not tell, God knoweth.) the same was taken vp in to the thirde heauen: and I knowe the same man (whether he was in ⁊ body or out of the body, I can not tell, God knoweth) how that he was takē vp in to Paradise, and herde wordes not to be spoken, which no man can vtter. Here of will I boast, but of my selfe wil I make no boast, excepte it be of myne infirmities. And though I wolde boast my selfe, I dyd not foolishly, for I wolde saye the trueth. But I refrayne my selfe, lest eny mā shulde thinke of me aboute ⁊ he seyth in me, or heareth of me. † And lest I shulde exalte my selfe out of measure because of the hye reuelacions, there is a warnyng geuen vnto my flesh, euen ⁊ messaunger of Satan, to buffet me, that I shulde not exalte my selfe out off measure: for ⁊ which I besoughte the LORDE thryse, that it mighte departe fro me. And he sayde vnto me: My grace is sufficient for the. For my strength is made perfecte thorow weaknes. Very glad therefore wil I reioyse in my weaknes, that the strength of Christ maye dwell in me.

B Therefore am I contente in infirmities, in rebukes, in necessities, in persecucions, in anguysches for Christes sake: for whā I am weake, thē am I strōge. I am become a fole i boasteinge my selfe: Ye haue cōpelled me. For I oughte to be cōmended of you, § in so

* 1 Cor. 8. 12.

† Act. 9. d.

‡ Iob 1. b.

§ 1 Cor. 9. a.

moch as I am in nothinge inferior to ⁊ hye Apostles. Though I be nothinge, yet are ⁊ tokens of an Apostle wrought among you, with all paciēce, with signes, ⁊ with woders ⁊ with mightie dedes. For what is it, wherein ye are inferiours to the other cōgregacions? excepte it be ⁊ I haue not bene greuous vnto you. Forgeue me this wrōge. Beholde, I am ready the thirde tyme to come vnto you, and wyl not be chargeable vnto you. ¶ For I seke not youres, but you. For ⁊ childrē ought not to gather treasure for the elders, but the elders for the children. I wil very gladly bestowe, and wyl be bestowed for youre soules: though ⁊ more I loue you, the lesse am I loued agayne.

But let it be so that I greued you not, neuertheles for so moch as I was craftye, I toke you with gyle. Haue I defrauded you by eny of thē, whō I sent vnto you? I desyred Titus, ⁊ with him I sent a brother: dyd Titus defraude you? Haue we not walked in one sprete? Wēte we not in like fotesteppes? Agayne, thynke ye ⁊ we excuse oure selues? We speake in Christ in the sighte off God. But all this (dearly beloued) is done for youre edifyenge. For I feare, lest whan I come, I shal not fynde you soch as I wolde: and lest ye shal fynde me soch as ye wolde not: lest there be amonge you, debates, envynges, wrathes, stryuynges, bacbytinges, whysperinges, swellinges, vproures: lest whan I come agayne, God bringe me lowe amonge you ⁊ lest I be constrainyd to bewaile many of thē ⁊ haue synned before, ⁊ haue not repented ouer ⁊ vnclennesse and whordome, and wantonnes, which they haue cōmytted.

The xiiij. Chapter.

NOW come I the thirde tyme vnto you. **A** ¶ In the mouth of two or thre witnesses shal euery matter be stablisshed. I haue tolde you before, ⁊ tell you before as present ⁊ seconde tyme, ⁊ wryte it now beyng absent, vnto thē which in tyme passed haue synned, ⁊ to all other: ⁊ yf I come agayne, I wil not spare, seyng that ye seke experience of him, ** which speaketh in me, euen Christ, which amonge you is not weake, but is mightie amonge you. And though he was crucified in weaknes, yet lyueth he in the power of God.

¶ Act. 20. c. ¶ Deut. 19. c. Mat. 18. b.

** Mat. 10. c.

And though we are weake in him, yet lyue we with him in the power of God amonge you.

B * Proue youre selues, whether ye are in the faith, examē youre selues. Or knowe ye not youre selues, ŷ Iesus Christ is in you? Excepte ye be cast awayes. But I trust ye knowe, ŷ we are not cast awayes. I desyre before God ŷ ye do no euell: not ŷ we shulde seme comendable, but ŷ ye shulde do ŷ which is good, ⁊ let vs be as cast awayes. For we maye do nothings agaynst ŷ trueth, but for ŷ trueth. We are glad whan we are weake, ⁊ ye stronge: ⁊ the same also we wyshe for, namely youre perfectnesse. Therefore wryte I these thinges beyng absent, lest whā I am

* 1 Cor. 11. d.

present, I shulde vse sharpnesse, acordinge to the power† which the LORDE hath geuē me to edifye, and not to destroye.

Fynally brethren, reioyse, be perfecte, **C** cōforte youre selues, be of one mynde, be peaceable, and the God of loue and peace shalbe with you. Salute one another with an holy kysse. All the sayntes salute you. The grace of oure LORDE Iesus Christ, ⁊ the loue of God, and the fellowship of ŷ holy goost be with you all. Amen.

The seconde Epistle to the Corinthians. Sent from Phillippos in Macedonia, by Titus and Lucas.

† 2 Co. 10. b.

The Epistle of the Apostle S. Paul to the Galathians.

The summe of this Epistle.

Chap. I.

Paul rebuketh them, because they were fallen awaye from the gospell, sheweth his awne couersion, magnifieth his office and apostelshippe, and declareth himself to be equall with the hye apostles.

Chap. II.

He withstondeth Peter in the face, and proueth, that the lawe and circumcision are not necessary to saluacion.

Chap. III.

He rebuketh the vnstedfastnesse of the Galathians, shewinge the vnperfectnesse of the lawe, and declareth neuertheless that it was not geuen for naught.

Chap. IIIII.

Paul sheweth that thorow Christ we be deliyuered from the lawe, and rebuketh the vnthankfulnesse of the Galathians.

Chap. V.

He laboureth to drawe them awaye from circūcision, sheweth them the battayll betwixte the sprete and the flesh, and the frutes of them both.

Chap. VI.

He exorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to bewarre of circūcision.

The Epistle

of the Apostle S. Paul to the Galathians.

The first Chapter.

A PAUL an Apostle (not of men, nor by mā, but by Iesus Christ & by God the father, which rayseed him vp frō ſ̄ deed) & all the brethrē which are with me. Vnto the cōgregaciōs in Galacia. * Grace be with you, and peace frō God the father, and oure LORDE Iesus Christ, which gaue him selfe for oure synnes, that he mighte delyuer vs from this present euel worlde, accordinge to the wyll of God oure father, to whom be prayse for euer and euer. Amen.

I maruell ſ̄ ye are so soone turned (from him that called you in the grace of Christ) vnto another Gospell: which is nothinge els, but that there be some, which trouble you, and intende to peruerthe the Gospell of Christ.

B Neuertheles though we oure selues, or an angell from heauē preach vnto you eny other Gospell, thē ſ̄ which we haue preached vnto you, the same be acursed. As we haue sayde afore, so saye we now agayne: Yf eny mā preach vnto you eny other thinge, thē ſ̄ ye haue receaued, ſ̄ same be acursed. Preach I men now or God? Or go I aboute to please men? Yf I shulde yet please men, I were not the seruauant of Christ.

But I certifie you brethren, ſ̄ the Gospell which is preached of me, is not of men. For I nether receaued it ner lerned it of mā, but by the reuelacion of Iesus Christ. For ye haue herde of my conuersacion afore tyme in the Ieweshippe, ſ̄ how that beyōde measure I persecuted the cōgregacion of God, and spoyled it, and preuayled in the Ieweshippe aboute many of my companions in my nacion,

& was a moch more feruent manteyner of the tradicions of the fathers.

C But whan it pleased God which separated me fro my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him thorow the Gospell amonge the Heythen, immediatly I commened not of the matter with flesh and bloude: nether came I to Ierusalem vnto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascon. Then after thre yere I came to Ierusalē to se Peter, and abode with him fyfene dayes. As for the other Apostles, I sawe none of them, saue Iames the LORDES brother.

The thinges that I wryte vnto you, beholde, ſ̄ God knoweth, I lye not. After that wente I in to the coastes of Syria and Celicia: but of face I was vnknowne to ſ̄ Christen congregacions in Iewrye. Neuertheles they had herde onely, that: He that persecuted vs in tyme passed, preacheth now ſ̄ faith which some tyme he destroyed: and they prayed God in me.

The ij. Chapter.

THEN after fourtene yeaes, **A** I wente vp agayne to Ierusalē with Barnabas, and toke Titus with me also. But I wente vp by reuelacion, and commened with thē of ſ̄ Gospell, which I preach amonge the Heythē: but specially with thē which were in reputacion, lest I shulde runne or had runne in vayne. ¶ But Titus which was also with me, was not compelled to be circūcysed, though he was a Greke: and that because of certayne

* 2 Cor. 1. a. Ephe. 1. a. 1 Pet. 1. a. † Act. 15. a.
† Act. 8. a. 9. a. ‡ 2 Cor. 11. d.

¶ Act. 15. a. ¶ Act. 16. a. 1 Cor. 9. c.

incommers beyng false brethē, which came in amōge other, to spye out oure libertye, which we haue in Christ Iesus, that they might brynge vs in to bondage: To whom we gaue no rowme, no not for the space of an houre, as concerninge to be broughte in to subieccion: ŷ the trueth of the Gospell mighte contynue with you.

As for thē that semed to be greate, what they were in tyme passed, it maketh no matter to me. * For God loketh not on the outward appearance of men. Neuertheles they which semed greate, taught me nothinge: but contrary wyse, whan they sawe that the Gospell ouer the vncircumcision was comytted vnto me, as ŷ Gospell ouer ŷ circumcision was comytted vnto Peter. (For he ŷ was mightie B with Peter to the Apostleshippe ouer the circumcision, the same was mightie with me also amōge the Heythen) they perceaued the grace that was geuen vnto me.

Iames and Cephas and Iohn, which semed to be pilers, gaue me and Barnabas ŷ righte handes, and agreed with vs, that we shulde preach amōge the Heythē, and they amōge the Iewes: onely that we shulde remēbre the poore, i which thinge also I was diligent to do.

But whā Peter was come to Antioche, I withstode him in ŷ face: for he was worthy to be blamed. For afore there came certayne from Iames, he ate with the Heythē. But whā they were come, he withdrew and separated himselfe, fearinge thē which were of the circumcision. And the other Iewes dyssembled with him likewise, in so moch ŷ Barnabas was brought in to their symulacion also. But whan I sawe that they walked not right after ŷ trueth of the Gospell, I sayde vnto Peter openly before all: Yf thou beyng a Iewe, lyuest after the maner of the Gentyles, and not as do the Iewes, why causeth thou the Gentyles then to lyue as do the Iewes?

C ¶ Though we be Iewes by nature, and not synners of the Gentyles, yet (in so moch as we knowe, that a man is not made righteous by the dedes off the lawe, but by the faith on Iesus Christ) we haue beleued also on Iesus Christ, ŷ we might be made righteous by the faith of Christ, and not by the dedes of the

lawe, because that by the dedes of the lawe no flesh shal be iustified.

Yf we then which seke to be made righteous by christ, shulde be yet founde synners oure selues, is not Christ then the mynister of synne? God forbyd. For yf I buylde agayne ŷ which I haue destroyed, then make I my selfe a trespasser. But I thorow the lawe am deed vnto the lawe, that I might lyue vnto God. I am crucified with Christ, yet do I lyue: neuerthelesse now not I, but Christ lyueth in me. For ŷ life which I now lyue in ŷ fleszhe, I lyue in the faith of ŷ sonne of God ŷ which loued me, and gaue himselfe for me. I cast not awaye the grace of God. For yf righteousnes come by the lawe, then dyed Christ in vayne.

The iij. Chapter.

O YE folishe Galathiā, who hath bewitched you, that ye shulde not beleue the trueth? To whō Iesus Christ was describēd before the eyes and amōge you crucified. This onely wolde I lerne of you: Receaued ye the sprete by the dedes of the lawe, or by the preachinge of the faith? Are ye so vnwyse? Ye beganne in the sprete, wolde ye ende now thē in the flesh? Haue ye suffred so moch in vayne? Yf it be els in vayne. He that geueth you the sprete, and doth soch greate actes amōge you, doth he it thorow the dedes of the lawe, or by ŷ preachinge of the faith? ¶ Euen as Abrahā beleued God, and it was counted vnto him for righteousness. Thus ye knowe, that they which are of faith, are Abrahams children.

The scripture sawe afore hāde, that God iustificth the Heythen thorow faith. Therefore shewed it glad tydinges afore vnto Abraham, and sayde: ¶ In the shal all the Heythen be blessed. So then they which be of faith, are blessed with faithfull Abraham. For as many as go aboute with the workes of the lawe, are vnder ŷ curse: For it is wryttē: ** Cursed be euery man, which cōtynueth not in all thinges that are wryttē in the boke of the lawe, to do them. That no man is iustified by the lawe in the sighte of God, it is euydēt: †† For ŷ iust shal lyue by his faith. The lawe is not of faith, †† but the mā that

..* Act. 10. d. Rom. 2. b. Ephe. 6. a.

‡ Co. 9. a. † Phil. 3. a. Rom. 3. b.

¶ Gen. 15. b. Rom. 4. a. Iaco. 2. c.

† Act. 11. c.

§ Ephe. 5. a.

¶ Gen. 12. a.

and 22. c.

** Deut. 27. c.

†† Abac. 2. a. Rom. 1. b.

‡‡ Leuit. 18. a.

doth ſame, ſhal lyue therin. But Chriſt hath deliuered vs from ſ curse of the lawe, whan he became a curſe for vs. (For it is wrytē: *Cursd is euery man that hangeth on tre) ſ the blyſſynge of Abraham mighte come on the Gentyles in Chriſt Ieſu, and ſ we might ſo receaue ſ promysed ſprete, thorow faith.

C Brethren, I wil ſpeake after the maner of men. Though it be but a māſ Teſtamēt, yet no man deſpyſeth it, or addeth eny thinge therto, †whan it is confirmed. To Abraham and hiſ ſede were the promys made. He ſayeth not: In the ſedes, as in many, but in thy ſede, as in one, which is Chriſt. This Teſtament (I ſaye) which afore was confirmed to Chriſt warde, is not diſanulled (that the promes ſhulde be made of none affecte) by the lawe: which was geuen beyonde foure hundredth & thirtiē yeares thereafter. §For yf the enheritaunce be gotten by the lawe, then is it not geuen by promes. But God gaue it frely vnto Abraham by promes.

Wherefore thē ſerueth the lawe? || It was added becauſe of tranſgreſſion, tyll the ſede came, to the which the promes was made. ¶ And it was geuen of angels, by the hande of the **mediatoure. A mediatour is not a mediatour of one onely, but God is one.

D Is the lawe then agaynſt the promyses of God? God forbyd. Howbeit yf there had bene geuen a lawe which coulde haue geuē life, thē no doute righteous ſhulde come of the lawe. †† But ſ ſcripture hath ſhut vp all vnder ſynne, that ſ promes ſhulde come by the faith on Ieſus Chriſt, geuē vnto thē that beleue. Before faith came, we were kepte and ſhut vp vnder the lawe, vnto the faith which ſhulde afterwarde be declared. Thus ſ lawe was oure ſcolemaſter vnto Chriſt, that we might be made righteous by faith. But now that faith is come, we are nomore vnder the ſcolemaſter. ‡ For ye all are the children of God by the faith in Chriſt Ieſu. §§ For as many of you as are baptysed, haue put on Chriſt. Here is nether Iewe ner Greke: here is nether bōde ner fre: here is nether man ner woman, for ye are all || one in Chriſt Ieſu. Yf ye be Chriſtes, thē are ye Abrahāſ ſede and heyres acordynge to the promes.

The iiii. Chapter.

BUT I ſaye: As longe as the heyre is a childe, there is no difference betwene him and a ſeruaunt, though he be lord of all ſ goodes: but he is vnder tuters and gouerners, vntyll the tyme appoynted of the father. Euen ſo we alſo, whā we were children, were in bondage vnder the outwarde tradicions. But whan the tyme was fulfilled, God ſent hiſ ſonne, borne of a womā, ¶ and put vnder the lawe, to redeme them which were vnder the lawe, that we mighte receaue ſ childſhippe. *** For ſo moch thē as ye are children, God hath ſent the ſprete of hiſ ſonne in to oure hertes, which cryeth: Abba, deare father. Wherefore now, thou art not a ſeruaunt, but a ſonne. Yf thou be a ſonne, then art thou the heyre of God thorow Chriſt. Notwithſtandinge whan ye knewe not God, ye dyd ſeruyce vnto them, which by nature are no Goddes. But now ſeynge ye knowe God (yee rather are knowne off God) how is it ††† that ye turne you backe agayne vnto the weake and beggerly tradicions, wher vnto ye deſyre agayne a freſh to be in bondage?

Ye obſerue dayes and monethes, and tymes and yeares. I am in feare of you, leſt I haue beſtowed labour on you in vayne. Brethrē I beſeke you, be ye as I am, for I am as ye are. Ye haue not hurte me at all. For ye knowe how that in weaknes after ſ fleſh I preached ſ Gospell vnto you at the firſt: and my tentacion which I ſuffed after the fleſh, ye deſpyſed not, nether abhorred, but receaued me as an angell of God, yee euen as Chriſt Ieſus. How happy were ye then? For I beare you recorde, that yf it had bene poſſible, ye had plucked out youre awne eyes, and geuē them vnto me. Am I therefore become youre enemy, becauſe I tell you ſ trueth?

They are gelous ouer you amysſe. Yee they wolde make you to fall backe, that ye might be ſeruēt to thē warde. It is good to be ſeruēt, ſo ſ it be allwaye in a good thinge, and not onely whan I am preſent with you. My little children (of whom I trauayle in byrth agayne, vntyll Chriſt be faſhioned in you) I wolde I were with you now, and

* Deut. 21. d. † Heb. 9. c. ‡ Iudith. 5. b.
§ Act. 7. a. || Rom. 4. c. 7. b. 8. a. ¶ Act. 7. e.
** Deut. 5. a. †† Rom. 3. b. ††† Ioh. 1. a.

§§ Rom. 6. a. and 13. b. Col. 2. b. || Ioh. 17. c.
¶ Mat. 5. b. *** Rom. 8. b. ††† Col. 2. c.

coulede chaſge my voyce, for I ſtode i doute of you.

¶ Tell me ye that wylbe vnder the lawe, haue ye not herde the lawe? For it is wrytten, that Abraham had two ſonnes * the one by a bonde mayde, † the other by a fre woman. As for him that was of the bode mayde, he was borne after ‡ flesh: but he which was of the fre woman, was borne by promes. These wordes betoken ſomwhat. For theſe wemen are the two Teſtamentes: The one from the mount Sina, that gendreth vnto bondage, which is Agar. For Agar is called in Arabia † mount Sina, and reacheth vnto Ieruſalem which now is, and is in bondage with hir children.

‡ But Ieruſalem that is aboue, is the fre woman, which is the mother of vs all. For it is wryttē: § Reioyce thou baren, that bearest no childre: breake forth and crye thou † trauayleſt not, for the deſolate hath many mo childre, then ſhe which hath an huſbande. As for vs (brethren) we are the children of Isaac accordinge to the promes.

¶ But like as at that tyme, he that was borne after the flesh, perſecuted him † was borne after the ſprete, euen ſo it is now alſo. But what ſayeth the ſcripture? ¶ Put away the bonde mayden and hir ſonne: for the ſonne of † bondmayde ſhal not be heyre with † ſonne of the fre woman. So now brethren, we are not children of the bonde mayde, but of the fre woman.

The b. Chapter.

¶ **S**TONDE faſt therfore in the libertye wherwith Chriſt hath made vs fre, and be not wrapped agayne in the yocke off bondage. Beholde, I Paul ſaye vnto you: Yf ye be circumcyſed, Chriſt profiteth you nothinge at all. I teſtifie agayne vnto euery man which is circumcyſed, that he is bounde to kepe the whole lawe. Ye are gone quyte from Chriſt, as many off you as wylbe made righteous by the lawe, and are fallen from grace. But we wayte in the ſprete off hope, to be made righteous by faith. ¶ For in Chriſt Ieſu nether is circumciſion eny thinge worth ner vncircumciſion, but faith ** by loue is mightie in operacion. Ye ranne

well, who was a let vnto you, that ye ſhulde not obeye the truth? Soch counsell is not of him that hath called you.†† A litle leuen ſowreth the whole lombe of dowe.

I haue truſt towarde you in † LORDE, † that ye wylbe none otherwyſe mynded. But he that troubleth you, ſhal beare his iudgment, what ſo euer he be. Brethren yf I yet preach circumciſion, why do I ſuffre perſecucion? then had the ſlaunder off the croſſe ceaſed. Wolde God they were roted out fro amoge you, which trouble you. But brethren, ye are called vnto liberty, onely let not youre libertie be an occaſion vnto the flesh, but by loue ſerue one another. For all the lawe is fulfilled in one word, namely in this: † loue thy neghboure as thy ſelfe. And yf ye byte and deuoure one another, take hede, that ye be not conſumed one of another.

I ſaye: Walke in the ſprete, and ſo ſhal ye not fulfill the §§ luſtes off the fleſhe. ¶ For the fleſh luſteth agaynſt the ſprete, and the ſprete agaynſt the fleſh. Theſe are contrary one to the other, ſo that ye can not do that which ye wolde: But and yf ye be led of the ſprete, then are ye not vnder the lawe. ¶ The dedes of † fleſh are maniſeſt, which are theſe: Aduoutrye, whordome, vnclēnes, wantēnes, Idolatrye, witchcraft, hatred, variaunce, zele, wrath, ſtryfe, ſedicion, ſectes, enyenge, murthur, dronkennes, glotony, and ſoch like: of the which I tell you before, as I haue tolde you in tyme paſt, ¶ that they which commytte ſoch, ſhal not inheret the kyngdome of God.*** But the frute of the ſprete, is loue, ioye, peace, longe ſufferinge, gēlenes, goodneſſe, faithfulneſ, mekenesſe, tēperance,††† Agaynſt ſoch is not † lawe:††† But they that are Chriſtes, haue crucified their fleſh, with the luſtes and deſyres.

The bi. Chapter.

¶ **Y**F we lyue in the ſprete, let vs walke † alſo in the ſprete. Let vs not be vayne glorious, prouokinge one another, and enyenge another. Brethren, Yf eny mā be ouertaken of a faute, ye which are ſpiritually, enſourme him with a meke ſprete: and conſidre thine owne ſelfe, that thou alſo be not tempted. §§ Beare ye one anothers burthē,

* Gen. 16. d. † Gen. 21. a. ‡ Apoc. 21. a.
§ Eſa. 54. a. ¶ Gen. 27. g. ** Gen. 21. b.
¶ Gal. 6. b. †† 1 Co. 13. a. ††† 1 Cor. 5. a. †† Leuit.

19. e. Ro. 13. b. §§ 1 Pet. 2. b. ¶¶ 1 Tim. 5. c.
¶¶ 1 Cor. 6. b. *** Ephe. 5. b. ††† 1 Tim. 1. b.
††† Ro. 13. b. 1 Pet. 2. b. §§§ Ioh. 13. b.

and so shal ye fulfill the lawe of Christ. But yf eny man thinke himselfe to be somewhat (whan in dede he is nothinge) the same disceaueth himselfe. Let euery man proue his owne worke, and thē shal he haue reioysinge in his awne selfe, and not in another. For * euery one shal beare his owne burthen.

† But let him that is taughte with the worde, mynister in all good thinges, vnto him that teacheth him. Be not disceaued, God wil not be mocked. ‡ For what soeuer a man soweth, that shal he reape. He that soweth vpon the flesh, shal of the flesh reape destruction: But he that soweth vpon † sprete, shal of the sprete reape life euerlastinge. § Let vs not be weery of well doyng: for whā the tyme is come, we shal reape without ceasinge. Whye we haue tyme therfore, let vs do good vnto all men || but specially vnto thē which are of † housholde of faith.

33 Beholde, with how many wordes I haue wrytten vnto you with myne awne hande.

* Ro. 14. b. † Rom. 15. d. 1 Cor. 9. b. ‡ Luc. 16. d. § 2 Tess. 3. b. || 1 Tim. 5. a.

They that wil please in the flesh, constraïne you to be circumcysed, onely lest they shulde be persecuted with the crosse of Christ. For euē they them selues which are circumcysed, kepe not the lawe, but wolde haue you circūcysed, that they mighte reioyse in youre flesh. But God forbyd that I shulde reioyse, saue onely in the crosse of oure LORDE Iesus Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. ¶ For in Christ Iesu nether circūcision auayleth eny thinge, ner vncircumcision, but a new creature. ** And as many as walke acordynge to this rule, peace and mercy be vpon thē, and vpon Israel of God. From hence forth let no man put me to busynesse, †† for I beare in my body the markes of the LORDE Iesu. Brethren, the grace of oure LORDE Iesu Christ be with youre sprete Amen.

Vnto the Galathians, sent from Rome.

¶ Gal. 5. a. ** Psal. 124. a. †† 2 Cor. 4. b.

The Epistle

of the Apostle S. Paul to the Ephesians.

The summe of this Epistle.

Chap. I.

The euerlastinge ordinaunce and eleccion of God in sauynge all men thorow Christ Iesus his sonne. We are ordened vnto good workes. The dominion of Christ.

Chap. II.

Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christ.

Chap. III.

He sheweth the cause of his prisonment, desyreth them not to faynte because of his trouble, and prayeth God to make the stedfast in his sprete.

Chap. IIII.

He exhortheth them vnto mekenes, longe sufferinge, vnto loue and peace, euery one to serue and edifie another with the gifte that God hath geue him, to beware of straunge doctrine, to

laye asyde the olde conuersacion of gredy lustes, and to walke in a new life.

Chap. V

He exhortheth them vnto loue, warneth them to beware of vncleannes, cuetousnesse, foolish talkynge and false doctryne: to be circumspecte, to avoide dronkennesse, to reioyse and to be thankfull towarde God, to submytt the selues one to another, He teacheth how wemen shulde obeye their huszbodes, and how lounglyngly men ought to intreate their wyues.

Chap. VI.

How children shulde behaue them selues towarde their fathers and mothers: Likewise fathers towarde their children: Seruauntes towarde their masters: Agayne, masters towarde their seruautes. An exhortacion to the spirituall battayll, and what weapons christen men shulde fight withall.

The Epistle

of the Apostle S. Paul to the Ephesians.

The first Chapter.

PAUL an Apostle of Iesus Christ by the will of God. To y sayntes which are at Ephesus, & to the that beleue on Iesus Christ.

* Grace be with you and peace from God oure father, & fro the LORDE Iesus Christ.

Blessed be God the father of oure LORDE Iesus Christ, which hath blessed vs with all maner of spirituall blessinge in heauenly thynges by Christ accordinge as he had chosen

vs by him, or euer the foundation of the worlde was layed, that we shulde be holy and without blame before him in loue, & ordeyned vs before, to receaue vs as children thorow Iesus Christ, accordinge to the pleasure of his will, vnto the prayse of the glory of his grace, wherby he hath made vs accepted in the Beloued, in whom we haue redemption thorow his bloude (namely) the forgeuenes of synnes, accordinge to y riches of his grace, which he hath shed vpon vs abundantly in all wys-

* 2 Cor. 1. a. Gal. 1. a. † Ioh. 15. b. 2 Tim. 1. b.

‡ Mat. 3. b. and 17. a.

dome and prudēce: and hath opened vnto vs the mystery of his wil accordinge to his pleasure, which he had purposed in himselfe, [†]it shulde be preached *whā the tyme was full come, that all thinges shulde be gathered together by Christ, both the thinges which are in heauen, and also the thinges that are vpon earth, euen by him, by whom also we are come to the inheritance [†]we that were therto predestinate before, accordinge to [†]purpose of him, which worketh all thinges after [†]councell of his owne wyll, that we mighte be to the prayse of his glory, euen we that before beleued on Christ, on whō also ye beleued, after that ye herde the worde of trueth, namely [†]Gospell of youre saluacion: wherin when ye beleued, ye were [†]sealed with the holy sprete of promes, which is the earnest of oure inheritance to oure redempcion, that we mighte be his owne to the prayse off his glory.

¶ Wherefore I also, (in so moch as I haue herde of the faith which ye haue in [†]LORDE Iesu, and of youre loue vnto all [†]sayntes) cease not to geue thanks for you, and make mencion of you in my prayers, that [†]God of oure LORDE Iesus Christ, the father of glory maye geue vnto you the sprete of wysdome, and open vnto you the knowlege of himselfe, and lighten the eyes of youre vnderstandinge, that ye maye knowe what is the hope of youre callinge, and what the riches of his glorious enheritaunce is vpon the sayntes, [†]what is the exceedinge greatnesse of his power towarde vs, which beleue accordinge to [†]workynge of his mightie power, which he wroughte in Christ, when he rayseed him vp frō the deed,[†] and set him on his righte hāde ī heauēly thinges, aboue all rule, power, and mighte, and dominaciō, and aboue all that maye be named, not onely in this worlde, but also in [†]worlde to come. ¶ And hath put all thinges vnder his fete, and hath made him aboue all thinges[†] the heade of the cōgregation, which is his body, and the fulnesse of him that fylleth all in all.

The ij. Chapter.

¶ **A**ND quykened you also, whan ye were deed thorow trespasses and synnes, in the which in tyme past ye walked, accordinge

to the course off this worlde, and after the pryncce that ruleth in the ayre namely, after [†]sprete, which now worketh in the children of vnbeleue,** amonge whom we also had oure conuersacion in tyme past in the lustes of oure flesh, and dyd the wyll of the flesh and of the mynde, and were naturally the children of wrath, euen as well as other.

But God which is riche in mercy thorow his greate loue wherwith he loued vs euē whā we were deed in synnes, hath quykened vs in Christ (^{††}for by grace are ye sauēd) and hath rayseed vs vp with him, and set vs with him in heauēly thinges thorow Christ Iesu, [†]in tymes to come he mighte shewe the exceedinge riches of his grace, in kyndnesse to vs warde in Christ Iesu. For by grace are ye sauēd thorow faith, and that not of youre selues, For it is [†]gifte of God, not of workes, lest eny mā shulde boast him selfe. For we are his workmanship, created in Christ Iesu ^{††}vnto good workes, to [†]which God ordeyned vs before, that we shulde walke in them.

Wherefore remēbre, that ye (which afore tyme were Gentyles after the flesh, and were called vncircumcision, of thē that are called ^{§§}circumcision after the flesh, which circumcision is made with the hande) that ye at the same tyme were without Christ, and reputed aleauntes from the comen welth of Israel, and were straungers from the Testamentes of promes, therfore had ye no hope, and were without God in this worlde. But now ye that be in Christ Iesu, and afore tyme were farre of, are now made nye by the bloude of Christ.

For he is oure ^{|||}peace, which of both hath made one, and hath broken downe the wall, that was a stoppe betwene vs, and hath also thorow his flesh put awaye the cause off hatred (namely the lawe of the commaundemētes contayned in the lawe wrytten) that of twayne he mighte create one new man in him selfe, and make peace, and to reconyle both vnto God in one body thorow the crosse, and so he slewe [†]hatred thorow his owne selfe, and came ^{††}and preached peace in the Gospell, vnto you which were asfarre of, and to thē that were nye. For thorow him we both haue intraunce in one sprete vnto the father.

* Gal. 4. a. † Rom. 8. d. † 2 Cor. 1. c. and 5. a.
 § Psal. 109. a. || Psal. 8. b. ¶ Ephe. 4. b. and 5. c.
 Col. 1. c. ** Col. 3. a. †† Esa. 25. b. Act. 15. b.

†† Tit. 2. b. §§ Phil. 3. a. Col. 2. b. ||| Esa. 9. b.
 Col. 1. b. ¶¶ Esa. 57. c.

Now therfore ye are nomore gestes and straungers, but citeisins with the sayntes, & of the housholde of God, buylded vpon * y foundation of y Apostles and prophetes \dagger where Iesus Christ is y heade corner stone in whom euery buyldinge coupled together, groweth to an holy temple in the LORDE, in whom ye also are buylded together, to be an habitacion of God in the sprete.

The iij. Chapter.

FOR this cause I Paul am \dagger a presoner of Iesus Christ for you Heythen, accordinge as ye haue herde of y office of the grace of God which is geuen me to you warde. For by \S reuelacion was this mystery shewed vnto me, as I wrote aboue in fewe wordes: wherby whan ye rede it, ye maye perceauē myne vnderstandyng in y mystery of Christ, which (mystery) in tymes past was not opened vnto the childre of mē as it is now declared to his holy Apostles and prophetes by the sprete: namely, that the Heythen shulde be inheritous also, and of the same body, and partakers of his promes in Christ by the Gospell, wherof I am made a mynister acordinge to the gifte of the grace of God, which is geuē me accordinge to the workyng of his power.

33 Vnto me \parallel the leest of all sayntes is this grace geuen, that I shulde preach amonge the Heythē \S vnsearcheable riches of Christ, and to make all men se, what is the fellowshipe of the y mystery, which frō the begynnyng of the worlde hath bene hyd in God, which made all thiges thorow Iesus Christ: to the intent that now vnto the rulers and powers in heauē mighte be knowne by the congregacion the manifold wysdome off God, accordinge to y eternall purpose, which he hath shewed in Christ Iesu oure LORDE by whom we haue boldnesse and intraunce in all confidēce thorow faith on him. Wherfore I desyre that ye faynte not because of my tribulacions, y I ** suffre for you, which is youre prayse.

C For this cause I bowe my knees vnto the father of oure LORDE Iesus Christ, which is the true father, ouer all that is called father in heauen and in earth, that he graunte you (accordinge to y riches of his glory) to be strenghted with power by his sprete in y

inwarde mā, that Christ maye dwell in youre hertes by faith, that ye beyngē roted and grounded in loue, maye be able to cōprehende with all sayntes, what is the bredth, and the length, and the depth, and the heyth: and to knowe the loue of Christ, which loue yet passeth all knowledge: that ye maye be fylled with all maner of fulnesse of God.

Vnto him that is able to do exceedinge abundantly, aboue all that we axe or vnderstonde (accordinge to y power that worketh in vs) be prayse in the congregacion, which is in Christ Iesu, at all tymes for euer and euer, Amen.

The iijij. Chapter.

I THERFORE which am presoner in the LORDE, exhorte you, that ye walke as it becometh youre callinge wherin ye are called, with all humblenes off mynde and mekenes, and longe sufferinge, forbearinge one another in loue, and be diligent to kepe the vnite of the sprete thorow the bonde of peace. One body and one sprete, euē as ye are called in one hope of youre callynge. One LORDE, one faith, one baptyne, one God and father of vs all, which is aboue all, and thorow all, and in you all.

\dagger Vnto euery one of vs is geuen grace, accordinge to the measure off the gifte off Christ. Therfore sayeth he: \dagger He is gone vp an hye, and hath led away captiuyte captiue, and hath geuē giftes vnto men. That he wente vp, what is it, but that he first came downe in to y lowest partes of y earth? \S He that came downe, is euen the same which is gone vp aboue all heauens, to fulfill all. \parallel And y same hath set some to be Apostles, some to be prophetes, some to be Euangelistes, some to be shepherdes & teachers, wherby the sayntes mighte be coupled together thorow comen seruyce to the edifieng of y body of Christ, tyll we all come vnto one maner of faith and knowledge of the sonne of God, and become a perfecte man in to the measure of the perfecte age of Christ ¶ that we be nomore children, *** waueringe & caried aboute with euery wynde of doctryne thorow the wickednes of men and craftynes, wherby they laye awayte for vs to disceauē vs.

* 1 Cor. 3. b. \dagger 1 Pet. 2. a. \dagger Act. 21. d.
 \S Gal. 1. b. \parallel 1 Cor. 15. a. ¶ Col. 2. c. ** Col.
 1. c. $\dagger\dagger$ Ro. 12. a. 1 Cor. 12. a. $\dagger\dagger$ Psal. 67. c.

\S Joh. 3. b. \parallel 1 Cor. 12. c. ¶ 1 Cor. 14.
 *** Col. 2. a.

But let vs folowe the trueth in loue, and in all thinges growe in him, * which is the heade, euen Christ, in whom all the body is coupled together, and one membre hangeth by another thorow out all f ioyntes. † Wherby one mynistreth vnto another (acordinge to the operacion as euery membre hath his measure) and maketh, that f body groweth to the ediffenge of it selfe in loue.

This I saye therefore, and testifye in the LORDE, that ye walke nomore as f other Heythen walke in the vanite of their mynde, blynded in their vnderstandinge, beyng straungers frō the life which is in God thorow the ignorance that is in them, because of the blyndnes of their hert: which beyng past repentance, haue geuē them selues ouer vnto wantonnes, to worke all maner of vncleennes euen with gredynesse.

But ye haue not so learned Christ, yf so be that ye haue herde of him, t are taught in him, euen as the trueth is in Iesu. So then as concernyng the conuersacion in tyme past † laye from you that olde man which marreth himselfe thorow disceauable lustes: but be y renued in the sprete of youre mynde, and put on that new man, which is shapen after God, in true righteousnes and holynes. § Wherfore put away lyenge, and speake euery man the trueth vnto his neighbour, for as moch as we are membres one of another. || Be angrie, but synne not. Let not f Sonne go downe vpo youre wrath: nether geue place to the bachtyer. He that hath stollen, let him steale nomore: ¶ but let him labour rather, and do some good with his hondes, that he maye haue to geue vnto him that nedeth.

Let no filthy comunicacion proceade out of youre mouth, * but that which is good to edifye withall, whā nede is, that it be gracious to heare. And greue not the holy sprete of God, wherwith ye are ** sealed vnto f daye of redempcion. Let all bytternes, and fearnes, and wrath, and roaringe, t cursed speakyng be farre frō you with all maliciousnes. But be ye curteous one to another, mercifull, †† and forgeue one another, euē as God hath forgiven you in Christ.

* Ephe. 1. c. and 5. c. † Rom. 12. a. 1 Cor. 12. b.
† Rom. 6. a. Col. 3. a. § Zach. 8. c. 1 Pet. 2. a.
|| Psal. 4. a. ¶ 2 Tess. 3. a. ¶ Mat. 12. d. Ephe. 5. a.
** 2 Cor. 1. c. †† Mat. 6. b. †† Mat. 5. e. 1oh. 13. b.
§§ Gal. 1. a. ||| Eccli. 23. c. ¶¶ 1 Cor. 6. b.

The 6. Chapter.

BE ye the †† followers therfore of God as deare children, and walke in loue, euen as Christ loued vs, and §§ gaue him selfe for vs an offerynge and sacrifice of a swete sauoure vnto God. As for whordome and all vnclennes, or couetousnes, let it not be named amōge you, as it becommeth sayntes: ||| nether fylthines, ner folish talkyng, ner ieastyng (which are not comly) but rather geuyng of thākes. ¶¶ For be sure, that no whome monger, or vnclane person, or couetous person (which is a worshipper off ymages) hath inheritaunce in the kyngdome of Christ and of God. *** (Let no man disceau you with wayne wordes) for because of these cometh the wrath of God vpon the children of vnbeleue. Be not ye therfore companions with them. For sometyne ye were darknesse, ††† but now are ye lighte in the LORDE.

Walke as the children of lighte. ††† (For the frute of the sprete is all maner of goodnes, and righteousnes and trueth:) and proue what is pleasinge vnto the LORDE, and haue no fellowshipe with f vnfrutefull workes of darknes, but rather rebuke thē. For it is shame euen to name those thinges, which are done of them in secrete. But all thinges are manifest, whan they are rebuked of the lighte. For what so euer is manifest, that same is lighte. Therfore sayeth he: §§§ Awake thou that slepest, and stonde vp frō the deed, and Christ shal geue the lighte.

||| Take hede therefore how ye walke circumspectly, not as the vnwyse, but as f wyse, and redeme the tyme, for it is a miserable tyme. Wherfore be not ye vnwyse, but vnderstode what the wil of the LORDE is, ¶¶¶ and be not dronken with wyne, wherin is excesse: but be full of the sprete, **** and talke amōge youre selues of Psalmes and ymnes, and spirituall songes, synginge and makyng melody vnto the LORDE in your hertes †††† geuyng thanks alwayes for all thinges vnto God the father, in the name of oure LORDE Iesu Christ, submyttinge youre selues one to another in the feare of God.

† Let the women submytte them selues vnto

Col. 3. a. *** Col. 2. a. ††† 1 Tess. 5. a.
††† Gal. 5. c. §§§ Esa. 60. a. Rom. 13. b. ||| Col. 4. a. ¶¶¶ Eccli. 31. c. **** Col. 3. b. †††† 1 Tess. 5. c. ¶ Col. 3. c. 1 Pet. 3. a.

their huszbandes, as vnto the LORDE.

* For the huszbande is the wyues heade, eue as Christ also is the heade of the congregacion, and he is the Sauoure of his body. Therefore as the congregacion is in subieccion to Christ, likewise let the wyues be in subieccion to their huszbandes in all thinges.

Ye huszbandes loue youre wyues, euen as Christ loued the congregacion, † and gaue himselfe for it, to sanctifye it, † and clensed it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot ner wrynkle, ner eny soch thinge, but that it shulde be holy and without blame.

So oughte men also to loue their wyues, euen as their awne bodyes. He that loueth his wife, loueth him selfe. For no mā euer yet hated his awne fleszhe, but norisheth and cheriszheth it, euen as the LORDE doth also the congregacion. For we are membres of his body, of his flesh and of his bones. § For this cause shal a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greatescrete: but I speake of Christ and the congregacion. Neuertheles do ye so, that euery one of you loue his wife euen as himselfe: but let the wife feare hir huszbande.

The bi. Chapter.

YE ¶ children, obey youre elders in the LORDE, for that is righte. Honoure thy father and thy mother (¶ That is the first commaundement, that hath eny promes) that thou mayest prospere, and lye longe vpon earth. And ye fathers, prouoke not youre children vnto wrath, but brynge thē vp in the nourtoure and informacion of the LORDE.

** Ye seruantes, obey youre bodely masters, with feare and tremblyng, in synglenes of youre hert, euen as vnto Christ, not with seruyce onely in the eye sighte, as men pleasers: but as the seruantes off Christ, doynge the wyll off God from the hert with good wyll. Thynte that ye serue the LORDE and not mē: and be sure, that what good souer a man doth, he shal receaite it agayne of the LORDE, whether he be bonde or fre.

* And ye masters, do euen the same vnto thē, puttyng away threatenynges, and knowe that euen youre master also is in heauen, † nether is there eny respecte of personnes with him.

¶ Fynally my brethren, be stronge in the LORDE, and in the power of his mighte: put on the armour of God, that ye maye stonde stedfast agaynst the craftie assautes off the deuell. For we wrestle not agaynst flesh and bloude, but agaynst rule, agaynst power namely, agaynst the rulers of the worlde, of the darknesse of this worlde, agaynst ¶ spretes of wickednes vnder the heauen. For this cause take ye the armour of God, ¶ ye maye be able to resiste in the euell daye, and stonde perfecte in all thinges.

‡ Stonde therefore, and youre loynes gyrd aboute with the trueth, hauynge on the brest plate of righteousness, and shod vpo youre fete with the gospell of peace, that ye maye be prepared: About all thinges take holde of the shyld of faith, wherwith ye maye quenche all the fyrie dartes of the wicked. And take the helmet of saluacion, ¶ the swerde of the sprete, which is the worde of God.

§ And praye allwayes with all maner of prayer and supplicacion in the sprete, and watch there vnto with all instance and supplicacion for all sayntes and for me, ¶ that the worde maye be geuen me, that I maye open my mouth boldly, to vtter the secretes of the Gospell, wherof I am a messaunger in bondes, that I maye speake therein frely, ¶ as it becommeth me to speake.

But that ye maye also knowe, what case I am in, and what I do, Tichicus my deare brother and faithfull mynister in the LORDE, shal shewe you all: whom I haue sent vnto you for the same cause, that ye mighte knowe what case I stonde in, and that he mighte comforte youre hertes.

Peace be vnto the brethrē, and loue with faith, from God the father, ¶ from the LORDE Iesu Christ. Grace be with all them that loue oure LORDE Iesus Christ vnfaynedly. Amen.

Sent from Rome vnto the Ephesians, by Tichicus.

* 1 Co. 11. a. † Ephe. 5. a. Gal. 2. c. † Tit. 3. a.
1 Pet. 3. c. § Gen. 2. d. Mat. 19. a. Marc. 10. a.
¶ Col. 3. c. ¶ Exo. 20. b. ** Col. 3. c. Tit. 2. b.
1 Pet. 2. c. ¶ Eccli. 33. d. Col. 3. c. †† Act. 10. d.

Rom. 2. b. Col. 3. c. 1 Pet. 5. b. †† Deut. 23. b.
Psal. 131. a. Esa. 11. a. 2 Cor. 10. a. Sap. 5. c.
§§ Luc. 18. a. 1 Tess. 5. c. ¶ Col. 4. a. 2 Tess. 3. a.
¶ Act. 4. c.

The Epistle

of the Apostle S. Paul to the Philippians.

The summe of this epistle.

Chap. I.

He exhorteth them to increace in loue, in knowlege and experience of godly thinges: maketh mention of his presonment at Rome, is glad to heare Christ preached, is cōtent ether to dye or lyue, and prayeth them to lede a godly conuersacion, to be of one mynde, and to feare no persecucion.

Chap. II.

He exhorteth them to vnite and brotherly loue, and to bewarre of strife and vayne glory:

And for a sure ensample he layeth Christ before them.

Chap. III.

He warneth thē to bewarre of false teachers, whom he calleth dogges and enemies of Christ, and reproueth mān owne righteousnesse.

Chap. IIII.

He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them because of the prouysion, that they made for him beyng in preson.

The first Chapter.

A PAUL and Timotheus the seruauntes of Iesu Christ. Vnto all the sayntes in Iesu Christ, which are at Philippos, with the Bischoppes and * mynisters.

Grace be with you and peace from God oure fater, and from the LORDE Iesus Christ.

† I thanke my God, as oft as I remēbre you (which I allwayes do in all my prayers for you all, and praye with gladnesse) because of youre fellowshippe which ye haue in the Gospell from the first daye vnto now, and am surely certified of this, ‡ he which hath begonne that good † worke in you, shal go forth with it vntyll § daye of Iesus Christ: as it becommeth me to iudge of you all, because I haue you in my hert, as those that are partakers with me of grace in my bondes, in defendinge and stablyshinge of the Gospell.

B For God is my § recorder, how I lōge after you all euen for the very hert rote in Iesus Christ. ¶ And for the same I praye, ‡ youre

loue maye increace more ¶ more in all maner of knowlege and in all experience, ‡ ye maye proue what is best, that ye maye be pure, ¶ soch as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteousnes, which come by Iesus Christ vnto the glorye and prayse of God.

I wolde ye vnderstode brethren, that my busynes is happened vnto the greater furtheraunce of the Gospell, so that my bondes in Christ are manifest thorow out all ‡ iudgmēt hall, and in all other places: In so moch that many brethren in the LORDE, are boldened thorow my bōdes, and darre more largely speake the worde without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not purely, supposynge to adde more aduersite vnto my bondes. The other parte of loue, for they knowe that I lye here for the defence of the Gospell.

C What then? So that Christ be preached all maner of wayes (whether it be done by occasion or of true meaninge) I reioyce therin, and wil reioyce. For I knowe that the same

* Act. 6. a. † Col. 1. a. 1 Tess. 1. a. ‡ Ioh. 6. d.

§ 1 Tess. 2. a. ¶ Ephe. 1. c. Col. 1. a. 2 Tess. 1. b.

shal chauce to my saluacion, * thorow youre prayer and mynistrynge of the sprete of Iesu Christ, as I loke for and hope, that in nothinge I shalbe ashamed: but y^e with all cōfidence (as allwayes in tymes past, euē so now) Christ shalbe magnified in my body whether it be thorow life or thorow death. For Christ is to me life, & death is to me auāutage. But in as much as to lyue in y^e flesh is frutefull to me for the worke, I wote not what I shal chose, for both these thinges lye harde vpon me. †I desyre to be lowsēd, & to be with Christ, which thinge were moch better (for me) but to abyde in the flesh is more nedefull for you.

¶ And this am I sure of, that I shal abyde, and contynue with you all, for the furtheraunce and ioye of youre faith, that ye maye abundantly reioyce in Christ Iesu thorow me, by my cōmyng to you agayne. Onely let youre conversacion be: as it becommeth the Gospell of Christ, that whether I come & se you, or els be absent, I maye yet heare of you that ye cōtynue in one sprete and one soule, labouryng (as we do) to mayntayne the faith of the Gospell, and in nothinge fearinge youre aduersaries, which is to them a token off perdition, but vnto you of saluacion, and that of God. For vnto you it is geuen, not onely that ye shulde beleue on Christ, but also suffre for his sake, and to haue euen the same fighte, which ye haue sene in me, and now heare of me.

The ij. Chapter.

¶ IF there be amonge you eny consolacion in Christ, yf there be eny comforte of loue, yf there be eny fellowship off the sprete, yf there be eny compassion and mercy, fulfill my ioye, that ye drawe one waye, hauyng one loue, beyng of one accorde, and of one mynde: that there be nothinge done thorow stryfe and wayne glory, but that thorow mekenesse of mynde euery man esteeme another better then himselfe: and let euery mā loke not for his awne profet, but for the profet of other.

Let the same mynde be in you, that was in Christ Iesu: which beyng in the shappe of God, thought it not robbery to be equal

with God, but made him selfe of no reputacion, and toke vpon him the shappe of a seruaunt, § became like another man, and was founde in his apparell as a man: he humbled himselfe, and became obedient vnto the death, euen vnto the death of the crosse.

¶ Therfore hath God also exalted him, and geuen him a name, which is aboue all names, ¶ that in the name of Iesu esury kne shulde bowe, both of thinges in heauen, of thinges vpō earth, and of thinges vnder the earth, and that all tinges shulde confesse, that Iesu Christ is the LORDE vnto the prayse of God the father.

Wherefore my dearly beloued, as ye haue allwayes obeyed (not onely in my presence, but now also moch more in my absence) euen so worke out youre awne saluacion with feare and tremblyng. ** For it is God which worketh in you both the wyll and the deed, euen of his owne good wyll. Do all thinges without murmurynges and disputynges, that ye maye be faultles and pure, and the childrē of God † without rebuke, in the myddes of y^e croked and peruerse nacion, †† amonge whom se that ye shyne as lightes in the worlde, holdyng fast the worde of life, vnto my reioysyng in the daye of Christ, that I haue not runne in wayne, nether laboured in wayne. §§ Yee and though I be offred vp vpō the offeryng & sacrifice of youre faith, I am glad, and reioyce with you all: be ye glad also, and reioyce ye with me.

I trust in the LORDE Iesus, to sende Timotheus shortly vnto you, that I also maye be of good comforte, whan I knowe what case ye stonde in. For I haue no man that is so like mynded to me, which with so pure affecō careth for you: for all other seke their awne, not that which is Iesu Christes. But ye knowe the profe of him: for as a childe vnto the father, so hath he mynistrd vnto me in the Gospell. Him I hope to sende, as soone as I knowe how it wyll go with me. But I trust in the LORDE, that I also my selfe shal come shortly.

Neuertheles I thoughte it necessary to sende vnto you the brother Ephraditus, which is my companyon in labour and felowe sou-dyer, and youre Apostell, and my mynister at

* 2 Cor. 1. b. † 2 Cor. 5. a. † Ephe. 4. a. Col. 1. a. 1 Tess. 4. a. § Heb. 5. a. ¶ Mat. 28. e. Heb. 2. b. ¶ Esa. 45. c. Dan. 7. c. Ro. 14. b. ** Deu. 8. d.

Ezec. 36. e. 2 Cor. 3. a. Heb. 13. d. †† 1 Pet. 2. b. †† Math. 5. b. §§ Col. 1. c.

my nede, for so moch as he longed after you all, and was full of heynes, because ye had herde that he was sicke. And no doute he was sicke, and that nye vnto death: but God had mercy on him, and not on him onely, but on me also, lest I shulde haue had sorowe vpon sorowe.

I haue sent him therefore the more haistely, that ye mighte se him, and reioyce agayne, and that I also mighte haue the lesse sorowe. Receaue him therefore in the LORDE with all gladnes,* and make moch of soche: for because of the worke of Christ, he wente so farre, that he came nye vnto death, and regarded not his life, to fulfyll that seruyce which was lackynge on youre parte towarde me.

The iij. Chapter.

MOROUER my brethren, reioyce in the LORDE. Where as I wryte euer one thinge vnto you, it greueth me not, and maketh you the surer. Bewarre off dogges, bewarre off euell workers, bewarre off discension: for we are the circumcision, euen we that serue God in the sprete, and reioyce in Christ Iesu, and haue no confidence in the flesh, though I haue wherof I mighte reioyce in y flesh. Yf eny other mā thynke that he hath wherof he mighte reioyce in the flesh, moch more I, which was circūcysed on the eight daye, one of the people of Israel, of the trybe off Ben lamin, an hebrue of the Hebrues: as concernynge the lawe †a Pharise: as concernynge feruentnes §I persecuted the cōgregacion: and as touchinge the righteousnes which is in the lawe, I was vnrebukable.

¶ But the thinges that were vauntage vnto me, haue I counted losse for Christes sake. Yee I thynke all thinges but losse, for that excellent ¶ knowleges sake of Christ Iesu my LORDE: for whom I haue counted all thinge losse, and do iudge them but donge, that I mighte wyne Christ, ¶ be founde in him, not hauynge myne awne righteousnes which commeth of the lawe, but by the faith of Christ (namely) the righteousnes which commeth of God in faith, to knowe him and the vertue of his resurrection, and the fellowshipe of his passion, ** that I maye be con-

formable vnto his death, yf by eny meanes I mighte attayne to the resurrection from the deed. Not that I haue attayned vnto it all ready, or that I am already perfecte: but I folowe, yf I maye comprehend that, wherin I am comprehended off Christ Iesu. Brethren, I counte not my selfe yet that I haue gotten it: but one thinge I saye: I forget that which is behynde, and stretch my selfe vnto that which is before, ¶ preace vnto y mark apoynted, to optayne the rewarde of the hye callinge of God in Christ Iesu.

Let vs therefore (as many as be perfecte) C be thus wyse mynded: and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wher vnto we are come, let vs procede by one rule, that we maye be of one accorde. †† Brethren, be ye y folowers of me, and loke on the which walke euē so as ye haue vs for an ensample. For many walke (off whom I haue tolde you often, but now I tell you wepyng) euē enemies of the crosse of Christ, whose ende is damnacion, †† whose God is the bely, ¶ whose glory shalbe to their shame, which are earthly mynded. §§ But oure conuersacion is in heauen, from whence we loke for the Sauoure Iesu Christ y LORDE, ¶ which shal chaūge oure vyle body, y it maye be like fashioned vnto his glorious body, accordinge to y workynge wherby he is able to subdue all thinges vnto himselfe.

The iiii. Chapter.

WHEREFORE my brethrē dearly beloued A ¶ longed for, my ioye ¶ my crowne contynue so in the LORDE ye beloued. I praye Euodias, ¶ beseke Syntiches, that they be of one mynde in the LORDE. Yee and I beseke the my faithfull yock felowe, helpe the wemen, which haue laboured with me in the Gospell, with Clement ¶ with my other helpers, ¶ whose names are in the boke of life. Reioyce in the LORDE allwaye, ¶ agayne I saye, Reioyse. Let youre softnes be knowne vnto all men. The LORDE is euen at honde. Be not carefull, but in all thinges let youre petitions in prayer and supplication, with geuyng of thanks be knowne before God. And y *** peace of God, which

* Rom. 15. d. Mat. 10. a. 1 Tess. 5. c. † Rom. 2. c. Col. 2. b. † Act. 23. a. § Act. 9. a. Gal. 1. b. ¶ Mat. 13. f. ¶ Ioh. 17. a. Col. 2. a. ** Rom. 6. a.

†† 1 Cor. 4. c. and 10. d. †† Ro. 16. b. §§ Col. 3. a. ¶ 1 Cor. 15. f. ¶ Luc. 10. b. Apo. 17. b. *** Ioh. 14. c. Rom. 5. a.

passeth all vnderstōdinge, kepe youre hertes and myndes in Christ Iesu.

Furthermore brethren, what soeuer thinges are true, what soeuer thinges are honest, what soeuer thinges are iust, what so euer thinges are pure, what soeuer thinges pertayne to loue, what soeuer thinges are of honest reporte: yf there be eny vertuous thinge, yf there be eny laudable thinge, haue those same in youre mynde, which ye haue both lerned and receaued, and herde and sene in me: those thinges do, and the God of peace shal be with you. I reioyse greatly in y^e LORDE, that now at the last ye are reuyed agayne to care for me, as ye cared for me afore, but ye lacked oportunitie. I speake not this because of necessite: for I haue lerned in what soeuer estate I am, *therwith to be contēte. I can be lowe, and I cā be hye. Euery where and in all thinges I am mete, both to be full, and to be hongrie: to haue plentye, and to suffre nede. I can do all thinges thorow Christ, which strēgetheth me. Notwithstandinge ye haue done well, that ye bare parte with me in my tribulacion.

* 1 Tim. 6. b.

But ye of Philippos knowe, that in the begynnynge of the Gospell whan I departed fro Macedonia, no congregacion bare parte with me concernynge geuynge and receauynge, but ye onely. For vnto Tesselonica ye sent once and afterwarde agayne vnto my necessite. Not that I seke giftes, but I seke the frute, that it be abūdaunt in youre rekenynge. For I haue all, and haue plentye. I was euen fylled whā I receaued of Epaphroditus, that which came from you, an odoure of swetenes, [†]a sacrifice accepted & pleasaunt vnto God. My God fulfill all youre nede, acordinge to his riches in glory i Christ Iesu.

Vnto God and oure father be prayse for euer and euer Amen.

Salute all y^e sayntes in Christ Iesu. The brethrē that are with me, salute you. All the sayntes salute you, but specially they that are of the Emperours house. The grace of oure LORDE Iesu Christ be with you all, Amen.

Wrytten from Rome by Epaphroditus.

† Rom. 12. a. Heb. 13. c

The Epistle of the Apostle S. Paul to the Colossians.

The summe of this Epistle.

Chap. I.

He geueth thanks vnto God for their faith, loue, and hope: prayeth for their increase and sheweth how we are the kyngdome of God, optayned by Christ, which is the heade of the congregacion.

Chap. II.

What greate care Paul toke for all congregacions. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldly wysdome, and descrybeth the false prophetes.

Chap. III.

He putteth them in remembrance of the spirituall resurreccio, to laye asyde all maner of corrupte lyuynge, to be frutefull in all godlynesse and vertue, and sheweth all degrees their dutye.

Chap. IIII.

He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowlege of Christ, and so saluteth them.

The first Chapter

PAUL an Apostle of Iesu Christ by the will of God, and brother Timotheus. To y sayntes which are at Colossa and brethren that beleue in Christ.

Grace be with you and peace from God oure father ⁊ frō the LORDE Iesus Christ.

*We geue thanks vnto God and the father of oure LORDE Iesus Christ, prayenge allwayes for you (sence we herde of youre faith in Christ Iesu, and of youre loue to all sayntes) for y hopes sake which is layed vp in stoare for you in heauen: of the which ye haue herde before by the worde of trueth in the Gospell, which is come vnto you, euē as it is in to all the worlde: and is frutefull, as it is in you, sence y daye y ye herde and knewe the grace of God in y trueth, as ye learned of † Epaphras oure deare felowe seruaunt, which is a faithfull mynister of Christ for you, which also declared vnto vs youre loue in the sprete.

† For this cause we also, sence the daye y we herde of it, cease not to praye for you, ⁊ desyre that ye mighte be fulfilled with the knowlege of his will, in all wysdome and spirituall vnderstondinge, that ye mighte walke worthy off the LORDE, to please him in all thinges, ⁊ and to be frutefull in all good workes, and growe in the knowlege of God: ⁊ to be strengthened with all power according to the mighte of his glory, to all pacience and long-sufferynge with ioyfulness, and geue thanks vnto the father, which hath made vs mete for the enheritaunce of sayntes in lighte.

33 Which hath deliuered vs frō the power of darknesse, ⁊ translated vs in to the kyngdome of his deare sonne (¶ in whom we haue redemption thorow his bloude, namely, the forgeuenes of synnes.) ¶ Which is the ymage of the inuisyble God, first begottē before all creatures. ¶ For by him were all thinges created, that are in heauen and earth, thinges vysible and thinges inuisyble, whether they be maiesties or lordshippes, ether rules or powers: All thinges are created by him and in him, and he is before all thinges, and in him all thinges haue their beyng.

¶ And he is the heade of the body, namely, of the cōgregacion: ¶ he is the begynnyng

and first begotten from the deed, that in all thinges he mighte haue the premyence. For it pleased the father, that in him shulde dwell all §§fulnesse, and that by him all thinges shulde be ||| reconciled vnto himselfe, whether they be thinges vpon earth or in heauen, that thorow the bloude on his crosse he mighte make peace euen thorow his owne selfe. And you (which were in tymes past straungers and enemies, because youre myndes were set in euell workes) hath he now reconcyled in the body of his flesh thorow death, C to make you holy, and vnblameable ⁊ with out faute in his awne sighte, yf ye contynue grounded and stablished in the faith, and be not moued awaye from y hope of the Gospell, wherof ye haue herde: which is preached amonge all creatures y are vnder heauen, wherof I Paul am made a mynister.

¶¶ Now ioye I in my sufferynges, which I suffre for you, and fulfill that which is beyhynde of the passions of Christ in my flesh, for his bodyes sake, which is the congregacion, *** wherof I am made a mynister, according to y Godly office of preaching, which is geuen vnto me amonge you, that I shulde richely preach the worde of God, namely, that ††† mystery which hath bene hyd sence the worlde beganne, and sence the begynnyng of tymes: but now is ††† opened vnto his sayntes, to whom God wolde make knowne the glorious riches of this mistery amōge y Heythen: which (riches) is Christ in you, euē he that is the hope of glory, whō we preach, and warne all men, and teach all men in all wysdome, to make euery man perfecte in Christ Iesu: Wherin I also labour, and stryue according to the workynge of him which worketh mightily in me

The ij. Chapter.

IWOLDE ye knewe what fightinge I haue A for youre sakes, and for them of Laodicea, and for as many as haue not sene my personne in the flesh, that their hertes mighte be comforted and knytt together in loue, to all riches of full vnderstōdinge, §§§ which is in the knowlege of the mystery of God the father and of Christ, |||| in whom are hyd all the treasures of wysdome and knowlege.

* Phil. 1. a. 1 Tess. 1. a. † Col. 4. b. ‡ Ephe. 1. c. Phil. 1. b. 2 Tess. 1. b. § Ioh. 15. b. || Ephe. 1. a. ¶ 2 Cor. 4. a. Heb. 1. a. ** Psal. 32. a. Heb. 1. a. †† Ephe. 1. c. and 4. b. ††† 1 Cor. 15. c. Apoc. 1. a.

§§ Col. 2. b. |||| Rom. 3. c. 2 Cor. 5. c. ¶¶ 2 Co. 1. a. Ephe. 3. b. Phil. 2. b. *** 1 Cor. 4. a. ††† Ephe. 3. b. ††† Math. 11. e. §§§ Ioh. 17. a. |||| 1 Cor. 1. c.

* This I saye, lest eny man shulde begyle you with entysinge wordes. † For though I be absent in the flesh, yet am I present with you in the sprete: loyenge, and beholdinge youre order and the stedfastnes of youre faith in Christ. ‡ As ye haue therefore receaued Christ Iesu the LORDE, euen so walke in him, and be roted & buylded in him, and be stedfast in faith, as ye haue learned: & be plenteous in the same in geuyng thanks.

§ Bewarre lest eny mā spoyle you thorow philosophy and disceatfull vanite after the tradicions of men, and after the ordinaūces of the worlde, and not after Christ. ¶ For in him dwelleth all the fulnes of the Godheade bodely, and ye are complete in him, which is the heade of all rule and power: in whom also ye are circumcysed with ¶ circumcicion without handes, by puttyng of the synfull body of the flesh: (namely) with the circumcysion of Christ, ** in that ye are buried with him thorow baptyme: in whom ye are also rysen agayne thorow faith, that is wrought by the operacion of God, which rased him vp from the deed.

†† And with him he quyckened you, when ye were deed in synnes, and in the vncircumcision of youre flesh, and hath forgeuen vs all synnes, and put out the handwrytinge that was agaynst vs (cōtayned in the lawe wrytten) and that hath he taken out of the waye, and fastened it to the crosse: ‡ And hath spoyled rule and power, and hath made a shewe of them openly, and triumphed ouer them in his awne persone.

§ Let no man therefore trouble youre consciences aboute meate or drynke, or for a pece of an holy daye, as the holy daye of ¶ newe Mone, or of the Sabbath dayes, §§ which are the shadowe of the thinges that were for to come: but the body selfe is in Christ. Let no man make you shote at a wronge mark, which after his owne chosynge walketh in humblenes and spiritualtye of angels, thinges which he neuer sawe, and is wayne, and puffed vp in his owne fleshy mynde: and holdeth not himselfe to the heade, wherof the whole body by ioyntes and couples receaueth nourishment, and is knyt together, and so groweth to the greatnes that commeth of God.

* Ephe. 5. a. † 1 Cor. 5. a. ‡ Gal. 3. d.
§ Ro. 16. b. ¶ 2 Cor. 5. c. ¶ Rom. 2. c.
Phil. 3. a. ** Rom. 6. a. †† Rom. 5. a. Ephe. 2. a.
Col. 1. b. †† Gen. 3. c. Luc. 11. c. Ioh. 12. d.

* Wherefore yf ye be deed with Christ from the ordinaūces of the worlde, why are ye holden thē with soch tradicions, as though ye lyued after the worlde? As whan they saye: Touch not this, taist not that, handle not that. All these thinges do hurte vnto men, because of the abuse of them, which abuse commeth onely of the commaundementes and doctrynes of men: ¶ which thinges haue a shyne of wysdome thorow chosen spiritualite and humblenes, and in that they spare not the body, and do the flesh no worshipe vnto his nede.

The iij. Chapter.

YF ye be rysen now with Christ, seke those thinges then which are aboue where Christ is, syttinge on the righte hande of God. Set youre mynde on the thinges which are aboue, not on ¶ thinges that are vpon earth. For ye are deed, ¶ and youre life is hyd with Christ in God. *** But whan Christ oure life shal shewe himselfe, thē shal ye also appeare with him in glory.

†† Mortifye therefore youre mēbres which are vpon earth, whordome, vnclennes, vn-naturall lust, euell concupiscēce, and couetousnes, which is a worshippynge of Idols: ‡ for which thinges sakes the wrath of God commeth vpon the children of vnbeleue: §§ in the which thinges ye walked some tyme, whan ye lyued in them.

¶ But now put all awaye frō you: wrath, fearcenesse, maliciousnes, cursed speakynge, fylthie wordes out of youre mouth. Lye not one to another. ¶ Put of ¶ olde mā with his workes, and put on ¶ newe, which is renued in knowlege after ¶ ymage of him that made him: **** where there is no Greke, Iewe, circumcicion, vncircumcicion, Barbarous, Sithian, bōde, fre: but Christ is all and in all.

Now therefore as the electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenesse, longe sufferynge, forbearinge one another, and forgeuyng one another, yf eny man haue a quarell agaynst another. Like as Christ hath forgeuen you, euen so do ye also. But aboute all thinges put on loue, which is the bonde of perfectnesse. And the peace of God rule in youre

§§ Heb. 8. a. 8. b. 10. a. ¶ Gal. 4. a. ¶ 1 Tim. 4. b.
¶ 1 Pet. 1. a. *** Phil. 5. c. 1 Ioh. 3. a. †† Ephe. 5. a.
†† Gen. 6. 19. 1 Cor. 10. a. §§§ Ephe. 2. a. ¶ Rom. 6. a. Ephe. 4. c. ¶¶¶ Rom. 13. b. **** Gal. 6. b.

hertes, to the which (peace) ye are called also in one body : and se y ye be thanfull.

Let y worde of Christ dwell in you plentifully in all wysdome. * Teach and exhorte youre awne selues with psalmes and ymnes, and spirituall songes which haue fauoure with them, synginge in youre hertes to the LORDE. † And what soeuer ye do in worde or worke, do all in the name of the LORDE Iesu, ‡ and geue thanks vnto God the father by him.

¶ Ye wyues, submytte youre selues vnto youre huszbandes, as it is comly in the LORDE.

Ye huszbandes, loue youre wyues, and be not bytter vnto them.

¶ Ye children, obeye youre elders in all thinges, for that is well pleasynge vnto the LORDE.

Ye fathers, rate not youre children, lest they be of a desperate mynde.

¶ Ye seruauentes, be obedient vnto youre bodely masters in all thinges, not with eye seruyce as men pleasers, but in synglenes of hert, fearinge God. What so euer ye do, do it hertely, euen as vnto the LORDE and not vnto men. And be sure, that of the LORDE ye shal receaue the rewarde of y enheritaunce: For ye serue the LORDE Christ. But he that doth wronge, shal receaue for the wronge that he hath done, ** for there is no respecte of persons (with God.)

†† Ye masters, do vnto youre seruauentes that which is iust and equall, and knowe, y ye also haue a master in heauen.

The iiii. Chapter.

¶ CONTYNUE in prayer, and watch in the same with thankesgeuynges, and praye also together for vs, that God open vnto vs the dore of the worde, to speake the mystery of Christ, (wherefore I am also in bodes) that

* Ephes. 5. b. † 1 Cor. 10. d. ‡ Ephes. 5. b.
§ Ephes. 5. c. ¶ 1 Pet. 3. a. || Ephes. 6. a.
¶ Tit. 2. b. † 1 Pet. 2. c. ** Act. 10. d. Rom. 2. b.
†† Ephes. 6. a. * Ephes. 6. c. 2 Tess. 3. a. ‡† Eccli.

I maye vtter y same, as it becommeth me to speake. †† Walke wysely towarde them that are without, and redeme y tyme. Let youre speach be allwaye fauorable, seasoned with §§ salt, that ye maye knowe how to answere euery man.

Tichicus the deare brother and faithfull mynister ¶ fellowe seruauit in ¶ LORDE, shal tell you what case I am in. Whom I haue sent vnto you for the same purpose, that he mighte knowe how ye do, ¶ that he mighte comforte youre hertes, with one || Onesimus a faithfull and beloued brother, which is one of you : they shal shewe you of all thinges, which are adoyng here. ¶¶ Aristarchus my preson fellowe saluteth you, and *** Marcus Barnabasses sisters sonne, touchinge whom ye receaued commaundementes: ¶¶ he come vnto you, receaue him, and Iesus, which is called Iustus, which are of the circumcision. These only are my helpers in the kyngdome of God, which were to my consolacion.

††† Epaphras a seruauit of Christ, which is one of you, saluteth you, ¶ allwaye laboureth feruently for you in prayers, ¶ ye maye stonde perfecte and full, in all that is the wil of God. I beare him recorde, that he hath a feruent mynde for you, and for thē at Laodicea, and at Hierapolis. Deare Lucas the Phisician saluteth you, and so doth ††† Demas. Salute the brethre, which are at Laodicea, and salute Nymphas, and the cōgregacion which is in his house. And whan the epistle is red of you, cause it to be red also in the cōgregaciō at Laodicea, ¶ that ye likewise reade the epistle of Laodicea. And saye to Archippus: Take hede to the office which thou hast receaued in the LORDE, that thou fulfill it. My salutation with the hande of me Paul. Remembre my bodes. §§§ Grace be with you, Amen.

Sent from Rome by Tichicus and Onesimus.

27. a. Ephes. 5. b. §§ Mat. 5. b. Marc. 9. e. |||| Philem.
1. b. ¶¶ Act. 27. a. *** 2 Tim. 4. b. ††† Col. 1. a.
††† 2 Tim. 4. a. §§§ 2 Tess. 3. b.

The first Epistle of the Apostle S. Paul to the Tesselonians.

The summe of this Epistle.

Chap. I.

He thanketh God for them, that they are so stedfast in faith and good workes, and receaue the gospell with soch earnest.

Chap. II.

He putteth them in mynde of the godly conuersacion that he led amonge them when he preached the gospell vnto them, thanketh God that they receaue his worde so frutefully, and excuseth his absence.

Chap. III.

He sheweth how greatly he was reioysed, whā Timothy tolde him of their faith and loue.

Chap. IIII.

He exhorteth them to stedfastnesse, to kepe them selues from synne and vnclenly conuersacion, to loue one another: rebuketh ydilnesse, and speaketh of the resurreccion.

Chap. V.

He enfourmeth them of the daye of dome and cōmyng of the LORDE, exhorteth them to watch, and to regarde such as preach Gods worde amonge them.

The first Chapter.

¶ **PAUL** and Siluanus and Timotheus.

Vnto the cōgregacion of the Tesselonyans, in God the father and in the LORDE Iesus Christ.

Grace be with you, and peace from God oure father and from the LORDE Iesus Christ.

* We geue thanks vnto God allwaye for you all, makynge mēcion of you in oure prayers without ceasyng, and call to remembraunce youre worke in the faith, and youre laboure in loue, & youre pacience in hope, * which is oure LORDE Iesus Christ before God oure father: Because we knowe (brethren, beloued of God) how that ye are electe: † for oure Gospell hath not bene with you in worde onely, but both in power and in the holy goost, and in moch certayntie, as ye knowe after what maner we were amonge you for youre sakes.

And ye became the folowers of vs and of the LORDE: and receaued the worde in moch affliction with ioye of the holy goost: so that ye were an example to all that beleued in Macedonia and Achaia. For frō you was the worde of the LORDE noysed out, not onely in Macedonia & Achaia, but i all quarters also is youre faith i God spred abrode so that it nedeth not vs to speake eny thinge at all. For they them selues shewe of you, what maner of entrynge in we had vnto you, and how ye are turned vnto God from ymages, for to serue the lyuynge and true God, and to loke for his sonne † from heauē: whom he raysed vp from the deed, euen Iesus, which hath delyuered vs frō the † wrath to come.

The ij. Chapter.

¶ **FOR** ye youre selues (brethren) knowe of † oure inтраice vnto you, how that it was not in vayne, but as we had suffred afore, & † were shamefully intreated at Philippos (as

* Phil. 1. a. Col. 1. a. * 1 Tim. 1. a. † 1 Cor. 2. a.

and 4. c. † Act. 1. b. § Ioh. 3. c. || Act. 16. c.

ye knowe) we were bolde in oure God, *to speake vnto you \S Gospel of God with moch stryunge. For oure exhortacion was not to brynge you to erreure ner yet to vncleennes, nether was it with gyle: but as we are allowed of God, that the Gospell shulde be commytted vnto vs to preache, euen so we speake, \dagger not as though we wolde please mē, but God, which tryeth oure hertes.

For we haue not gone aboute with flateringe wordes (as ye knowe) ner wayted for oure owne profit (\dagger God is recorde) nether soughte we prayse of men, nether of you ner of any other, whan we mighte haue bene chargeable vnto you as the Apostles off Christ, but we were tender amonge you.

\S Like as a nourse cheriseth hir children, euen so had we hartely affection towarde you, and wolde with good wyl haue dealte vnto you, not only the Gospell of God, but oure lyues also, because ye were deare vnto vs.

Ye remembre brethren oure labour and trauayle. \S For daye and nighte wroughte we (because we wolde not be chargeable vnto eny of you) and preached the Gospell of God amonge you. Ye are witnesses, and so is God, how holyly and iustly and vnblameable we behaued oure selues amōge you that beleue: as ye knowe, how that as a father his children, euen so exhorted we and comforted and besoughte euery one of you, that ye wolde walke worthely before God, which hath called you vnto his kyngdome \dagger glory.

For this cause thanke we God without ceassynge, because that whā ye receaued of vs the worde of the preachinge of God, ye receaued it not as \S worde of men, but (eue as it is of a trueth) the worde of God, which worketh in you that beleue.

\S For ye brethren are become the folowers off \parallel the congregacions off God which in Iewry are in Christ Iesu, so that ye haue suffred euen like thinges of youre kynsmen, as they haue suffred of the Iewes. Which as they put the LORDE Iesu to death, and their awne prophetes, euen so haue they persecuted vs also, and please not God, and are cōtrary to all men, $\dagger\dagger$ forbyddinge vs to speake vnto the Heythen that they mighte be saued, to fulfill their synnes allwaye: for the wrath is come vpon them already vnto \S vttemost.

* Act. 17. a. \dagger Gal. 1. b. $\dagger\dagger$ Phil. 1. b. \S Act. 20. e. 2 Tess. 3. a. \parallel Heb. 10. d. \P Mat. 23. d.

But we (brethren) for as moch as we haue bene kepte from you for a season, as concernynge the bodily presence, but not in the hert, we haue haisted the more with greate desyre to se you personally. Therefore wolde we haue come vnto you, (I Paul) two tymes, $\dagger\dagger$ but Sathan withstode vs. For who is oure hope, or ioye, or crowne of $\dagger\dagger$ reioysinge? are not ye it in \S sighte of oure LORDE Iesu Christ at his comynge? Yes ye are oure prayse and ioye.

The iij. Chapter.

WHERFORE sence we coulde no longer forbear, we thoughte it good to re-mayne at $\S\S$ Athens alone, \dagger sent Timotheus oure brother and mynister of God, and oure helper in \S gospell of Christ, to stablysh you and to comforte you in youre faith, that noman shulde be moued in these troubles: (for ye youre selues knowe, that we are euen appoynted there vnto. And whan we were with you, we tolde you before, that we shulde suffice tribulacion, euen as it is come to passe, \dagger as ye knowe.) For this cause seyng I coulde no longer forbear, I sent, that I mighte haue knowlege of youre faith, lest happily the tempter had tempted you, and lest oure labour had bene in vayne.

But now that Timotheus is come frō you vnto vs, and hath shewed vs of youre faith and loue, \dagger how that ye haue allwaye good remembraunce of vs, desyryng to se vs as we also longe to se you: therefore brethren we haue consolacion in you in all oure trouble and necessite thorow youre faith. For now are we alyue, yf ye stonde stedfast in \S LORDE. For what thanks can we recom-pence to God agayne for you, because of this ioye that we haue concernynge you before oure God? We praye exceedingly daye and night, that we mighte se you presently, and fulfill that which is lackynge in youre faith.

God himselfe oure father \dagger oure LORDE Iesu Christ gyde oure iourney vnto you. But the LORDE increace you, \dagger make you flowe ouer in loue one towarde another, and towarde all men (euen as we do towarde you) that your hertes maye be stable and vnblameable in holynes before God oure father, at the

** Act. 17. a. b. $\dagger\dagger$ Dan. 10. b. $\dagger\dagger$ Phil. 2. b. $\S\S$ Act. 17. c.

commyng of oure LORDE Iesus Christ with all his sayntes.

The iiii. Chapter.

A FURTHERMORE we beseke you brethren and exhorte you in the LORDE Iesus, that ye increase more and more, euen as ye haue receaued of vs how ye oughte to walke and to please God. For ye knowe what commandementes we gaue you by oure LORDE Iesus Christ. For this is the *will of God, euen youre sanctifience, that ye shulde absteyne from whordome, †‡ every one of you shulde knowe how to kepe his vessell in holynes and honoure, ¶ not in the lust of concupiscence, †as the Heythen which knowe not God. And that no man go to farre, ner defraude his brother in bargayninge. For the LORDE is the auenger of all soch thinges, as we haue sayde ¶ testified vnto you afore tyme. For God hath not called vs to vnclennesse, but vnto holynes. § He therefore that despyeth, despyeth not man, but God, ¶ which hath geuen his holy sprete in to you.

But as touching brotherly loue, ye nede not that I wryte vnto you, ¶ for ye youre selues are taught of God to loue one another: yee and that thinge ye do vnto all the brethrē, which are thorow out all Macedonia. But we beseke you brethren that ye increase yet more and more, and that ye study to be quyete, and to medle with youre awne busynesse, **and to worke with youre awne hādes, as we commaunded you, that ye maye walke honestly towarde thē that are without, and that nothinge be lackynge vnto you.

We wolde not brethren that ye shulde be ignoraunt concernynge them which are fallen a slepe, that ye sorowe not as other do which haue no hope. For yf we beleue that Iesus dyed and rose agayne, euen so thē also which slepe by Iesus, shal God brynge with him. For this we saye vnto you in the worde of the LORDE, ††that we which lyue and are remaynyng in the cōmyng of the LORDE, shal not come yer they which slepe. †† For the LORDE himselfe shal come downe frō heauen with a shoute and voyce of § Archangell and with the trompe of God, and the deed in Christ shal aryse first: then shal we

which lyue and remayne, be caught vp with them also in the cloudes, to mete the LORDE in the ayre, and so shal we euer be with the LORDE. Wherefore comforte youre selues one another with these wordes.

The v. Chapter.

BUT of § tymes and seasons (brethrē) it is no nede to wryte vnto you. For ye youre selues knowe perfectly, that § the daye of the LORDE shal come euen as a thefe in the nighte. For whan they shal saye: Tush, It is peace, there is no daunger, ¶ then shall soden destruccione come vpō thē, euen as the payne of a woman trauaylinge with childe, and they shal not escape. But ye brethren are not in darknes, that that daye shulde come on you as a thefe. Ye are altogether children of lighte, and children of the daye. We are not of the night, nether of darknesse.

¶ Therefore let vs not slepe as do other, but let vs watch, and be sober. For they that slepe, slepe in the nighte: and they that be dronken, are dronken in the nighte. But let vs which are of the daye, be sober, armed with the brestplate of faith and loue, and with § helmet of hope to saluacion.

For God hath not appoynted vs vnto wrath, but to optayne saluacion by § meanes of oure LORDE Iesu Christ, which dyed for vs: that whether we wake or slepe, we shulde lyue together with him. Wherefore comforte youre selues together, and edifye one another, euen as ye do.

We beseke you brethren, ***that ye knowe them which labour amonge you, and haue the ouersight of you in the LORDE, and geue you exhortacion, that ye haue thē the more in loue for their workes sake, and be at peace with them. We desyre you brethrē, warne them that are vnruy, cōforte the feble mynded, forbear the weake, be pacient towarde all men. ††† So that none recompence euell for euell vnto eny man: but euer folowe that which is good, both amōge youre selues and to all men.

Reioyse alwaye, praye continually, ††† in all thinges be thankfull: for this is the wyll of God in Christ Iesu towarde you. §§ Quēch not § sprete: despyse not propheciēs:

* Rom. 12. a. Ephe. 5. b. † Tob. 6. d. 1 Cor. 7. a.
‡ Rom. 1. c. § Luc. 10. b. ¶ 1 Cor. 3. b. and 6. c.
¶ Ioh. 6. e. ** Act. 20. e. 2 Tess. 3. b. †† 1 Cor.
15. f. †† Mat. 24. c. Ioh. 5. c. Act. 1. b. 2 Tess. 2. a.

§§ Mat. 24. d. 2 Pet. 3. b. Apoc. 3. a. ¶ Iere. 15. b.
¶ Rom. 13. b. *** Gal. 6. a. 1 Tim. 5. c. †† Mat.
5. e. ††† Ephe. 5. b. §§§ 1 Co. 14. d.

proue all thiges, & kepe ȳ which is good. Abstayne frō all suspicious thinges. The very God of peace sanctifye you thorow out. And I praye God, that youre whole sprete, soule & body be kepte blameles vnto ȳ cōmyng of oure LORDE Iesus Christ. * Faithfull is he which hath called you, which wil also do it. Brethren, praye for vs. Grete

all the brethrē with an holy kysse. I charge you by ȳ LORDE, that this epistle be red vnto all ȳ holy brethren. † The grace of oure LORDE Iesus Christ be with you, Amen.

The first Epistle to the Tesselonians,
sent from Athens.

* 1 Cor. 1. a. and 10. b. † 2 Tess. 3. b.

The seconde Epistle of the Apostle S. Paul to the Tesselonians.

The summe of this epistle.

Chap. I.

He thanketh God for their faith and loue, and prayeth for the increase of the same.

Chap. II.

He sheweth them that the daye of the LORDE shal not come, till the departinge frō the faith come first: and therefore he exhorteth them not

to be disceaue, but to stonde stedfast in the thinges that he hath taught them.

Chap. III.

He desyreth them to praye for him that the gospell maye prospere, and geueth thē warnyng to reprove the ydle, and yf they wil not labour with their handes, that they shal not eate.

The first Chapter.

A PAUL and Siluanus and Timotheus.
To the congregacion of ȳ Tesseloniās in God oure father and in the LORDE Iesus Christ.

Grace be with you, and peace from God oure father, and from the LORDE Iesus Christ.

We are bounde to thanke God allwayes for you brethren, as it is mete: because that youre faith groweth exceedingly, and the loue of euery one of you increaseth towarde another amōge youre selues, so that we oure

selues make oure boast of you (in the congregacions of God) of youre paciēce and faith in all youre persecucions and troubles that ye suffre, which is a token of the righteous iudgment of God, that ye are counted worthy of the kyngdome of God, for the which ye also suffre.

For it is a righteous thinge with God, to recoēpence tribulacion vnto thē ȳ trouble you: but vnto you which are troubled, rest with vs, * whā the LORDE Iesus shal shewe himselfe from heauen, with the angels of his power, and with flammynge † fyre, to geue vengeauce vnto them that knowe not God, ‡ and to them

* Mat. 24. c. and 25. c. † 2 Pet. 3. a.

‡ Rom. 2. a.

that obeie not the Gospell of oure LORDE Iesus Christ. * Which shalbe punyshed with euerlastinge damnacion, † from y^e presence of the LORDE, and from the glory of his power, whan he shal come to be glorified in his sayntes, and to become maruelous in all them that beleue: because ye haue beleued oure testimony vnto you of the same daye. Wherefore we praye allwayes for you, that oure God make you worthy of y^e callinge, and fulfill all delectacion of goodnes, and the worke of faith in power, that y^e name of oure LORDE Iesus Christ maye be prayed in you, and ye in him, accordinge to the grace of oure God, and of the LORDE Iesus Christ.

The ij. Chapter.

WE beseeke you brethren by the comynge of oure LORDE Iesus Christ, and in that we shal assemble vnto him, that ye be not sodenly moued frō youre mynde, and be not troubled, nether by sprete, nether by wordes, ner yet by letter, which shulde seme to be sent from vs, as though y^e daye of Christ were at hande. Let noman disceauue you by eny meanes. For the LORDE commeth not, excepte the † departynge come first, and that that Man of synne be opened, euen the sonne of perdition, which is an aduersary, and is exalted aboue all y^e is called God or Gods seruyce, so that he sytteth as God in the † temple of God, † and boasteth himselfe to be God

Remembre ye not, that whan I was yet with you, I tolde you these thinges? And now ye knowe what withholdeth it, euē that it mighte be vttered at his tyme. (¶ For the mystery of the iniquyte worketh already, tyll he which now onely letteth, be takē out of the waye.) And then shal that wicked be vttered, ^{***}whom the LORDE shal cōsume with y^e sprete of his mouth, & shal destroye with the appearance of his comynge: euen him, whose comynge is after the workynge of Sathan ^{††}with all lyenge power, and signes and wonders, and with all deceauablenes of vnrighteousnes amonge them that perishe, because they receaued not the loue of y^e trueth, that they might haue bene sauēd. ^{††}Therefore shal God sende them strōge delu-

sion, that they shulde beleue lyes, y^e all they might be dāned, which beleued not the trueth, but had pleasure in vnrighteousnes.

But we are bounde to geue thankes allwaye vnto God for you, brethren beloued of the LORDE, because that God hath from the begynnyng chosen you to saluacion in the sanctifieng of the sprete and in beleuyng of the trueth, whervnto he hath called you by oure Gospell, to optayne the glory of oure LORDE Iesus Christ.

Therefore brethren stonde fast, and kepe the ordinaunces which ye haue lerned, whether it were by oure preachinge or by epistle. But oure LORDE Iesus Christ himselfe, and God oure father, which hath loued vs and geuen vs euerlastinge consolacion, and a good hope thorow grace, comforte youre hertes, and stablysh you in all doctryne & good doynge.

The iij. Chapter.

FURTHERMORE brethren ^{§§}praye for vs, that the worde of God maye haue fre passage and be glorified as it is with you, and that we maye be deluyered from vnreasonable and euell mē. ^{¶¶}For faith is not euery mā. But the LORDE is faithfull, which shal stablyshe you and kepe you from euell. We haue confidence in the LORDE to you warde, that ye both do and wyll do that which we cōmaunde you. The LORDE gyde youre hertes vnto the loue of God and pacience of Christ.

¶¶ But we requyre you brethren, in the name of oure LORDE Iesus Christ, that ye withdrawe youre selues from euery brother that walketh inordinatly, and noether the institucion which he receaued of vs. For ye youre selues knowe, how ye oughte to folowe vs: for we behaued not oure selues inordinatly amonge you, nether toke we bred of eny man for naughte ^{***}but wrought with laboure and trauaile night and daye, lest we shulde be chargeable to eny of you. Not but that we had auctorite, but to geue oure selues for an ensample vnto you to folowe vs. And whan we were with you, this we warned you of, that yf there were eny which wolde not worke, y^e same shulde not eate. For we heare saye, that there are some which walke amonge you

* Sap. 5. † Esa. 2. b. ‡ Dan. 9. e. 1 Tim. 4. a.
§ 1 Cor. 3. b. ¶ Dan. 11. e. ¶¶ 1 Ioh. 2. c.
** Iob 15. d. Esa. 11. a. Dan. 8. d. †† Deut. 13. a.

Mat. 24. b. †† Zach. 5. a. Rom. 1. d. §§ Mat. 9. d.
Ephe. 6. c. Col. 4. a. ¶¶ Ioh. 6. c. ¶¶ 1 Cor. 5. b.
*** Act. 18. a. and 20. e. 2 Cor. 8. c.

inordinatly, and worke not at all, but are busy bodies. * But them that are soche, we commaunde and exhorte by oure LORDE Iesus Christ, that they worke with quyetnes, and eate their awne bread.

Neuertheles brethren, † be not ye weery of well doynge. ‡ But yf eny man obey not oure sayenges, sende vs worde of him by a letter, and haue nothinge to do with him, y he maye be ashamed. Yet counte him

1 Tess. 4. b.

† Gal. 6. a.

not as an enemye, but warne him as a brother.

The very LORDE of peace geue you peace allwayes by all meanes. The LORDE be with you all. The salutation of me Paul with myne awne hande: This is the token in all epistles, So I wryte, The grace of oure LORDE Iesus Christ be with you all. Amen.

Sent from Athens.

‡ 2 Ioh. 1. b.

The first Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I.

He exhortheth Timothy to wayte vpō his office: namely, to se that nothige be taughte but Gods worde, &c. He sheweth also wherfore the lawe is good, and telleth these swete and glad tidings, that Christ Iesus came in to the worlde to saue synners, example of himselfe.

Chap. II.

He exhortheth to praye for all men. He will not haue women to be ouer costly arayed, ner to teach in the congregacion, but to be in sylence, and obeye their huszbandes.

Chap. III.

What maner of man a byshoppe or prest ought to be, and what condicions his wife and chil-

dren shulde haue. The properties also requyred in a deacon or mynister, and in his wife.

Chap. IIII.

He prophecieth of the latter dayes, and exhortheth Timothy to the diligēt readyng of the holy scripture.

Chap. V.

He teacheth him how he shal behaue himselfe in rebukynge all degrees. An ordre concernynge wyddowes.

Chap. VI.

The dutye of seruantes towarde their masters. Agaynst soch as are not satisfied with the worde of God, Agaynst cuvetousnes, A good lesson for riche men.

The first Chapter.

¶ PAUL an Apostle of Iesus Christ accordinge to the * commaundement of God oure Sauoure, and of the LORDE Iesus Christ, † which is oure hope.

* Act. 9. b.

† 1 Tess. 1. a.

Vnto Timothy my naturall sonne in the faith.

Grace, mercy, and peace from God oure father, and oure LORDE Iesus Christ.

As I besoughte y to abyde still at Ephesus († whan I departed in to Macedonia) euē so

† Act. 19. 20.

do, that thou commande some, that they teach none other wyse, * nether geue hede to fables and genealogies, which are endlesse, and brede doutes more then godly edifyenge, which is by faith.† For ‡ chefe summe of the commaundement is loue of a pure hert, and of a good cōscience, and of faith vnfayned. From the which some haue erred, ⁊ haue turned vnto vayne iangelynge, wyllinge to be doctours of the scripture, and vnderstonde not what they speake, nether wher of they affirme.

§ But we knowe that the lawe is good, yf a man vse it laulfully, vnderstōdinge this, ¶ that the lawe is not geuen vnto the righteous, but to the vnrighteous ⁊ dishobedient, to the vngodly ⁊ to synners, to the vnholly ⁊ vnclane, to murderers of fathers and murderers of mothers, to manslayers, to whore-mongers, ¶ to the that defyle them selues with mankynde, to menstealers, to lyars, to periuers, ⁊ so forth yf there be eny other thinge ¶ is cōtrary to ¶ wholesome doctryne, accordinge to ¶ Gospell of ¶ glory of the blessed God, which (Gospell) is cōmytted vnto me.

And I thanke Christ Iesus oure LORDE, which hath made me strōge, for he counted me faithfull, ⁊ put me in office, whā before I was a blasphemour, ¶ ⁊ a persecuter, ⁊ a tyrant: but I optayned mercy, because I dyd it ignorantly in vnbeleue. Neuertheles the grace of oure LORDE was more abūdaunt thorow ¶ faith ⁊ loue which is in Christ Iesu.

¶ For this is a true sayenge, and by all meanes worthy to be receaued, ** that Christ Iesus came in to ¶ worlde to saue synners, of whom I am chefe. Notwithstandyng for this cause optayned I mercy, that Iesus Christ mighte princypally shewe in me all longe pacience, to the ensample of them which shulde beleue in him vnto eternall life. So then vnto God kyng euerlastinge, immortal and †† invisible, and wyse onely, be honour and prayse for euer and euer Amen.

This commaundement commytte I vnto the (my sonne Timotheus) accordinge to ¶ prophecies which in tyme past were prophced of the, that thou in them shuldest fighte a good fighte, hauyng faith ⁊ good conscience,

which some haue put awaye frō them, and as concernyng faith haue made shypwrake: of whose nombre is †† Hymeneos and §§ Alexander, ¶ whom I haue delyuered vnto Sathan, that they might be taught, nomore to blaspheme.

The ij. Chapter.

I EXHORTE therfore, ¶ aboute all thinges, ¶ prayers, supplicacions, intercessions and geuyng of thākes be had for all men ¶¶ for kynges, and for all that are in auctorite, that we maye lyue a quyet ⁊ peaceable life in all godlynes and honestie. For that is good and accepted in ¶ sighte of God oure Sauoure, which wil haue all men sauēd, and to come vnto the knowledge of ¶ trueth. For there is one God, and *** one mediatour betwene God and men, (namely) the man Christ Iesus, which gaue him selfe a ransome for all men, that at his tyme it shulde be preached, wher-vnto ††† I am ordeyned a preacher ⁊ an Apostle (I tell ¶ trueth in Christ and lye not) a teacher of the Heythē in faith and in the trueth.

I wil therfore that men praye ††† in all places, listyng vp pure hādes without wrath or dowyng. §§§ Likewise also the wemen, that they araye them selues in comly apparell with shamfastnes and discrete behaueoure, not with broyded heer, or golde, or perles, or costly araye: but with such as it becommeth wemē that professe godlynes thorow good workes. ¶¶¶ Let the woman lerne in sylēce with all subiection. I suffre not a womā to teach ¶¶¶ ner to haue auctorite ouer the man, but for to be in sylence. For Adam was first formed, and thē Eue: Adam also was not disceaued, but the woman was disceaued, and hath brought in the trāsgression. Notwithstandyng thorow bearyng of children she shalbe sauēd, yf she contynue in faith and in loue ⁊ in the sanctifyenge with discrecion.

The iij. Chapter.

THIS is a true sayēge: Yf a ma covet ¶ office of a Bisshoppe, he desyreth a good worke. But a Bisshoppe must be blamelesse, **** the huszbaēde of one wife, sober,

* 2 Tim. 2. c. Tit. 3. b. + Rom. 13. b. Gal. 6. a.
† Rom. 7. b. § Gal. 5. c. ¶ Rom. 1. d. ¶ Act. 9. a. Gal. 1. b.
‡ Mat. 9. b. Iob. 3. c. †† Col. 1. b.
§§ 2 Tim. 2. b. §§§ 2 Tim. 4. b. ¶¶¶ 1 Cor. 5. a.

¶¶ Iere. 29. b. Baruc. 1. c. *** Heb. 9. c. ††† Rom. 1. a. 2 Tim. 1. b. ††† Ioh. 4. c. §§§ Tit. 2. a. 1 Pet. 3. a. ¶¶¶ 1 Co. 14. e. ¶¶¶ Gen. 3. c. Ephe. 5. c.
**** Leui. 21. b. Eze. 44. d. Tit. 1. b.

discrete, manerly, harberous, * apte to teach: Not geuen to moch wyne, no fighter, not geuen to filthy lucre: but gentle, abhorrynge stryfe, abhorrynge couetousnes: ¶ one that ruleth his awne house honestly, hauynge obedient children with all honestye. (But yf a man can not rule his owne house, how shal he care for the congregacion of God?) He maye not be a yōge scolar, lest he be pult vp, and fall in to the iudgment of ¶ euell speaker. He must also haue a good reporte of them which are without, lest he fall in to the rebuke and snare of the euell speaker.

33 Likewise must the † mynisters be honest, not double tonged, not geuen to moch wyne, nether vnto fylthie lucre, but hauynge the mystery of faith in pure conscience. And let them first be proued, and then let them mynister, yf they be blamelesse.

Euen so must their wyues be honest, not euell speakers, but sober and faithfull in all thinges. Let the mynisters be, euery one the husbāde of one wyfe, and soch as rule their children well, and their owne houtholdes. ‡ For they that mynister well, get them selues a good degree and greate libertye in the faith which is in Christ Iesu.

These thinges wryte I vnto the, trustinge shortly to come vnto the: but yf I tary lōge, that then thou mayest yet haue knowlege, how thou oughtest to behaue thy selfe in Gods house, which is the congregacion of the Iyuyng God, the piler and grounde of trueth: and without naye, greate is that mystery of godlynnes. § God was shewed in the flesh: was iustified in the sprete: ¶ was sene of angels: was preached vnto the Heythen: was beleued on in the worlde: ¶ was receaued vp in glory.

The iiij. Chapter.

34 THE sprete speaketh euydently, ** that in ¶ latter tymes some shal †† departe from the faith, and shal geue hede vnto spretes of erreure, and deuylishe doctrynes, of them which speake false thorow ypocrysie, and haue their cōscience marked with an whote yron, forbyddinge to mary, and cōmaundyng to abstayne frō the meates, which God hath created to be receaued with geuyng thanks of them

which beleue and knowe the trueth. ‡‡ For euery creature off God is good, and nothinge to be refused, ¶ is receaued with thankes-geuyng: for it is sanctified by the worde of God and prayer. Yf thou shalt put the brethren in remembrance of these thinges, thou shalt be a good mynister of Iesu Christ, §§ which hast bene nourished vp in the wordes of faith and of good doctryne, which thou hast folowed hither to.

¶¶ As for vngostly and olde wyuesh fables, 35 cast them awaye, but exercise thy selfe vnto godlynnes. For bodely exercise profyeth litle, but godlynnes is profytable vnto all thinges, as a thinge which hath promyses of the life that is now, and of the life for to come. This is a sure sayenge, ¶ of all partes worthy to be receaued. For therefore we labour and suffre rebuke, because we hope in the Iyuyng God, which is the Sauioire of all men, but specially of those that beleue. Soch thinges commaunde thou and teach. ¶¶¶ Let no man despyse thy youth, *** but be thou vnto them that beleue, an ensample, in worde, in cōuersacion, in loue, in ¶ sprete, in faith, in purenesse.

Geue attendaunce to readyng, to exhortacion, to doctryne, vntyll I come. Be not negligent in the gifte that is geuen the thorow prophesye, ††† with layēge on of the handes of the Elders. These thinges exercise, and geue thy selfe vnto them, that thine increace maye be manifest vnto euery man. Take hede vnto thy selfe, and to learnynge, cōtynue in these thinges. For yf thou so do, thou shalt saue thy selfe, and them that heare the.

The v. Chapter.

36 REBUKE not an Elder, but exhorte him ¶ as a father: and the yōger men as brethren: the elder women as mothers: the yonger as sisters with all purenes. Honour wedowes, which are true wedowes. Yf eny wedowe haue children or neues, let them lerne first to rule their awne houses godly, and to recompence their elders. For ¶ is good ¶ acceptable before God. ‡‡ But she that is a right wedowe, ¶ desolate, putteth hir trust in God, ¶ cōtynueth in prayer and supplicacion nighte and daye. But she that lyueth in

* 2 Tim. 2. c. † Act. 6. a. ‡ Mat. 13. b. 25. b. c. § Ioh. 1. b. ¶ Luc. 2. b. Ephe. 3. b. ¶ Phil. 2. a. ** 2 Tim. 3. a. ‡ Pet. 3. a. Iudic. 1. c. †† 2 Tess. 2. a. †† Gen. 1. d. Eccli. 39. f. Act. 10. b. §§ 2 Tim. 3. b.

¶¶ 1 Tim. 1. a. 2 Tim. 2. b. ¶¶ Tit. 2. b. *** Tit. 2. a. 1 Pet. 5. a. ††† Act. 6. a. and 8. b. ‡‡ Luc. 2. f. 1 Cor. 7. d.

pleasures, is deed, euen yet a lyue. And these things commaunde, that they maye be without blame. * But yf there be eny man that prouydeth not for his awne, and specially for them of his housholde, the same hath denyed the faith, and † is worse then an infydele.

B Let no wedowe be chosen vnder thre score yere olde, and soch one as was ‡ wife of one man, and well reported of in good workes, yf she haue brought vp children well, yf she haue bene † harberous, yf she haue washed the sayntes fete, yf she haue mynistrd vnto the which were in aduersite, yf she were continually geuen to all maner of good workes. But ‡ yonger wedowes refuse. For whan they haue begonne to waxe wanton agaynst Christ, then wil they mary, hauynge their damnacion, because they haue broke ‡ first faith. Besydes this they are ydell, and lerne to runne aboute fro house to house. § Not onely are they ydell, but also tryflinge ¶ busybodies, speakynge things which are not comly.

¶ I wil therfore that the yonger wemen mary, beare children, gyde the house, to geue ‡ aduersary no occasion to speake euell. For some are turned back already after Sathā. Yf eny man or woman that beleueth haue wedowes, let them make prouysion for the, and let not the congregacion be charged: that they which are righte wedowes, maye haue ynough.

C The Elders that rule well, are worthy of double honoure, most specially they which laboure in the worde ¶ in teachinge. For ‡ scripture sayeth: ¶ Thou shalt not mosell the mouth of ‡ oxe ‡ treadeth out ‡ corne. And: ** The labourer is worthy of his rewarde.

†† Agaynst an Elder receaue none accusation, but vnder two or thre witnesses. The that synne, rebuke in the presence of all, that other also maye feare.

I testifye before God and the LORDE Iesus Christ, and ‡ electe angels, that thou obserue these things without haistie iudgment, and do nothinge partially. Laye hondes sodenly on no mā, nether be partaker of other mēs synnes. Kepe thy selfe pure. ‡ Drynke no lenger water, but vse a litle wyne for thy stomackes sake, and because thou art oft

tymes sicke. Some mēs synnes are opē, so that they maye be iudged afore hande: but some mens (synnes) shal be manifest hereafter. Likewise also good workes are manifest afore hāde: and they that are other wyse can not be hyd.

The vi. Chapter.

LET as many seruantes as are vnder the yocke, counte their masters worthy of all honoure, that the name of God and his doctrine be not euell spoken of. Se that they which haue beleuyng masters, despyse them not because they are brethrē, but rather do seruyce, for so much as they are beleuyng, and beloued, and partakers of the benefite.

These things teach and exhorte. Yf eny mā teach otherwyse, and agreeth not vnto the wholsome wordes of oure LORDE Iesus Christ, and to the doctryne of godlynes, he is puffed vp, and knoweth nothinge, but waysteth his brayne aboute questions and stryuynges of wordes: §§ wherof sprynge envye, stryfe, raylinges, euell surmysinges, vayne disputaciōs of soch men as haue corrupte myndes, || and are robbed of the trueth, which thinke that godlynes is lucre: From soch separate thy selfe. Howbeit it is greate auantage, who so is godly, ¶ and holdeth him content with that he hath. *** For we broughte nothinge in to the worlde, therefore is it a playne case ‡ we can cary nothinge out. ††† Whan we haue fede and rayment, let vs therwith be content. †† For they that wylbe riche, fall in to the tēptacion and snare, and in to many folishe ¶ noysome lustes, which drowne men in destruccion and damnacion. For Couetousnes is the rote of all euell, which whyle some lusted after, they erred from the faith, and tangled them selues with many sorowes.

§§ But thou man of God, flye soche thinges: folowe righteousnes, godlynes, faith, loue, pacience, mekenes: fighte a good fighte of faith: laye honde on eternal life, where vnto thou art called, and hast professed a good profession before many witnesses.

I geue the charge before God, |||| which quyeneth all things, ¶ before Iesu Christ, which vnder Pontius Pilate witnessed a good witnessynge, that thou kepe the commaunde-

* Gal. 6. b. † 1 Pet. 2. d. ‡ 1 Pet. 4. b. § Tit. 2. a.
|| 1 Cor. 7. a. ¶ Deut. 25. a. 1 Cor. 9. b. ** Mat. 10. a.
†† Deut. 19. c. ††† Eccli. 31. d. §§ Tit. 3. b.

||| 2 Tess. 2. b. ¶¶ Pro. 15. b. Heb. 13. a.
*** Job 1. c. ††† Eccli. 29. d. ††† Pro. 23. a.
Mat. 13. c. §§§ 2 Tim. 2. c. ||||| 1 Reg. 2. b. Act. 17. e.

ment, without spot, vnreprouable, vntyll the appearynge of oure LORDE Iesus Christ, which appearynge (at his tyme) he shal shewe that is blessed, and mightie onely, * the kynge of all kynges, and LORDE of all lordes: which onely hath immortalite, and dwelleth in a lighte, that no man can attayne: † whom no man hath sene, nether can se. Vnto whom be honoure and empyre euerlastinge, Amen.

Charge the which are riche in this worlde, that they be not proude, ner trust in the vncertayne riches, but in the luyunge God (which geueth vs abundantly all thinges to enioye them :) That they do good: that they

be rich in good workes: that they geue and distribute with a good wyll: ‡ gatherynge vp treasure for them selues, a good foundacion, agaynst y tyme to come, that they maye laye honde on eternall life.

O Timothy, kepe that which is committed vnto the, and avoyde vngostly vayne wordes, and opposicions of science falsly so called, which whyle some professed, they haue erred as concernynge the faith. Grace be with the, Amen.

Wrytten from Laodicea, which is the chefest cite of Phrigia Pacaciana.

* Apo. 17. c. and 19. c. † Ioh. 1. b. ‡ Ioh. 4. b.

‡ Mat. 6. c.

The seconde Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I.

Paul exhorteth Timothy to stedfastnesse and pacience in persecucion, and to continue in the doctryne that he had taught him. A commendacion of Onesiphorus.

Chap. II.

Like as in the first chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to byde fast in the wholesome doctrine of oure LORDE Iesus Christ.

Chap. III.

He prophecieth of the paelous tymes, setteth out ypocrites in their colours, telleth vs what they be within, for all their fayre faces outwardly. Persecucion for the gospell.

Chap. IIII.

He exhorteth Timothy to be feruēt in the worde, and to suffre aduersite: maketh mention of his awne death, and byddeth Timothy come vnto him.

The first Chapter.

PAUL an Apostle of Iesus Christ, by the wyll of God, to preach the promes of y life which is in Christ Iesu.

To my deare sonne Timotheus.

Grace, mercy, and peace from God the father and from Christ Iesu oure LORDE.

I thanke God, * whome I serue fro my fore elders in a pure conscience, that without

* Act. 22. a. Phil. 3. a.

ceassynge I make mencion of the in my prayers night and daye: and longe to se the (whan I remembre thy teares) so that I am fylled with ioye, whan I call to remembraunce the vnfayned faith that is in the, which dwelt first in thy graundemother Lois, and in thy mother Eunice: And am assured, that it dwelleth in y also. Wherefore I warne the, that thou stere vp y gifte of God which is in the by puttyng on of my handes. *For God hath not geuen vs the sprete of feare, but of power, and of loue, and of right vnderstandynge.

† Be not thou aszhamed therfore of y testimony of oure LORDE, nether of me, ‡ which am his presoner: but suffre thou aduersite also with the Gospell, accordinge to the power of God § which hath saued vs, and called vs with an holy callinge: not accordinge to oure dedes, but accordinge to his owne purpose and grace, which was geuen vs in Christ Iesu before the tyme of the worlde, but is now declared openly by the appearynge of oure Sauoure Iesu Christ. ¶ Which hath taken awaye y power of death, and hath brought life and immortalite vnto lighte, thorow the Gospell: ¶ whervnto I am appoynted a preacher and an Apostell, and a teacher of the Heythen: for the which cause I also suffre these thinges, neuertheles I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to kepe that which I haue commytted vnto his kepynge agaynst that daye.

¶ ** Holde the after y ensample of the wholesome wordes, which thou heardest of me, concernynge faith and loue in Christ Iesu. This hye charge kepe thou thorow the holy goost, which dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercy vnto the house of †† Onesiphorus: for he oft refreshed me, and was not aszhamed of my cheyne: but whan he was at Rome †† he soughte me out very diligently, and founde me. The LORDE graunte vnto him, that he maye fynde mercy with the LORDE in that daye. And how moch he mynystred vnto me at Ephesus, thou knowest very well.

* Rom. 8. b. † Ro. 1. b. ‡ Ephe. 3. a. § Tit. 3. a. ¶ 1 Cor. 15. f. Heb. 1. c. ¶¶ Ro. 1. a. 1 Tim. 2. a. ** 2 Tim. 3. b. †† 2 Tim. 4. c. †† Mat. 23. c. §§ Tit. 1. b. ||| 1 Cor. 9. b. ¶¶¶ Rom.

The ij. Chapter.

THOU therfore my sonne, be stronge A thorow the grace which is in Christ Iesu. And what thinges thou hast herde of me by many witnesses, §§ the same commytte thou vnto faithfull men, which are apte to teach other. Thou therfore suffre affliction as a good soudyer off Iesu Christ. No mā that warreth, tangleth him selfe with wordly busynesses, ¶ that because he wolde please him, which hath chosen him to be a soudyer. And though a man stryue for a mastyre, yet is he not crowned, excepte he stryue lawfully. ||| The huszbandman that laboureth, must first enioye the frutes. Consydre what I saye. The LORDE shal geue the vnderstandynge in all thinges.

Remembre that Iesus Christ, beyng ¶ of the sede of Dauid, rose agayne fro the deed, accordinge to my Gospell, where in I suffre as an euell doer euen vnto bandes: but the worde of God is not bounde. *** Therfore suffre I all for the electes sakes, that they also mighte optayne the saluacion in Christ Iesu with eternall glory.

This is a true sayenge: ††† Yf we be deed with him, we shal lyue with him also: ††† Yf we be pacient, we shal also raigne with him: §§§ Yf we denye him, he also shal denye vs: |||| Yf we beleue not, yet abyde he faithfull, he can not denye himselfe. Of these thinges put thou them in remembraunce, and testifye before the LORDE, that they stryue not aboute wordes, which is to no profit, but to peruerte the hearers.

Study to shewe thy selfe vnto God a laudable workman, that nedeth not to be ashamed, deuydyng the worde of trueth iustly. ¶¶¶ As for vngostly and vayne talkynges, eschue them: for they helpe moch to vngodlynes, and their worde fretteth as doth a canker: Of whose nombre is **** Hymeneos ¶ Philatus, which as concernynge the trueth haue erred, sayenge, that the resurreccion is past already, and haue destroyed the faith of dyuerse personnes.

But y sure grounde of God stondest fast, and hath this seale: †††† The LORDE knoweth them that are his, and let euery mā that

1. a. *** Act. 20. c. Ephe. 3. a. Col. 1. c. ††† Rom. 6. b. ††† Rom. 8. b. §§§ Luc. 12. a. |||| Nu. 23. c. Rom. 3. a. ¶¶¶ 1 Tim. 1. a. 4. a. 6. a. **** 1 Tim. 1. c. †††† Ioh. 10. b.

calleth vpon the name of Christ, departe from iniquyte. Notwithstandynge * in a greate house are not onely vessels of golde and of syluer, but also of wod and of earth: some for honoure, and some to dishonoure. But yf a man poure himselfe from soch felowes, he shalbe a vessell sanctified vnto honoure, mete for the LORDE, and prepared vnto all good workes. † Fle thou the lustes of youth, but folowe righteousness, faith, loue, peace, with all them that call vpon the LORDE with pure hert. ‡ As for folish questions and soch as teach not, put them frō the: for thou knowest that they do but gēder stryfe. The seruauent of the LORDE ought not to stryue, but to be gentle vnto euery man: † apte to teach, one that can forbear the euell, one ‡ y can § with mekenesse enforme them † resist: yf God at eny tyme wyl geue them repent-
aunce for to knowe the trueth, and to turne agayne from the snare of the deuell, which are holden in prison of him at his will.

The iij. Chapter.

BUT this shalt thou knowe, ^a that in the last dayes shal come paelous tymes. For there shalbe mē which shal holde of the selues, couetous, boasters, proude, cursed speakers, dishobedient to their elders, vnthankfull, vngostly, vnkynde, truce breakers, false accusers, ryatours, fearce, despysers of them which are good, traytours, heady, hie mynded, gredy vpon voluptuousnes more then the louers of God, hauynge a shyne off godly luyynge, but denyenge the power therof. And soch avoyde. ¶ Of this sorte are they which rūne frō house to house, & brynge in to bondage wemē ladē with synne: which (wemen) are led with dynerse lustes, euer lernynge, and are neuer able to come vnto the knowlege of the trueth.

¶ But like as Iamnes and Iābres withstode Moses, euen so do these also resist the trueth: mē they are of corrupte myndes, and lewde as cōcernynge † faith: but they shal preuayle no longer. For their folishnes shal be manifest vnto all men, as theirs was.

But thou hast sene the experience of my doctryne, my fashzion of luyynge, my purpose, my faith, my longsufferynge, my loue, my

patience, my persecucions, my afflictions, which happened vnto me ** at Antioche, at Iconium, at Lystra, which persecucions I suffred patiently, and from the all the LORDE deluyered me. † Yee and all they that wil lye godly in Christ Iesu, must suffre persecucion. But the euell men and disceauers shal waxe worse and worse, disceauynge and beyng disceaued.

‡ But contynue thou in the thinges that thou hast lerned, which also were cōmytted vnto the, seynge thou knowest of whō thou hast lerned them, And for so much as thou hast knowne holy scripture of a childe, the same is able to make † wyse vnto saluacion thorow the faith in Christ Iesu. § For all scripture geuē by inspiration of God, is profitable to teach, to improue, to amende, and to instructe in righteousness, that a man off God maye be perfecte, and prepared vnto all good workes.

The iij. Chapter.

ITESTIFYE therefore before God & before the LORDE Iesu Christ, which shal come to iudge the luyynge and the deed, at his appearynge in his kyngdome: Preach thou the worde, be feruent, be it in season or out of season: Improue, rebuke, exhorte with all longe sufferynge and doctryne. For the tyme wil come, when they shal not suffre wholesome doctryne, but after their awne lustes shal they (whose eares ytche) get them an heape of teachers, and shal turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thinges, suffre aduersite, do the worke of a preacher of the Gospell, fulfill thine office vnto the vttemost.

¶ For I am now ready to be offered, and the tyme of my departinge is at honde. I haue foughte a good fighte: I haue fulfilled the course: I haue kepte the faith. From hence forth there is layed vp for me ¶ a crowne of righteousness, which the LORDE the righteous iudge shal geue me in † daye: Howbeit not vnto me onely, but vnto all them that loue his cōmyng. Make spede to come vnto me atonce.

For *** Demas hath lefte me, and loueth this present worlde, and is departed vnto

* Rom. 9. c. † 1 Tim. 6. c. ‡ 1 Tim. 1. a. 4. a. 6. a. 2 Tim. 2. b. Tit. 3. b. § 1 Tim. 3. a. Gal. 6. a. ¶ 1 Tim. 4. a. 2 Pet. 3. a. Iud. 1. c. || Tit. 1. c. ¶ Exod. 7. b. ** Act. 13. a. and 14. a.

2 Cor. 1. b. † Eccli. 2. a. Psal. 33. c. ‡ 2 Tim. 1. c. § 2 Pet. 1. d. || 2 Pet. 1. c. ¶ 1 Co. 9. d. 1 Pet. 5. a. *** Col. 4. b. Phil. 1. c.

Tessalonica, Crescens in to Galacia, Titus vnto Dalmacia, Onely Lucas is with me. Take *Marke, & brynge him with the: for he is profitable vnto me to the mynistracion. Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus brynge with the whan thou comest: and the bokes, but specially the parchemēt. † Alexāder the coppersmyth dyd me moch euell, the LORDE rewarde him acordinge to his dedes, of whom be thou ware also. For he withstode oure wordes sore.

¶ In my first answeyngye no man assisted me, but all forsoke me. I praye God that it be not layed to their charges. Notwitstondyng the LORDE stode by me, & strēghthed me, that by me the preachinge shulde be fulfilled to the vttemost, and that all the

* Col. 1. a. † 1 Tim. 1. c. ‡ Act. 18. a. Ro. 16. a.

Heythē shulde heare. And I was delyuered out of the mouth of the lyon. And the LORDE shal delyuer me from all euell doynge, and shal kepe me vnto his heauenly kyngdome. To whom be prayse for euer and euer, Amen.

Salute Prisca and † Aquila, and ‡ housholde of Onesiphorus. § Erastus abode at Corinthum. But ¶ Trophimus left I sicke at Miletū. Make spede to come before wynter. Eubolus, and Pudens, and Linus, and Claudia, and all the brethren salute the. The LORDE Iesus Christ be with thy sprete. Grace be with you, Amen.

The seconde epistle vnto Timothy, wrytten from Rome, whā Paul was presented the seconde tyme before the Emperoure Nero.

§ Ro. 16. c. ¶ Act. 21. d.

The Epistle of the Apostle S. Paul vnto Titus

The summe of this epistle.

Chap. I.

Paul exhorthet Titus to ordene prestes or bisshopes in euery cite, declareth what maner of men they ought to be that are chosen to that office, and chargeth Titus to rebuke such as withstonde the gospels

Chap. II.

He telleth him how he shal teach all degrees to behaue them selues.

Chap. III.

Of obedience to such as be in auctorite. He warneth Titus to beware of foolish and vnprofitable questions.

The first Chapter.

¶ PAUL the seruauent of God, and an Apostle off Iesus Christ, * to preach the faith off Gods electe, and the knowlege of ‡ trueth,

* 2 Tim. 1. b.

which ledeth vnto godlynes, vpon the hope of eternall life: which God † that can not lye hath promysed before the tymes of the worlde: but at his tyme hath opened his worde thorow preachinge, which is commytted vnto me

† Rom. 3. a.

acordinge to the commaundemēt of God oure Sauoure.

* Vnto Titus my naturall sonne after \mathfrak{f} comen faith.

Grace, mercy, and peace from God the father, and frō the † LORDE Iesu Christ oure Sauoure.

33 For this cause left I the in Creta, that thou shuldest perfourme that which was lackynge, and shuldest ordeyne Elders in euery cite, as I appoynted \mathfrak{f} . Yf eny be blamelesse, the huszbande of one wife, hauynge faithfull children, which are not slaundred of ryote, nether are dishobedient. † For a Bisshoppe must be blamelesse, as the \mathfrak{f} stewarde of God: not wyfull, not angrye, † not geuen vnto moch wyne, no fyghter, not gredye of filthye lucre: but harbarous, one that loueth goodnes, sober mynded, righteous, holy, temperate, and soch one as cleueth vnto the true worde of doctryne: that he maye be able to exhort with wholsome lernynge, \mathfrak{a} to improue them that saye agaynst it.

C ¶ For there are many dishobedient, and talkers of vanite, and disceauers of myndes: namely they of the circūcision, whose mouthes must be stopped: ** which peruerte whole houses, teachinge thinges which they oughte not, because of filthye lucre. One of them selues euen their awne prophet, sayde: †† The Cretayns are alwayes lyars, euell beestes, and slowe belies. This witness is true. Wherefore rebuke them sharply, \mathfrak{f} they maye be sounde in the faith, and not to take hede vnto Iewes fables and commaundementes of men, which turne them awaye from the trueth. †† Vnto \mathfrak{f} cleane are all thinges cleane: §§ but to the vnclene \mathfrak{a} vnbeleuers, there is nothinge cleane, but both their mynde \mathfrak{a} conscience is defyled. They saye that they knowe God, but with the dedes they denye him: for so moch as they are abominable and dishobedient, and vnmete to all good workes.

The ij. Chapter.

A BUT speake thou that which becommeth wholsome learmynge. That \mathfrak{f} elder men be sober, honest, discrete, sounde in the faith, in loue, in pacience. And the elder women likewise that they shewe them selues as it

* 2 Cor. 8. c. † Ephe. 1. c. Phil. 1. a. † 1 Tim. 3. a. § Leui. 10. c. || Ephe. 5. b. ¶ Act. 15. a. ** 2 Tim. 3. a. †† Epimenides. †† Mat. 12. a. and 23. c. §§ Ro. 14. c. ||| Gen. 3. c. ¶¶ 1 Tim. 4. b. 1 Pet. 5. a.

becommeth holynes, that they be no false accusers, not geuen to moch wyne, that they teach honest thinges, that they enforme the yonge wemen to be sober mynded, to loue their huszbandes, to loue their childrē, to be discrete, chaste, huszwyfly, good, ||| obedient vnto their awne huszbandes, that the worde of God be not euell spoken of. Exhorte the yonge men likewise, that they be sober mynded. Aboue all thinges shewe thy selfe ¶¶ an ensample off good workes, with vncorrupte doctryne, with honestye, with the wholsome worde which can not be rebuked: *** that he which withstōdeth maye be ashamed, hauynge nothinge in you that he maye dispraye.

†† Exhorte the seruantes, to be obedient vnto their masters, to please in all thinges, not answeringe agayne, nether to be pykers, but to shewe all good faithfulness, that in all thinges they maye do worshippe vnto the doctryne off God oure Sauoure. For the grace off God that bryngeth Saluacion vnto all men, hath appeared, and teacheth vs, that we shulde denye vngodlynes, and †† wordly lustes: and that we shulde lyue discretly, righteously, and godly in this worlde, lokinge for that blessed hope and appearynge of the glory of \mathfrak{f} greate God and of oure Sauoure Iesu Christ: §§§ which gaue him selfe for vs, to redeme vs frō all vnrighteousnes, and to pouрге vs to be a peculiar people vnto himselfe, to be feruently geuen |||| vnto good workes. These thinges speake and exhorte, and rebuke with all earnest. ¶¶¶ Se that no man despyse the.

The iij. Chapter.

WARNE them **** that they submytte them selues vnto Prynces and to the hyer auctorite, to obey the officers, to be ready vnto all good workes, that they speake euell of no man, that they be no stryuers, but soft, shewynge all mekenes vnto all men. For we oure selues also were in tymes past, vnwyse, dishobedient, in erreure, seruyng lustes and dyuerse maners of voluptuousnes, lyuynge in maliciousnes and envye, full of hate, hatynge one another.

But after that \mathfrak{f} kyndnesse and loue of God oure Sauoure to man warde appeared, not

*** 1 Pet. 2. b. and 3. b. ††† Ephe. 6. a. Col. 3. c. 1 Pet. 2. c. †††† 1 Ioh. 2. c. §§§ Rom. 8. a. Gal. 3. b. |||| Ephe. 2. b. ¶¶¶¶ 1 Tim. 4. b. **** Rom. 13. a. 1 Pet. 2. b.

for þy dedes of righteousnes which we wroughte, but after his mercy he saued vs by the * fountayne of the new byrth, and renyunge of the holy goost, which he shed on vs abundantly, thorow Iesus Christ oure Sauoure: þy we beyng made righteous + by his grace, shulde be heyres of eternall life acordynge to hope. This is a true sayge.

33 Of these things wolde I that thou shuldest speake earnestly, that they which are become beleuers in God, might be diligent to excell in good workes: for these things are good and profitable vnto mē. † As for folysh questions, and genealogies, and braulynge and stryunges aboute þy lawe, auoyde the, for they are vnprofitable and rayne. § A mā that is geuen vnto heresy, after þy first and

* Ioh. 3. a. † Act. 15. b. Ephe. 2. a. † 1 Tim. 1. a. and 6. a. 2 Tim. 2. c.

seconde monicion, auoyde, and knowe, that he that is soch, is peruered, & synneth euen damned by his awne iudgment.

Whan I shal sende Artemas or Tichicus vnto þy, make spede to come to me vnto Nicopolis, for I haue determyned there to wynter. Brynge Zenas þy Scrybe and Apollos on their iourney diligently, that nothinge be lackynge vnto them. And let oures also learne to excell in good workes, as farre forth as nede requyreth, that they be not vnfrutefull.

All they that are with me, salute the. Grete them that loue vs in the faith. Grace be with you all, Amen.

Wrytten from Nicopolis in Macedonia.

Mat. 18. b. 2 Tess. 3. a. Ro. 16. b.

The Epistle of the Apostle S. Paul vnto Philemon.

The summe of this Epistle.

He reioyseth to heare of the faith and loue of Philemon, whom he desyreth to forgeue his seruaut Onesimus, and louyngly to receaue him agayne.

33 **P**AUL the presoner of Iesu Christ, and brother Timotheus.

Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe soudyer, and to the congregacion in thy house.

Grace be with you, and peace from God oure father and from the LORDE Iesus Christ.

I thanke my God, makynge mencion all wayes of the in my prayers (for so moch as I heare of thy loue and faith which thou hast on the LORDE Iesu, and towarde all sayntes) that oure comen faith maye be frutefull in the, thorow knowlege of all þy good that ye haue in Christ Iesu. Greate ioye and consolacion haue I in thy loue. For by the (brother) the sayntes are hertely refreshed.

33 Wherefore though I haue great boldnes in Christ to commaunde the that which becometh the, yet for lous sake I rather beseke þy, though I be as I am, euē Paul aged, and now a presoner also of Iesu Christ. I beseke the for my sonne * Onesimus (whom I haue

* Col. 4. a.

begotten in my bondes) which in tyme past was to the vnprofitable, but now profitable both to the and me. Whom I haue sent agayne: but receaue thou him (that is) euen myne awne hert. For I wolde haue kepte him styll with me, that in thy steade he might haue mynistrd vnto me in þy bondes of þy Gospell: Neuertheles without thy mynde wolde I do nothinge, that þy good which thou doest, shulde not be of compulsion, but wyllyngly.

¶ Happly he therfore departed for a season, that thou shuldest receaue him for euer: not now as a seruaunt, but aboue a seruaunt, euen a brother beloued, specially to me, but how moch more vnto þy, both in þy flesh and in the LORDE? Yf thou holde me for thy companion, receaue him then euen as my selfe.

But yf he haue hurte the, or oweth the oughte, that laye to my charge. I Paul haue wrytten it with myne awne hande, I wil recompence it: so that I do not saye vnto þy, how that thou owest vnto me euen thine owne selfe. Euen so brother, let me enioye the in the LORDE: refresh thou my hert in the LORDE.

Trustinge in thine obediēce, I haue wrytten vnto the, for I knowe that thou wilt do more then I saye. Morouer prepare me lodgings, for I hope that thorow youre prayers I shalbe geuen vnto you. There saluteth the, Epaphras my felowe prisoner in Christ Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Iesu Christ be with youre sprete, Amen.

Sent from Rome by Onesimus a seruaunt.

The first Epistle of the Apostle S. Peter.

The summe of this Epistle.

Chap. I.

He sheweth that thorow the abundaunt mercy of God we are begotten agayne to a lyuely hope: and how faith must be tried: how the saluacion in Christ is no newes, but a thinge prophced of olde. He exhorteth them to a godly conuersacion, for so moch as they are now borne a new by the worde of God.

Chap. II.

He exhorteth men to laye asyde all vyce, sheweth that Christ is the foundation wher vpon they be buylt, prayeth them to absteyne fro fleshly lustes, and to obeye worldly rulers. How seruauntes shulde behaue them selues towarde their masters. He exhorteth to suffre after the ensample of Christ.

Chap. III.

How wyues ought to ordre them selues towarde their huszbandes and in their apparell. The

dutye of mē towarde their wyues. He exhorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptyme.

Chap. IIII.

He exhorteth men to ceasse from synne, to spende no more tyme in vyce, to be sober and apte to prayer, to loue ech other, to be patient in trouble, and to beware that no man suffre as an euell doer, but as a Cristen man, and not to be ashamed.

Chap. V.

A speciall exhortacion for all bisshoppes or prestes to fede the flocke of Christ, and what their dutie is, and what rewarde they shal haue yf they be diligēt. He exhorteth yonge persones to submytt the selues to the elder, euery one to loue another, to be sober, & to watch, that they maye resist the enemye.

The first Epistle of the Apostle S. Peter.

The first Chapter.

PETER an Apostle of Iesu Christ, to the that dwell here and there as straungers thorow out Pontus, Galacia, Capadocia, Asia and Bithinia, electe accordinge to the foreknowledge of God the father thorow sanctificatione of the sprete, vnto obedience and *sprenklynge of the bloude of Iesus Christ.

Grace and peace be multiplied with you.

† Blessed be God and the father of our LORDE Iesus Christ, which accordinge to his greate mercy hath begotten vs agayne vnto a lyuely hope † by the resurrection of Iesus Christ from the deed, to an vncorruptible and vndefyled inheritance, which neuer shal fade away, but is reserued in heauen for you that are kepte by the power of God thorow faith to saluacion, which is prepared all ready to be shewed in the last tyme: in the which ye shal reioyse, though now for a litle season (yff nede requyre) ye are in heuynes thorow manyfolde temptacions: that youre faith once tried (beynge moch more precious then the corruptible golde that is tryed thorow the fyre) might be founde vnto laude, glory and honoure at the appearynge of Iesus Christ: whom ye haue not sene, and yet loue him: § in whom now ye beleue, though ye se him not. Euen so shal ye reioyce also with vnoutspeakable and glorious ioye, receauynge the ende of youre faith, euen the saluacion of youre soules.

Of which saluacion the prophetes haue enquyred and searched, which prophced off the grace that shulde come vpon you: searchinge whan or at what tyme the sprete off Christ that was in them, shulde signifye, which (sprete) testified before the passions that shulde come vnto Christ, and the glory that shulde folowe after. Vnto the which (prophetes) it was declared, that not vnto them selues, but

vnto vs they shulde mynister the thinges which are now shewed vnto you, by them which thorow ‡ holy goost sent downe from heauen, haue preached vnto you the thinges ¶ which the angels delyte to beholde.

Wherefore gyrdy op the ¶ loynes off youre mynde, be sober, and trust perfectly on the grace that is brought vnto you, by the declarynge of Iesus Christ, as obedient childre, not faszhionynge youre selues to youre olde lustes of ignorance: but as he which hath called you is holy, euē so be ye holy also in all youre conuersacion: for it is wryttē: ** Be ye holy, for I am holy.

And yf so be that ye call on the father, which without respecte of personnes iudgeth † acordynge to euery mans worke, se ‡ ye passe ‡ tyme of youre pilgremage in feare: † and knowe, that ye were not redeemed with corruptible syluer and golde, from youre vayne conuersacion (which ye receaued by the tradiciōs of the fathers)§§ but with the precious bloude of Christ, as of an innocēt and vndefyled lambe, which was ordeyned before the worlde was made, but is declared in these last tymes||| for youre sakes, which thorow him beleue on God, that raysted him vp from the deed, ¶ and hath geuē him the glory, that ye might haue faith ¶ hope in God: Euen ye which haue purified youre soules *** in obeyenge the trueth thorow the sprete, for to loue brotherly without faynyng, ¶ feruently one to loue another with a pure hert. as they that are borne a new, not of corruptible sede, but of vncorruptible, euē by the luyynge worde of God, which endureth for euer. †† For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, ¶ the floure falleth awaye, but the worde of the LORDE endureth for euer. This is the worde, that is preached amonge you.

* Heb. 9. b. and 10. c. † 2 Cor. 1. a. Ephe. 1. a.
‡ 1 Co. 15. c. § Ioh. 20. d. || Luc. 2. b. ¶ Luc. 12. d.
** Leuit. 11. g. and 19. a. †† Mat. 25. c. †† 1 Cor. 6. c.

and 7. c. §§ Heb. 2. b. 1 Ioh. 1. b. Apo. 1. a.
||| Esa. 9. b. Luc. 2. b. ¶ Phil. 2. a. *** Act. 15. b.
†† Esa. 40. a. Eccl. 14. b. Iaco. 1. b.

The ij. Chapter.

WHERFORE laye asyde all maliciousnes and all gyle, and ypocrisye, and envye, and all bacytinge, ¶ *as new borne babes desire that reasonable mylke, which is without corruption, that ye maye growe therin, yf so be that ye haue †taisted how frendly the LORDE is. Vnto whom ye are come, ‡as to the luyunge stone, which is disallowed of men, but chosen of God and precious. And ye also as luyunge stones are made a spirituall house, and an holy presthode, to offre vp § spirituall sacrifices, acceptable vnto God by Iesus Christ. Wherefore it is conteyned in the scripture: ¶ Beholde, I put in Sion an heade corner stone, electe ¶ precious, and he that beleueth on him, shal not be cofounded. Vnto you therfore which beleue, he is precious: but vnto them that beleue not, is § same stone which the ¶ buylders refused, made the heade stone in the corner,** and a stone to stamble at, and a rock to be offended at, namely in the which stamble at § worde, and beleue not that wheron they were set.

‡ But ye are that chosen generacion, that kingly presthode, that holy nacion, that peculiar people, § ye shulde shewe the vertues of him, which hath called you out of darkness in to his maruelous lighte: ‡ Euen you which in tyme past were not a people, but now are the people of God: which were not vnder mercy, but now haue optayned mercy.

Dearly beloued, I beseke you as straungers and pilgrims, § absteyne fro the fleshly lustes, which fighte agaynst the soule, and lede an honest conuersacion amonge the Heythen, ¶ that they which bacyte you as euell doers, maye se youre good workes, and prayse God in the daye of visitacion.

* Submytte youre selues vnto all maner ordinance of men for the LORDES sake: whether it be vnto the kyng as vnto § chefe heade, or vnto rulers, as vnto them that are sent of him, for the punysshment of euell doers, but for the prayse of the that do well. For so is the will of God, that ye with well doyng shulde put to sylence the ignorance of folishmen: as fre, and not as hauyng the liberty

for a cloke of wickednes, but euē as the seruauntes of God. Honour all men. Loue brotherly fellowshipe. Feare God. ¶¶ Honour the kyng.

*** Ye seruaūtes, obey youre masters with all feare: not onely yf they be good and courteous, but also though they be frowarde. For that is grace, yf a man for conscience towarde God endure greffe, and suffre wronge. For what prayse is it, yf whā ye be buffeted for youre fautes, ye take it patiently? †† But yf whan ye do well, ye suffre wronge, and take it patiently, that is grace with God. For here vnto are ye called, for so much as Christ also suffred for vs, leauyng vs an ††† ensample, that ye shulde folowe his footsteps, which dyd no synne, nether was there gyle founde in his mouth: §§§ which whan he was reuyled, reuyled not agayne: whā he suffred, he threatened not: but comynnyted the cause vnto him, that iudgeth righteously: ¶¶¶ which his owne selfe bare oure synnes in his body vpon the tre, that we shulde be deluyered from synne, ¶ shulde lyue vnto righteounes: by whose strypes ye were healed. ¶¶¶ For ye were as shepe goyng astraye, but now are ye turned vnto the shepherde and Bisshoppe of youre soules.

The iij. Chapter.

LIKEWYSE **** let the wyues be in subiection to their huszbandes, that euen they which beleue not the worde, maye without the worde be wonne by § couersacion of the wyues, whan they beholde youre pure conuersacion in feare. Whose apparell ††† shal not be outwarde with broyded heer, ¶ hanginge on of golde, or in putyng on of gorgious araye, but let § inwarde mā of § hert be vncorrupte with a meke ¶ a quyete sprete, which before God is moch set by. For after this maner in the olde tyme, dyd § holy wemē which trusted in God, tyer the selues, ¶ were obedient vnto their huszbandes: Euen as Sara obeyed Abraham, ††† and called him lorde: whose daughters ye are, as lōge as ye do well, not beyng afrayed for eny trouble.

Likewyse ye men, dwell with them acordyng vnto knowlege, geuyng honoure vnto

* Ephe. 4. a. Col. 3. a. Heb. 12. a. † Psal. 53. a.
‡ Ephe. 2. c. § Rom. 12. a. ¶ Esa. 28. c. Mat. 21. e.
Acf. 4. a. ¶ Psal. 117. c. ** Esa. 8. c. †† Exo. 19. a.
†† Dse. 2. c. Rom. 9. c. §§ Rom. 13. b. Gal. 5. c.
¶¶ Mat. 5. b. 1 Pet. 3. b. * Rom. 13. a. Tit. 3. a.

¶¶ Mat. 22. c. *** Ephe. 6. a. Col. 3. c. Tit. 2. b.
††† Mat. 5. a. 1 Pet. 3. c. ††† Ioh. 13. b. Phil. 2. a.
§§§ Mat. 27. c. Ioh. 8. c. ¶¶¶ Esa. 53. b. 1 Ioh. 3. a.
¶¶¶ Esa. 53. b. Eze. 34. c. Luc. 15. a. **** 1 Cor. 11. a.
Ephe. 5. c. Col. 3. c. ††† 1 Tim. 2. b. ††† Gen. 18. b.

the wife,* as to the weaker vessel: ⁊ as vnto the ŷ are heyres with you of the grace of life, that youre prayers be not let.

33 But in conclusion be ye all of one mynde, one suffre with another, loue as brethren, be pitefull, be courteous. † Recōpence not euell for euell, nether rebuke for rebuke: but cōtrary wyse, blesse: and knowe that ye are called therto, euen ŷ ye shulde be heyres of ŷ ⁊ blessynge. For ŷ who so listeth to lyue, and wolde fayne se good dayes, Let him re-frayne his tonge from euell, and his lippes ŷ they speake no gyle. Let him eschue euell, ⁊ do good: Let him seke peace and ensue it. For ŷ eyes of the LORDE are ouer the righteous, ⁊ his eares are open vnto their prayers. But ŷ face of the LORDE beholdeth thē ŷ do euell. And who is it that can harme you, yf ye folowe that which is good? Notwithstondinge ⁊ blessed are ye, yf ye suffre for righteousnes sake. ¶ Feare not ye their threatnyng, nether be troubled, but sanctifye the LORDE God in youre hertes. ** Be ready allwayes to geue an answer to euery mā, that axeth you a reason of the hope that is in you, and that with mekenes ⁊ feare, hauyng a good conscience, †† that they which bacbyte you as euell doers, maye be ashamed, that they haue falsely accused youre good cōuersacion in Christ.

C †† For it is better (yf the wyl of God be so) that ye suffre for well doynge, thē for euell doynge. For as moch as Christ hath once suffred for oure synnes, ŷ iust for the vniust, for to bryng vs to God: ⁊ was slayne after the flesh, but quykened after the sprete.

In the which sprete he also wente, and preached vnto ŷ spretes that were in preson, which in tyme past beleued not, whan God once a bode and suffred paciētly in the tyme of Noe, whyle the Arke was a preparyng: §§ Wherin fewe (that is to saye eight soules) were saued by water. Which signifieth || baptyme ŷ now saueh vs: not ŷ puttinge awaye of the fylth of the flesh, but in ŷ a good cōsciēce cōsenteth vnto God by ŷ resurreccion of Iesus Christ, which is on the righte hande of God, and is gone in to heaue, angels, power and mighte subdued vnto him.

* 1 Tess. 4. a. † Pro. 20. c. Mat. 5. e. Rom. 12. c.
† Gen. 12. a. Mat. 25. c. § Psal. 33. b. || Mat. 5. a.
¶ Esa. 8. c. Mat. 10. d. ** Psal. 118. f. Act. 4. a.
†† 1 Pet. 2. b. Tit. 2. a. †† 1 Pet. 2. c. Mat. 5. a.

The iij. Chapter.

FOR as moch then as Christ hath suffred A for vs in ŷ flesh, arme youre selues likewise with the same mynde. ¶ ¶ For he which suffreth in the flesh, ceaseth frō synne, ŷ hēce forth (as moch tyme as yet remayneth in ŷ flesh) he shulde not lyue after the lustes of mē, but after the wil of God. For it is ynough, ŷ we haue spent ŷ tyme past of the life, after the will of ŷ Heythen, whā we walked in wantannes, lustes, dronkēnes, glotony, ryotous drynkyng, ⁊ i abhominable Idolatrye. And it semeth to thē a straunge thinge, ŷ ye runne not also with them vnto the same excesse of ryote, ⁊ speake euell of you. (Which shal geue acōptes vnto hī ŷ is ready to iudge ŷ quyeke ⁊ ŷ deed.) For vnto this purpose also was ŷ Gospell preached vnto the deed, ŷ they shulde be iudged like other mē i ŷ flesh, but shulde lyue vnto God in ŷ sprete. The ende of all thinges is at hāde.

*** Be ye therefore sober ⁊ watch vnto B prayers: but aboue all thinges haue feruent loue amonge you one to another. †† For loue couereth the multitude of synnes. Be ye herberous one to another without grudginge, ⁊ mynister one to another, euery one with the gifte ŷ he hath receaued, as good stewards of the manifolde grace of God. †† Yf eny mā speake, let hī speake it as ŷ wordes of God. §§ Yf eny man haue an office, let him execute it as out of the power ŷ God mynistereth vnto hī, ŷ God maye be praysed in all thinges thorow Iesus Christ, To whō be honoure and domynion for euer and euer Amen.

Derely beloued, maruell not at this ||||| heate (which is come amōge you to trye you) as though some straūge thinge happened vnto you: but reioyce, in as moch as ye are partakers of Christes passiōs, ŷ whā his glory appeareth, ye maye be mery ⁊ glad. ¶ ¶ Yf ye be reuyled for ŷ name of Christ, blessed are ye, for ŷ sprete (which is ŷ sprete of glory ⁊ of God) resteth vpon you. On their parte he is euell spoken of, but on youre parte he is praysed.

**** But se that none of you suffre as a murthurer, or as a thefe, or as an euell doer, or as a busy body in other mens matters. Yf

§§ Gen. 7. c. ||||| Rom. 6. a. ¶¶ Rom. 9. a.
*** Mat. 24. d. ††† Pro. 10. b. ††† Iere. 23. b.
§§§ Ro. 12. b. ||||| Luc. 12. f. 1 Cor. 3. b. 1 Pet. 1. b.
¶¶¶ Mat. 5. a. **** 1 Pet. 2. c. and 3. c.

eny man suffice as a Christen man, let him not be ashamed, but let him prayse God on this behalfe. * For þ̄ tyme is come, that iudgmēt must begynne at the house of God. Yf it thē begynne at vs, what shal the ende be of thē which beleue not the Gospell of God? † And yf þ̄ righteous scablye be sauēd, where shal þ̄ vngodly & synner appeare? Wherefore let them that suffer acordinge to the will off God, commytte their soules vnto him with well doyngē, as to the faithfull creator.

The v. Chapter.

THE Elders which are amonge you I exhorte, which am also an Elder, † and a witnes off the afflictions in Christ, and partaker of the glory that shal be opened. § Fede Christes flocke which is amonge you, and take the ouersight of thē, not as though ye were cōpelled therto, but wyllingly: not for the desyre of filthye lucre, but of a good mynde: not as though ye were lordes ouer the parishēs, || but that ye be an ensample to the flocke: ¶ whan the chefe shepherde shal appeare, ye shal receaue the vncorruptible crowne of glory.

Likewyse ye yōger submytte youre selues vnto the elder. Submytte youre selues euery

* Iere. 25. d. and 40. b. Ezec. 8. b. † Pro. 11. d.
‡ Act. 5. c. § Act. 20. d. || Tit. 2. a. ¶ Pro. 11. a.

man one to another, and knyt youre selues together in lowlynes of mynde. ¶ For God resisteth the proude, but geueth grace to the humble. Submytte youre selues therfore vnder the mightie hande of God, that he maye exalte you whan the tyme is come. ** Cast all youre care on him, for he careth for you.

Be sober and watch, †† for youre aduersary þ̄ deuell, walketh aboute as a roaringe lyon, sekyngē whom he maye deuoure, ‡† whom resiste stedfast in the faith, and knowe, that youre brethren in the worlde haue euen the same afflictions.

But þ̄ God of all grace, which hath called you to his euerlastinge glory in Christ Iesu, shal his owne selfe make you perfecte, which suffice §§ a litle season: euē he shal settle, strength, and stablish you. To him be prayse and domynion for euer and euer, Amen.

By Siluanus youre faithfull brother (as I suppose) haue I wryttē vnto you breuely, exhortinge and testifyngē, how that this is the true grace of God wherin ye stōde. The companions of youre eleccion that are at Babilon, salute you, and Marcus my sonne. Grete ye one another with the kysse of loue. Peace be with you all which are in Christ Iesus, Amen.

Iaco. 4. a. ** Mat. 6. c. Luc. 12. c. †† Iob 1. b.
‡† Iaco. 4. a. §§ Rom. 8. c. 1 Pet. 1. a. Heb. 10. d.

The seconde Epistle of the Apostle S. Peter.

The summe of this epistle.

Chap. I.

For so much as the power of God hath geuen them all thinges pertayninge vnto life, he exhorteth thē to fye the corrupcion of worldly lust, to make their callinge sure with good workes and frutes of faith. He maketh mention of his owne death, declaringe the LORDE Iesus to be the true sonne of God, as he himself hath sene vpon the mount.

Chap. II.

He prophecieth of false teachers, and sheweth their punyishment.

Chap. III.

He exhorteth men to beware of such as wolde make the beleue, that the daye of the LORDE were slacke in comyngē: prayeth them to lede a godly life, and to loke verely for the comyngē of the LORDE, whose lōge tarienge is saluacion, and because he wolde haue no man lost, but wolde receaue all mē to repentance.

The first Chapter.

A SYMON Peter a seruaũt and an Apostol of Iesus Christ.*

Vnto the which haue optayned like faith with vs in the righteousnes that commeth of oure God, and Sauoure Iesus Christ.

* Grace and peace be multiplied with you thorow the knowlege of God and of Iesus Christ oure LORDE.

B For so much as his godly power hath geuen vs all things (that pertayne vnto life and godlynnes) thorow the knowlege of him that hath called vs by his owne glorie and power, wherby the excellent and most greate promyses are geue vnto vs: namely, that ye by the same shulde be partakers of the godly nature, yf ye flye the corrupte lust of the worlde: Geue ye all youre diligence therfore here vnto, and in youre faith mynister vertue: in vertue, knowlege: in knowlege, temperancy: in temperancy, pacience: in pacience, godlynnes: in godlynnes, brotherly loue: in brotherly loue, generall loue. For yf these thinges be plenteous in you, they will not let you be ydle nor vnfrutefull in y knowlege of oure LORDE Iesus Christ. But he that lacketh these thinges, is blynde, & gropeth for the way with the hāde, and hath forgotten, that he was clesned from his olde synnes.

Wherefore (brethrē) geue the more diligence to make youre callynge and eleccion sure: for yf ye do soch thinges, ye shal not fall, and by this meanes shal there be plenteously mynistrud vnto you an entrynge in vnto y euerlastinge kyngdome of oure LORDE and Sauoure Iesus Christ.

C Therefore wil I not be negligēt to put you allwayes in remembraunce of soch thinges: though ye knowe them youre selues, and be established in the present trueth. Notwithstandinge I thinke it mete, as lōge as I am in this † tabernacle, to stere you vp by puttinge you in remembraunce. For I am sure, that I must shortly put of my tabernacle, euen as oure LORDE Iesus Christ hath shewed vnto me. Yet wyl I do my diligēce, that allwaye after my departynge ye maye haue wherwith to kepe these thinges in remembraunce.

* 1 Pet. 1. a. * Ioh. 1. a. Col. 2. b. † 2 Cor. 5. a.
† Ioh. 1. b. 1 Ioh. 1. a. § Mat. 17. a. Marc. 9. a.
Luc. 9. d. || 2 Cor. 4. b. ¶ Dan. 9. b. Zach. 7. b.

For we folowed not deceaueable fables, whan we declared vnto you the power and commynge of oure LORDE Iesus Christ: † but with oure eyes we sawe his maiestie, whan he receaued of God the father honoure & prayse, by a voyce that came vnto him from the excellent glory, after this maner: § This is my deare sonne, in whom I haue delyte. And this voyce herde we broughte downe frō heauen, whan we were with him on the holy mount.

We haue also a sure worde of prophecie, and ye do well that ye take hede thervnto, as vnto a lighte || that shyneth in a darke place vntyll the daye dawne, and the daye starre aryse in youre hertes. And this shal ye knowe first, that no prophecie in the scripture is done of eny priuate interpretacon. ¶ For the prophecie was neuer broughte by the wyll of man, but the holy men of God spake, as they were moued of y holy goost.

The ij. Chapter.

BUT there were false prophetes also † amonge the people, ** euen as there shalbe false teachers amonge you likewise, which preuely shal brynge in damnable sectes, euen denyenge the LORDE that hath boughte them, and shal brynge vpon them selues swift damnacion: and †† many shal folowe their damnable wayes, by whō the waye of the trueth shal be euell spokē of: and thorow cuetousnes shal they with fayned wordes make marchaundise of you, vpō whō the iudgment is not negligēt in tarienge of olde, and their damnacion slepeth not.

‡ For yf God spared not the angels that synned, but cast them downe with the cheynes of darknes in to hell, and deluyered thē ouer to be kepte vnto iudgment: §§ Nether spared the olde worlde, but sauēd Noe the preacher of righteousnes himselfe beyngē y eight, and brought the floude vpō the worlde of the vngodly: || And turned the cities of Sodom and Gomor in to ashes, ouerthruē them, dammed them, and made on them an ensample, vnto those that after shulde lye vngodly: And deluyered iust Loth which was vexed with the vngodly conuersacion of y wicked. For in so much as he was righteous

2 Tim. 3. b. ** Mat. 24. a. Act. 20. d. 1 Tim. 4. a.
†† Mat. 7. b. ‡ Ioh. 4. b. Apoc. 20. a. §§ Gen. 7. a.
|| Gen. 19. c.

and dwelt amonge them, so that he must nedes se it and heare it, his righteous soule was greued from to daye to daye with their vnlauffull dedes. *The LORDE knoweth how to deluyer the godly out of tentacion, and how to reserue the vniust vnto the daye of iudgment for to be punyshed: but specially them that walke after the flesh in y lust of vnclemnes, and despyse the rulers: beyng presumptuous, stubborne, and feare not to speake euell of the y are in auctorite + whā the angels yet which are greater both in power and might, beare not that blasphemous iudgment agaynst them of the LORDE.† But these are as y brute beestes, which naturally are broughte forth to be takē and destroyed: §speakyng euell of y they knowe not, and shal perishe in their owne destruction, and so receaue y rewarde of vnrighteousnes.

They counte it pleasure to lyue deliciously for a season: Spottes are they and fylthynges: lyuyng at pleasure and in disceauable wayes: feastyng with that which is yours, hauyng eyes full of adoutrye, and cā not cease from synne, entysyng vnstable soules: hauyng an hert exercysed with couetousnes: they are cursed children, and haue forsaken the righte waye, and are gone astraye: folowinge the waye of Balaam the sonne of Bosor, which loued the rewarde of vnrighteousnes: but was rebuked of his iniquyte. The tame and domme beast spake with mā's voyce, & forbad the foolishnes of y prophet.

These are welles without water, ¶ cloudes caried aboute of a tēpest: to whō y myst of darknesse is reserued for euer. For they speake y proude wordes of vanite, vnto y vttemost, and entye thorow wantannes vnto y luste of the flesh, euen them that were cleane escaped, and now walke in erreure: and promyse them libertye, where as they them selues are seruantes off corrupcion.** For off whom so euer a man is ouercome, vnto the same is he in bondage. †† For yf they (after they haue escaped from the fylthynges of the worlde, thorow the knowlege of y LORDE and Sauoure Iesus Christ) are yet tangled agayne therin and ouercome,††

then is the latter ende worse vnto them then the begynnyng. For it had bene better for them, not to haue knowne the waye of righteousness, then after they haue knowne it,§§ to turne from the holy commaundemēt, that was geuen vnto them. It is happened vnto them acordyng vnto the true prouerbe: ||| y dogg is turned to his vomyte agayne: and y sowe that was washed, vnto hir walowyng in the myre.

The iij. Chapter.

THIS is the seconde Epistle that I now A wyte vnto you (ye dearly beloued) wherin I stere vp and warne youre pure mynde, that ye maye remembre the wordes, which were tolde before of the holy prophetes: and also the commaundement of vs, that be the Apostles of the LORDE and Sauoure.

This first vnderstonde, ¶¶ that in the last dayes there shal come mockers, which wyll walke after their awne lustes, & saye: *** Where is the promes of his commynge? For sence the fathers fell on slepe, every thinge continueth as it was from the begynnyng of y creature. This they knowe not (and that wyfully) how that the heauens were afore tyme also, and the earth out of the water, ¶ was in the water by the worde of God, ††† yet was the worlde at that tyme destroyed by the same with the floude. But the heauens which are yet, and y earth, are kepte in stoare by his worde, to be reserued ††† vnto fyre agaynst the daye of iudgment and damnacion of vngodly men.

Dearly beloued, be not ignorant of this B one thinge, §§§ how that one daye is with the LORDE as a thousande yeare: and a thousande yeare as one daye. The LORDE is not slacke to fulfill his promes (as some mē counte slacknesse) but is |||| paciēt to vs warde, ¶¶¶ and wyl not that eny mā shulde be lost, but that every man shulde amende himselfe. Neuertheles **** the daye of the LORDE shal come euen as a thefe in the night: in the which (daye) the heauens shal perishe with a greate noyse, and the Elementes shal melte with heate, and the earth and y workes that are therin, shal burne.

* 1 Cor. 10. b. † Iudē 1. b. ‡ Iere. 12. a.
§ Iudē 1. b. ¶ Num. 22. 23. 24. ¶ Iudē 1. c.
** Ioh. 8. c. Rom. 6. b. †† Luc. 9. f. †† Mat. 12. c.
Heb. 6. a. §§ Act. 5. a. ||| Pro. 26. b. Eccl. 34. d.
¶¶ 1 Tim. 4. a. 2 Tim. 3. a. Iudē 1. c.

*** Eze. 12. d. ††† Gen. 7. d. ††† 2 Tess. 1. b.
§§§ Psal. 89. a. Eze. 12. d. 1 Pet. 4. a. |||| Rom. 2. a.
¶¶¶ Eze. 18. d. **** Mat. 24. d. 1 Tess. 5. a.
Apoc. 3. a.

Yf all these things shal perishe, what maner persons then ought ye to be in holy cōuersacion and godlynes, lokinge for and hastyng vnto the comynge of the LORDE? In the which the heauens shal perishe with fyre, and the elementes shal melt with heate. Neuertheles * we loke for a new heauen and a new earth (acordynge to his promes) wherin dwelleth righteousness.

¶ Wherefore dearly beloued, seynge that ye loke for soch things, be diligent, ȳ ye maye be founde before him in peace without spot and vndefyled: and counte the longsufferynge of oure LORDE youre saluacion, Euen as

oure dearly beloued brother Paul (acordinge to the wysdome geuē vnto him) wrote vnto you: yee speakinge therof almost in all Epistles, wherin are many things harde to be vnderstonde, which they that are vnlearned and vnstable, peruerte, as they do the other scriptures also, to their awne danacion.

Ye therfore beloued, seynge ye knowe it before hande, beware, lest ye also be plucked awaye thorow the erreure of ȳ wicked, and fall from youre owne stedfastnes. But growe in grace, and in the knowledge of oure LORDE and Sauoure Iesus Christ. To him be prayse now and for euer, Amen.

* Esa. 65. c. Apo. 21. a.

The first Epistle of the Apostle and Euangelist S. Iohn.

The summe of this epistle.

Chap. I.

True wytnesse of the euerlastinge worde of God. The bloude of Christ is the purgacion from synne. No man is without synne.

Chap. II.

Christ is oure aduocate. Of true loue, and how it is tryed.

Chap. III.

The synguler loue of God to warde vs: and how we agayne oughte to loue one another.

Chap. IIII.

Difference of spretes, and how the sprete of God maye be knowne from the sprete of erreure. Of the loue of God and of oure neighbours.

Chap. V.

To loue God, is to kepe his commaundemētes. Faith ouercommeth the worlde. Euerlastinge life is in the sonne of God. Of the synne vnto death.

The first Chapter.

¶ THAT which was from ȳ begynnyng, which we haue herde, which * we haue sene with oure eyes, which we haue looked vpon, † and oure handes haue handled of the worde of life: and the life hath appeared, and we haue sene, and beare wytnes, and shewe vnto you ȳ life that is euerlastinge, * which

was with the father, and hath appeared vnto vs. That which we haue sene & herde, declare we vnto you, that ye also maye haue fellowship with vs, and that oure fellowship maye be with the father and with his sonne Iesus Christ. And this wryte we vnto you, ‡ that youre ioye maye be full.

And this is the tydinges which we haue herde of him, & declare vnto you, that God

* Ioh. 1. b. ‡ Pet. 1. c. † Ioh. 20. d.

* Ioh. 17. a. ‡ Ioh. 17. b.

is lighte, and in him is no darknes at all. Yf we saye that we haue fellowshipe with him, and yet walke in darknes, we lye, and do not the trueth. But yf we walke in lighte, euen as he is in lighte, then haue we fellowshipe together, * and the bloude of Iesus Christ his sonne clenseth vs from all synne.

+ Yf we saye that we haue no synne, we disceau our selues, and the trueth is not in vs. † But yf we knowlege our synnes, he is faithfull and iust to forgeue vs our synnes, ‡ to clense vs from all vnrighteousnes. Yf we saye, we haue not synned, we make him a liar, and his worde is not in vs.

The ij. Chapter.

A MY little children, these things wryte I vnto you, that ye shulde not synne: and yf eny man synne, we haue an † aduocate with the father, euen Iesus Christ which is righteous: ‖ and he it is that optayneth grace for our synnes: not for our synnes onely, but also for the synnes of all the worlde. And hereby are we sure that we knowe him, yf we kepe his cōmaundemētes. ¶ He that sayeth: I knowe him, and kepeth not his cōmaundemētes, is a liar, and the trueth is not in him, But who so kepeth his worde, in him is the loue of God perfecte in dede. ** Hereby knowe we, that we are in him. He ‡ sayeth he abyde in him, oughte to walke euen as he walked.

Brethren, I wryte no new commaundement vnto you, but that olde commaundement, which ye haue herde from the begynnyng. The olde cōmaundement is the worde, which ye haue herde from the begynnyng. Agayne, † a new cōmaundemēt wryte I vnto you, a thinge that is true in him ‡ also in you: for the darknesse is past, and the true lighte now shyneth.

B He that sayeth he is in lighte, and hateth his brother, is yet in darknesse. He ‡ loueth his brother, abyde in the lighte, and there is none occasion of euell in him. But he ‡ hateth his brother, is in darknes, and walketh in darknes, and can not tell whither he goeth, for ‡ darknes hath blynded his eyes.

Babes, I wryte vnto you, † that youre synnes are forgivenen you for his names sake. I wryte vnto you fathers, how that ye haue

knowne him which is from ‡ begynnyng. I wryte vnto you yonge mē, how that ye haue ouercome the wicked. I wryte vnto you litle children, how that ye haue knowne the father. I haue wrytten vnto you fathers, how that ye haue knowne him, which is frō the begynnyng. I haue wrytten vnto you yonge men, how that ye are stronge, and the worde of God abyde in you, and ye haue ouercome that wicked.

Se that ye loue not the worlde, nether ‡ things that are in the worlde. Yf eny man loue the worlde, the loue of the father is not in him: for all that is in the worlde (namely the lust of the flesh, and the lust of the eyes, and the pryde of life) is not of the father, but of the worlde. And the ‡ worlde passeth awaye and the lust therof. But he that fulfilleth the wyll of God, abyde in euer.

Litle children, it is the last houre, and (as ye haue herde that ‡ Antechrist shal come) euen now are there many become Antechrists allready: wherby we knowe, that it is ‡ last houre. They wente out ‡ frō vs, but they were not of vs: for yf they had bene of vs, they wolde no doute haue contynued with vs. But *** that they maye be knowne, how that they are not all of vs.

But ye haue the † anoyntinge of him ‡ is holy, ‡ ye knowe all thiges. I haue not wryttē vnto you, as though ye knewe not ‡ trueth but ye knowe it, ‡ are sure, ‡ no lye cōmeth of ‡ trueth. Who is a liar, but he ‡ denyeth ‡ Iesus is Christ? The same is ‡ Antichrist, ‡ denyeth the father ‡ ‡ sonne. Whosoever denyeth the sonne, the same hath not the father. Loke what ye haue herde now from ‡ begynnyng, let the same abyde in you. Yf ‡ which he herde from the begynnyng shal remayne in you, then shal ye also abyde in ‡ sonne and in the father. And this is the promys ‡ he hath promysed vs, eue eternall life.

This haue I wryttē vnto you cōcerninge thē that disceau you. † And the anoyntinge which ye haue receaued of him, dwelleth in you: ‡ ye nede not ‡ eny mā teach you, but as the anoyntinge teacheth you all thiges, euen so is it true, ‡ is no lye. And as it hath taughte you, eue so abide ye therin. And now babes, abyde in hi, ‡ whā he shal

* Heb. 9. b. 1 Pet. 1. c. Apoc. 1. a. † Pro. 29. b. ‡ Iob 13. b. Pro. 28. b. Deut. 7. c. Psa. 31. a. § Heb. 7. d. || Rom. 3. c. ¶ Ioh. 4. c. ** Ioh. 13. d. †† Ioh. 13. d. †† Luc. 24. d. Act. 4. a. §§ 1 Cor. 7. d.

|| Mat. 24. a. Ioh. 5. d. ¶¶ Ioh. 13. c. Act. 20. d. *** 1 Co. 11. b. ††† Heb. 1. b. ††† Esa. 54. c. Ioh. 6. e. 14. c. 16. b.

appeare, we maye be bolde, & not be made ashamed of him at his commynge. Yf ye knowe \bar{y} he is righteous, knowe also that he which doth righteousnes, is borne of him.

The iij. Chapter.

BEHOULDE what loue the father hath shewed on vs, \bar{y} we shulde be called the childrē of God. Therefore \bar{y} worlde knoweth you not, because it knoweth not him. Dearly beloued, we are now \bar{y} * childrē of God, and yet hath it not appeared what we shalbe. † But we knowe \bar{y} when he shal appeare, we shal be like him: for we shal se him as he is. And euery man \bar{y} hath this hope in him, poureth him selfe, euen as he is pure. Who so euer cōmyteth synne, cōmyteth vnrighteousnes also, and synne is vnrighteousnes. ‡ And ye knowe that he appeared to take awaye oure synnes: and in him is no synne. Who so euer abydeh in him, synneth not: who soeuer synneth, hath not sene him nether knowne him.

Babes, let noman disceaue you. He that doeth righteousnes, is righteous, euen as he is righteous. He that cōmyteth synne, is of the deuell: § for the deuell synneth sence \bar{y} begynnyng. For this purpose appeared the sonne of God, to lowse the workes of the deuell. ¶ Who so euer is borne of God, synneth not: for his ¶ sēde remayneth in him, & he cā not synne, because he is borne of God. ** By this are the children of God knowne & the children of the deuell. Who so euer doeth not righteousnes, is not of God, nether he that loueth not his brother.

For this is the tydings which ye haue herde from the begynnyng, that ye shulde loue one another, †† not as Cain, which was of the wicked, and slewe his brother. And wherfore slewe he him? euen because his awne workes were euell, and his brothers righteous. ‡‡ Maruayle not (my brethren) though the worlde hate you. We knowe \bar{y} we are trāslated from death vnto life, because we loue the brethren. He that loueth not his brother, abydeh in death. §§ Who soeuer hateth his brother, is a manslayer. And ye knowe that a manslayer hath not eternall life abydinge in him.

CHereby haue we perceaued loue, that he

gaue his life for vs, and therfore ought we also to geue oure lyues for the brethrē. But he \bar{y} hath this worlde good, & seyth his brother haue nede, and shutteth vp his hert frō him, how dwelleth the loue of God in him? My litle children, ¶ let vs not loue with worde nether with tonge, but with \bar{y} dede, and with the trueth. Hereby knowe we, that we are of the verite, and can quyetue oure hertes before him. But yf oure hert condemne vs, God is greater thē oure hert, and knoweth all thinges. Dearly beloued, yf oure hert condemne vs not, then haue we a fre boldnes to God warde. ¶¶ And what so euer we axe, we shal receaue it: because we kepe his cōmaundētes, and do those thinges, which are pleasaunt in his sighte.

And this is his cōmaundement, that we beleue on \bar{y} name of his sonne Iesus Christ, and loue one another, *** as he gaue cōmaundement. And he that kepeth his cōmaundementes, dwelleth in him, and he in him. And hereby knowe we that he abydeh in vs, euen by the sprete which he hath geuen vs.

The iij. Chapter.

DEARLY beloued, beleue not ye euery **A**sprete, ††† but proue the spretes, whether they be of God. For many false prophetes are gone out in to the worlde. Hereby shal ye knowe the sprete of God: Euery sprete which confesseth, that Iesus Christ is come in the flesh, is of God: And euery sprete which confesseth not that Iesus Christ is come in the flesh, is not off God. And this is that sprete of Antechrist, off whom ye haue herde, how that he shal come, and euen now allready is he in the worlde. Litle children, ye are off God, and haue overcome them: for greater is he that is in you, then he that is in the worlde. They are off the worlde, therefore speake they off the worlde, and the worlde herkeneth vnto them. We are of God, ††† and he that knoweth God, herkeneth vnto vs: he that is not of God, heareth vs not. Hereby knowe we the sprete of trueth, and \bar{y} sprete of erreure.

Dearly beloued, let vs loue one another, for loue commeth of God. And euery one \bar{y} loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for

* Luc. 20. d.

† Ro. 8. c. 1 Cor. 15. f. Col. 3. a.

Phil. 3. c.

‡ Esa. 53. d. 1 Tim. 1. c. Tit. 2. b.

1 Pet. 2. c.

§ Ioh. 8. d. ¶ 1 Ioh. 5. c. ¶¶ 1 Pet. 1. d.

** Ioh. 13. d.

†† Gen. 4. b.

‡‡ Ioh. 15. b.

§§ Mat. 5. c.

¶¶ Iaco. 2. b.

¶¶ Ioh. 16. c. 1 Ioh. 5. b.

Iaco. 4. a.

*** Ioh. 13. d.

††† 3 Reg. 13. d. Mat. 7. b.

††† Ioh. 8. d.

God is loue. * By this appeared the loue of God to vs warde, because that God sent his onely begotten sonne in to this worlde, that we mighte lyue thorow him. Herein is loue, not that we loued God, but that he loued vs, †and sent his sonne to make agramēt for oure synnes.

Dearly beloued, yf God so loued vs, we oughte also to loue one another. ‡No man hath sene God at eny tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwell in him, and he in vs, because he hath geuen vs of his sprete. And we haue sene, & testifye that the father sent the sonne to be the Sauoure of the worlde. § Whosoever now confesseth ¶ Iesus is the sonne of God in him dwelleth God, and he in God: and we haue knowne and beleued the loue that God hath to vs.

¶ God is loue, and he that dwelleth in loue dwelleth in God, and God in him. Here in is the loue perfecte with vs, that we shulde haue a fre boldnesse in the daye of iudgment: for as he is, euē so are we in this worlde. Feare is not in loue, but perfecte loue casteth out feare: for feare hath paynefulness. He that feareth, is not perfecte in loue.

Let vs loue him, for he loued vs first. ¶ Yf eny man saye: I loue God, & yet hateth his brother, he is a lyar. For he that loueth not his brother whom he seyth, how can he loue God, whom he seyth not? And this cōmaundement haue we of him, ¶ that he which loueth God, shulde loue his brother also.

The b. Chapter.

¶ **W**HO so euer beleueth that Iesus is Christ,** is borne of God. And who soeuer loueth him that begat, loueth him also which was begotten of him. By this we knowe that we loue Gods children, whan we loue God, and kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, †† and his commaundementes are not greuous. For all that is borne of God, ouer commeth the worlde: and this is the victory that ouercommeth the worlde, euē oure faith. Who is it ¶ ouercommeth the worlde, but he which beleueth that Iesus is the sonne of God?

* Ioh. 3. c. Rom. 5. a.

† 2 Cor. 5. c. Col. 1. b.

† Exo. 33. d. Deut. 4. b. Ioh. 1. b. 1 Tim. 6. c. § Ioh. 6. f.

¶ Ioh. 2. a.

¶ Leuit. 10. e. Ioh. 13. d.

** Mat. 16. c. Ioh. 1. a. †† Mat. 11. e. ‡ Mat. 3. b.

This is he that cōmeth with water and bloude, euen Iesus Christ: not with water onely, but with water and bloude.† And it is the sprete that beareth wytnes: for the sprete is the trueth. (For there are thre which beare recorde in heauen: the father, the worde, and the holy goost, & these thre are one.) And there are thre which beare recorde in earth: the sprete, water and bloude, and these thre are one.

Yf we receaue the witsnesse of men, the witsnesse of God is greater: for this is the wytnesse of God, which he testified of his sonne. § He that beleueth on ¶ sonne of God, hath the wytnes in him selfe. He that beleueth not God, hath made him a lyar. And this is that recorde, euen ¶ God hath geuē vs euerlastinge life. ¶ And this life is in his sonne. He that hath the sonne of God, hath life: He that hath not the sonne of God, hath not life.

These thinges haue I wryttē vnto you, which beleue on the name of the sonne of God, that ye maye knowe, how that ye haue eternall life, and that ye maye beleue on ¶ name of the sonne of God. And this is the fre boldnesse which we haue towarde him, that yf we axe eny thinge acordinge to his wyll, he heareth vs. And yf we knowe that he heareth vs what so euer we axe, then are we sure that we haue ¶ petitions, which we haue desyred of him.

Yf eny man se his brother synne a synne not vnto death, let him axe, and he shal geue him life, for thē ¶ synne not vnto death. There is a ¶ synne vnto death, for the which saye I not that a man shulde praye. All vnrighteousnes is synne, and there is synne not vnto death.

We knowe, that whosoever is borne off God, synneth not: but he that is begottē of God, kepeth himselfe, & ¶ wicked toucheth him not. We knowe that we are of God, & the worlde is set altogether on wickednes. But we knowe, that the sonne of God is come, *** and hath geuen vs a mynde, to knowe him which is true: and we are in him ¶ is true, in his sonne Iesu Christ. This is the true God, and euerlastinge life. Babes kepe youre selues from ymages. Amen.

and 17. a. Ioh. 1. d. and 12. d. § Ioh. 3. e. Rom. 8. b. Gal. 4. a.

¶ Ioh. 1. a.

¶ Iere. 7. b.

Mat. 12. e.

Ioh. 8. b.

*** Luc. 24. d.

The seconde Epistle of S. Ihon.

The summe of this epistle.

He wryteth vnto a certayne lady, reioyseth that her children walke in the trueth, exhorteth the vnto loue, warneth them to beware of soch disceauers as deny that Iesus Christ came in the flesh, prayeth them to contynue in the doctryne of Christ, and to haue nothinge to do with them that bringe not this lernynge.

THE Elder. To þy electe lady and hir childrē whom I loue in the trueth: & not I onely, but all they also that haue knowne the trueth, for the truthe sake which dwelleth in vs, and shalbe with vs for euer.

Grace, mercy, and peace be with you frō the **LORDE** Iesus Christ þy sonne of the father in the trueth and in loue.

I am greatly reioysed, that I haue founde amonge thy children, them that walke in þy trueth, as we haue receaued a commaundement of the father. And now lady I beseke the (not as though I wrote a new commaundement vnto the, but the same which we haue had from the begynnyng) that we loue one

* 1 Ioh. 2. c. and 4. a.

another. And this is the loue, that we walke after his commaundementes.

This is the commaundement (as ye haue herde frō the begynnyng) that we shulde walke therin. * For many disceauers are come in to the worlde, which confesse not þy Iesus Christ is come in the flesh: this is a disceauer and an Antechrist. Take hede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full rewarde. Who so euer transgresseth, and abydeyth not in the doctryne of Christ, hath not God: he that abydeyth in þy doctryne of Christ, hath both the father and the sonne.

† Yf eny man come vnto you, and brynge not this doctryne, receaue him not in to the house, nether salute him: for he that saluteth him, is partaker of his euell dedes. I had many thinges to wryte vnto you: neuertheles I wolde not wryte with papyre and ynke, but I trust to come vnto you, and to speake with you mouth mouth, that oure ioye maye be full. The children of thy electe sister salute the. Amen.

† 2 Tess. 3. b.

The thirde Epistle of S. Ihon.

The summe of this epistle.

He is glad of Gaius, that he walketh in the trueth: exhorteth him to be louynge vnto the poore christen in their persecucion, sheweth the vnkynde dealyng of Diotrefes, and the good reporte of Demetrius.

THE Elder. To the beloued Gaius, whom I loue in the trueth. My beloued, I wysse in all thinges, that thou prospere and fare well euen as thy soule prospereth. I reioysed greatly, whan the brethren came, and testified of the trueth that is in þy, how thou walkest in the trueth. I haue now

greater ioye, thē to heare that my childrē walke in the trueth.

My beloued, * thou doest faithfully what so euer thou doest to the brethren and to straüngers, which haue borne witness of thy loue before the congregacion: and thou hast done well that thou dydest brynge them forward on their iourney, worthily before God. For because of his names sake they wente forth, and toke nothinge of the Heythen. We therfore oughte to receaue soch, that we mighte be helpers vnto the trueth.

I wrote to the congregacion, but Diotri-

* Heb. 13. a.

phes, which loueth to haue the preemynence amonge them, receaued vs not. Wherefore, yf I come, I wil declare his dedes which he doeth, ieastringe vpō vs with malicious wordes: nether is he therewith cōtent. Not onely he himselfe receaueth not the brethre, but also he forbyddeth them that wolde, and thrusteth them out of the congregation.

My beloued, folowe not y^e which is euell, but that which is good. He that doeth well,

is of God: but he that doeth euell, seyth not God. Demetrius hath good reporte of all men, and of the trueth: yee and we oure selues also beare recorde, and ye knowe that oure recorde is true. I had many thinges to wryte, but I wolde not with ynke, and pen wryte vnto the. But I trust shortly to se the and so wyl we speake together mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

The Epistle of the Apostle S. Paul to the Hebrues.

The summe of this epistle.

Chap. I.

How God dealt louyngly with thē of the olde tyme in sendyng them his prophetes, but moche more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glory of Iesus Christ, which in all thinges is like to his father.

Chap. II.

He exhorteth vs to be obedient vnto the new lawe which Christ hath geuen vs and not to be offended at the infirmite and lowe degre of Christ: & why? it was necessary that for oure sakes he shulde take soch an humble state vpon him, that he might be like vnto his brethren.

Chap. III.

He requyareth vs to be obedient vnto the worde of Christ, which is more worthy then Moses. The punysshment of soch as wyll nedes harden their hertes.

Chap. IIII.

The Sabbath or rest of the Christen. Punysshment of vnbeleuers. The nature of the worde of God.

Chap. V.

Christ is oure hye prest, the seate of grace, and more excellent then the hye prestes of the olde lawe.

Chap. VI.

He goeth forth with the thige that he beganne in the latter ende of the fyft chapter, and exhorteth them not to faynt, but to be stedfast and patient: for so moche as God is sure in his promes.

Chap. VII.

He cōpareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.

Chap. VIII.

The office of Christ is more worthy then the prestes office of the olde lawe, which was vnperfecte, and therefore abrogate.

Chap. IX.

The profit and worthynesse of the olde Testament, and how farre the new excelleth it.

Chap. X.

The olde lawe had no power to clēse away synne, but Christ dyd it with offerynge vp his body once for all. An exhortacion to receaue this goodnesse of God thākfūly with pacience and stedfast faith.

Chap. XI.

What faith is, and a commendacion of the same. The stedfast beleue of the fathers in olde tyme.

Chap. XII.

An exhortacion to be patient and stedfast in trouble and aduersite, vpon hope of euerlastinge rewarde. A commendacion of the new Testament aboue the olde.

Chap. XIII.

He exhorteth vs vnto loue, to hospitalite, to thinke vpon soch as be in aduersite, to manteyne wedlocke, to avoyde cuvetousnesse, to make moch of thē that preach Gods worde, to beware of strange lernynge, to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto oure heades.

The first Chapter.

A GOD in tyme past dyuersly ¶ many wayes, spake vnto ¶ fathers by prophetes, but in these last dayes he hath spoken vnto vs by his sonne, * whom he hath made heyre of all thinges, by whom also he made the worlde. † Which (sonne) beyng the brightnes of his glory, ¶ the very ymage of his substance, bearinge vp all thinges with the worde of his power, ‡ hath in his owne personne poured oure synnes, and is set on the righte hande of the maiestie on hye: beyng eue as moch more excellēt thē ¶ angels, as he hath optayned a more excellēt ¶ name then they.

B For vnto which of the angels sayde he at any tyme: ¶ Thou art my sonne, this daye haue I begotten the? And agayne: ¶ I will be his father, ¶ he shalbe my sonne: And agayne, whā he bryngeth in the fyrst begottē sonne in to the worlde, he sayeth: ** And all the angels of God shal worshiipe him. * And of the angels he sayeth: He maketh his angels spretes, ¶ his mynisters flāmes of fyre. But vnto ¶ sonne he sayeth: † God, thy seate endureth for euer ¶ euer: the cepter of thy kyngdome is a right cepter. Thou hast loued righteousnes, ¶ hated iniquyte: wherfore God (which is thy God) hath anoynted the with the oyle of gladnesse aboue thy felowes. †† And thou LORDE in ¶ begynnynge hast layed the foundation of the earth, and ¶ heauē are the workes of thy handes, §§ they shal perishe, but thou shalt endure: they all shal waxe olde as doth a garmēt, and as a vesture shalt thou change them, and they shalbe chaunged. But thou art ¶ same, and thy yeares shal not fayle. Vnto which of the angels sayde he at any tyme: ¶ Syt thou on my righte hāde, tyll I make thyn enemies thy fote stole? Are they not all mynistrynge spretes, sent to mynister for their sakes, which shalbe heyres of saluacion?

The ij. Chapter.

A WHEREFORE we ought to geue the more hede vnto the thinges which we haue herde, lest we perishe. For yf the worde which was spokē by angels, was stedfast, and euery trasgression and dishobediencie

receaued a iust recompence of rewarde, how shal we escape, yf we despyse so greate a saluacion: which ¶¶ after that it beganne to be preached by the LORDE himselfe, *** was confirmed vpon vs, by them that herde it, God bearynge witnesseth therto, with tokens, wonders and dyuerse powers, and giftes of the holy goost according to his awne wyll.

For vnto the angels hath he not subdued **B** the worlde to come, wherof we speake. But one in a certayne place witnesseth ¶ sayeth: ††† What is man, that thou art myndefull of him? or the sonne of man, that thou vysitest him? After thou haddest for a litle season made him lower thē ¶ angels, thou crownedst him with honoure and glory, and hast set him aboue the workes of thy handes. Thou hast put all thinges in subieccion vnder his fete.††† In that he subdued all thinges vnto him, he lefte nothinge that is not put vnder him. Neuertheles now se we not all thinges yet subdued vnto him. But him, which for a litle season was made lesse then the angels, we se that it is Iesus: which is §§§ crowned with honoure and glory for the sufferynge of death, that he by the grace of God, shulde taist of death for all men. For it became him, for whom are all thinges, and by whō are all thinges (after ¶ he had broughte many children vnto glory) that he shulde make the LORDE of their saluacion perfecte thorow sufferynge, for so moch as they all come of one, both he that sanctifieth, ¶ they which are sanctified.

For the which causes sake, he is not **C** ashamed to call them brethren, sayenge: ¶¶¶ I will declare thy name vnto my brethren, and in the myddes of the cōgregacion wil I prayse the. And agayne: ¶¶¶ I wyl put my trust in him. And agayne: **** beholde, here am I and my children, which God hath geuen me.

For as moch then as the children haue flesh and bloude, †††† he also himselfe likewise toke parte with them, †††† he thorow death, mightie take awaye ¶ power of him, which had lordshippe ouer death, that is to saye, ¶ deuell: ¶ that he mighte deluyver thē which thorow feare of death were all their life tyme in daūger of bōdage. For he in no place taketh on him the angels, but ¶ sēde of

* Mat. 23. c. † Sap. 7. d. ‡ Ephe. 1. a. § Luc. 2. c. Phil. 2. a. ¶ Psal. 2. a. ¶ 2 Reg. 7. c. ** Psal. 96. a. * Psal. 103. a. †† Psal. 44. b. ††† Psal. 101. d. §§ 2 Pet. 3. b. ¶¶ Psal. 109. a.

¶¶ Marc. 1. b. *** Marc. 16. c. ††† Psal. 8. b. ††† 1 Cor. 15. c. §§§ Phil. 2. a. ¶¶¶ Psal. 21. c. ¶¶¶ Psal. 17. a. Esa. 12. a. **** Esa. 8. d. †††† Phil. 2. a. †††† Ose. 13. c. 1 Cor. 15. f. 2 Tim. 1. b.

Abraham taketh he on him. Wherefore in all things it became him to be made *like vnto his brethren, that he mighte be mercifull and a faithfull hye prest in thinges concernynge God, to make agrement for the synnes of ⁊ people. † For in that he himselfe suffred and was tempted, he is able to sucker them that are tempted.

The iiij. Chapter.

¶ **W**HERFORE holy brethren, ye that are partakers of the heauēly callinge, consider the Embasseatour and hye prest of oure profession, Christ Iesus, which is faithfull to him that ordeyned him, euen as was † Moses in all his house. But this man is worthy of greater honour then moyses, in as moch as he which prepareth the house, hath greater honour in it, then the house it selfe. For every house is prepared of some mā: ‡ but he that ordeyned all thinges, is God. And Moses verely was faithfull in all his house as a mynister, ¶ to beare witnes of those thinges which were to be spoken afterwarde: But Christ as a sonne hath rule ouer his house, ¶ whose house are we, yf we holde fast the confidence and reioysinge of that **hope vnto the ende.

Wherefore, as ⁊ holy goost sayeth: †† Todaye yf ye shal heare his voyce, harden not youre hertes, ‡ as in the prouoynke in the daye of temptacion in the wyldernes, where youre fathers tempted me, proued me, and sawe my workes fortye yeares longe. Wherefore I was greued with that generacion, and sayde: They erre euer in their hertes. But they knewe not my wayes, so that I sware in my wrath, that they shulde not enter in to my rest.

Take hede brethren, that there be not in eny of you an euell hert of vnbeleue, to departe from the lyuyng God: but exhorte youre selues daylie, whyle it is called to daye, lest eny of you waxe harde harted thorow ⁊ disceatfulnes of synne. For we are become partakers of Christ, yf we kepe sure vnto ⁊ ende the begynnynge of the substāce, solong as it is sayde: Todaye, yf ye shal heare his voyce, harde not youre hertes, as in the prouocacio. For some wthan they herde, prouoked. Howbeit not all they ⁊ came out of

Egipte by Moses. But with whom was he displeased fortye yeares longe? Was he not displeased with them ⁊ synned, whose carcases were ouerthrowne in ⁊ wyldernes? §§ To whom sware he, ⁊ they shulde not enter in to his rest, but vnto thē ⁊ beleued not? And we se ⁊ they coulde not enter in because of vnbeleue.

The iiij. Chapter.

¶ **L**ET vs feare therfore, lest eny of vs forsakyng the promes of entrynge in to his rest, shulde seme to come behinde: for it is declared vnto vs as well as vnto thē. But the worde of preachinge helped not thē, whā they that herde it, beleued it not. (For we which haue beleued, enter in to his rest) acordynge as he sayde: Euen as I haue sworne in my wrath, They shal not enter in to my rest. And that (spake he) verely lōge after that the workes fro the begynnynge of the worlde were made: For he spake in a certayne place of the seūth daye, on this wyse: ¶¶ And God rested on the seuenth daye from all his workes. And in this place agayne: ¶¶ They shal not come in to my rest.

Seynge it foloweth thē, that some must enter there in to: and they, to whom it was first preached, entred not therein for vnbeleues sake, therfore appoynteth he a daye agayne after so longe tyme, and sayeth: Todaye (as it is rehearsed by Dauid) Todaye yf ye shal heare his voyce, then harden not youre hertes. For yf Iosua had geuen them rest, thē wolde he not afterwarde haue spoken, of another daye. Therfore remayneth there yet a rest vnto the people of God. For he that is entred in to his rest, ceaseth from his workes, *** as God doth from his.

Let vs make haist therfore to enter in to that rest, lest eny man fall after the same ensample of vnbeleue. For ⁊ worde of God is quicke, and mightie in operacion, and sharper thē eny two edged swerde, and ††† entreth thorow, euen to the deuydinge of the soule ⁊ the sprete, and of ⁊ ioyntes ⁊ the mary, and is a iudger of the thoughtes ⁊ intētes of the hert, nether is there eny creature invisible in ⁊ sighte of him. But all thinges are naked ⁊ bare vnto ⁊ eyes of hi of whō we speake.

* Phil. 2. a. † Heb. 5. a. ‡ Num. 12. a. § Gen. 1. a. ¶ Deut. 18. c. ¶¶ 1 Cor. 3. b. ¶¶¶ Rom. 5. a. †† Psal. 94. b. ††† Exo. 17. a. §§ Num. 14. c.

¶¶ Gen. 2. a. ¶¶¶ Psal. 94. b. ¶¶¶ Gen. 2. a. †††† Eccl. 12. c.

The v. Chapter.

A SEYNGE then that we haue a greate hye prest, euē Iesus y sonne of God, which is entred in to heauen, let vs holde oure profession. For we haue not an hye prest which cā not haue cōpassion on oure infirmities, but was in all poyntes tēpted, like as we are, but * without synne. Let vs therefore go boldly vnto the † seate of grace that we maye receaue mercy, and fynde grace to helpe in the tyme of nede.

B For euery hye prest that is taken frō amōge men, is ordeyned for men in thinges pertayninge to God, † to offer giftes and sacrifices for synne: which can haue cōpassion on the ignoraut, and on them that are out of the waye, for so much as he himselfe also is compassed aboute with infirmyte. Therefore is he bounde to offer for synnes, as well for him selfe as for y people. And nomā taketh y honoure vnto himselfe, but he that is called of God, § as was Aaron.

C Euen so Christ glorified not himselfe to be made hye prest, but he y sayde vnto him: || Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: ¶ Thou art a prest for euer after y order of Melchisedech. ** And in y dayes of his fleshe, he offred vp prayers ¶ supplicacions, with strōge cryenge ¶ teares vnto him y was able to saue him frō death: ¶ was herde also, because he had God in honoure. †† And though he was Gods sonne, yet lerned he obedience, by those thinges which he suffred. And he beyng made perfecte, became the cause of euerlasting saluaciō, vnto all the y obeye him, and is called of God an hye prest after the order of Melchisedech. Wherof we haue many thinges to saye, which are harde to be vttered, because ye are dull of hearynge. †† For where as concernynge the tyme ye ought to be teachers, yet haue ye nede agayne, y we teach you the first preceptes of the worde of God: and are become such as haue nede of mylke, and not stronge meate. For euery one that is fed yet with mylke, is vnexperte in the worde of righteousness, for he is but a babe. But stronge meate belongeth vnto them y are perfecte, which

thorow custome haue their wyttes exercysed to iudge both good and euell.

The vi. Chapter

WHERFORE let vs leaue the doctryne pertaynyng to the begynnynge of a Christen life, and let vs go vnto perfection: and now nomore laye y foundation of repētaunce from deed workes, and of faith toward God, of baptyme, of doctryne, of layenge on of hādes, of resurreccion of the deed, ¶ of eternall iudgment. And so wil we do §§ yf God permytte. ||| For it is not possible, that they which were once lighted, and haue taisted of the heauēly gyfte, and are become partakers of the holy goost, ¶ ¶ haue taisted of y good worde of God, and of the power of the worlde to come, yf they fall awaye (and concernynge them selues crucifye the sonne of God afreszhe, and make a mocke off him) that they shulde be renued agayne vnto repētaunce.

For the earth, that drynketh in the rayne, which commeth oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God: But y grounde which beareth thornes and thistles, is nothinge worth, and nye vnto cursynge: whose ende is to be brent. Neuertheles (ye dearly beloued) we trust to se better of you, and y saluaciō is nyer, though we thus speake. *** For God is not vnrighteous, that he shulde forget youre worke and laboure of loue, which ye shewed in his name, when ye mynistrd vnto the sayntes, and yet mynister. Yee and we desyre, that euery one of you shewe the same diligence, to the stablyshinge of hope euen vnto the ende, that ye faynte not, but folowe them which thorow faith and paciēce inheret the promyses. For when God made promes to Abraham, because he had none greater to sweare by, ††† he sware by himselfe, and sayde: Surely I wil blesse the and multiplye y in dede. And so he abode paciētly, and op-tayned the promes.

As for men, they sweare by him that is greater then them selues: ††† and the oath is the ende of all stryfe to confirme the thinge agouē them. But God, wyllinge very abun-

* Esa. 53. b. Rom. 8. a. 2 Cor. 5. c. † Ro. 3. c.
† Leuit. 9. b. § Exo. 28. a. || Psal. 2. a. ¶ Psal.
109. a. ** Luc. 23. c. Ioh. 17. a. †† Phil. 2. a.

†† 1 Cor. 3. a. §§ Act. 18. c. Iaco. 4. b. ||| Heb.
10. c. ¶¶ 2 Pet. 2. a. *** Mat. 23. d. ††† Gen.
22. c. ††† Exo. 22. b.

dauntly to shewe vnto the heyres of promes the stablenes of his counsell, added an oath y by two immutable thinges (in the which it is vnpossible y God shulde lye) we mighte haue a stronge consolacion: euen we, which are fled to holde fast the hope that is set before vs, which (hope) we haue as a sure and stedfast anker of oure soule. Which (hope) also entreth in, in to those thinges that are within y vayne, whether the forerūner is for vs entred in, euē Iesus, which is made an hye prest for euer after y order of Melchisedech.

The viij. Chapter.

THIS Melchisedech * kyng of Salem (which beynge prest of the most hye God, met Abraham as he returned agayne from the slaughter of the kynges, & blessed him, vnto whom Abraham also gaue tithes of all the goodes) first is by interpretation kyng of righteousnes: after that is he kyng of Salem also (that is to saye, kyng of peace) without father, without mother, without kynne, and hath nether begynnyng of dayes, nether ende of life: but is likened vnto the sonne of God, and contynueth a prest for euer.

But cōsider how greate a man this was, to whom the Patriarke Abraham gaue tithes of the spoyles. † And verely the children of Leui, whan they receaue the presthode, haue a commaundement acordynge to the lawe, to take the tithes of the people, that is to saye, of their brethrē, though they also came out of the loynes of Abraham.

But he whose kynred is not counted amōge them, receaued tithes of Abraham and blessed him that had the promes. Now is it so without all naysayenge, that the lesse receaueth blessinge of y better. And here men that dye, receaue tithes. But there he receaueth tithes, of whom it is witnessed that he lyueth. And to saye the trueth, Leui himselfe also which receaueth tithes, payed tithes in Abraham: for he was yet in the loynes of his father Abraham, whan Melchisedech met him.

Yf now therfore perfeccion came by the presthode of the Leuites (for vnder the same (presthode) the people receaued the lawe) what neded it then furthermore, that another prest shulde ryse after the order of Melchisedech, and not after the order of Aaron?

‡ For yf the presthode be trāslated, the of necessite must the lawe be translated also. For he of whom these thinges are spoken is of another trybe, of the which neuer man serued at the altare.

For it is euident, § that oure LORDE ¶ spronge of the trybe of Iuda, to the which trybe Moses spake nothinge cōcernynge presthode, And it is yet a more euident thinge, yf after the symilitude of Melchisedech there aryse another prest, which is not made after y lawe of the carnall commaundement, but after the power of the endlesse life (* For he testifieth: Thou art a prest for euer after the order of Melchisedech) then the commaundement that wente before, is disanulled, because of his weaknesse, and vnprofitablenes. For the lawe made nothinge perfecte, but was an introduccion of a better hope, by y which hope we drawe nye vnto God. And for this cause is it a better hope, y it was not promysed without an oath. Those prestes were made without an oath, but this prest with an oath, by him that sayde vnto him: The LORDE sware, and wyl not repent: Thou art a prest for euer after the order of Melchisedech. Thus is Iesus become a stablischer of so moch a better Testamēt.

And amonge them many were made prestes, because they were not suffred to endure by the reason of death. But this man, because that he endureth euer, hath an euerlastinge presthode. Wherefore he is able also euer to saue them, that come vnto God by him: & lyueth euer, ¶ to make intercession for vs.

For it became vs to haue soch an hye prest as is holy, innocent, vndefyled, separate from synners, and made hyer then heauen: which nedeth not daylie (§ as yonder hye prestes) to offre vp sacrifice first for his awne synnes, and then for the peoples synnes. For that dyd he once for all, whan he offered vp him selfe. ** For the lawe maketh men prestes which haue infirmitie: but the worde of the oath, that came sence the lawe, maketh the sonne prest, which is perfecte for euermore.

The viij. Chapter.

OF the thinges which we haue spoken, ¶ this is the pyth: † We haue soch an hye prest, that is set on y righte hande of the

* Gen. 14. a. † Num. 18. d. ‡ Mala. 2. b.
§ Mat. 1. a. ¶ Psal. 109. a. || 1 Ioh. 2. a. 1 Tim. 2. a.

¶ Leui. 9. b. ** Heb. 5. b. †† Heb. 3. a. 6. c. 9. b.

seate of maiestie in heauē: and is a mynister of holy thinges, and of the true Tabernacle, which God pitched, ⁊ not man. For euery hye prest is ordened to offre giftes and sacrifices: Wherefore it is of necessite, † this man haue somewhat also to offer. For he were not a prest, yf he were vpon earth, where are prestes † acordynge to the lawe offer giftes (which prestes serue vnto the ensample and shadowe of heauēly thinges, euen as the answer of God was geuen vnto Moses, when he was aboute to fynish the Tabernacle: * Take hede (sayde he) that thou make all thinges accordinge to the patrone shewed the in the mount.) But now hath he optayned a more excellent office, in as moch as he is the mediatur of a better Testament, which was made for better promyses. For yf that first (Testament) had bene faultles, then shulde no place haue bene soughte for the secōde. For in rebukynge thē he sayeth: † Beholde, the dayes wyl come (sayeth the LORDE) that I wyl fynish vpō the house of Israel, and vpon the house off Iuda, a new Testament: not as the Testament which I made with their fathers, in that daye when I toke them by the handes, to lede them out of the londe of Egipte: † for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

¶ For this is the Testament, that I wil make with the house of Israell after those dayes, sayeth the LORDE. I wyl geue my lawes in their mynde, and in their hertes wyl I wryte them: † And I wil be their God, and they shal be my people: and they shal not teach euery mā his neghbour, and euery man his brother, sayenge: knowe † LORDE, for they shal knowe me from the leest to the most of them: for I wil be mercifull ouer their vnrighteousnesses: And on their synnes ⁊ on their iniquities wyl I not thinke eny more. In that he sayeth: A new, he weereth out † olde. Now † which is worne out and waxed olde, is ready to vanish awaye.

The ix. Chapter.

¶ THAT first Tabernacle verely had ordinaunces, and seruynges off God and outwarde holynes. ¶ For there was made a

foretabernacle, wherin was † candilsticke, and the table, and the † shewe bred: and this is called † Holy. But behynde the seconde vayle was the Tabernacle which is called Holiest of all, which had the golden censor, and the ** Arke of the Testament ouerlaid rounde aboute with golde, wherin was the † golden pot with Manna, and Aarons rodd: † that florished, and the tables of the Testament: Aboute therein were the Cherubins off glory ouershadowynge the Mercyseate: Of which thinges it is not now to speake particularly.

When these thinges were thus ordeyned, the prestes wente allwayes in to the first Tabernacle, and excuted † seruyce of God. † But in to the seconde wente the hye prest alone once in the yeare, not without bloude, which he offred for himselfe and for the ignorance of the people. Wherwith the holy goost this signifyeth, that the † waye of holynes was not yet opened, whyle as yet the first Tabernacle was stondynge. Which was a symilitude for the tyme then present, in the which were offred giftes and sacrifices, and coulde not make perfecte (as partaynyng to the conscience) him, that dyd the Gods seruyce onely with meates and drynkes, and dyuerse waszhinges, and iustifienges of the flesh, which were ordeyned vnto the tyme of reformation.

But Christ beynge an hye prest of good thinges to come, came by a greater and a more perfecte † Tabernacle, not made with handes, that is to saye, not of this maner buyldynge: nether by the bloude of goates or calues: *** but by his owne bloude entred he once for all in to the holy place, and hath founde eternall redempcion. For yff the bloude off oxen and off goates, † and the aszhes off the cowe when it is sprenkled, haloweth the vnclane as touchynge the purification of the flesh, How moch more shal the bloude of Christ (which thorow the eternall sprete offred him selfe without spot vnto God) pouрге oure conscience from deed workes, † for to serue the lyuynge God? And for this cause is he † † † mediatur of the new Testament, that thorow death which chaunced for the redempcion of those trasgressions (that

* Exo. 25. † Iere. 31. c. † Act. 7. c. § Zach. 8. b. Apoc. 21. b. || Exod. 25. a. ¶ Leui. 24. b. ** Exod. 25. b. † Exod. 16. f. † Num. 17. a. † Exo. 30. b. Leui. 16. g. Luc. 1. a. || Ioh. 10. a.

and 14. a. ¶ Esa. 33. c. 2 Cor. 5. a. *** 1 Ioh. 1. b. 1 Pet. 1. c. Apoc. 1. a. † Num. 19. b. † Rom. 6. a. 1 Pet. 4. a. † 1 Tim. 2. a.

were vnder the first Testament) they which were called mighte receaue the promes of eternall inheritance. For where soeuer is a Testament, there must also be the death of him that maketh the testament.

*For a Testamēt taketh auctorite whan men are deed: for it is of no value, as longe as he that made it is alyue. For the which cause that first Testamēt also was not ordeyned without bloude. For whan all the commaundementes (acordinge to the lawe) were red of Moses vnto all the people, he toke f̄ bloude of calues and of goates, with water and purple woll and ysope, and sprenkled the boke and all the people, sayenge: This is the bloude of the Testament, which God hath appoynted vnto you. And the Tabernakle and all the vessels of the Gods seruyce sprenkled he with bloude likewise. And almost all thinges are poured with bloude after the lawe: and without shedyng of bloude is no remission. It is necessary then, that the symilitude of heauenly thinges be purified with soche: but f̄ heauenly thinges them selues are purified with better sacrifices, then are those.

For Christ is not entred in to the holy places f̄ are made with handes (which are but symilitudes of true thinges) but in to the very heauen, for to appeare now before the face of God for vs: Not to offer himselfe offt as the hye prest entred in to the holy place every yeare with straunge bloude: for thē must he often haue suffred sence the worlde beganne. But now in the ende of the worlde hath he appeared once, to put synne to flight, by the offerynge vp of himselfe. And as it is appoynted vnto mē f̄ they shal once dye, and then cometh the iudgmēt: †Euē so Christ was once offred, to take awaye the synnes of many. And vnto them that loke for him, shal he appeare agayne without synne vnto saluacion.

The x. Chapter.

FOR the lawe f̄ which hath but the shadowe off good thinges to come, and not the thinges in their awne fashion, can neuer by the sacrifices which they offer yeare by yeare continually, make the commers there vnto perfecte: Els shulde they haue ceased to haue bene offred, because that the offerers once poured, shulde haue had nomore con-

science of synnes. Neuertheles in those sacrifices there is made but a remembraunce of synnes euey yeare. ¶ For it is vnpossible f̄ the bloude of oxen and of goates shulde take awaye synnes. Wherefore whan he cometh in to the worlde, he sayeth: † Sacrifice ¶ offerynge thou woldest not haue, but a body hast thou ordeyned me. Burntofferynges and synneofferynges hast thou not alowed. Then sayde I: Lo, I come. In the begynnyng of the boke it is wrytten of me, that I shulde do thy wyl O God. About whā he had sayde: Sacrifice and offerynge, and burnt sacrifices ¶ synofferynges thou woldest not haue, nether hast alowed (which yet are offered after f̄ lawe). Thē sayde he: Lo, I come to do thy wil O God: there taketh he awaye the first, to stablyzhe the latter: In the which wyl we are sanctified by the offerynge vp of the body of Iesus Christ once for all.

And euery prest is ready daylie mynstringe, and oftymes offereth one maner of offerynges, which can neuer take awaye synnes. But this man whan he had offred for synnes, one sacrifice which is of value for euer, sat him downe on the righte hande of God, and from hence forth tarieth, **tyll his foes be made his fote stole. For with one offerynge hath he made perfecte for euer, thē that are sanctified. And the holy goost also beareth vs recorde of this, euen whan he sayde before: †† This is the Testament, that I wyl make vnto them after those dayes, sayeth f̄ LORDE: I wyl geue my lawes in their hertes, and in their myndes wyl I wryte them, and their synnes and iniquities wyl I remembre nomore. And where remission of these thinges is, there is nomore offerynge for synne.

Seynge now brethrē, that we haue a ††fre sure inтраnce in to that Holy place, by the bloude of Iesu (which he hath prepared vnto vs for a new and lyuyng waye, thorow the vayle, that is to saye, by his flesh) and seynge also that we haue an hye prest ouer the house of God, let vs drawe nye with a true hert in a full faith, sprenkled in oure hertes from an euell conscience, and washed in oure bodies with pure water: and let vs kepe the profession of oure hope without wauerynge (for he is faithfull that hath promysed) and let vs conside one another to f̄ prouokinge of loue

* Gal. 3. c. † Leui. 16. g. † Rom. 5. a. † Pet. 3. c. § Col. 2. c. ¶ Leuit. 19. e. ¶ Psal. 39. b.

Esa. 50. b. ** Psal. 109. a. † Iere. 31. c. †† Ioh. 10. a. and 14. Rom. 5. Heb. 9. b.

and of good workes : and let vs not forsake the fellowship that we haue amōge oure selues, as the maner of some is : but let vs exhorte one another, and that so much the more, because ye se that the daye draweth nye.

*For yf we synne wylfully after that we haue receaued the knowlege of the trueth, there remaineth vnto vs nomore sacrifice for synnes, but a fearful lokinge for iudgment, and violente fyre, which shal deuoure y aduersaries. †He y despyseth Moses lawe, dyeth without mercy vnder two or thre witnessen : Of how moch sorer punyshment (suppose ye) shal he be counted worthy, which treadeth vnder fote the sonne of God, and coueteth the bloude of y Testamēt (wherby he is sanctified) an vnwholy thinge, ⁊ doth dishonoure to the sprete of grace? For we knowe him that hath sayde : Vengeance is myne, I wil recompence, sayeth the LORDE. And agayne : § The LORDE shal iudge his people. It is a fearfull thinge to fall in to the handes of the luyngye God.

But call ye to remēbraunce y dayes y are past, i y which after ye had receaued lighte, ye endured a greate fighte off aduersities : partly whyle all mē wōdred ⁊ gased at you for the shame and tribulacion that was done vnto you : and partly whyle ye became cōpanyons of them which so passed their tyme. For ye haue suffred with my bōdes, and toke a worth y spoylinge of youre goodes, and that with gladnes, knowyng in youre selues, how that ye haue in heauen a better ⁊ an endureinge substance. Cast not awaye therefore youre confidence, which hath so greate a rewarde. ¶ For ye haue nede of patience, that after ye haue done the wil of God, ye mighte receaue the promes. ¶ For yet ouer a litle whyle, and then he that shal come, wyl come, and wyl not tary. **But the iust shal lyue by his faith : And yf he withdrawe himselfe awaye, my soule shal haue no pleasure in him. As for vs, we are not of those which withdrawe them selues to damnacion : but of them that beleue to the wyngyng of the soule.

The xi. Chapter.

FAITH is a sure confidence of thinges which are hoped for, and a certaynte of

thinges which are not sene. By it y Elders were well reported of. Thorow faith we vnderstonde, that the worlde and all the thinges which are sene, were made of naughte by the worde of God.

† By faith offered Abell vnto God a more plenteous sacrifice : by the which he optayned wytnesse, that he was righteous : God testifyenge of his giftes, by the which also he beyng deede, yet speaketh.

‡ By faith was Enoch takē awaye, that he shulde not se death : and was not founde, because God had taken him awaye. For afore he was taken awaye, he had recorde that he pleased God. But without faith it is vnpossible to please God. For he that commeth vnto God, must beleue that God is, ⁊ y he is a rewarder of them that seke him.

§ By faith Noe honoured God, after y he was warned of thinges which were not sene, ⁊ prepared the Arke, to y sauinge of his household : thorow the which Arke he condemned the worlde, and became heyre of the righteousness, which commeth by faith.

* By faith Abraham (whā he was called) obeyed, to go out in to the place, which he shulde afterwarde receaue to inheritance : and he wente out, not knowyng whither he shulde go.

By faith was he a straunger in the lōde of promes as in a straunge cowntre, ⁊ dwelt in tabernacles : and so dyd Isaac ⁊ Iacob, heyres with him of the same promes : for he looked for a cite which hath a foundation, whose buylder and maker is God.

By faith Sara also receaued strength to be with childe, and was deliuered of a childe whan she was past age, because she iudged him to be faithfull which had promysed. And therefore spronge there of one (ye euen off one which was as good as deed concernyng the body) so many in multitude ¶ as the starres off the skye, and as the sonde off the See shore, which is innumerable.

All these dyed acordinge to faith, and receaued not the promyses, but sawe thē afarre off, and beleued them, and saluted them : ¶ and cōfessed, that they were straungers ⁊ pilgrims vpon earth. For they that saye such thinges, declare, that they seke a naturall

* Num. 15. e. Heb. 6. a. † Deut. 17. b. 19. c. ‡ Deu. 32. e. Rom. 12. c. § Deu. 32. e. ¶ Heb. 12. a. ¶ Abac. 2. a. ** Gal. 3. b. †† Gene. 4. a. ‡‡ Gene. 5. c.

Sap. 4. b. Eccl. 44. b. 49. c. § Gen. 6. d. Eccl. 44. b. * Gen. 12. 13. ¶ Gen. 21. a. ¶ Gen. 15. a. ¶ Gen. 47. b.

countrie. And doutles yf they had bene mynde full off that countrie from whence they came out, they had leysure to haue returned agayne. But now they desyre a better, that is to saye, a heauely. * Wherefore God is not ashamed of the, euē to be called their God: for he hath prepared a cite for them.

By faith Abraham offered vp Isaac, whā he was tempted, and gaue ouer his onely begotten sonne, in whom he had receaued the promyses, of whom it was sayde: In Isaac shal thy sede be called: For he considered, y God was able to raise vp agayne from the dead. Therefore receaued he him for an example.

By faith Isaac blessed Iacob and Esau, concernynge thynges to come.

By faith Iacob, whan he was a dyenge, blessed both the sonnes off Ioseph, and bowed himselfe towarde the toppe of his cepter.

By faith Ioseph whan he dyed, remembred y departynge of the childre of Israel, and gaue comaundemēt concernynge his bones.

By faith Moses whā he was borne, was hyd thre monethes of his Elders, because they sawe that he was a proper childe, nether feared they the kynges comaundemēt.

By faith Moses whan he was greate, refused to be called the sonne of Pharaos daughter: and chose rather to suffre aduersite with the people of God, then to enioye y pleasures of synne for a season: and esteemed the rebuke of Christ greater riches, then the treasure of Egipte: for he had respecte vnto the rewarde.

By faith he forsoke Egipte, and feared not the fearcenes of the kyng: for he endured, euē as though he had sene him which is inuisible.

By faith he helde Easter, and the effusion of bloude, lest he which slewe the firstborne, shulde touche them.

By faith they passed thorow the reed See as by drye londe: which whā the Egipcians assayed to do, they were drowned.

By faith the walles of Iericho fell, whā they were compased aboute seuen dayes.

By faith the harlot Raab perished not with the vnbeleuers, whā she had receaued the spies to lodginge peaceably

And what shal I more saye? y tyme wolde

be to shorte for me to tell of † Gedeon, of † Barac, and of † Samson, and of † Iephthae, and of Dauid, and † Samuel, and of the prophetes, which thorow faith subdued kyngdomes, wroughte righteousnes, optayned y promyses, stopped y mouthes of lyōs and quenched the violēce of fyre, escaped y edge of the swerde, of weake were made stronge, became valeaunt in batayll, turned to flighte the armyes of the aleautes, the wemen receaued their deed agayne from resurreccion. But other were racked, and accepted no deluyeraunce, that they mighte optayne the resurreccion that better is.

Other taisted of mockings and scourgings, of bondes also and presenment: † were stoned, were hewen a sunder, were tempted, were slayne with the swerde, † wente aboute in shepe skynnes and goates skynnes, in nede, in tribulacion, in vexacion, which (men) the worlde was not worthy of: they wandred aboute in wyldernesses, vpon mountaynes, in dennes and caues of the earth. And these all thorow faith optayned good reporte, and receaued not y promes: because God had prouyded a better thinge for vs, that they without vs shulde not be made perfecte.

The xij. Chapter.

WHEREFORE seynge we haue so greate a multitude of witnesses aboute vs let vs also laye awaye all y presseth downe, and the synne that hangeth on, and let vs runne with pacience vnto the batayll that is set before vs, lokynge vnto Iesus y auctoure and fyniszher of faith: which whan the ioye was layed before him, abode the crosse, and despyed the shame, and is set downe on y righte hāde of y trone of God. Cōsidre him therefore that endured soch speakinge agaynst hi of synners, lest ye be weery and faynte in youre myndes: for ye haue not yet resisted vnto bloude, stryuinge agaynst synne, and haue forgotten the consolacion, which speaketh vnto you as vnto children: ¶ My sonne, despyse not the chastenyng off the LORDE, nether faynte whan thou art rebuked of him: ¶ for whō the LORDE loueth, him he chasteneth, yee and he scourgeth euery sonne that he receaueth.

* Exo. 3. c. Mat. 22. d. † Gen. 22. a. Eccli. 44. c.
 † Exod. 2. a. † Exod. 2. b. † Exod. 12. f. † Exod. 12. b.
 † Exod. 14. e. † Iudi. 7. 4. 14. 11. § 1 Reg. 17.
 ¶ 1 Reg. 12. ¶ Dan. 3. ¶ 3 Reg. 17. c. 4 Re. 4. d.

† 3 Re. 21. † 4 Re. 1. b. Mat. 3. a. §§ Ephe. 4. c.
 Col. 3. a. 1 Pet. 2. a. ¶ Phil. 2. a. ¶ Pro. 3. b.
 *** Apoc. 3. d.

B Yf ye endure chastenyng, God offereth himselfe vnto you as vnto sonnes. What sonne is that, whom the father chasteneth not? Yf ye be not vnder correccion (wherof all are partakers) then are ye bastardes and not sonnes. Morouer seynge we haue had fathers off oure flesh which corrected vs, & we gaue them reuerence, shulde we not then moch rather be in subieccion vnto y^e father of spirituall giftes, y^e we mighte lyue? And they verely for a few dayes nurtred vs after their awne pleasure: but he lerneth vs vnto y^e which is profitable, that we mighte receaue of his holynes. No maner chastisyng for the present tyme semeth to be ioyous, but greuous: neuertheles afterwarde it bringeth the quyetie frute of righteousnes, vnto them which are exercysed therby. *Lifte vp therfore the handes which were let downe, and the weake knees, and se that ye haue straight steppes vnto youre fete, lest eny haltinge turne you out of the waye, yee let it rather be healed.

C Folowe after peace with all men, and holynes, without the which no man shal se the LORDE, and loke well, that no man destitute of the grace of God, lest there sprynge vp eny bytter rote, and cause disquyetnes, and therby may be defyled: that there be no whoremonger, or vnclane person, as Esau, t^h which for one meate sake solde his byrth righte. For ye knowe. how that afterwarde whan he wolde haue inhereted the blessinge, he was put by: for t^h e foude no place of repetaunce, though he desyred (y^e blessinge) with teares. For ye are not come to y^e mou^t that can be touched & burneth with fyre, nether yet to myst and darcknes, and tempest of wedder, nether to the sounde of the trompe, and y^e voyce of wordes: which they that herde, wysshed awaye, that the worde shulde not be spoken to them, for they were not able to abyde that which was spoken. ¶ And yf a beest had touched the mountayne, it must haue bene stöed, or thrust thorow with a darte. And so terrible was the sighte which appeared, that Moses sayde: I feare and quake. But ye are come to the mount Sion, and to the cite of the luyunge God, to the celestiall ¶ Ierusalem, and to the multitude of many thousande angels, and vnto the

congregacion of the first borne, which are wrytten in heauen, and to God the iudge of all, and to the spretes of iust and perfecte men, and to Iesus the mediator of the new Testament, and to the sprenklynge off bloude, that speaketh better then the bloude of **Abel.

Se that ye despyse not him that speaketh vnto you: for yf they escaped not which refused him that spake on earth, moch more shal we not escape, yf we turne awaye from him that speaketh from heauē: whose voyce shoke the earth at that tyme. But now promyseth he, & sayeth: †† Yet once more wyl I shake, not the earth onely, but also heauen. No doute that same that he sayeth yet once more, signifieth the remouynge awaye of those thinges which are shaken, as off thinges which are made: that y^e thinges which are not shakē, maye remayne. Wherefore, seynge we receaue the vnmoueable kyngdome, we haue grace, †† wherby we maye serue God, & please him, with reuerence and godly feare. §§ For oure God is a consumingye fyre

The xij. Chapter.

L ET brotherly loue cōtynue. ¶ Be not forgetfull to lodge strangers: for therby haue dyuerse receaued angels in to their houses vnawares. Remembre them that are in bondes, euē as though ye were bounde with them: and be myndefull off them which are in aduersite, as ye which are also in the bodye. Let wedlocke be had in pryce in all poyntes, & let y^e chamber be vndefyled. For whorekeepers and aduouterers God wil iudge. Let youre conuersacion be without couetousnes, ¶ and be content with that ye haue allready, for he hath sayde: ***I wyl not fayle the nether forsake the, so that we maye boldly saye: ††† The LORDE is my helper, and I wyl not feare what man maye do vnto me. Remembre thē which haue the ouersight of you, which haue declared vnto you the worde of God. The ende of whose cōuersacion se that ye loke vpon, and folowe their faith.

Iesus Christ yesterdaye and ††† Todaye, & the same cōtinueth for euer. Be not caried aboute with dyuerse and straunge lernynge: for it is a good thinge that the herte be

* Esa. 35. a.

† Gen. 25. d.

‡ Gen. 27. f.

§ Gen. 19. c. ¶ Exo. 19. b. ¶ Apo. 21. b. ** Gen. 4. b. †† Agg. 2. b. ††† 1 Pet. 2. a. §§ Deut. 4. d.

¶¶ Gen. 18. a. and 19. a. Ro. 12. b. 1 Pet. 4. b. ¶¶ Eccli. 29. d. *** Deut. 31. b. Iosue 1. a. ††† Psal. 55. a. and 117. a. ††† Heb. 1. b.

stablyszhed with grace, and not with meates, which haue not profited them, that haue had their pastyme in them. We haue an altare, wherof they haue no power to eate, which serue in the Tabernacle. For the bodies of those beestes, * whose bloude is broughte in to the holy place by † hye prest to pouрге synne, are brent without the têtes. Therefore Iesus also, to sanctifye ‡ people by his awne bloude, † suffred without ‡ gate. Let vs go forth therfore out of the tentes, and suffre rebuke with him : ‡ for here haue we no contynuyng cite, but we seke one to come.

¶ Let vs therfore by him offre allwayes vnto God the sacrifice of prayse : that is to saye, the frute of those lippes which confesse his name. To do good and to destribute forget not, ¶ for with soch sacrifices God is pleased. Obey them that haue the ouersight off you, and submytte youre selues vnto them : for they watch for youre soules, euen as they that must geue accôptes therfore, that they maye do it with ioye, and not with greife : for that is an vnprofitable thinge for

* Exo. 29. b. Num. 19. a. Leuit. 4. c. † Ioh. 19. b. ‡ Phil. 3. c. § Psal. 91. a. ¶ Phil. 4. c.

you. Praye for vs. We haue confidence, because we haue a good cōscience in all thinges, and desyre to lyue honestly. But I desyre you ‡ more abundantly, that ye so do, ‡ I maye be restored vnto you the more quickly.

The God of peace (that broughte agayne frō the deed oure LORDE Iesus the † greate shepherde of the shepe thorow the bloude of the euerlastinge Testament) make you perfecte in all good workes, to do his wyll, workyng in you that which is pleasaunt in his sighte thorow Iesus Christ, to whom be prayse for euer and euer Amen. I beseke you brethren, suffre the worde of exhortacion, for I haue wrytten vnto you in few wordes. Knowe oure brother Timotheus, whom we haue sent from vs, with whom (yf he come shortly) I wil se you. Salute the that haue the ouersight of you and all ‡ sayntes. The brethren of Italy salute you. Grace be with you all, Amen.

Sent from Italy by Timotheus.

† Exe. 34. b. Ioh. 10. a. † Pet. 5. a.

The Epistle of S. James.

The summe of this epistle.

Chap. I.

He exhortheth to reioyse in trouble, to be feruent in prayer with stedfast beleue, to loke for all good thinges from aboue, to forsake all vyce : and thankfully to receaue the worde of God, not onely hearynge it and speakyng of it, but to do therafter in dede. True religion or deuocion what it is.

Chap. II

He forbyddeth to haue eny respecte of personnes, but to regarde the poore as wel as the ryche, to be lounge and mercifull, and not to boast of faith where no dedes are : for it is but a deed faith, where no good workes folowe not.

Chap. III.

What good and euell commeth thorow the

tonge. The dutye of soch as be lerned. The difference betwixte the wysdome of the gospell and the wysdome of the worlde.

Chap. IIII.

Warre and fightinge commeth of voluptuousnesse. The frendshipe of the worlde is enemyte before God. An exhortacion to flye slauder and the vanite of this life.

Chap. V.

He threateneth the wicked rych mē, exhortheth vnto pacience, to beware of swearynge, one to knowlege his fautes to another, one to praye for another, and one to labour to bryng another to the trueth.

The first Chapter.

A JAMES the seruauit of God and of the **LORDE** Iesus Christ, sendeth gretinge to the xij. trybes which are *scatered here & there. My brethren, counte it exceedynge ioye whē ye fall in to diuers temptacions, for as moche as ye knowe, how ŷ the † tryinge of youre faith bringeth pacience: and let pacience haue her perfect worke, ŷ ye maye be perfecte and sounde, lakinge nothinge.

‡ Yf eny of you lacke wysdome, let him axe of God, which geueth to all men indifferentlie, and casteth no man in the teth: and it shal be geuē him. But let him axe in faith and wauer not. For he that douteth, is lyke the wauēs of ŷ See, tost of the wynde, and caried with violence. Nether let ŷ man thinke that he shal receaue eny thinge of ŷ **LORDE**. A wauerynge mynded mā ys vnstable in all his waies.

B Let the brother of lowe degre reioyce, in ŷ he is exalted: and the rich, in ŷ he is made lowe. For euē as the floure of ŷ grasse shal he vanyshe awaye. The Sonne ryseth with heat and the grasse wydereth, & his floure falleth awaye, and the beautie of the fassion of it periszeth: euen so shal the ryche man perishe with his abundaunce.

¶ Happy is the man that endureth in tēptacion, for when he is tryed, he shal receaue the crowne of life, which the **LORDE** hath promised to them that loue him.

Let no man saye when he is tempted, ŷ he is tempted of God. For God tēpteth not vnto euell, nether tēpteth he eny man. But euery mā is tēpted, drawne awaye, & entysed of his awne cōcupiscēce. Thē whē lust hath conceaued, she bringeth forth synne, & synne when it is fynished, bringeth forth deeth.

Erre not my deare brethrē. § Euery good gifte, & euery parfait gift, is from aboue, and cometh downe from ŷ father of light, with whom is no variableness, nether is he chaunged vnto darcknes. || Of his awne will begat he vs with the worde of life, that we shulde be the fyrst frutes of his creatures.

¶ Wherefore deare brethren, let euery man be swifte to heare, slowe to speake, and slowe to wrath. For the wrath of mā worketh not that which is righteous before God.

C Wherefore laye aparte all fylthines, all superfluite of maliciounes, & receaue with

* Act. 8. a. † Ro. 5. a. 1 Pet. 1. b. Zach. 13. b.
‡ Pro. 2. a. § Tob 5. b. ¶ Pro. 2. a. || Ioh. 1. a.
3. d. ¶ Pro. 17. d. Eccl. 5. b. ** Rom. 2. b.

meknes & worde ŷ is grafted in you, which is able to saue youre soules. ** And se that ye be doers of ŷ worde & not hearers only, deceauinge youre awne selues. †† For yf eny heare the worde, and do it not, he is like vnto a mā that beholdeth his bodily face in a glasse. For asone as he hath loked on himselfe, he goeth his waye, and forgetteth immediatly what his faszhiōn was. ‡ But who so loketh in ŷ perfect lawe of libertie, and continueth therin (yf he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his dede.

Yf eny man amonge you seme deuoute, & refrayne not his tōge: but deceaue his awne herte, this mannes deuocion is in vayne. Pure deuocion and vndefiled before God the father, is this: to visit the frendlesse and widdowes in their aduersite, and to kepe him selfe vnspotted of the §§ worlde.

The ij. Chapter.

BRETHREN, haue not the faith of oure **LORDE** Iesus Christ ŷ **LORDE** of glory in ||| respecte of persons. Yf ther come in to youre cōpany a mā with a goldē ryng and in goodly aparell, & ther come in also a poore man in vyle raymēt, & ye haue a respecte to him ŷ weareth the gaye clothinge & saye vnto hī: Sit thou here i a good place, & saye vnto ŷ poore, stonde thou there or sit here vnder my fōte stole: are ye not parcial in youre selues, and haue iudged after euyl thoughtes?

Harken my deare beloued brethrē. ¶ Hath not God chosen the poore of this worlde, which are ryche in faith, and heyres of the kyngdom which he promysed to thē that loue him? But ye haue despised the poore. Are not the rych they which oppresse you: & they which drawe you before iudges? Do not they speake euell of that good name after which ye be named.

Yf ye fulfill the royall lawe acordinge to the scripture which saith: † Thou shalt loue thyne neghbour as thy selfe, ye do well. But yf ye regarde one person more then another, ye cōmit synne, and are rebuked of the lawe as trasgressours. *** Whosoever shal kepe the whole lawe, and yet fayle in one poynt, he is gyltie in all. For he that sayde: Thou shalt not commit adulterie, sayed also: Thou shalt not kyll. Though thou do none adul-

†† Luc. 6. e. †† Mat. 5. b. §§ 1 Ioh. 2. c. ||| Leu. 19. b. ¶¶ Mat. 5. a. † Leuit. 19. e. *** Ezech. 18. b.

terie, yet yf thou kill, thou art a transgressor of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe of libertie. * For ther shalbe iudgement merciles to him that sheweth no mercy, & mercy reioiseth against iudgment.

+ What a vayleth it my brethrē, though a man saye he hath faith, when he hath no dedes? Can faith saue him? + If a brother or a sister be naked or destitute of dayly fode, & one of you saye vnto them: Departe in peace, God sende you warmnes and fode: not withstōdinge ye geue them not tho thinges which are needfull to the body: what helpeth it them? Euen so faith, yf it haue no dedes, is deed in it selfe.

¶ Ye & a man might saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beleuest thou yf ther is one God? Thou doest well. § The deuils also beleue and tremble.

Wilt thou vnderstōde o thou vayne man that faith with out dedes is deed: Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpon the alter? Thou seist how yf faith wrought with his dedes, and through yf dedes was the faith made perfect: & the scripture was fulfilled which saith: ¶ Abraham beleued God and it was reputed vnto him for rightewesnes: and he was called yf frende of God. Ye se then how that of dedes a man is iustified, and not of faith only. ¶ Likewise also was not Raab the harlot iustified thorow workes, when she receaued the messengers, and sent them out another waye? For as the body, with oute the sprete is deed, euen so faith with out dedes is deed.

The iij. Chapter

¶ MY brethrē, be not euery man a ** master, remēbrynge how that we shall receaue the more damnacion: for in many thinges we synne all. * Yf a man synne not in worde, the same is a perfecte man, & able to tame all the body. Beholde, we put bittes into the horses mouthes yf they shulde obeye vs, and we turne aboute all the body. Beholde also yf shypes, which though they be so gret, and are dryuen of feare winde, yet are they turned about with a very smale helme, whither

* Mat. 18. d. + Mat. 7. c. † 1 Ioh. 3. c. § Mat. 8. d.
Marc. 1. c. ¶ Gen. 15. b. Rom. 4. b. ¶ Gal. 3. a.

soeuer the violence of the gouernier wyll. Euen so the tōge is a lyttell member, and bosteth great thinges.

Beholde how gret a thinge a lyttell fyre kyndleth, and the tonge is fyre, and a worlde of wyckednes. So is the tonge set amonge oure membres, that it defileth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of byrdes, and of serpentes, and thinges of the see, are meked and tamed of the nature of mā. But the tōge can no man tame. Yt is an vnruely euell full of deedly payson. Therwith blesse we God the father, and therwith curse we men which † are made after the similitude of God. Out of one mouth procedeth blessinge and cursynge. My brethrē these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree, my Brethren, beare oliue beries: ether a vyne beare fygges? So can no fountayne geue bothe salt water and freshe also. If eny man be wyse and endued with learnynge amonge you, let him shewe the workes of his good cōuersacion in meknes that is coupled with wysdome.

But yf ye haue bitter enuyenge and stryfe in youre hertes, reioyce not: nether be lyars agaynst the trueth. This wysdome descendeth not from aboue: but is erthy, and naturall, and dyuelishe. For where enuyenge and stryfe is, there is vnstabilenes and all māner of euell workes. But the wysdom that is frō aboue, is fyrst pure, thē peasable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgynge, and without simulacion: yee, and the frute of rightewesnes is sown in peace, of thē that mayntene peace.

The iij. Chapter.

¶ FROM whence commeth warre and fightynge amonge you: come they not here hence? euen of youre voluptuousnes that rayne in youre mēbres? Ye lust, and haue not. Ye envie and haue indignacion, and can not obtayne. Ye fight & warre, and haue not, because ye axe not. Ye axe & receaue not because ye axe amysse: euē to cōsume it vpon youre voluptuousnes. Ye aduouterars, & wemē that breke matrimonie: knowe ye not † how that the frenshippe of yf worlde is ennemite

** Mat. 23. a. * Eccli. 14. a. 19. c. 25. b. † Gen. 1. d.
†† 1 Ioh. 2. c. Gal. 1. b.

to godwarde? Whosoever wilbe a frende of the worlde, is made \bar{y} enemye of god. Ether do ye thinke \bar{y} the scripture sayth in vayne. The \bar{y} sprete \bar{y} dwelleth in you, lusteth euen contrary to eniue: but geueth more grace.

Submit youre selues to God, and \dagger resist the deuell, \bar{t} he wil flye frō you. Drawe nye to God \bar{t} he wil drawe nye to you. Clense youre hondes ye synners, and pource youre hertes ye wauerynge mynded. Suffre afflictions: sorowe ye and wepe. Let youre laughter be turned to mornynge, and youre ioye to heuynes. \bar{c} Cast downe youre selues before the LORDE, and he shal lift you vp. Backbyte not one another, brethren. He that backbyteth his brother, and he \bar{y} iudgeth his brother, backbyteth the lawe, and iudgeth the lawe. But and yf thou iudge the lawe, thou art not an obseruer of the lawe: but a iudge. There is one lawe geuer, which is able to saue and to destroye. \dagger What art thou that iudgeth another man?

\bar{s} Go to now ye that saye: to daye \bar{t} to morow let vs go into soche a citie and continue there a yeaere, and bye and sell, and wyne: \bar{t} yet cā not tell what shal happē to morowe. For what thinge is youre life? It is euen a vapoure that apereth for a lytell tyme, and thē vanysheth awaye: For that ye ought to say: \bar{y} f the LORDE wil, and yf we liue, let vs do this or that. But nowe ye reioyce in youre bostinges. All soche reioysynge is euell. Therefore \bar{t} to him that knoweth how to do good, and doth it not, to him it is synne.

The 6. Chapter.

\bar{a} **G**OO to now ye riche men. Wepe, and howle on youre wretchednes^b that shal come vpon you. Your riches is corrupte, youre garmētes are motheaten. Your golde \bar{t} youre siluer are cancred, \bar{t} the rust of them shalbe a witnes vnto you, \bar{t} shal eate youre fleshe, as it were fyre. Ye haue heaped treasure toggeder in youre last dayes: \bar{c} Beholde, the hyre of the labourers which haue reped downe youre feldes (which hyer is of you kept backe by fraude) cryeth: and the cryes of thē which haue reped, are entred in to the eares of the LORDE Sabaoth. Ye haue liued in pleasure^c on the earth and in wantannes. Ye haue noryszhed youre hertes,

as in a daye of slaughter. Ye haue cōdemnpd and haue killed the iust, and he hath not resisted you.

Be pacient therfore brethren, vnto the cōmynge of the LORDE. Beholde, the huszbāde man wayteth for the precious frute of \bar{y} earth, and hath longe pacience there vpon, vntill he receaue the erly and the latter rayne. Be ye also pacient therfore, and settle youre hertes, for the commynge of the LORDE draweth nye. Gredge not one agaynst another brethren, lest ye be damned. Beholde, the iudge stondesth before the dore. Take (my brethren) the prophetes for an ensample of sufferynge aduersitie, and of longe pacience, which spake in the name of the LORDE. Beholde we counte them happy which endure. Ye haue hearde \bar{t} of \bar{y} paciēce of Iob, and haue known what ende the LORDE made. For the LORDE is very pitifull and mercifull.

But aboute all thinges my brethrē, swears not, nether by heauē,^d nether by earth, nether by eny other othe. Let youre ye be ye, and youre naye naye: lest ye faule in to ypocricy. Yf eny of you be euell vexed, let hi praye. Yf eny of you be mery, let him singe Psalmes. Yf eny be diseased amonge you, let him call for the elders of the congregacion, \bar{t} let thē praye ouer him, and anoynte him with oyle in the name of the LORDE: and \bar{y} prayer of faith shal saue the sicke, and the LORDE shal rayse him vp: and yf he haue cōmitted synnes, they shalbe foregeuen him.

Knowlege youre fautes one to another: and praye one for another, that ye maye be healed. The prayer of a righteous man auayleth moche, yf it be seruēt. \bar{c} Helias was a mā mortall euen as we are, and he prayed in his prayer, that it might not rayne: \bar{t} it rayned not on the earth by the space of thre yeaeres and sixe monethes. \bar{c} And he prayed agayne, and \bar{y} heauē gaue rayne, \bar{t} \bar{y} earth brought forth her frute.

Brethren, yf eny of you erre frō the trueth and another conuert him, let \bar{y} same knowe that he which conuerted the synner from goynge astraye out off his waye, shal saue a soule frō death, and shal hyde the multitude of synnes.

The ende of the epistle of S. James.

Deut. 24. c. Tob. 4. c. \bar{c} Luc. 16. c. \bar{t} Job 1. c. 2. b.
 \bar{d} Mat. 5. d. \bar{t} 3 Reg. 17. \bar{c} 3 Reg. 18.

^a Gal. 5. c. [†] 1 Pet. 5. b. ^a 1 Pet. 5. a. [†] Ro. 14. a.
[§] Ezo. 18. a. Luc. 12. b. \bar{t} Act. 28. a. ^c Heb. 6. a.
[†] Luc. 12. d. ^b 1 Tim. 6. b. ^{**} Leui. 19. c.

The Epistle of S. Jude.

The summe of this epistle.

He rebuketh such as beyng blinded with their owne lustes, resist the truth, & that we maye knowe them the better, he sayeth they be such as synne beastly agaynst nature, and despise rulers &c. He exhorteth vs to edifie one another, to praye in the holy goost, to continue in loue, to loke for the cōmyng of the LORDE, and one to helpe another out of the fyre.

IUDAS the seruaut of Iesus Christ, the brother off Iames. To thē which are called, and sanctified in God the father, and preserued in Iesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to wryte vnto you of the commen saluacion: it was nedefull for me to wryte vnto you, to exhorte you, that ye shulde continually labour in the faith which was once geue vnto the sayntes. * For there are certayne crafty crept in, of which it was wrytten afore tyme vnto soche iudgement. They are vngodly, and turne the grace of oure God vnto wantānes, and denye God the onely LORDE, and oure LORDE Iesus Christ.

My minde is therefore to put you in remēbraunce, for as moche as ye once knowe this, how that † LORDE (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not. † The angels also which kept not their first estate: but left their awne habitacion, he hath reserued in euerlastinge chaynes vnder darchnes vnto the iudgement of the greates daye: euen as † Sodom and Gomor, and the cities aboute them (which in lyke maner defiled them selues with fornicacion and folowed straunge fleszhe) are set forth for an ensample, and suffre the vengeance of eternall fyre. Lykewyse these dremers defyle the fleszhe, despise rulers, and speake euell of them that are in auctorite.

‡ Yet Michael the archangell when he stroue agaynst the deuell, & disputed aboute the body of Moses, durst not geue raylinge sentence, but sayde: the LORDE rebuke the. ¶ But these speake euell off those thinges which they knowe not: and what thinges they knowe naturally, as beastes which are

without reason, in tho thinges they corrupte them selues. § Wo be vnto thē, for they haue folowed the waye of Cain, and are vterly geue to the erroure of Balaam for lukers sake, and peryszhe in the treason of Core.

These are spotted which of youre kindnes feast togedder, without feare, fedyng the selues. ¶ Cloudes they are withouten water, caried about of wyndes, and trees without frute at gadringe tyme, twyse deed and plucked vp by the rotes. They are the ragynge waues of the see, fominge out their awne shame. They are wandryng starres, to whō is reserued the myst of darchnes for euer.

¶ Enoch the seventh from Adam prophesied before of suche, saiege: Beholde, the LORDE shal come with thousandes of sayntes, to geue iudgemēt agaynst all men, and to rebuke all that are vngodly amonge thē, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst him.

These are murmurers, complainers, walkyng after their awne lustes, whose mouthes speake proude thynges. They haue mē in greates reuerence because of auantage. But ye beloued, remēber the wordes which were spoken before of the Apostles of oure LORDE Iesus Christ, how that they tolde you ‡ their shulde be begylers in the last tyme, § which shulde walke after their awne vngodly lustes. These are makers off sectes fleshlie, hauyng no sprete.

But ye derlye beloued, edifye youre selues in youre most holy faith, prayenge in the holy goost, and kepe youre selues in the loue of God, lokinge for the mercy of oure LORDE Iesus Christ, vnto eternall life. And haue cōpassion on some, separatinge thē: and other saue with feare, pullinge them out of the fyre, and hate the fylthy vesture of the fleshe.

Vnto him that is able to kepe you, that ye faule not, and to present you faultlesse before ‡ presence of his glory with ioye, ‡ is to saye, to God oure sauoure which only is wyse, be glory, maiestie, dominion, & power, now and for euer. Amen.

* 2 Pet. 2. a. † Nu. 14. d. ‡ Iob 4. b. § Apo. 20. a.
† Gen. 19. c. § Zach. 3. a. ¶ 2 Pe. 2. c. § Gen. 4. a.

Nu. 24. a. Num. 16. † 2 Pet. 2. d. ‡ Apoc. 1. a.
Esa. 3. c. § 1 Tim. 4. a. ¶ 2 Tim. 3. a. § 2 Pet. 3. a.

The Apocalips

or reuelacion of S. Ihon.

The summe of the Reuelacion.

Chap. I.

Happie are they that heare the worde of God and kepe it. He wryteth to the seuen congregacions in Asia, seyth seuē candilstickes, and in the myddest of them, one like vnto the sonne of man.

Chap. II.

He exhorteth foure congregacions to amende, and sheweth the rewarde of him that ouercommeth.

Chap. III.

He instructeth and enfourmeth the angels of three cōgregacions, declaringe also the rewarde of him that ouercommeth.

Chap. IIII.

He seyth the heauen open, and the seate and one syttinge vpon it, and xxiiij. seates aboute it with xxiiij. elders syttinge vpon the, and foure beastes praysinge God daye and night.

Chap. V.

He seyth the lābe openynge the boke, and therefore the foure beastes, the xxiiij. elders and the angels prayse the lambe and do him worshipec

Chap. VI.

The lambe openeth the vi. seales, & many thinges folowe the openynge therof.

Chap. VII.

He seyth the seruantes of God sealed in their foreheades out of all nacions and people : which though they suffre trouble, yet the lambe fedeth the, ledeth them to the fountaynes of lyuynge water, and God shal wype awaye all teares from their eyes.

Chap. VIII.

The seuenth seale is opened, there is sylence in heauen: the foure angels blowe their trompettes, and greate plages folowe vpon the earth.

Chap. IX.

The fifth and sixte angell blowe their trompettes : the starre falleth from heauen : the locustes come out of the smoke : The first wo is past : the foure angels that were bounde are lowsed, and the thirde parte of mē is kylled.

Chap. X.

The angell hath the boke open, he sweareth there shalbe nomore tyme : he geueth the boke vnto Ihon, which eateth it vp.

Chap. XI.

The temple is measured, The seconde wo is past.

Chap. XII.

The seuenth angel bloweth his trōpet : There apareth in heauen a woman clothed with the Sonne : Michael fighteth with the dragon, which persecuteth the woman.

Chap. XIII.

A beest ryseth out of the see with seuen heades and ten hornes. Another beest commeth out of the earth with two hornes.

Chap. XIII.

The lābe stondesth vpon the mount Sion, and the vndefyled congregacion with him : The angell exhorteth to the feare of God and telleth of the fall of Babilon.

Chap. XV.

He seyth seuen angels, hauynge seuen vyalles full of wrath.

Chap. XVI.

The angels poure out their vyalles.

Chap. XVII.

He describeth the woman syttinge vpon the beast with ten hornes.

Chap. XVIII.

The louers of the worlde are sory for the fall off Babilon, but they that be off God, haue cause to reioyse for hir destruction

Chap. XIX.

Prayse and thankes are geuē vnto God for iudginge the whore, and for auenginge the bloude of his seruantes. The angel wyl not be worshipped. The foules and byrdes are called to the slaughter.

Chap. XX.

The dragon is boūde for a thousande yeaeres. The deed arise, and receaue iudgment.

Chap. XXI.

In this chapter is describyed the new and spirituall Ierusalem.

Chap. XXII.

The ryuer of the water of life, the frutefulnessse and light of the cite of God. The LORDE geueth euer his seruantes warnyng of thinges for to come: The angel wyl not be worshipped. To the worde of God maye nothinge be added ner mynished there from.

The first Chapter.

THE reuelacion of Iesus Christ, which God gaue vnto him, for to shewe vnto his seruantes thinges which muste shortly come to passe. And he sent and shewed by his angel vnto his seruauant Ihon *which bare recorde of the worde of God, and of the testimony of Iesus Christe, and of all thinges that he sawe. †Happy is he † readeth, and they that heare the wordes of the prophesie and kepe thoo thinges which are wrytten therin. For the tyme is at honde.

Ihon to the seuen cōgregacions in Asia. Grace be with you ⁊ peace, frō him which is and which was, and which is to come, ⁊ frō the seuen spretes which are present before his trone, and from Iesus Christ which is a faithfull witnes, and first begotten of the deed: ⁊ LORDE ouer † kinges of the earth. Vnto him that loued vs and weszhed vs frō synnes in his awne †bloud, and made vs kinges ⁊ Prestes vnto God his father, be glory, and dominion for euer more. Amen. Beholde, he commeth with cloudes, and all eyes shall se him: † ⁊ they also which peersed him. And all kinredes of the earth shal wayle. Euen so. Amen. I am Alpha and Omega, the begynninge and the endinge, † sayeth † LORDE almighty, which is and which was and which is to come.

I Ihon youre brother and cōpanyon in tribulacion, and in the kyngdome and paciēce which is in Iesu Christe, was in the yle of Pathmos for the worde of God, and for † witnessyng of Iesu Christe. I was in the sprete on a sondaye, and herde behynde me, a gret voyce, as it had bene of a trompe, sayenge: I am Alpha and Omega, the fyrst and † laste. That thou seist, write in a boke, and sende it vnto the cōgregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pargamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And whē I was turned: I sawe seūc goldē candelstyckes, and in the myddes of the candelstyckes, † one like vnto the sonne of man clothed with a lynnin garmēt downe to the ground, and gyrd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, ⁊ as snowe: † and his eyes were as a flamme of fyre: and his fete like vnto brasse, as though they brēt in a furnace: and his voyce as the sounde of many waters. And he had in his right honde seūc starres. † And out of his mouth went a sharpe two edged swerde. And his † face shone euen as the sonne in his strength.

And when I sawe him, I fell at his fete, euen as deed. And he layde his right honde vpon me, sayenge vnto me: feare not. I am

* Ioh. 19. d. and 21. d. † Apo. 22. a. † Col. 1. b.
 † Cor. 15. c. Heb. 9. b. † Pet. 1. c. † Ioh. 1. b.
 † Zach. 12. c. Ioh. 19. d. † Esa. 44. b. Apo. 22. c.

* Dan. 7. b. 10. a. † Apo. 2. c. 19. c. † Apo. 19. c.
 † Mat. 17. a.

the fyrst, and the laste, and am alyue, and was deed. And beholde, I am alyue for euer more *and haue the kayes of hell ¶ of deth. Wryte therfore the thinges which thou hast sene, and the thinges which are, and y thinges which shalbe fulfilled here after: ¶ the mistery of the seuen starres which thou sawest in my right honde, and the seuen golden candelstickes. The seuen starres are the angels of the seue congregacions: And the seuen candelstickes which thou sawest, are the seuen congregacions.

The ij. Chapter.

VNTO the angell of the congregacion of Ephesus wryte: These thinges sayth he that holdeth the seuen starres in his right honde, and walketh in the myddes of the seuen golde candelstickes: I knowe thy workes, and thy labour, and thy pacience, ¶ howe thou cannest not forbear them which are euell: and examynest them which saye they are Apostles, and are not: ¶ hast founde the lyars and hast suffred. And hast paciẽce: and for my names sake hast laboured and hast not faynted. Neuerthelesse I haue somewhat agaynst the, for thou hast lefte thy fyrst loue. Remember therfore frõ whence thou art fallen, and repent, and do the fyrst workes. † Or elles I wyl come vnto the shortly, and wil remoue thy cadelstykke out of his place, excepte thou repent. But this thou hast because thou hatest y dedes of the † Nicolaitans, which dedes I also hate. Let him y hath eares, heare, what y sprete saith vnto the congregacions. To him that ouercommeth, will I geue to eate of the tree of life, which is in the myddes of y paradise of God.

13 And vnto the angell of the congregacion of Smyrna wryte: These thinges saith he that is fyrst, and the last, which was deed, and is aliuẽ: I knowe thy workes and tribulacion and pouerte, but thou art ryche: And I knowe the blasphemie of them which call them selues Iewes and are not: but are the cõgregacion of Sathan. Feare none of the thinges which thou shalt soffre. Beholde, y deuell shal cast of you in to preson, to tempte you, and ye shal haue tribulacion x. dayes. Be faithfull vnto the deeth, and I wil geue y a crowne of life. Let him that hath eares, heare, what

the sprete saith to the congregacions: He that ouer cõmeth, shal not be hurte of the seconde deeth.

And to the angell of the congregacion in Pergamos wryte: This saith he which ¶ hath the sharpe swerde with two edges: I knowe thy workes, and where thou dwellest, euen where Sathans seat is, and thou kepest my name, ¶ hast not denyed my faith. And in my dayes Antipas was a faithfull witnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there, the that mayntayne the doctryne of ** Balaam, which taught in Balak, to put occasion of syn before the children of Israell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou them that mayntayne y doctryne of the Nicolaytans, which thinge I hate. But be cõuerted, or elles I wil come vnto the shortly, and wil fight agaynst the with the swerde of my mouth. Let him y hath eares, heare, what the sprete saith vnto the cõgregacions: To him that ouercommeth, wil I geue to eate māna that is hyd, and wil geue him a whyte stone, ¶ in the stone a newe name wryttẽ, which no man knoweth, sauinge he that receaueth it.

And vnto the angell of the cõgregacion of Theatira write: This saith the sonne of God, ¶ which hath his eyes lyke vnto a flame of fyre, whose fete are like brasse: I knowe thy workes and thy loue, seruice, and faith and thy pacience, and thy dedes, which are mo at the last then at the firste. Not withstandinge I haue a feawe thinges agaynst the, that thou sufferest that woman † Iesabell (which called her selfe a prophetisse) to teache and to deceaue my seruauntes, to make them comytt fornicacion, and to eate meates offered vp vnto ydoles. And I gaue her space to repẽt of her fornicacion, and she repented not. Beholde, I wil cast her into a bed, and them that commit fornicacion with her, in to gret aduersite, excepte they turne from their dedes. And I wil kyll her childrẽ with deeth. And all the cõgregaciõs shal knowe, y I am he which searcheth the reynes and hertes. And I wil geue vnto euery one of you acordynge vnto youre workes.

Vnto you I saye, and vnto other of the of

* Esa. 22. d. Iob 12. b. Apoc. 3. b. † Luc. 13. a.
† Act. 6. a. § Gen. 2. b. ¶ Esa. 41. a. ¶ Heb. 4. c.

** Num. 25. a. and 31. c. † Apoc. 1. c. 19. c. †† 3 Re.
16. d. 4 Re. 9. e.

Thiattyra, as many as haue not this lernynge and which haue not knowen the depnes of Sathan (as they saye) I wil put vpo you none other burthen, but y which ye haue already. Holde fast tyll I come, and whosoeuer ouercometh and kepeth my workes vnto y ende, to him wil I geue power ouer nacions, and he shal rule them with a rodde of yron: and as the vessels of a pottor, shal he breake them to sheuers. Euē as I receaued of my father, so wil I geue him y mornyng starre. Let him y hath eares, heare, what the sprete sayth vnto the cōgregaciōs.

The iij. Chapter.

2 **A**ND wryte vnto the angell of the congregacion off Sardis: this sayth he that hath the seuen spretes of God, and the seuen starres. I knowe thy workes, thou hast a name that thou luyest, and thou art deed. Be awake, and strength the thinges which remaine, that are redy to dye. For I haue not founde thy workes perfecte before God. Remember therfore how thou hast receaued and hearde, and holde fast, and repent. Yf thou shalt not watche, I wil come on the as a thefe, and thou shalt not knowe what houre I wil come vpon y. Thou hast a fewe names in Sardis, which haue not defyled their garments: and they shal walke with me in whyte, for they are worthy. He that ouercommeth, shalbe clothed in whyte araye, and I wil not put out his name out of the boke of life, and I wil cōfesse his name before my father, and before his angels. Let him y hath eares, heare, what the sprete sayth vnto the congregaciōs.

33 And wryte vnto y angell of the cōgregaciō of Philadelphiā: this sayth he y is holy and true, which hath the keye of David: which openyth and noman shutteth, and shutteth and no man openeth. I knowe thy workes. Beholde, I haue set before the an open doore, and no man can shut it, for thou hast a lyttell strength and hast not denyed my name. Beholde, I shal geue some of the congregacion of Sathan, which call them selues Iewes and are not, but do lye: Beholde: I wil make them, that they shal come and worshippe before thy fete: and shal knowe that I haue loued the.

a Psal. 2. b. Apoc. 19. c. d Mat. 24. d. 1 Tess. 5. a.
2 Pet. 3. b. * Luc. 12. a. † Esa. 22. d. Iob 12. b.

Because thou hast kept the wordes of my patience, therfore wil I kepe the from the houre of temptacion, which will come vpon all the worlde, to tempte them that dwell vpo the earth. Beholde, I come shortly. Holde that which thou hast, that no mā take awaye thy crowne. Him that ouer commeth, wil I make a pyllar in the temple of my God, and he shal goo no more out.

And I will wryte vpon him, the name of my God, and the name of y cite of my God, newe Ierusalem, which cometh downe out of heauen from my God, and I will wryte vpo him my newe name. Let him that hath eares, heare, what the sprete saith vnto the congregaciōs.

And vnto the angell of the cōgregacion, which is in Laodicia wryte: This sayth Amen the faithfull and true witnes, the begynnynge of y creatures of God. I knowe thy workes, y thou art nether colde nor hot: I wolde thou were colde or hote. So then because thou art bitwene bothe, and nether colde ner hote I wyll spew the out off my mouth: because thou saist thou art riche and incresyd with goodes and hast nede of nothinge, and knowest not how thou art wretched and miserable, poore, blynde, and nakyd. I counsell the to bye of me golde tryed in the fyre, that thou mayste be riche: and whyte rayment, that thou mayste be clothed, that thy fylthy nakednes do not apere: anoynt thine eyes with eye salue, y thou mayste se.

† As many as I loue, I rebuke and chasten. Be feruent therfore and repent. Beholde, I stonde at the doore and knocke. Yf eny man heare my voyce and open the dore, I wil come in vnto him and wil suppe with him, and he with me. To him that ouer comth, wil I graunte to sytt with me on my seate, euē as I ouer cam and haue syttē with my father on his seate. Let him that hath eares, heare, what the sprete saith vnto the cōgregaciōs.

The iij. Chapter.

AFTER this I loked, and beholde, a dore was open in heauē, and the fyrste voyce which I harde, was as it were of a trompet talkinge with me, which sayde: come vp hydder, and I wil shewe the thinges which must be fulfilled her after. And immediatly

Apo. 1. d. † Pro. 1. b. Heb. 4. a. § Luc. 22. b.

I was in the sprete: ⁊ beholde, a seate was set in heauen, and one sat on the seate. And he that sat, was to loke vpon like vnto a iaspur stone, and a sardyne stone: And there was a rayne bowe aboute the seate, in syght like to a smaragde. * And aboute the seate were xxiiij. seates. And vpon the seates xxiiij. elders syttinge clothed in whyte rayment, and had on their heades crownes of golde.

And out of ⁊ seate proceded lightnynges, and thundrynges, ⁊ voyces, and there wer seuen lāpes of fyre, burninge before the seate, 33 which are the seuen spretes of God. And before the seate there was a see of glasse like vnto crystall, and in the mydes off the seate, and rounde aboute the seate, were foure beastes full of eyes before and behynde. And the first beest was like a lion, the seconde beest like a calf, and the thyrde beest had a face as a man and the fourth beest was like a flyenge egle. And the foure beestes had eche one off them vj. wynges aboute him, and they were full of eyes with in. And they had no rest daye nether night, sayenge: † holy, holy, holy, is the LORDE God almyghty, which was, and is, and is to come.

And when those beestes gaue glory and honour and thanks to him that sat on the seate, which lyueth for euer and euer: † xxiiij. elders fell downe before him that sat on the trone, and worshipped him ⁊ lyueth for euer, and cast their crownes before ⁊ trone, sayenge: thou art worthy LORDE to receaue glory, and honour, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

The b. Chapter.

34 AND I sawe in the righte hōde of him, † that sat in the trone, a boke wrytten with in ⁊ on the backside, sealed with seue seals. And I sawe a strōge angell preachinge with a loude voyce: Who is worthy to open the boke, and to loose the seales therof? And no mā in heauē ner in earth, nether vnder ⁊ earth, was able to opē ⁊ boke, nether to loke thereon. And I wepte moch, because no man was founde worthy to open and to rede the boke, nether to loke thereon.

And one of the elders sayde vnto me: wepe not: † Beholde, the lyon which is off

the trybe of Iuda, ⁊ rote of David, hath obtayned to opē the boke, and to lowse the seue seales therof. And I behelde, ⁊ lo, in the myddes of the seate, and of ⁊ foure beastes, and in the myddes of ⁊ elders, stode a lambe as though he had bene kylled, which had seuen hornes and seue eyes, which are the seue spretes of God, sent in to all the worlde. And he came and toke the boke out of the right hōde of him that sat vpon the seate.

And when he had taken the boke, the foure 35 beestes and the xxiiij. elders fell downe before the lambe, hauinge harpes and golden vialles full of odoures (which are ⁊ prayers of the sayntes) and they songe a newe songe saynge: thou art worthy to take the boke ⁊ to opē the seales therof: for thou wast kylled, and hast redemed vs by thy bloud, out of all kynredes, and tōges, and people, and nacions, ⁊ hast made vs vnto oure God, kynges and prestes, and we shal raygne on ⁊ earth.

† And I behelde, and I herd the voyce of many angilles aboute the trone, and aboute the beestes and ⁊ elders, and I herde thousand thousandes, sayenge with a loude voyce: Worthy is the lambe that was killed, to receaue power, and riches ⁊ wisdome, and strength, and honoure and glory, and blessinge. And all creatures, which are in heauē, ⁊ on the earth, ⁊ vnder the earth, ⁊ in the see, ⁊ all ⁊ are in thē, herd I sayenge: blessinge, honoure, glory, ⁊ power, be vnto him, ⁊ syteth vpō the seate, and vnto the lābe for euermore. And the foure beestes saide: Amē. And ⁊ xxiiij. elders fell vpon their faces, and worshipped him that lyueth for euermore.

The vi. Chapter.

36 AND I sawe when the lābe opened one of the seales, ⁊ I herde one of the foure beestes saye, as it wer the noyse off thonder: come and se. And I sawe, and beholde 37 **there was a whyte horse, and he ⁊ sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conqueringe and for to ouercome. And whē he opened the seconde seale, I herde the seconde beeste saye: come and se. And there went out another horse that was reed, ⁊ power was geuen to him that sat there on, to take peace

* Dan. 7. b. Apo. 20. b. † Esa. 6. a. † Mat. 7. b.
‡ Esa. 49. b. Esa. 31. b. ¶ Heb. 9. b. 1 Pet. 1. c.

1 Ioh. 1. b. Apo. 1. a. ¶ Dan. 7. b. ** Zach. 1. b.
and 6. a.

from the earth, and that they shulde kyll one another. And there was geue vnto him a gret swearde.

And when he opened the thyrd seale, I herde the thyrd beste saye: come & se. And I behelde, and lo, a blacke horse: and he that sate on him, had a payre of balances in his honde. And I herde a voyce in the myddes of the foure bestes saye: a measure of whete for a peny, and thre measures of barly for a peny: and oyle and wyne se thou hurte not.

33 And when he opened the fourth seale, I herde the voyce of the fourth beste saye: come and se. And I looked, and behelde a pale horse, and his name that sat on him was deeth, and hell folowed after him, & power was geue vnto them ouer the fourth parte of the earth, to kyll with swearde, and with hunger, and with deeth, of the vermen of the earth.

And when he opened the fyfte seale, I sawe vnder the aultre, the soules of them y were kyllid for the worde of God, and for y testimony which they had, and they cryed with a lowde voyce sayenge: How longe tariest thou *LORDE holy and true, to iudge & to auenge oure bloude on them that dwell on the earth? And longe whyte garmentes were geuen vnto euery one of them. † And it was sayde vnto them, that they shulde reste for a lytle season, vntyll the number of their felowes, and brethre, and of them that shulde be killed as they were, were fulfilled.

Ⓒ And I behelde when he opened the sixte seale, and lo, there was a grett earthquake, and y sonne was as blacke as sacke cloth made of heare. And the mone waxed euē as bloude: and the starres of heauen fell vnto the earth, euen as a fygge tree castith from her her fygges, when she is shaken off a mighty wynde. And heauen vanyszhed awaye, as a scroll when it is rolled toggeder. And all mountayns yles, were moued out of their places. ‡ And the kynges of y earth, and the grete men, and the riche men, and the chefe captaynes, and the myghte men, and euery free man, hyd them selues in dennes, and in rockes of y hylles, and sayde to the hylles, and rockes: fall on vs, and hyde vs from the presence of him that syteth on the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can endure it?

* 4 Esd. 15. b. Dan. 12. b. † Esa. 26. c. ‡ Esa. 2. c.

The vij. Chapter.

AND after that sawe I foure angels stode on y foure corners of the earth, holdinge y foure wyndes of y earth, y y wyndes shulde not blowe on y earth, nether on y see, nether on eny tree. And I sawe another angel ascende fro the rysinge of the sonne: which had the seale of y luyng God and he cryed with a loude voyce to the foure angelles (to whom power was geuen to hurt the earth and the see) sayenge: y Hurt not the earth nether the see, nether the trees, till we haue sealed the seruautes of oure God in their forheddes.

33 And I herde the nombre of them which were sealed, and there were sealed an c. and xliij. M. of all the trybes of the children of Israell. Of y trybe of Iuda were sealed xij. M. Of the trybe of Ruben were sealed xij. M. Of the trybe of Gad were sealed xij. M. Of the trybe of Asser were sealed xij. M. Of the trybe of Neptalym were sealed xij. M. Of y trybe of Manasses were sealed xij. M. Of the trybe of Symeon were sealed xij. M. Of the trybe of Leui were sealed xij. M. Of the trybe of Isacar were sealed xij. M. Of the trybe of Zabulon were sealed xij. M. Of the trybe of Ioseph were sealed xij. M. Of the trybe of Benjamin were sealed xij. thousande.

Ⓒ ¶ After this I behelde, and lo, a gret multitude (which no man coule nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe, clothed with longe whyte garmētes, and palmes in their hondes, and cryed with a loude voyce, sayenge: saluacion be ascribed to him y syteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the compase of the seate, and of the elders and of the foure bestes, and fell before y seat on their faces, and worshipped God, sayenge, Amen: Blessyng and glory, wiszdome and thanks and honour, and power and might, be vnto oure God for euermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are arayed in longe whyte garmētes, and whence cam they? And I sayde vnto him: LORDE thou wotest. And he sayde vnto me: these are they which cam out of gret tribulacion and made their garmentes large, and made the whyte in the

* Apo. 9. b. § Apo. 9. a. ¶ 4 Esd. 2. f.

bloude of the lambe: therefore are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sytteth in the seate, wyll dwell amonge them. They shal hunger *no more, nether thyrst, nether shal the sonne lyght on them, nether eny heate: For the labe which is in the myddes of the seate, shal fede them, and shal leade them vnto fountaynes of luyunge water, † and God shal wype awaye all teares from their eyes.

The viij. Chapter.

¶ **A**ND when he had opened the seuenth seale, there was silēce in heauen aboute the space of halfe an houre. And I sawe seuē angells stondinge before God, and to them were geuen seuē trompettes. And another angell cam and stode before the aultre, hauynge a golden senser, and moch of odoures was geuen vnto him, that he shulde offre of the prayers of all sayntes vpon the golden aultre, which was before the seate. ‡ And the smoke of the odoures which came of the prayers of all sayntes, ascended vppe before God out of the angelles honde. And the angell toke the senser, and fylled it with fyre of the aultre, and caste it into the earth, and voyces were made, and thōdrynges and lightnynges, and earthquake.

¶ **A**ND the seuē angells which had the seuē trompettes, prepared them selues to blowe. The first angel blew, and there was made hayle and fyre, which were myngled with bloud, ¶ they were cast in to the earth: and the thyrd parte of trees was burnt, and all grene grasse was brent. And the seconde angell blew: and as it were a greате mountayne burnynge with fyre was cast in to the see, and the thyrd parte of the see turned to bloud, and the thyrd parte of the creatures which had life, dyed, and the thyrd part of shippes were destroyed.

¶ **A**ND the thyrd angell blew, and there fell a greате starre from heauen, burnynge as it were a lampe, and it fell in to the thyrd parte of the ryuers, and in to fountaynes of waters, and the name of the starre is called Wormwod. ¶ And the thyrd parte of the waters was turned to Wormwod. And many men dyed of the waters, because they were made bytter. And the fourth angel blew, and

the thyrd parte of † Sonne was smytten, and ‡ thyrd parte of the mone, ¶ the thyrd parte of starres: so that the thyrd parte of them was darckned. And the daye was smyttē, that the thyrd parte of it shulde not shyne, and lyke wyse the nyght. And I behelde, and herde an angel flyenge thorowe the myddes of heauē, and sayēge with a lowde voyce: Wo, wo, wo to the inhabitors of the earth, because of the voyces to come of the trompe of the thre angels which were yet to blowe.

The ix. Chapter.

¶ **A**ND the fyfte angell blew, ¶ I sawe a starre fall from heauē vnto † earth. And to him was geuē the kaye of the bottomlesse pytt. And he opened the bottomlesse pytt, and there arose the † smoke of a greате fornaice. And the sunne and † ayer were darkned by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the earth: and vnto thē was geuen power as the scorpions of the earth haue power. And it was sayde vnto them, that they shulde not hurt the grasse of the earth: † nether eny grene thinge: nether eny tre: but only those men which haue not the seale in their foreheades, and to them was cōmaunded, that they shulde not kyll thē, but that they shulde be vexed fyue monethes, and their payne was as the payne that cōmeth of a scorpion, when he hath stonge a man. And in those dayes shal † me seke deeth, and shal not fynde it: † and shal desyre to dye, and death shal flye from them.

¶ And the similitude of the locustes was lyke vnto horses prepared vnto battayll, and on their heades were as it were crownes, lyke vnto golde: and their faces were as it had bene the faces of men. And they had heere as the heere of women. And their tethe were as the tethe of lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as † sounde of charettes whē many horses runne together to battayle. And they had tayles lyke vnto scorpions, and there were stynges in their tayles. And their power was to hurt † fyue monethes. And they had a kinge ouer them, which is the angel of the bottomlesse pyt, whose name in the hebrew tonge, is Abadon:

* Esa. 49. c. † Esa. 25. b. Apoc. 21. a. ‡ Psa. 140. c.

b Zach. 9. b. † Apoc. 7. a. ‡ Osee 10. b. Apoc. 6. c.

but in the greke tonge, Apollion. One wo is past, and beholde two woes come yet after this.

C And the sixte angel blew, and I herde a voyce from the foure corners of the golden aultre which is before God, sayenge to the sixte angel, which had the trompe: Lowse the foure angels, which are bounde in the greate ryuer Eufrates. And fy foure angels were lowsed, which were prepared for an houre, for a daye, for a moneth, and for a yere, for to slee the thyrdre parte of men. And the nombre of horsmen of warre, were twenty tymes x M. And I herde fy nombre of them. And thus I sawe the horses in a vision, and them that sat on the hauynge fyry habbergions of a yalowe and brymstony coloure, and the heades of fy horses werre as the heades of lyons. And out of their mouthes went forth fyre, and smoke, and brymstone. And of these three was the thirde parte of men kyllid: that is tosaye, of fyre, smoke, and brymstone: which proceded out of the mouthes of the: For their power was in their mouthes and in their tayles: for their tayles were like vnto serpetes, and had heades, and with the they dyd hurt: And the remnaunt of the me which were not kyllid by these plagis, repeted not of the dedes of their hondes, fy they shulde not worshippe deuels, and ymagis of golde, and syluer, and brasse, q stone, and of wod, which nether can se, nether heare, nether go. Also they repented not of their murthur, and of their witchcraft, nether of their whordome, nether of their thefts.

The i. Chapter.

AND I sawe another mightye angell come doune fro heauen, clothed with a cloude, and the rayne bowe vpon his heed. And his face as it were fy Sonne, and his fete as it were pyllars of fyre: and he had in his honde a lytell boke opyn: and he put his right fote vpon fy see, and his lyfte fote on fy earth. And cryed with a lowde voyce, as when a lyon roreth. And when he had cryed, seuē thondres spake their voyces. And when the seuē thodres had spokē their voyces, I was aboute to wryte. And I herde a voyce from heauen sayenge vnto me: seale vp those thinges which the seuē thondres spake, and wryte them not.

And the angel which I sawe stonde vpo

the see, and vpon the earth, lifte vpe his honde to heauen, and swore by him that liueth for euermore, which created heauen, and the thinges that there in are, and fy see, and the thinges which are therin: that there shalbe nomore tyme: but in the dayes of the voyce of the seuēth angel, when he shal begynne to blowe, the mistery of God shalbe fynyszed, as he preached by his seruantes the prophetes.

And the voyce which I herde from heauē, spake vnto me agayne, and sayde: go and take the lytle boke which is open in the honde of the angel, which stonde vpo the see, and vpon the earth. And I went vnto the angel, and sayde vnto him: geue me the lytle boke. And he sayde vnto me: * Take it, and eate it vp, and it shal make thy belly bytter, but it shalbe in thy mouth as swete as hony. And I toke the lytle boke out of his honde, and ate it vp, and it was in my mouth as swete as hony, and as sone as I had eaten it, my belly was bytter. And he sayde vnto me: thou muste prophesy agayne vnto the people, and to the Heythen, and tonges, and to many kynges.

The xi. Chapter.

AND there was geuen me a rede lyke vnto a rodd, and it was sayde vnto me: Ryse and mete the tēple of God, and the aultre, and them that worshippe therin: and the quyre which is within the temple, cast out, and mete it not: for it is geuen vnto the Gentyles, and fy holy cite shal they treade vnderfote xliij. monethes. And I wil geue power vnto my two wytnesses, and they shal prophesy M. ij. c. and lx. dayes clothed in sacke cloth. These are two olyue trees, and two candelstyckes, stondinge before the God of the earth.

And yf eny man wil hurt them, fyre shal procede out of their mouthes, and consume their enemyes. And yf eny mā wil hurt the, this wyse muste he be kyllid. These haue power to shut heauen, that it rayne not in the dayes of their prophesyng: and haue power ouer waters, to turne them to bloud, and to smyte the earth with all maner plagis, as often as they wil.

And when they haue fynyszed their testimony, the beest that cam out of the bottom-

* Dan. 12. b. * 4 Esd. 14. e. * Eze. 40. 41. 42. 43.

* Zach. 4. a.

lesse pytt, shal "make warre agaynst the, and shal ouer come them, and kyll the. And their bodies shal lye in the stretes of the greate cite, which spirituallly is called zodom and Egypte, where oure LORDE is crucified. And some of the people and kynredes, and tonges, & of the naciōs, shal se their bodies, thre dayes, and an halfe, and shal not suffre their bodies to be put in graues. And they that dwell vpon the earth, shal reioyce ouer them and be glad, and shal send giftes one to another: for these two prophetes vexed them that dwell on the earth.

* And after thre dayes and an halfe the sprete of life from God, entred in to them. And they stode vp vpon their fete: & "greate feare came vpon them which sawe them. And they herde a greate voyce from heauē, sayenge vnto them: Come vp hidder. And they ascended vp in to heauē in a cloude, and their enemyes sawe the. And the same houre was there a greate earthquake, & the tenth parte of the cite fell, and in the earthquake were slayne names of men seuen M. and the remnaunt were feared, and gaue glory to God of heauen. The seconde wo is past, and beholde, the thyrd wo wyl come anone.

The xij. Chapter.

AND the seuenth angel blewe, and ther were made greate voyces in heauen, sayēge: the kyngdoms of this worlde are oure LORDES and his Christes, and he shal reigne for euermore. And the foure and twenty Elders, which sat before God on their seatts, fell vpon their faces, and worshipped God sayenge: we geue the thanks LORDE God almyghte: which art and wast, and art to come, for thou hast receaued thy greate might, and hast raygned. And the Heythen were angry, & thy wrath is come, and the tyme of the deed that they shulde be iudged, and that thou shuldest geue rewarde vnto thy seruantes the prophettes and sayntes, and to the that feare thy name, small & greate: and shuldest destroye them which destroye the earth. And the temple of God was opened in heauen, and there was sene in his temple the arke of his testament: and there folowed lightnynges, and voyces, and thondrynges and earth quake, and a greate hayle.

And there appeared a greate token in heauen. A woman clothed with the Sonne, and the mone vnder her fete, and vpon her heed a crowne of twolue starres. And she was with childe, and cryed traauailing in byrth, and payned redy to be deluyered. And there appeared another token in heauen, and beholde a greate reed dragon, hauinge seuen heades, and ten hornes and seue crownes vpon his heades: and his tayle drue the thyrdre parte of the starres, and cast them to the earth.

And the dragon stode before the womā, which was ready to be deluyered: for to deuoure ner childe as sone as it were borne. And she brought forth a man childe, which shulde rule all naciōs with a rod of yron. And her sonne was taken vp vnto God, and to his seate. "And the woman fled in to wyldernes, where she had a place prepared off God, that they shulde fede her there a M. ij. C. and lx. dayes.

And there was a greate batayll in heauē. Michael and his angels foughte with the dragon, and the dragon fought and his angels, and preuayled not, nether was their place founde eny more in heauen. And the greate dragon that olde serpent (called the deuell and Sathanas) was cast out. Which disceaured all the worlde. "And he was cast in to the earth, and his angelles were cast out with him also.

And I harde a lowde voyce, which sayde in heauen: Now is saluacion, and strength and the kyngdome become oure Gods, and "power his Christes: For he is cast downe, which accused them before God daye and night. And they ouercame him by the bloude of the lambe, and by the worde of their testimony, and they loued not their lyues vnto the deeth. Therefore reioyce ye heauens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the see: for the deuell is come downe vnto you, which hath greate wrath, because he knoweth, that he hath but a short tyme.

And when the dragon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geue two wynges of a greate egle "that she might flye in to the wyldernes, in to her place, where she is noryszhed

* Dan. 7. d. Apoc. 13. b.

* Dan. 12. b.

† Dan. 11. f.

‡ Apo. 12. d. Dan. 11. f.

* Esa. 14. b. Luc. 10. b.

§ Apoc. 12. c.

for a tyme, two tymes, and halffe a tyme,* from the presence of the serpēt. And the dragon cast out of his mouth water after the womā, as it had bene a ryuer, that he might cause her to be caught of ŷ floud. And the earth helpe the woman, and the earth opened her mouth, and swallowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the womā: and went and made warre with the remnaunt of hyr seide, which kepe the cōmaundementes of God, and haue the testimony of Iesus Christ. And I stode on the see sonde.

The xiiij. Chapter.

AND I sawe a beest rise out of the see, hauinge seven heades, and x. hornes, and vpon his hornes x. crownes, and vpō his heed, the names of blasphemy. ^bAnd the beest which I sawe was lyke a catt of the mountayne, and his fete were as the fete of a bear, and his mouth as the mouthe of a lyon. And ŷ dragō gaue him his power and his seate, and greate auctorite: and I sawe one of his heades as it were wounded to death, and his dedly wounde was healed. And all the worlde wōdred at the beest, and they worshipped the dragon which gaue power vnto the beest, and they worshipped the beest, sayenge: who is like vnto the beest? who is able to warre with him?

And there was geuen vnto him a mouth to speake greate thynges ⁊ blasphemies, and power was geuen vnto him, to do xliij. monethes. And he opened his mouth vnto blasphemy agaynst God, to blaspheme his name, and his tabernacle and them that dwell in heauen. ^cAnd it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kynred, tonge, and nacion: ^dand all that dwell vpon the earth worshipt him: whose names are not wrytten in the boke of life of the lambe, which was kylled from the beginnyng of the worlde. Yf eny man haue an eare, let him heare. He that leadeth in to captiuite, shal go in to captiuite: ^eHe that killeth with a swearde, must be killed with ŷ swearde. ^fHeare is the pacience, and the faith of the sayntes.

And I behelde another beest comynge vp out of the earth, and he had two hornes

like a lambe, and he spake as dyd the dragō. And he dyd all that the first beest coulde do in his presence, and he caused the earth, and them which dwell therin, to worshippe the fyrst beest, whose deedly wouide was healed. And he dyd greate wonders, so that he made fyre come downe from heauē in the sight of men. And deceaued them that dwell on the earth by ŷ meanes of those signes which he had power to do in the sight of the beest, sayenge to them that dwell on the earth: that they shulde make an ymage vnto the beest, which had the wounde of a swearde and dyd liue.

And he had power to geue a sprete vnto the ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the beest, shulde be kylled. And he made all bothe smale and greate, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their foreheades. And that no man might by or sell, saue he ŷ had ŷ marke, or the name of the beest, ether the nombre of his name. Here is wisdome. Let him that hath wyt, count the nombre of the beest. For it is the nombre of a man, and his nombre is sixe hondred, thre score and sixe.

The xiiij. Chapter.

AND I lokyd, and lo, a lambe stode on the moūt Syon, and with him, C. and xliij. thousande hauynge his fathers name wrytten in their foreheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greate thondre. And the voyce that I herde, was as the harpers that playe vpon their harpers. And they songe as it were a newe songe, before the seate, ⁊ before ŷ foure beestes, and the elders, and no man coulde learne ŷ songe, but the hondred and xliij. M. which were redeemed from the earth. These are they, which were not defyled with wemen, for they are virgins. These folowe the lambe whither soeuer he goeth. ^gThese were redeemed from men, beyng the fyrst frutes vnto God and to the lambe, and in their mouthes was founde no gyle. For they are with outē spot before the throne of God.

* Dan. 7. b. ^b Apo. 17. c. ^c Dan. 7. a. ^d Apoc. 11. b. ^e Dan. 11. f. ^f Gen. 9. a. Mat. 26. e.

§ Apo. 14. c. || 1 Cor. 6. c. Apo. 5. b.

B And I sawe an angell flye in the myddes of heauen hauinge an euerlastinge Gospell, to preache vnto them that syt and dwell on the earth, and to all nacions, kinreddes, and tōges and people, sayēge with a lowde voyce: Feare God, and geue honour to him, for the houre of his iudgement is come: and worshippe him *that made heauen and earth, and the see, and the fountaynes off water. And there folowed another angell, sayenge: "She is fallen, she is fallen: euē Babilon that greate cite, for she made all nacions drynke off the wyne off hyr whordome.

C And the thyrd angel folowed thē, sayenge with a loude voyce: Yf eny man worshippe the beest and his ymage, and receaue his marke in his forhed, or on his honde, the same shall drynke of the wyne of the wrath of God, which is powred in the cuppe of his wrath. And he shalbe punyszshed in fyre and brymstone, before the holy Angels, and before the lambe.

^b And the smoke of their torment ascendeth vp euermore. And they haue no rest daye ner nyght, which worshippe the beest and his ymage, and whosoeuer receaueth the prynt of his name. [†]Here is the pacience of sayntes. Heare are they that kepe the commaundementes and the faith off Iesu.

D And I herde a voyce from heauen, sayenge vnto me: wryte: Blessed are [‡]deed, which here after dye in the LORDE. Yee the sprete sayeth, that they rest from their laboures, for their workes folowe them. And I loked and beholde, a whyte cloude, and vpō [‡] cloude one syttinge like vnto the sonne of man, hauinge on his heed a golden crowne, and in his hōde a sharpe sykle. And another angell came out of the temple, cryenge with a loude voyce to him that sat on the cloude: [‡]Thruste in thy sykle and reepe: for the tyme is come to reepe, for the corne of the earth is ripe. And he that sat on [‡] cloude thrust in his sykle on the earth, and the earth was reaped.

E And another angell came out of the temple, which is in heauen, hauinge also a sharpe sykle. And another angel came out from the aultre, which had power ouer fyre, and cryed with a loude crye vnto hym that had the sharpe sykle, and sayde: Thruste in thy

sharpe sykle, and gather the clusters of [‡] earth, for hir grapes are ripe. And the angell thrust in his sykle on the erthe, and cut downe the grapes of the vynyarde of the earth, and cast them in to the greate wynefat of [‡] wrath of God: [‡] the wynefat was trodden without the cite, and bloude came out of the fat, euen vnto the horse brydles by the space of a thousande and sixe hundreth furlonges.

The xv. Chapter.

A ND I sawe another signe in heuen grett **A** [‡] mervellous, vii. angells hauinge the seven laste plagis, for in thē is fulfilled the wrath of god. And I sawe as it were a glassye see, mingled with fyre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassye see, hauinge [‡] harpes of God: and they songe the songe of Moses the seruaut of God, and the songe of the lambe, saynge: Greate and maruellous are thy workes LORDE God almyghty, iust and true are thy wayes, thou kynge of sayntes. [‡] Who shal not feare the O LORDE and gloryfie thy name? For thou only art holy, for all gētiles shall come and worshippe before the, for thy iudgements are made manyfest.

And after that, I loked, and beholde, the **B** temple of the Tabernacle of testimony was open in heauen, and the seuen angelles came out of the temple, which had the seuen plagis, clothed in pure and bryght lynnē, and hauynge their brestes gyrded with golden gerdelles. And one of the foure beestes gaue vnto the seuen angelles seuen golden vialles, full of the wrath of God which liueth for euermore. [‡] And the temple was full of smoke for the glory off God, and for his power, and no man was able to entre in to the temple, tyll the seuen plagis of the seue angels were fulfilled.

The xvi. Chapter.

A ND I herde a greате voyce out of the **A** temple, sayenge to the seuen angelles: go youre wayes, poure out youre vialles of wrath vpon the earth. And the first went, and poured out his viall vpon the earth, and there fell a noysom [‡] a sore botch vpon the men which had the marke of the beest, and

* Psal. 145. a. c. * Esa. 21. b. Hie. 51. b. Apo. 18. a.
 † Apo. 9. a. 19. a. † Apo. 13. b. † Iocel 3. b. Mat. 13. c.

‡ Iere. 10. a. ‡ Eze. 44. a.

upon them that worshipped his ymage. And the seconde angel shed out his viall vpo the see, and it turned as it were in to the bloud of a deed man: And euery lyuinge thinge dyed in the see, And the thyrd angel shed out his viall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an angel saye: LORDE which art and wast, thou art righteous and holy, because thou hast geuē soche iudgmentes, for they shed the bloude of sayntes, and prophetes, and therfore hast thou geuen them bloude to drynke: for they are worthy. And I herde another angell out of the altier, saye: euen so LORDE God almighty, true and righteous are thy iudgmentes.

B And the fourth angell poured out his viall on the Sonne, and power was geuen vnto him to vexen men with heate of fyre. And the men raged in gret heate, and spake euell of the name of God, which had power ouer those plagis, and they repented not, to geue him glory. And the fyfte angell poured out his viall vpon the seate of the beest, and his kyngdome waxed derke, and they gnawed their tonges for sorowe, and blasphemed the God of heauē for sorowe, and payne of their sores, and repented not of their dedes.

C And the sixte angell poured out his viall vpon the gret ryuer Euphrates, and the water dried vp, that the waye of the kynges of the Easte shulde be prepared. And I sawe thre vnclene spretes like frogges come out of the mouth of the dragon, and out off the mouth off the beest, and out off the mouth of the false prophet. For they are the spretes of deuels workynge myracles, to go out vnto the kynges of the earth and of the whole worlde, to gaddre them to the battayle of that gret daye of God allmighty. *Beholde, I come as a thefe. Happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and men se his filthynes. And he gaddered them toggeder in to a place, called in the hebrue tonge, Armagedon.

D And the seuenth angell poured out his viall in to the ayre. And there came a greate voyce out of heauen from the seate, sayenge: It is done. And there folowed voyces, thondrynges, and lightnynges, and there was a gret earthquake, such as was not sence mē were vpon the earth, so myghty an earth-

quake and so greate. And the greate cite was deuoyded in to thre parties. And the cities of nacions fell. And greate Babilon came in remembrance before God, to geue vnto hyr the cuppe of wyne of the fearenes of his wrath. And euery yle fled awaye, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heauē vpon the men, and the men blasphemed God, because of the plague of the hayle, for it was greate, and the plague of it sore.

The xviij. Chapter.

AND there cam one of the seuē angels, **A** which had the seven vialles, and talked with me, sayenge vnto me: Come, I wil shewe the the iudgment of the greate whore, that sitteth vpon many waters, with whom the kynges of the earth haue commytted whordome, and the inhabitors of the earth are dronken with the wyne of her fornicacion. And he caryed me awaye into the wildernes in ſprete. And I sawe a woman syt vpon a rose colored beest, full of names of blasphemie, which had seuē heades & ten hornes. And ſ woman was arrayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cupp of golde in her honde, full of abhominacions, and fylthines of her wordome. And in her forhed was a name wryttē, a mistery: greate Babilon the mother of whordome, and abominaciōs of the earth. And I sawe the wyfe dronkē with the bloude of sayntes, and with the bloud of the witnessnes of Iesu. And when I sawe her, I wondred with greate mervayle. **B**

And the angell sayde vnto me: wherefore meruayllest thou? I wil shewe the the mistery of the woman, and of the beest that beerith her, which hath seven heades, and ten hornes. The beest that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shal go in to perdition, and they that dwell on the earth shal wondre (whose names are not wrytten in the boke of life from the begynnyng of the worlde) when they beholde the beest that was, and is not. And here is a mynde, that hath wiszdome.

The seven heades are seven mountanes, on which the woman sitteth: they are also seven kynges. Fyue are fallen, and one is, and the other is not yet come. When he commeth, he muste continue a space. And the beest **C**

that was, and is not, is euē the eyght, and is of the seuen, and shal go in to destruccion. * And ſ ten hornes which thou sawest, are ten kynges, which haue not yet receaued the kyngdome, but shal receaue power as kynges at one houre with ſ beest. These haue one mynde, and shal geue their power and strēth vnto ſ beeste. These shal fyght with the lambe, and the lābe shal ouercome them: For he is † LORDE of all lordes, and kinge of all kinges: and they that are on his syde, are called, and chosē and faithfull.

And he saide vnto me: The † waters which thou sawest, where ſ whore sytteth, are people, and folke, and nacions, and tonges. And the ten hornes, which thou sawest vpon the beest, are they that shal hate the whore, and shal make her desolate, and naked, and shall eate hir fleshe, and burne her with fyre. For God hath put in their hertes, to fulfill his wyll, and to do with one consent, for to geue hir kyngdome vnto the beest, vntill the wordes of God be fulfilled. And the womā which thou sawest, is that greate cite, which raigneth ouer the kynges of the earth.

The xliij. Chapter.

AND after that I sawe another angel come downe frō heauē, hauinge greate power, and ſ earth was lightned with his brightnes. And he cryed mightely with a stronge voyce, sayenge: ‡ She is fallen, she is fallen, euen greate Babilon, and is become the habitacion of deuels, and ſ holde of all fowle spretes, and a cage of all vnclane and hatefull byrdes: for all naciōs haue dronken of the wyne of the wrath of her whordome. And the kynges of the earth haue committed fornicacion with her, and her marchauntes are waxed ryche of the abundaunce of her pleasures.

And I herde another voyce from heauen saye: ¶ come awaye from her my people, that ye be not partakers of her synnes, lest ye receaue of her plagēs. For her synnes are gone vp to heauen, and the LORDE hath remembered her wyckednes. Rewarde her euen as she rewarded you, and geue her dubble accordinge to her workes. And poure in dubble to her in the same cuppe, which she fylled vnto you. And as moche as she

glorified her selfe and lyued wantanly, so moch poure ye in for her of punyszhmēt, and sorowe, for she sayeth in her herte: ¶ I syt beinge a quene, and am no wyddowe, and shall se no sorowe. Therefore shal her plagēs come at one daye, death, and sorowe, and hunger, and she shalbe brēt with fyre: for stronge is the LORDE God which shal iudge her.

And the kynges of the earth shal bewepe her and wayle ouer her, which haue committed fornicacion and lyued wantanly with her, when they shal se the smoke of her burnynge, and shal stonde a farre of for feare of her punyszhment, sayenge: Alas, Alas, that greate cite Babilon, that mighty cite: For at one houre is thy iudgment come. And the marchauntes off the earth shal wepe and wayle in them selues, because no man will bye their ware eny more, the ware of golde, and syluer, and of precious stones, off pearle, & sylke, and purple, and skarlet, & all Thynen wod, and all manner vessels of yuery, and all manner vessels of most precious wod, and of brasse, and of yron, & synomom and odours, and oyntmentes, and frankynsence, and wyne, and oyle, and fyne floure, and wheate, and catell, and shepe, and horses, and charrettes, and bodies and soules of men.

And the apples that thy soule lusted after, are departed from the. And all thynges which were deyntie, and had in pryce, are departed from the, and thou shalt fynde them no more. The marchauntes of these thynges which were waxed ryche by her, shall stonde a farre of for feare of the punyszhment of her, wepyng and waylinge, and sayenge: alas alas, that greate cite, that was clothed in sylke, and purple, and scarlet, and decked with golde, and precious stone, and pearles: for at one houre so greate ryches is come to naught.

And euery shippe gouerner, and all they that occupie shippes, and shippmen which worke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnynge, and sayde: what cite is like vnto this greate cite? And they cast dust on their heades, and cryed wepyng, and waylinge, and sayde: Alas, Alas the greate cite, wherin were made ryche all that had shippes in the see, by the reason of her wares: for at one houre is she made desolate.

* Dan. 7. b. Apo. 13. a. † 1 Tim. 6. Apoc. 19. ‡ Esa. 8. b. § Esa. 21. b. Iere. 51. b. Apo. 14. b.

¶ Gen. 19. c. ¶ Esa. 47. a. Dan. 8. d. 2 Tess. 1. b. † Iere. 51. b.

E Reioyce ouer her thou heauē, and ye holy Apostles, and prophetes: for God hath geuen youre iudgmēt on her. And a mighty angell toke vp a greate stone lyke a mylstone, and cast it in to the see, sayenge: with suche violēce shal that greate cite Babylon be cast, and shalbe founde nomore. And the voyce of harpers, and musicions, and of pyper, and trompetters, shalbe herde no more in the: and no craftes man (of what soeuer craft he be) shalbe founde eny more in the: and the sounde of a myll shalbe herde no more in the: * and the voyce of the brydegrome and of the bryde, shalbe herde nomore in the for thy marchauntes were prynces of the earth. And with thyne inchaūtmēt were deceaued all nacions: and in her was founde the bloude of the prophetes, and of the sayntes, and of all that were slayne vpō the earth.

The xij. Chapter.

AND after that, I herde the voyce of moch people in heauen, sayenge: Alleluia. Saluacion and glory and honour, and power be ascribed to the LORDE oure God, for true and righteous are his iudgements, because he hath iudged the greate whore (which did corrupt ŷ earth with her fornicacion) and hath auenged the bloud of his seruauētes of her bond. And agayne they sayde: Alleluia. * And smoke rose vp for euermore. And ŷ xxiiij: elders, and the foure beestes fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voice came out of the seate, sayenge: prayse our LORDE God all ye that are his seruauētes, and ye that feare him both small and greate.

B And I herde the voyce of moch people, euē as ŷ voyce of many waters, and as ŷ voyce of stronge thondrynges, sayenge: Alleluia, for God omnipotent raineth. Let vs be glad and reioyce, and geue honour to him: for the mariage of the lābe is come, and his wife made her selfe ready. And to her was graunted, that she shulde be arayed with pure and goodly sylke. (As for the sylke, it is the rightewesnes of sayntes.) And he sayde vnto me: † Blessed are they which are called vnto the Lambes supper. And he sayde vnto me:

these are the true sayenges of God. And I fell at his fete, to worshippe him. And he sayde vnto me: † Se thou do it not. For I am thy felowe seruauēt, and one of thy brethren, and of them that haue the testimony of Iesus. Worshippe God. For the testimony of Iesus is ŷ sprete of prophesie. And I sawe heauē open, and beholde, a whyte horse and he ŷ sat vpon him, was called faithfull and true, and in rightewesnes dyd iudge and make battayle. His eyes ŷ were as a flame of fyre, and on his heade were many crounes: and he had a name written, that noman knewe but him selfe. † And he was clothed with a vesture dipt in bloude, and his name is called, ŷ worde of God. And ŷ warriers which were in heauen, folowed him vpon whyte horses, clothed with whyte and pure sylke, and † out of his mouth wente a sharppe swerde, that with it he shulde smyte the Heithen: ** And he shall rule them with a rodde of yron, and he trode the wynefatte of the fearenesse and wrath of almighty God. And hath on his vesture and on his thyghe a name written: † Kyng of all kinges, and LORDE of all lordes.

And I sawe an angell stonde in the Sonne, and he cryed with a lowde voyce, sayenge to all the fowles that flye by the myddes vnder the heauen: Come and gaddre youre selues togedder vnto the supper of the gret God, that ye maye eate the † fleszhe of kynges, and of hye captaynes, and the fleszhe of mighty men, and the fleszhe of horses, and of the that syt on them, and the fleszhe of all free men and bond men, both of small and greate. And I sawe the beeste and the kynges of ŷ earth, and their warriers gaddred togedder, to make battayle agaynste him that sat vpon the horse, and agaynste his sowdiers.

And the beeste was taken, and with him that false prophet that wrought myracles before him, with which he disceaued them that receaued the beestes marke, and them that worshipped his ymage. † These both were cast in to a ponde of fyre burnyng with brymstone: and the remnaunte were slayne with the † swerde of him that sat vpon the horse, which swerde proceded out of his mouth, and all the foules were filled with their fleszhe.

* Iere. 16. 25. † Apo. 9. c. 14. c. † Luc. 14. a.
† Act. 10. c. 14. c. Apo. 22. c. § Apo. 1. c. 2. c. || Esa. 63. a.
¶ Apo. 1. c. ** Psal. 2. b. †† Dan. 12. a.

1 Tim. 6. Apo. 17. c. †† Eze. 39. d. §§ Dan. 7. b.
Apo. 20. c. Mat. 25. d. ||| Heb. 4. c.

The xi. Chapter.

AND I sawe an angell come downe from heauen, hauinge the keye of the bottomlesse pyt, and a gret chayne in his honde. *And he toke the dragon that olde serpent (which is the deuell and Satanas) and he bounde him a thousand yeares: and cast him in to the bottomlesse pyt, and he bounde him, and set a seale on him, that he shuld disceauie the people nomoare, tyll the thousand yeares were fulfilled. And after that muste he be loused for a littell season.

I And I sawe seates, and they sat vpon them, and the iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnes of Iesu, and for the worde of God: which had not worshipped the beest, nether his ymage, nether had taken his marke vpon their foreheades, or on their hondes: and they lyued, and raygned with Christ a thousand yeare: but the other of the deed men lyued not agayne, vntill the thousand yeare were fynisshed. This is that fyrst resurreccion. Blessed and holy is he that hath parte in the fyrst resurreccion. On soch hath the seconde death no power, but they shalbe the prestes of God and of Christ, and shall raygne with him a thousande yeare.

E And when the thousand yeares are expyred, Sathan shalbe loused out of his preson, and shal go out to deceauie the people which are in the foure quarters of the earth. †Gog and Magog, to gadder them togedder to batayle, whose nombre is as the sonde off the see: and they went vp on the playne of the earth, and compassed the tentes of the sayntes aboute, and the beloued cite. And fyre cam doune from God out of heauen, and deuoured them: ‡and the deuell that disceaued them, was cast in to a lake of fyre and brymstone, where the beest and the false prophet were, and shalbe tormented daye and night for euermore.

I And I sawe a gret whyte seate, and him that sat on it, from whose face fled awaye both the earth and heauen, and their place was nomore founde. ¶ And I sawe the deed, both gret and small stonde before God: And the bokes were opened, and another boke was opened, which is (the boke) of life, and the

deed were iudged of tho thinges which were wyrtten in the bokes accordinge to their dedes: and the see gaue vp her deed, which were in her, and deeth and hell delyuered vp the deed, which were in them: and they were iudged euery man accordyng to his dedes. And deth and hell were cast in to the lake of fyre. This is that second death. And whosoever was not founde wyrtten in the boke off life, was cast in to the lake of fyre.

The xii. Chapter.

AND I sawe a newe heauen and a newe earth. For the fyrst heauen, and the fyrst earth were vaniszed awaye, and there was nomore See. And I Iohn sawe that holy cite newe Ierusalem come downe from God out of heauen, prepared as a bryde garnisshed for hyr huszband. And I herde a greате voyce from the seate, sayenge: beholde, the tabernacle of God ** is with men, and he wil dwell with them. And they shalbe his people, and God himselfe shalbe with the, and shalbe their God.†† And God shal wipe awaye all teares from their eyes. And there shalbe nomore deeth, nether sorowe, nether shal there be eny more payne, for ‡ olde thinges are gone. And he that sat vpon the seate, sayde:‡ Beholde, I make all thinges newe. And he sayde vnto me: wryte for these wordes are faithfull and true.

And he sayde vnto me: it is done. §§ I am Alpha and Omega, the begynnyng, and the ende. I wil geue to him that is a thyrst of the well of the water of life fre. He that ouercommeth, shal inheret all thinges || I wil be his God, and he shalbe my sonne. But the fearefull and vnbeleuyng, and the abhominable, and murthurers, and whormongers, and sorcerers, and ydolaters, ¶ all lyars, shal haue their parte in the lake, that burneth with fyre and brymstone, which is the seconde death.

And there came vnto me one of the seven angels, which had the seven vials full of the seven last plagis: and talked with me, sayenge: come hydder, I wil shewe the the bryde, § labes wyfe. And he caryed me awaye in § sprete to a greate and an hye mountayne, and he shewed me the greate cite, holy Ierusalē descending out of heauen from

* Iob 4. b. ‡ Pet. 2. b. † Dan. 7. b. Apoc. 4. a.
‡ Eze. 5. a. and 39. § Dan. 7. a. Apoc. 19. b. Mat. 25. d.
|| Dan. 12. a. ¶ Esa. 45. ** Eze. 43. a. †† Esa.

23. b. Apoc. 7. c. †† ‡ Cor. 5. c. §§ Esa. 44. b.
Apoc. 1. b. 22. c. ||| Zach. 8. b. Heb. 8. c.

God, hauynge the brightnes of God. And her shynynge was lyke vnto a stone most precious, euen a Iasper cleare as cristall: ¶ had greate and hye walles, and had twolue gates, and at ʒ gates twolue angels: and names wrytten, which are the twolue trybes of Israel: on the est parte three gates, and on the north syde three gates, and towarde the south three gates, and from the west three gates: and the wall of the cite had twolue foundaciōs, and in them the names of the lambes twolue Apostles.

¶ * And he that talked with me, had a golden rede to measure the cite with all, and the gates therof, and the wall therof. And the cite was bylt foure square, and the length was as large as the bredth of it, and he measured the cite with the rede twolue M. furlonges: and the length and the bredth, and ʒ heyth of it, were equall. And he measured the wall therof, an cxliij. cubittes, after ʒ measure of a man, which the angel had. And the buyldinge of the wall of it was of Iasper. And the cite was of pure golde, like vnto cleare glasse: and ʒ foundaciōs of the walles and of ʒ cite were garnyszed with all maner of precious stones. The fyrst foundacion was a Iasper, the seconde a Saphyre, ʒ thyrd a Calcedony, the fourth a Smaragde: the fyft a Sardonix: the sixt a Sardeos: the seuenth a Crysolite, the eyght berall: the nynt a Topas: the tenth a Crysporasos: the eleuēth a Iacyncte: the twelthe an Amatist.

¶ And the twolue gates were twolue pearles, and euery gate was of one pearle, and ʒ strete of the cite was pure golde, as a thoroweshynynge glasse. And I sawe no temple therein. For the LORDE God allmyghty and the lambe is the temple of it, and the cite hath no nede of the Sonne, nether of the mone to lyghten it. For the bryghtnes of God doth light it: and the lambe is the lyght of it. And ʒ people which are sauēd, shal walke in the light of it: and the kynges of the earth shal bryng their glory vnto it. † And the gates of it shal not be shut by daye. For there shalbe no nyght there. And there shal entre in to it none vnclene thynge: nether what soeuer worketh abhominacion: or maketh lyes: but they which are wrytten in the lambes boke of life.

* Zach. 2. a. † Esa. 60. b. * Eze. 47. a. Zac. 14. b.
‡ Esa. 60. d. § Apoc. 1. a. || Apoc. 19.

The xxiij. Chapter.

AND he shewed me a pure ryuer of water ¶ of life clere as cristall: † proceedinge out of the seate of God and of ʒ lambe in the myddes of the strete of it, and of ether syde of the ryuer was there wod of life: which bare twolue māner of frutes: and gaue frute euery moneth: and the leaues of the wodd serued to heale the people with all.

And there shalbe no more cursse, but the seate of God and ʒ lābe shalbe in it: and his seruauentes shal serue him: And shal se his face, and his nāme shalbe in their for heades. ‡ And there shalbe no nyght there, and they nede no candle, nether light of the Sonne: for the LORDE God geueth thē light, and they shal reygne for euermore.

And he sayde vnto me: these sayenges are faithfull, and true. And the LORDE God of the holy prophetes sent his angell to shewe vnto his seruauentes, the thynges which muste shortly be fulfilled. Beholde, I come shortly. § Happy is he ʒ kepeth ʒ sayēge of ʒ prophesy of this boke. ¶ I am Iohn, which sawe these thynges and herde them. And whē I had herde and sene thē, I fell downe to worshippe before the fete of the angell which shewed me these thynges. And he saide vnto me: ¶ se thou do it not, for I am thy felowe seruauant and the felowe seruauit of thy brethren the prophetes, and of them, which kepe the sayenges of this boke. Worshippe God.

And he sayde vnto me: seale not the sayenges of the prophesy of this boke. For the tyme is at hōde. ¶ He that doeth euell, let him do euell styll: and he which is filthy, let him be filthy styll: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And beholde, I come shortly, and my reward with me, to geue euery mā accordinge as his dedes shalbe.

** I am Alpha and Omega, ʒ beginnyng and the ende: the first ʒ the last. Blessed are they that do his commaundementes, that their power maye be in the tree of life, and maye entre in thorow the gates in to the cite. †† For without are dogges and inchaunters and whormongers, and motherers, and ydolaters, and whosoever loueth or maketh lesinges.

I Iesus haue sent myne angell, to testifie

¶ Zach. 11. b. ** Apoc. 1. b. †† 1 Cor. 6. b. Gal. 5. c. Ephes. 5. a.

vnto you these thinges in the cōgregacions. I am the rote and the generacion of Daud, and the bright mornyng starre. And the sprete and the bryde saye: Come. And let him that heareth, saye also: Come.* And let him that is a thyrst, come. And let who-soeuer wyll, take of the water of life fre.

I testifye vnto euery man that heareth the wordes of prophesy of this boke † yf eny man shal adde vnto these thinges, God shal adde

vnto him the plagis that are wrytten in this boke. And yf eny man shal mynishe of the wordes of the boke of this prophesy, God shal take awaye his parte out of the boke of life, and out of the holy citie, and frō tho thinges which are wrytten in this boke. He which testifyeth these thinges, sayth: Yee I come quykly, Amen. Euen so: come LORDE Iesu. The grace of oure LORDE Iesu Christ be with you all. Amen

* Esa. 55. a. Ioh. 7. d.

† Deut. 4. c.

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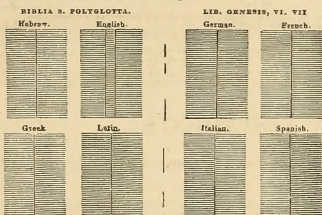
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The plan is best exemplified by the following verse—

2 *Blessed*, Ps. 113. 3.—151. 5.—106. 3.—112. 1.—119. 1.—Ps. 141. 12.—143. 7.—113. 17.—Re. 22. 14. *tegeth*, ver. 4. Ps. 113. Re. 7. 18. *tegeth*, ch. 14. 13. Re. 13. 13. Re. 13. 17. Je. 17. 21. 22. Ez. 30. 12. *tegeth*, Ps. 141. 12.—113. 101. Ps. 42. 14. 15.—16. 17. Re. 12. 3.

By reading the text of this verse, it will be seen that the word "Blessed" is the first of the second sentence, illustrated by the references which follow it, and by the second word, "layeth," the end of the first sentence and the beginning of the second are determined, and so on throughout. The additions to a single word point out the particular part of the verse, when the same word twice occurs; thus "tegeth" the "and" keepeth him" occur in this case. When the references illustrate the whole verse, the italic words are not printed, because not required.

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